Protecting the Church of God

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Introduction:

1. Where did the RCC come from? How did her baptisms spread? How did her daughters start and grow?
2. How about the so-called Church of Christ? Too many, too easily, accepted her baptism and ordination.
3. How about Charismatics / Pentecostals? How did they last past one generation of heretical inventions?
4. Why were not these examples and other groups stopped by rejection of their baptisms and ordinations?
5. How are there nearly countless numbers of denominations and splinter groups all claiming the N.T.?
6. They compromised Bible rules for details, heresies, one baptism, and apostolic ministerial succession.
7. But there were those called Anabaptists (a slur by their enemies meaning re-baptizers) that did resist.
8. Pastors have a Bible mandate to draw lines to reject error (II Tim 1:13; 3:16-17; 4:1-4; Titus 3:9-11).
9. Churches must also draw lines and reject error (Rom 16:17-18; I Thess 5:21; Acts 17:11; Jude 1:3).
10. God promised there would be heresies to manifest, or reveal, those that He approves (I Cor 11:19).
11. We cannot regard whether a person is evangelical, loves Jesus, has a nice personality, sings well, etc.
12. We cannot overreact like Primitive Baptists that require a manmade name to rebaptize unnecessarily, for such a practice is merely another heretical ditch in this matter that has no N.T. apostolic support, and every Primitive Baptist that examines their history finds that they began by other Baptist baptisms.
13. To rightly contend for apostolic truth, we must build a wall to repel faulty baptisms and ordinations.
14. Pastors (and churches) have candidates apply for membership, which requires a scriptural baptism.
15. Those with previous experience in Christian churches will likely have been baptized once or more.
16. Should previous baptisms be accepted by a pastor (and church) that is committed to Bible due order?
17. Is Rome's infant affusion good enough? Lutheran infant aspersion? SDA or Mormon adult immersion?
18. What requirements and mechanism does the Bible teach to qualify some baptisms and reject others?
19. The Bible has provided at least five requirements for a scriptural baptism that rule out false baptisms.
20. Once baptism is settled, then the same questions arise about ordination by manmade religious groups.
21. Is a Presbyterian ordination good enough, though their baptism is not? What of the Church of Christ?
22. Is a Charismatic ordination good enough, since their baptisms are by immersion, or are they too recent?
23. The following outline seeks to set forth Bible principles and precepts for baptisms and ordinations.
24. If the true church of Jesus compromises here, where does the compromise end? What happens to truth?
25. Can an excluded heretic ordain himself and/or baptize others and/or start a new church? Why not?
26. Can two good-intentioned teenagers baptize each other after a good sermon about Jesus? Why not?
27. How do faithful pastors and churches hold fast to apostolic faith and not compromise with innovators?
28. These two ministerial ordinances must be strictly maintained by preachers and demanded by churches.

29. We must rebaptize Charismatics coming to us, and we must re-ordain their preachers that are called.
30. This is no rejection of their persons, faith, or zeal; nor is it that we are special; any Baptist could do it.
31. The issue is not orthodoxy or spirituality but rather apostolic authority from John and Jesus in the N.T.
32. The ecumenical movement is a work of Satan to eliminate or water down Bible authority and doctrine.

A. Daniel prophesied the God of heaven would set up a kingdom under the Roman Empire.

1. The four kingdoms of Babylon, Persia, Greece, and Rome were replaced by God's.
2. This kingdom would crush earthly kingdoms and last forever (Dan 2:44; 7:22,25).
3. John and Jesus taught it present (Matt 3:1-2; 4:17; 11:12; 12:28; Luke 3:1-6; 16:16).
4. Paul repeatedly taught it present (Acts 28:23,31; Rom 14:17; Col 1:13; Heb 12:28).
5. The Five Kingdoms: A Study of Daniel 2 and 7 (PowerPoint slide sermon) … Five Kingdoms – Daniel 2 & 7.

