

Baptist Error

Exposed

DEBATE NOTES ON

Baptism and Apostasy

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FOREWORD

The notes in the following pages have been prepared for use in my debates, particularly with Missionary Baptist Preachers. That is the reason I refer time and again to that religious body. It is not that I have an ax to grind with those people. Some of the finest people I know are members of the Missionary Baptist Church.

A number of times, it has been my pleasure to defend the truth in public discussion. Many of my brethren and some who are not members of the church of Christ have suggested that I publish one of my discussions. It has never seemed advisable to do that. But some weeks ago, the idea was suggested of publishing the "notes" which I use in these debates. This idea seemed good. Hence this volume.

The arrangement of the material is just about as I present it in discussions. Of course the arguments may be shifted around to always meet whatever the opposition has to offer.

I have found that a few well chosen arguments well presented will do more good than several arguments merely introduced which the audience will not grasp. For instance: It is better to show that God has it, (1) Believe, (2) Baptism, (3) salvation Mark 16.16, Whereas man has it, (1) Believe, (2) Salvation, (3) Baptism. If this is presented with force, the people can see the opponent is in error.

I have not hesitated to use whatever material was at hand. I may have reproduced an article or two word for word as it was given to me by some brother. Without attempting to "give credit to whom credit is due", I shall just gratefully acknowledge help from a number of my brethren.

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A PECULIAR PEOPLE

The Bible speaks of God's people as "peculiar" people. They are indeed a peculiar people. They are different. The following points of difference are noted for your consideration.

- a. You become a member of the church of Christ exactly as the people did on Pentecost. Acts 2
But you become a member of NO denomination in that way!!!
- b. The members believe and practice exactly (and ONLY) what may be found in the New Testament.
But the members of no other church on this earth does that'
- c. The members believe that you must do the things commanded by Christ in order to go to heaven.
But no denomination on earth believes that!!!
- d. You can read about the church of Christ in the New Testament in Matt. 16:18, Heb. 12:23, Rein. 16:16, Acts 20:28, etc.
But you cannot read a word about a denomination on earth in the New Testament!!!
- e. Christ adds the members to the church of Christ just like he did in Acts 2:47.
But he does not add anybody to a denomination!!!
- f. The church of Christ "speaks where the Bible speaks and is silent where the Bible is silent".
But no other church on this earth does this.
- g. The church of Christ members do not believe that one church is as good as another. They believe Christ's is the best.
But every denomination believes one is as good as another. Hence, Luther's is as good as the Lord's!!!
- h. The church of Christ member pleads for unity among all of God's people upon a scriptural basis.
But no denomination pleads for unity. Rather they thank God for all the division!!!
- i. The church of Christ members stand ready at all times to defend their teachings in fair and open discussion.
But no denomination will do that at all times.
- j. The church of Christ is the body of Christ. Eph. 1:22-23, Col. 1:18.
No denomination ever "claims" to be the body of Christ!!!

AFFIRMATIVE ARGUMENTS ON THE NECESSITY OF BAPTISM

1. John's Baptism:

- a. John was 'sent' to baptize. John 1:33
- b. His baptism was from heaven. Matt. 21:25
- c. His was "the baptism of repentance FOR THE REMISSION OF SINS." Mark 1:4 (Emphasis mine, ACG.)
- d. People "Justified God" when they were baptized. Luke 7:29
- e. Those who refused to be baptized "rejected the counsel of God against themselves." Luke 7:30

Note: If people reject the counsel of God by refusing to submit to John's baptism; what about those who refuse to submit to Christ's baptism?

- f. John baptized those who "confessed their sins." Matt. 3:6 (The only exception to this was his baptism of Christ.)
- g. Those who came to be baptized but at the same time said they were already alright were called a "generation of vipers." Matt. 3:7

Note: I am not suggesting that John's baptism is binding on people today. It isn't. I am simply pointing out that it was from heaven and that it was for the remission of sins. I am pointing out that those the submitted %o it justified God and that those who refused to submit to it rejected the counsel of God.