B. This kingdom was a spiritual kingdom of the reign of Jesus Christ over all believers.

1. Jesus preached it was invisible and in men, unlike others (John 18:36; Luke 17:21).
2. Men entered it by faith and baptism (Matthew 18:3; 21:31-32,43; Luke 7:29-30).
3. The gospel of grace and kingdom of God are the same (Acts 20:24-25; 28:23-31).
4. The kingdom restored David's kingdom with his Son as the king (Acts 15:13-18).
5. It was taken from the Jews and given to the Gentiles as prophesied (Matt 21:33-46).
6. The Gospel of the Kingdom (a book by Philip Mauro examining Dispensationalism) … Philip Mauro's The Gospel of the Kingdom (PDF, ntslibrary.com).

C. The kingdom of God is closely related to but different and larger than Christ's churches.

1. N.T. churches are local assemblies of baptized believers committed to N.T. order.
2. The kingdom of God is all baptized believers whether in a church or out of a church.
3. Faith and baptism put a person under Christ; membership requires mutual covenant.
4. Men entered the kingdom under John and Jesus; the church truly began at Pentecost.
5. Local churches are visible manifestations or outposts of the kingdom of Jesus Christ.
6. What Is a Church?

D. John was the first Baptist – the first preaching baptizer – the first preaching immerser.

1. His authority was directly from God (Jn 1:6,33; 3:28; Mal 3:1; 4:5-6; Luke 1:17,76).
2. He baptized the Lord Jesus, and we assume apostles (Matt 3:13-17; John 1:35-40).
3. He was known by his baptism, which distinguished him from others (Jn 1:28; 3:23).
4. He was unique by message and practice – repentance for a kingdom and immersion.
5. Heaven had sent divine authority to earth, and it was not relinquished, but extended.
6. John's ministry was very short, to introduce Jesus, who then pressed much further.

7. John the Baptist's baptism.

E. Jesus charged His apostles to baptize; they were His called and ordained preachers.

1. He chose, called, and ordained these men to be His special preachers (Mark 3:14).
2. Before ascending before Pentecost, He charged them to baptize (Matthew 28:18-20).
3. They fulfilled their charge, office, and duties for Israel at Pentecost (Acts 2:37-41).
4. They were to extend kingdom authority and Baptist baptism by ministerial succession (Acts 14:23; 16:1-3; I Tim 3:1-7; 4:14; 5:22; II Tim 1:14; 2:2; Titus 1:5).
5. Only Jesus Christ's baptized and ordained preachers ever administered His baptism.
6. Philip and Ananias are not exceptions: Philip was an evangelist by labors and title (Acts 8:5; 21:8); Ananias had apostolic authority and gifts (Acts (9:17; 8:14-17).
7. Proper Administrator.

F. Jesus, king of God's kingdom and head of the church, ascended after giving authority.

1. He gave His apostles authority based on His authority (Mark 13:14; Matt 28:18-20).
2. They perpetuated that apostolic-originating authority to others (II Tim 2:22; 1:14).
3. Jesus' assigned authority was by ministerial succession (Tit 1:5; I Tim 3:1-7; 5:22).
4. This succession is by faith in Baptist claims, doctrine, history, and regular practice.
5. We believe the succession the same way we believe the 66-book canon – by faith.
6. The authority and lineage of Israel's priests were protected (Num 3:10; 16:40; 18:7).
7. Levites that compromised the office were reduced to menial duties (Ezek 44:10-14).
8. Nehemiah strictly sought for proper priestly authority (Ezra 2:62-63; Neh 7:64-65).

G. Jesus built His church and promised it would continue, which requires pastors/teachers.

1. The gates of hell would not be able to overcome it with Satan bound (Matt 16:18).
2. He would be with His ministers (from the apostles) to the world's end (Matt 28:20).
3. The kingdom of God would fill the earth and continue without abatement (Dan 2:44).
4. It would be sorely tempted and tried by the RCC (Dan 7:25; Rev 12:13-17; 13:5-7).
5. The church of Jesus Christ would not fail from the earth (Mat 28:18-20 cp Eph 3:21).
6. Ministerial succession is God's chosen way to transfer authority (II Tim 2:2; Tit 1:5).
7. But without Bible baptism, how can anything else be right by unbaptized preachers.
8. God promised heresies in churches to prove the faithful and heretics (I Cor 11:19).
9. Those that went out from apostolic doctrine were never truly part of it (I John 2:19).

H. Apollos was a great man, but 20-years behind full truth, though he knew much of Jesus.

1. He knew much about the Lord Jesus, but he only knew imperfectly (Acts 18:24-28).
2. In 50 A.D., he only knew John's baptism, yet 20 years after Pentecost (Acts 18:25).

3. Maybe isolated in Alexandria or elsewhere he had missed hearing of the Holy Ghost.
4. He baptized disciples to John Baptist or was himself after Pentecost (Acts 19:1-7).
5. No matter knowledge, sincerity, zeal … his religion and baptisms were disorderly.
6. Likely his followers, the twelve next needed baptism, not merely laying on of hands.
7. Aquila and Priscilla did not disrespect him but taught him the truth more perfectly.
8. Acts 19 Rebaptism (HTML document).

I. Paul rebaptized 12 disciples of the learned Apollos to set an example and a precedent.

1. Paul did not overlook their baptismal deficiencies like most pastors would do today.
2. Though being disciples of Jesus, they were ignorant of the Holy Ghost after baptism.
3. Apollos knew much about Jesus, but he needed more conversion (Acts 18:24-28).
4. These twelve men knew of Jesus Christ, were disciples, and believed (Acts 19:1-7).
5. Paul pointed these men forward to baptism in Jesus' name, which they gladly did.
6. He then laid his hands on them for the apostolic gift of the Spirit to show his power.
7. Acts 19 Rebaptism (HTML document).

J. A basic principle of Bible truth is that God's things must be done orderly in their details.

1. From Moses striking a rock to Nadab/Abihu to David moving the ark, details count.
2. Nadab and Abihu offered strange fire, so we reject strange baptisms and ordinations.
3. David called it *due order* (I Chr 15:13); Paul wanted all things *in order* (I Cor 14:40).
4. David ate shewbread, and Jesus justified him, but there was necessity (Matt 12:3-4).
5. Paul taught exclusion for walking *disorderly* from apostolic tradition (II Thess 3:6).
6. Required orderliness certainly applies to the authority ordinances of God's kingdom.
7. In ordinances of Christ's kingdom, not personal need, there is no place for mercy.
8. Details Count – Examples (HTML Document).
9. Details Count – Explanation (Word Document).

K. The apostolic church of Jesus – a Baptist church – from Jesus a Baptist – is a woman.

1. John, Jesus, and the apostles were Baptist by immersion, doctrine, and practice.
2. The church persecuted for 1,260 years was Baptist or Anabaptist, the latter a slur.
3. She came through the Dark Ages without a Reformation birthdate like Protestants.
4. Baptists are the only Christians to have evidence by practice of apostolic lineage.
5. Baptists are the only Christians to have evidence by history of apostolic lineage.
6. Enemies of Baptists admit that Baptists are the purest form of apostolic Christianity.
7. Who were martyrs? Baptists or Catholics? Who made martyrs? Baptists or the RCC?
8. There are two women in Revelation – the true church and the false with daughters.