2. The Great Commission: (Matthew's Account)

- a. Jesus was given "all power". Matt. 28:18
- b. Jesus commanded, (1) Go. (2) Teach. (3) Baptize. (4) Teach. Matt. 28: 18-20.
- c. He promised to be with those who did these FOUR things.
- d. The first "teach" and the "baptizing" is separated by a comma. Matt. 28:19
- e. Baptist people don't "slow down" at the comma. They STOP!!
- f. "Baptizing them" is a part of the command to teach.
- g. The R. V. says, "make disciples, baptizing them."
- h. By baptism, one gets INTO the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19 (R.V.)
- i. Salvation is in the NAME. Acts 4:12
- j. If saved before baptism, then saved out of the name.

Note: Since Jesus said, go, teach, baptize, and teach, can we obey him by just GOING? Well, can we be obedient by just going and teaching?

Note: I insist that no man has a right to "observe" the things commanded by Christ, in Matt. 28:20, until he has been taught and baptized according to Our Lord's commandment, Matt. 28:19.

Example: One must be baptized before he can eat the Lord's Supper.

3. Great Commission: (Mark's Account)

- a. Christ Commanded, GO PREACH, Mark 16:15
- b. Told who would be saved. Mark 16:16
- c. The sentence diagramed:

He that Believeth AND is Baptized

Shall be saved.

Note: This is a complex declarative sentence. He that believeth and is baptized is the complex subject. He is the simple subject, modified by the limiting and restrictive clause that believeth and is baptized.

He shall be saved is the principle sentence. But we must determine WHAT "he ".

The salvation offered by the Lord is the restricted kind. It is limited. Not ANY he or EVERY he can share the promise. But a certain "he" shall be saved.

Did Jesus say he that believeth shall be saved? He did not. Did he say he that is baptized shall be saved? He most certainly did not. Well, what did he say? He said, (and he is the saviour and should know) "He that believeth and is baptized shall be saved."

The Lord joins faith and baptism with a coordinating conjunction. Coordinating conjunctions join elements of equal rank. What ever is affirmed of one must of necessity be affirmed of the other. Faith and baptism are joined in the passage to obtain the same result, i.e., salvation.

To escape the force of this argument, Baptist preachers, and other sectarians as well, have gone to arguing that the salvation contemplated here is a "future" salvation. They play on the words, "shall be saved." They seem not to realize that this destroys their doctrine on the final security, and furthermore that it puts baptism between them and heaven.

If we believe what our Lord said about the matter, and we should, then, he that believeth and IS baptized shall be saved. On the other hand, if we are determined to have our own way, even if it means we cannot accept what Jesus said, then Jesus was WRONG and, he that believeth and is NOT baptized shall be saved.

We should remember that Jesus said, "he that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the day. John 12:48

His word in the matter is, "he that believeth and is baptized shall be saved."

God help us all to see that it is dangerous to trifle with that which will judge us.

4. A Number of Reasons: (For being baptized.)
 - a. Jesus said baptize the taught. Matt. 28:19
 - b. Believe and be baptized to be saved. Mark 16:16
 - c. For the remission of sins. Acts 2:38
 - d. To wash away sins. Acts 22:16
 - e. Justify God in baptism. Luke 7:29
 - f. Reject counsel of God if not baptized. Luke 7:30
 - g. To be born of water. John 3:5
 - h. To put on Christ. Gal. 3:27
 - i. To get into Christ. Rom. 6:3
 - j. Baptism is a part of regeneration. Titus 3:5
 - k. To get into the body of Christ. 1 Cor. 12:13
 - l. God operates on us in baptism. Col. 2:12
 - m. Baptism is a command. Acts 10:48
 - n. Baptized so as to walk in newness of life. Rom. 6:4-5
 - o. Baptism is a part faith. Acts 19:1-5

There are reasons (fifteen of them) for being baptized. Any one of them is good and sufficient reason for being baptized.