9. Three Witnesses for the Baptists.

L. God protected His remnant church from the devil and his wrath by sheltering it well.

1. She was sorely persecuted, but God protected her in the wilderness (Rev 12:13-16).
2. She kept God's commands (including baptism) and held Jesus' gospel (Rev 12:17).
3. She preserved the true worship of God through the Dark Ages of Europe's history.
4. We want a church like her – with her authority, history, lineage, doctrine, practice.
5. Which Christians, and baptisms and ordinations, match this woman and prophecies concerning her (Rev 12:13-17; 13:1-10; 14:12; 17:6; Dan 7:25; Matt 16:18; 28:20).
6. The true church and the RCC mother church are completely at odds as total enemies.'
7. The daughter churches of the RCC did not exist until the 16th century at the earliest.
8. There can only be one church – the Bible one – not by name, but the features here.

M. All other churches and ministers are the RCC, daughters, disorderly, and/or far too late.

1. Baptisms and ordinations of the RCC are mother whore abominations (Rev 17:1-6).
2. Ministers from her are unbaptized, then ordained by the unbaptized due to the RCC.
3. Such ministers are not qualified for baptism or ordination – they are sons of Rome.
4. All other baptisms are disorderly in one or more of the Bible's five requirements.
5. Baptisms and ordinations rejecting Rome only go back a little to a human founder.
6. Mormon (1830), CofC (1832), SDA (1863), JW (1874), Charismatic (1901), etc.
7. Rejecting harlot daughter baptisms for subject or mode … but then accepting the administrator of those directly above is inconsistent and unscriptural a different way.
8. How can the ordinations of Mormons, CofC, SDA, or JW's be accepted Biblically?
9. If their ordinations (or baptisms) are rejected, on what basis are Charismatic's good?
10. God promised heresies in churches to prove the faithful and heretics (I Cor 11:19).
11. Those that went out from apostolic doctrine were never truly part of it (I John 2:19).

N. Apostolic authority and lineage must be Baptist against all other imposter pretenders.

1. The apostles are the foundation of all true churches (Matt 16:19; Acts 4:33-35; 8:14-17; I Cor 3:10-11; 12:28; Gal 2:9; Eph 2:20; 4:11; Heb 2:1-4; Rev 21:14; etc.).
2. They gave the doctrine and initiated ministerial succession (Acts 14:23; II Tim 2:2).
3. Any baptism contrary in mode is automatically rejected no matter any other aspect, which makes it quite simple to reject around 90% of all those claiming Christianity.
4. Therefore, Rome and all affusion or aspersion daughter churches are easily rejected.
5. Any baptism originating after 1800 is 1,770 years too late e.g. the five cults above.
6. An administrator of baptism or ordaining minister not from apostles is not due order.
7. The method of preserving apostolic and gospel order in God's kingdom and in Christ's churches is by

ministerial succession, not by ministerial presumption.

8. A wall must be in place to repel and reject faulty baptisms and ordinations as here.
9. Apostolic authority, lineage, and ministerial succession must be maintained for truth

O. The Charismatic and Pentecostal movement of the twentieth century is far too faulty.

1. Many Charismatics reject Mormons and/or SDAs and/or JWs as manmade cults.
2. Charismatic dates: Charles Parham (1901), William Seymour (1906), AOG (1914).
3. They are as manmade as one or more of those cults they reject by their recent origin.
4. They know they are not apostolic in origin, while claiming the apostles arrogantly.
5. They look to Azusa as origin, denying 2000 years of church history of cessationism.
6. While many AOG appear respectable, there are also many totally loony with excess.
7. They mock the apostles by using the title frivolously and widely without the marks.
8. They bark like dogs, wallow like drunks, crawl like lunatics, and flop like epileptics.
9. The Azusa origin, continuation, and excesses indicate another spirit than the One.
10. They have little relation to orderly N.T. churches or persecuted Baptists of history.
11. They disdain doctrine – any rule for the use of gifts they will arrogantly violate it.
12. Charismatics are imposters of the true church – mere johnny-come-lately pretenders.
13. Charismatics are devilish by their spirits that are not the Spirit (II Cor 11:1-4,13-15).
14. They are devilish in the excesses of their popular leaders and manmade “revivals.”
15. Heresy of Benny Hinn Tongues.

P. If we allow Charismatic alien immersions as acceptable, then we open a dangerous door.

1. What of SDA’s, JW’s, Mormons, Oneness Pentecostals, Campbellites, Unitarians?
2. On what Bible basis can anyone approve any of these while excluding any of them?
3. It is true a few deny the Trinity, but is there more to baptism order than the Trinity?
4. At what point of manmade invention and heterodoxy should we deny baptism order?
5. Why not allow those sprinkled in infancy, or does mode trump proper administrator?
6. Is any of the five requirements for a valid baptism more or less crucial than others?
7. Rejecting the affusion of Mennonites builds a wall against a group of Anabaptists.
8. The noble history of Mennonites cannot cover their false mode and administrators.
9. Five Requirements for Baptism.

Q. Baptism by other than an ordained Baptist preacher does not have apostolic authority.

1. Divine authority to baptize is from John to Jesus to apostles and to their successors.
2. Authority to baptize is by ministerial succession of Baptist preachers (II Tim 2:2).
3. A Charismatic baptism looks to Parham and Seymour rather than John, Jesus, Paul.

4. Baptist variations in doctrine are of little consequence, as Galatia proves (Gal 3:27).
5. A chain link succession is not necessary, for Bible promises and our faith are enough, just as we hold to the canon of sixty-six books on faith without other evidence.
6. If other administrators are deemed sufficient, on what grounds, and with what limits?
7. Apostolic authority, lineage, and ministerial succession must be maintained for truth.
8. Proper Administrator is Requirement.

R. Ordination by other than an ordained Baptist preacher does not have apostolic authority.

1. Authority to ordain is by ministerial succession of Baptist preachers (II Tim 2:22).
2. Their variations in doctrine are of no consequence, as error does not nullify authority.
3. Linked chain succession is not needed, for Bible promises and our faith are enough.
4. Only ordained preachers have apostolic right to ordain others (I Tim 3:1-7; Tit 1:5).
5. Jesus gave authority to His men to give in turn to others (Mark 13:34; II Tim 1:14).
6. Apostolic authority, lineage, and ministerial succession must be maintained for truth.
7. Should anyone be allowed to ordain, as long as they are sincere by some measure?
8. How is apostolic authority and kingdom/church lineage preserved, unless like this?

S. We fully reject Landmark heresies and fantasies that defile Bible authority and lineage.

1. They foolishly claim the church has all the authority and kingdom-lineage power, which leaves God's preachers without authority unless authorized by the sheep.
2. Jesus never gave power to the church but in the least matters of personal judgment.
3. They foolishly claim all ministerial gifts operate by the will of some local church.
4. Thus, they neuter ministers and create a monster where the sheep direct the shepherd.
5. They imagine in their minds a linked chain succession back to the Jerusalem church.
6. Thus, they play games with history since each linked chain has 1500 years of gaps.
7. We reject the Landmark heresy of church succession, extending church "arms," etc., which the Primitive Baptists embraced as well, though not as formally detailed.
8. Jesus never gave a church authority to baptize or to ordain men, both of which are necessary to identify with Christ, receive the Holy Ghost, and execute the ministry.
9. John Gill stood for ministerial authority and succession in his Practical Divinity.

T. If any man alters this approach, he turns from Christ to men and sets a terrible precedent.

1. He turns from Jesus and ministerial succession to accept Rome or total pretenders.
2. He sets a precedent without Bible limits that would allow most any administrator.
3. If you use a Bible rule to restrict baptisms or ordinations, why not use all the rules?
4. The mighty authority of the apostles is replaced by foolish human gamesmanship.
5. There must be some control and regulation of these two important Bible ordinances.

6. Without rules, anyone could baptize or ordain as they chose and others must accept.
7. How is apostolic orderliness maintained? By the methods and rules presented here.
8. How are we careful to avoid strange fire – in baptisms and ordinations? See above.