Can anybody cite one reason for NOT being baptized? Can any one cite a good reason for rejecting baptism? Can anybody in the world cite even a BAD reason for not being baptized?

Friends; there is no good reason, and there is no bad reason for refusing to do what our Lord did and what he said for us to do.

With all these good reasons for being baptized, I don't see how anybody can call it "nonessential" and declare that it is unnecessary.

Suppose a man tells his son or daughter four things to do. And suppose they do three of the things, and hang a "Nonessential" tag on the other and refuse to obey their father. Surely we can see that such a thing would be disrespectful and that the child would be deserving of some punishment. To reason that a child can refuse to obey its father and still be respectful is out of the question. Even so, to presume to label some of the commandments of Christ as unnecessary is presumptuous and very disrespectful.

5. The Divine Order:

Baptism and salvation, or its equivalent are mentioned together six times in the Bible. In each instance, baptism comes BEFORE salvation.

I here reproduce the six verses:

- a. Mark 1:4 - "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Baptism then remission.
- b. Luke 3:3 - "And he came Lute all the country about Jordan, preaching the baptism of repentance for the remission of sins." Baptism then remission.
- c. Mark 16:16 - "He that believeth and is baptized shall be saved. But he that believeth not shall be damned." Baptism then salvation.
- d. Acts 2:38 - "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Baptism then remission.
- e. Acts 22:16 - "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Baptism then sins washed away.
- f. 1 Pet. 3:21 - "he like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Baptism then salvation.

Baptists claim to be strict adherents to the "divine order" when it comes to the subjects of faith and repentance. They find "repentance toward God and faith toward our Lord Jesus Christ" and "repent ye and believe the gospel" and they say, "now that is the divine order and it won't do to change it around and put faith before repentance."

Of course they misunderstand the passages quoted and thus they misapply it. But the point is, they claim to be concerned with God's order and they are afraid somebody will "change the order."

But on the subject of baptism and salvation, they must reverse the order every time to make it suit their doctrine. So their pretended concern for the divine order is indeed only pretended.

Not a single one of the six verses quoted above will harmonize with Baptist doctrine as it is quoted. Every one of the passages must be reversed so as to be usable in their scheme of things.

Question: Do these verses state the truth as they read? Or must they all be "turned around" (as the Baptist must turn them) before they speak the truth? Friends, this is serious.

6. I Am Of Christ:

Text: I Cor. 1:13 - "is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"

- a. The Corinthians were divided. (Some of Paul, some of Apollos, some of Cephas and some of Christ.)
- b. Paul condemns the division. (I Cor. 3:1-4)
- c. He gives reasons for not being "of Paul".
 1. Was Paul crucified for you?
 2. Were you baptized in the name of Paul?

Note: Paul argues that in order for them to be of Paul, these two things must be true. Paul would have to be crucified for them and they would have to be baptized in the name of Paul.

Since that is true, it follows logically, that for one to be of Christ these two things would have to be true. That is, Christ must be crucified for you and you must be baptized in the name of Christ.

Obviously, we are not of Christ just because he has been crucified for us. He was crucified for EVERY MAN! Heb. 2:9.; Therefore, the second fact (i.e. we must be baptized in the name of Christ) must enter into our being in such a relationship that we are OF CHRIST.

Note: This is an argument that no Baptist living can overturn. None will yet be born who can meet it.

I insist that one is not OF CHRIST just because Christ was crucified for him. If such were so, there would be universal salvation. This would have to be true for we have seen that Christ was crucified for all.

Christ was crucified for all men, but all men are not of Christ. Why? Simply because they have not been baptized in the name of Christ.

7. Baptism is a Part of Faith:

Text: Acts 19:1-5

- a. Paul finds certain disciples.
- b. They have received John's baptism.
- c. John had told them that they should "believe" on Jesus.
- d. Paul reminded them of John's teaching.
- e. The record says, When they heard this they were baptized. When they heard what? Why when they heard that they should believe on Jesus Christ.

This is an impregnable argument. There is no way on earth to get around it. When they were told that they should believe, they were baptized. If they had refused to be baptized they would have been disbelievers, for the simple reason that Christ commanded it and it is thus a test of faith.

Those who submit to baptism show their faith by their works. Those who refuse, show their disbelief.

8. Examples of Conversion:

- a. Acts 2:41 - Gladly received word -- were baptized.
- b. Acts 8:12 - When they believed--they were baptized.
- c. Acts 8:13 - Simon himself believed -- and was baptized.
- d. Acts 8:38 - Eunuch believed -- Phillip baptized him.
- e. Acts 9:18 - Saul believed Ananias -- arose and was baptized.
- f. Acts 10:48 - Believed and were commanded to be baptized.
- g. Acts 16:15 -Attended to word (believed) -- were baptized.
- h. Acts 16:33 - Believed word -- baptized same hour of night.
- i. Acts 18:8 - Heard, believed--baptized.
- j. Acts 19:5 - Were to believe -- they were baptized.

Thus we have ten examples of people being converted to Christ.

Jesus had said, "he that believeth and is baptized shall be saved." Mark 16:16

It is significant that, in every case of conversion recorded, we have it stated that they believed and were baptized.

I call upon those who say one may be saved without baptism to present one--that'. right, just one example of one being saved after the death of Christ without baptism.

In the Patriarchal Dispensation, God saved Noah in an ark. But you can't be saved today that way, even though God is the same yesterday, today and forever.

In the Jewish Dispensation, God saved a thief on a cross. But you can't be saved that way, even though God is the same yesterday, today and forever.

You must be saved, and you will be saved, if you are saved at all, by believing and being baptized. That is the only plan of salvation that has been announced for the Christian Dispensation in which we live.

When Christ spoke to the woman, in Luke 7:50, he was speaking only to that woman. He was not announcing the plan of salvation.

When Christ spoke to the palsied man, in Mark 2, he was speaking only to that man; He was not announcing the plan of salvation.

When Christ spoke to the thief, in Luke 23, he was speaking only to the thief. He was not announcing the plan of salvation.

But, in Mark 16:15-16, Jesus speaks of "every creature". That is us. That is the plan of salvation.

9. God's Way vs Man's Way:

- a. Mark 16:16 - God's way: Believe--Baptize--Saved
Man's way: Believe--Saved--Baptize
- b. Acts 2:38 - God's way: Repent--Baptize--Remission
Man's way: Repent--Remission--Baptize
- c. Acts 22:16 - God's way: Arise--Baptize--Wash away sins
Man's way: Arise--Wash away sins--Baptize
- d. Rom. 6:2-4 - God's way: Die to sin--Baptize--Arise to new life
Man's way: Die to sin--Arise to new life--Baptize
- e. Gal. 3:27 - God's way: As many--Baptize--Put on Christ
Man's way: As many--Put on Christ--Baptize
- f. I Cor. 12:13 - God's way: By one Spirit--Baptize--Into one body
Man's way: By one Spirit--Into one body--Baptize
- g. Col. 2:12 - God's way: Dead--Baptize--Risen with him
Man's way: Dead--Risen with him--Baptize
- h. I Pet. 3:21 - God's way: Figure--Baptize--Saves
Man's way: Figure--Saves--Baptize
- i. Matt. 28:19-20 - God's way: Teach--Baptize--Teach
Man's way: Teach--Teach--Baptize
- j. John 3:5 - God's way: Water--Spirit--Enter Kingdom
Man's way: Spirit--Enter Kingdom--Water
- k. Titus 3:5 - God's way: Saved us--Washing--Renewing of Holy Ghost
Man's way: Saved us--Renewing of Holy Ghost--Washing
- l. Rom. 6:17-18 - God's way: In Sins--Obeyed--Then free
Man's way: In Sins--Then free--Obeyed

Not once does God put baptism, water, washing, or obedience after the blessing of salvation. God always puts these things before and thus makes them conditions of salvation.