U. Baptist authority and lineage for baptism and ordination is a matter of faith and facts.

1. Jesus gave authority to preach and baptize and ordain (Matt 28:18-20; II Tim 2:2).
2. Jesus promised church perpetuity forever (Matt 16:18; 28:20; Eph 3:21; Rev 12:17).
3. All other denominations and sects have very identifiable beginnings far too late.
4. We look for His promised church and His preserved bride, and we find only Baptists.
5. The N.T. marks of the true church, including history, show that only Baptists qualify.
6. Faith is sufficient for Baptist succession just as it is for formation of the N.T. canon.
7. Faith is not involved in any other group, for their facts preclude apostolic authority.
8. Consider Baptist churches and ministers three ways – legal, spiritual, and practical.
9. The necessary form is legal; with candlestick is spiritual; fully obedient is practical.
10. These three ways of viewing churches and ministers may be derived from Rev 2-3.

V. Rebaptism or reordination provides an opportunity to repudiate error for a clean break.

1. Baptists were called Anabaptists (re-baptizers) for their baptism replaced previous baptisms; they never thought the name was fair, for they denied the first a baptism.
2. Catholics and Protestants hated the Baptists for rejecting any of their infant baptisms.
3. Change in doctrine or practice is not enough – apostolic authority must be stressed.
4. Separation is Biblical (Rom 16:17-18; II Cor 6:14-18; II Thess 3:6; Titus 3:9-11).
5. The Separate Baptists in American Baptist history is an interesting historical study.
6. Rules of revivals against false religion in the O.T. were terribly severe and thorough.
7. Paul told us to mark, avoid, and reject; he turned some over to Satan for their heresy.
8. We cannot allow the line or the wall to be fuzzy or breachable, or the weak will err.

W. Rebaptism or reordination is not to obey or support a denomination or human tradition.

1. The churches and bishops of the N.T. knew nothing of a denomination of any kind.
2. We reject denominations, associations, or any organization over church or a pastor.
3. The Baptist denomination today (SBC or BWA) is not apostolic in faith or practice.
4. Yet, like Galatia and the churches of Asia, they have apostolic authority and lineage.
5. There is no way to tell when a candlestick is gone, which can leave before truth does.
6. The necessary form is legal; with candlestick is spiritual; fully obedient is practical.
7. The issue is not denominational, but rather apostolic from John, Jesus, and then Paul.
8. There is no organizational issue at stake other than proper baptism and ordination.
9. We do not care what others claim from either ditch; we want the crown of the road.

X. Rebaptism or reordination is not a charge or criticism of a man's faith, fruit, or heart.

1. Jesus found Paul faithful as a persecutor, though wrong doctrinally (I Timothy 1:12).
2. Paul had a good conscience killing Christians, but he was very wrong (Acts 23:1).
3. God considered Asa's heart perfect, though in error about high places (I Kgs 15:14).
4. But once Paul and Asa knew the truth, they were responsible to obey new revelation.
5. A man may have been baptized or ordained with perfect motives, though disorderly.
6. His love for God and Christ may have been perfect, though ignorant in his unbelief.
7. God may overlook faults, like David's polygamy, but he was wrong (Deut 17:17).
8. Rebaptism or reordination is not a denial or indictment of previous ministerial fruit.
9. Moses had results – water by smiting the rock – but he was wrong (Num 20:7-13).
10. Judas had results – conversions and miracles – but he had a devil (John 6:70-71).
11. Apollos had results – the 12 were likely his – but he and they were held deficient.
12. Thus, we do not measure truth or validity by fruit alone, when contrary to scripture.

Y. Rebaptism or reordination has nothing to do with the bishop performing the ordinance.

1. The issue is not personal, but scriptural and doctrinal. The actual bishop matters not.
2. Any ordained Baptist preacher of the gospel could baptize or ordain for it to be legal.
3. All personal aspects should be removed, for the baptism or ordination is from Christ.
4. Thus, rebaptism or reordination is a matter of principle, not a personal relationship.
5. Baptism or ordination by Paul or Timothy or Timothy's faithful men are all equal.
6. The character of the administrator does not matter, but apostolic legal lineage does.
7. The character or truth of the administrator does not alter; think Galatians and Judas.