Man presumes to change every verse in God's word that deals with baptism, just because it contradicts his theory.

Please take another good look at the twelve verses above. I believe you will surely see that baptism is a condition of pardon.

If baptism is not a condition of pardon, God's way of expressing it is wrong every time.

- 6 Now which way do you believe is the right way, God's or man's. They both cannot be right. Only one of the ways in the scriptures above is right. If you say baptism is nonessential, you will have to say God's way is wrong every time. If you say God's way is right, you will have to admit that every one not baptized for remission of sins is still unsaved and out of Christ.

10. Whom Are You Following:

Those who teach that baptism is not essential to salvation are now following:

- a. John The Baptist, for he baptized for the remission of sins. Mark 1:4
And he baptized those who confessed their sins. Matt. 3:6
- b. Jesus Christ for he said, "he that believeth and is baptized shall be saved." Mark 16:16
- c. The Apostle Peter, for he said baptism was for the remission of sins. Acts 2:38
- d. Ananias, for he told Saul to arise and be baptized and wash away his sins. Acts 22:16
- e. Apostle Paul, for he said we are baptized into Christ. Gal. 3:27
- f. Phillip, for he baptized a man when no church was present to "receive" him. Acts 8:38
- g. James, for he said we are justified by works, which you deny. James 2:24
- h. John, for he (quoting Jesus) said we must be born of water and of the Spirit. John 3:5

You are not following any of the inspired writers of the New Testament.

Nor are you following any of the examples of those saved in the days of the Apostles.

- a. Acts 2:41 - These people gladly received the word and were baptized. When your word is received, baptism is utterly rejected, unless you just want to be baptized.
- b. Acts 8:12 - When they believed Phillip's preaching they were baptized.
When they believe your teaching they think they can reject baptism completely.
- c. Acts 16:33 - The Jailor heard the word and was baptized the same hour of the night. When they hear your word they not only are not baptized but are led to believe the Jailor was saved by faith only.

Friends, I am persuaded that you can see that there is something wrong with our practices, when we are going counter to all of the inspired men.

Surely we can see that it is safe to follow the examples of those who were saved under the preaching of the Apostles. Surely we can see that it is dangerous not to follow the examples of the ones thus saved. God help us not to die in disobedience to the truth of God. Christ saves them that obey Him. Heb. 5:8-9

11. Based on Acts 2:38

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

- a. The Apostle tells these people to do TWO things.
(1) Repent. (2) Be baptized.
- b. They are promised TWO things.
(1) Remission of sins. (2) Gift of the Holy Ghost.
- c. In order to obey the Spirit, as it spoke through Peter, these people had to repent and be baptized.
- d. What are these people promised, if they do not repent and submit to baptism in the name of Christ? I contend that they are promised NOTHING.

12. The Greek Preposition EIS:

- a. As a Greek preposition eis never means "because of", and is never so rendered.
- b. Thayer says that eis is a "preposition governing the accusative and denoting entrance into, or direction and limit; into, to, towards, for among."
- c. There are 17 Greek words translated in the English "for", but the Greek preposition eis (for) is never translated "because of" and it never looks backward.
- d. Greek preposition dia is "on account of". Therefore when English word "for" comes from the Greek preposition dia it means "on account of" or "because of", but when the English word "for" comes from the Greek preposition eis (it does in Acts 2:38) it never points backward but always forward."
- e. Illustrations used are therefore wrong:
 1. The worker is paid for his labor--because of his labor.
 2. The man went to prison for murder--because of his murder.

But: Here the Greek preposition would be dia, not eis.

Note: Those who know the Greek and still contend that "for" in Acts 2:38 means "because of" must be convicted of purposely and deliberately misleading the people.

Those who do not know the Greek should stick to the English.

The R. V. renders the Greek preposition eis in Acts 2:38, UNTO.

I submit that it will take a "mental acrobat" to make the word "unto" mean because of. Yet those of our friends in the Denominations must do that.

13. Parallel Passages:

- a. Matt. 26:28 - "For this is my blood of the new testament, which is shed for the remission of sins."
- b. Acts 2:38 - "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
- c. Note: THE BLOOD WAS SHED for the remission of sins.
REPENTANCE-BAPTISM for the remission of sins.
- d. If for the remission of sins, in the first case, means "in order that we might have the remission", why doesn't it mean that in the latter case?

14. Oneness of Baptism: (Eph. 4:3-6)

Baptism is connected with:

- a. One God by name. Matt. 28:19
- b. One Lord by authority. Matt. 28:18-20
- c. One Faith by confession. Acts 8:37
- d. One Hope by promise. Acts 2:38
- e. One Spirit by direction, I Cor. 12:13
- f. One Body by entrance, I Cor. 12:13

THERE IS ONE BAPTISM, Eph. 4:5

15. Form of Doctrine: (Rom. 6:17-18)

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

- a. We note three things here that are important.
(1) "form of doctrine." (2) "obeyed." (3) "then free."
- b. The form of doctrine delivered is:
(1) Death of Christ. (2) Burial of Christ. And (3) Resurrection of Christ.
(See 1 Cor. 15:1-3)
- c. The Romans obeyed the form by:
(Repenting, or dying to sin, being buried by baptism, and being raised to walk a new life.)
- d. They were made free WHEN they OBEYED. They had not obeyed when they repented or quit sinning.
- e. It took the DEATH, and the BURIAL, and the RESURRECTION of Christ to complete the form. Therefore, it takes our DEATH (repentance) and our BURIAL (baptism) and our RESURRECTION (raising up) to complete obedience to the form.

16. Tell us Plainly: (A series of questions)

John 10:24 - "Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? If thou be the Christ, tell us plainly."

Here are some things I wish the Baptists would TELL US PLAINLY.

- a. Who is the "he" that shall be saved, in Mark 16:16? No "speech" please, just tell us plainly.
- b. How many are commanded to be baptized, in Acts 2:38? I just want to know how many.
- c. What was Paul to do besides arise and be baptized, in Acts 22:16? Wash away something he DIDN'T HAVE???
- d. What does baptism now do, in I Pet. 3:21? I know it is like a "figure" and I also know what it DOESN'T do. Please tell me what Peter said it DOES do!!
- e. How do we get into the death of Christ, in Rom. 6:3? I want the truth now. Can you be saved OUT of his death?
- f. How many of the Galatians "put on Christ", in Gal 3:27? Come on now, how many?
- g. How many were to be baptized, in Matt. 28:19? Isn't it a fact that Jesus said baptize everyone that was taught?
- h. What is repentance and baptism "for", in Acts 2:38? We ought to be honest about these matters.
- i. What was Cornelius commanded to do, in Acts 10:48? Now watch this one!! Could he have refused to obey the command and still be pleasing to God?
- j. How did the people "justify God", in Luke 7:29? May we justify God in the same way?
- k. What did those who were not baptized do, in Luke 7:30? Will we not do the same thing, if we are not baptized?
- l. When were the people made free from sins, in Rom. 6:17-18? May we be made free sooner than they?
- m. Where and when are we "risen with Christ", according to Col. 2:12? Isn't it a fact that if we are not buried, we are not risen?

Note: In these questions, I have not given the answers. All of the answers are readily found by turning to the verses indicated.

I do not see how one can honestly and sincerely read these verses and answer these questions and still be a Baptist. I am persuaded that many of my Baptist friends are honest and sincere. Hence I beg of them to turn and read, trust and obey.

17. Judged According To Works:

- a. Matt. 16:27 - Jesus said, "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works."
- b. Phil. 2:12 - Paul said, "...work out your own salvation with fear and trembling."
- c. Acts 10:55 - Peter said, "...he that feareth him and worketh righteousness is accepted with him."
- d. Rev. 22:12 - John said, "And behold I come quickly and my reward is with me, to give to every man according as his work shall be."
- e. James 2:22 - James said, "Ye see then how that by works a man is justified and not by faith only."