Z. Objections against rebaptism or reordination should be dealt with fairly by scripture.

1. Mark 9:38-40 says those not against us are for us, therefore alien immersion is okay.
2. *Answer*… the apostles and Jesus only intended ministerial fellowship, not accepting disorderly ordinances, for Paul rebaptized twelve disciples not against him at all (Acts 19:1-7); when there was disorder or heresy, Jesus condemned (Luke 11:23).
3. Acts 19:1-7 can be understood as Paul describing John's baptism without rebaptism.
4. *Answer*… for the proof otherwise.
5. Philippians 1:15-18 shows Paul's benevolent spirit to accept alien baptisms in Christ.
6. *Answer*… Paul only rejoiced in Christ being taught correctly, for the issue was personal envy, not heresy or disorder by the envious preachers; this key apostle had zero tolerance for doctrinal error or disorder (Gal 1:6-9; II Thess 3:6; Tit 3:10-11).
7. Matthew 12:1-8 and Mark 2:23-28 teach mercy and intent rather than strict rules.
8. *Answer*… these passages only apply to where there is necessity or trouble, and it is only pride or tradition that keeps a person from accepting rebaptism or reordination.

Conclusion:

1. I have rebaptized those with alien immersions for near 40 years (a conservative Charismatic in 1984).
2. The Primitive Baptists (source of my ordination) have practiced rebaptism-reordination for 150 years.
3. The Baptists before them practiced rebaptism-reordination to varying degrees (alien immersions).
4. I have suggested six books that cover either Baptist history or Baptists dealing with alien immersions.
    a. Pugh … Three Witnesses for Baptists (1994).
    b. J.M. Carroll … The Trail of Blood (1931).
    c. G.H. Orchard … Concise History of the Baptists (1855).
    d. W.A. Jarrel … Baptist Church Perpetuity (1894).
    e. W.M. Nevins … Alien Baptism and the Baptist (1938).
    f. J.H. Grime … Alien Immersion and Valid Baptism (1909).

For Further Study:

1. Rebaptism of Acts 19:1-7 (HTML Document).
2. Requirements of a Scriptural Baptism (HTML Links).
3. Strange Baptisms (Word Document).
4. Baptism Babel (PPT Slides).
5. John's Baptism (HTML Document).
6. Other Baptism Documents (HTML Documents).
7. Baptism Age Policy (PPT Slides) … /wp-content/uploads/2018/01/baptism-policy.pdf.
8. Baptist and Membership (Word Document).
9. God's Ordinance of Authority (Word Document).
10. The Prophets of God (Word Document).
11. Ministerial Handbook (Word Document) … /wp-content/uploads/2019/04/rules-for-ministers.pdf.
12. Do We Need Teachers? (Word Document).
13. Miriam and Korah (Word Document).
14. I Magnify Mine Office.
15. The Three Witnesses for the Baptists.
16. The Trail of Blood.
17. Concise History of the Baptists (1855).
18. Baptist Church Perpetuity (1894).
19. Alien Baptism and the Baptist.
20. Alien Immersion and Valid Baptism.
21. Five Kingdoms on Earth (PPT Slides of Daniel 2 & 7).
22. Perilous Times of Christian Compromise.
23. Dispensational Disaster at Acts 15:16 (PPT Slides) … /wp-content/uploads/2018/01/dispensationalists-

best-verse.pdf.

24. The Gospel of the Kingdom (book by Philip Mauro).
25. What Is a Church (Sermons and PPT Slides).
26. Details Count – Bible Examples.
27. Biblical Separation (Word Document).
28. Why We Are Not Primitive Baptists.
29. Why We Are Not Reformed Baptists.