Note: Jesus, Peter, Paul, James and John teach us that we are saved, Justified, and rewarded by and according to our works.

But, those who teach we may be saved without baptism exclude it on the grounds that it is a work and that "works" have nothing to do with our salvation.

18. Some "DO" Passages Considered:

- a. Matt. 7:21 - DO the will of God to enter the kingdom.
- b. Acts 2:37 - Men and brethren what shall we DO.
- c. Acts 9:6 -What wilt thou have me DO Lord?
- d. Acts 16:30 - Sirs, what must I DO?
- e. James 1:25 - A DOER of the work is blessed.
- f. Rev. 22:14 - DO his commandments to enter the city.
- g. 2 Pet. 1:10 - If ye DO these things--never fall.

Note: Again we have Jesus, Peter, Paul, James and John all combining to give us the truth on the subject of salvation. Every one of them teach us that we must DO certain things.

But, those who teach that we may be saved without baptism, also teach that we may be saved without doing anything.

What I am trying to emphasize is the fact that those who try to get around baptism, not only contradict the passages that are dealing with baptism, but they are going counter to every verse in the Bible that deals with obedience.

19. To Preach JESUS is to preach Baptism:

Text: Acts 8:35-38

- a. Phillip was an inspired man.
- b. He encounters an Ethiopian Eunuch.
- c. The Eunuch was religious, but wrong.
- d. He was an honest man and wanted to be right.
- e. Phillip preached Jesus unto him.
- f. **NOTHING IS SAID ABOUT PHILLIP PREACHING BAPTISM.**
- g. Phillip's preaching (of Jesus) led the Eunuch to request baptism.

Note: Phillip didn't preach baptism!!! He preached Jesus.

And yet the man found out that he was to be baptized.

When Jesus is preached, those that hear will be baptized. When Denominationalism is preached, those that hear will be led to believe they don't have to be baptized.

Question: Wonder what Phillip told the Eunuch about Jesus that made him want to be baptized. Do you guess he told him baptism was nonessential?? Do you guess he told him baptism had not one thing to do with his being saved??

Now, let's be serious friends:

Don't you guess he told this man that Jesus said, "He that believeth and IS BAPTIZED shall be saved."

Don't you guess he told him that Jesus said, "Except a man be born of WATER and of the Spirit he cannot enter into the kingdom of God."

Don't you guess he told this man that Jesus said, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Note: Jesus DID make these three statements!!

Anyone who preaches "Jesus" will be faithful to tell the people about these statements. Anyone who obeys the Lord will teach and baptize, not teach and then teach to ignore the baptism.

Note: The Eunuch "went on his way rejoicing" after he learned about Jesus and was baptized.

- a. Learned the truth about Christ.
- b. Believed with all of his heart that he was God's Son.
- c. Was baptized in obedience to the command.
- d. Well might he go on rejoicing.

If you will believe with all your heart and be baptized, you can and will be saved. Mark 16:16. Then you too can go on your way rejoicing. To fail to do so is to disobey.

20. The "Word of the Lord" Teaches Baptism:

Text: Acts 16:30-31

- a. Paul was an inspired man.
- b. He met up with the Philippian Jailor.
- c. The Jailor was not religious. He knew nothing about religion.
- d. The Jailor was an honest man.
- e. He asked Paul and Silas what to do to be saved.
- f. They told him to "believe" on Jesus Christ.
- g. They spake unto him the WORD OF THE LORD.
- h. He was baptized the same hour of the night.

Question: Do you suppose he went out the same hour of the night to be baptized if it was nonessential?

Note: He wanted to know what to do TO BE SAVED!!! He was interested in doing what was essential, not what was nonessential.

Question: Does anybody believe Paul and Silas would have gone out at midnight to attend to a nonessential, unnecessary thing?

Important: The Jailor heard the word of the Lord.

But, the word of the Lord says:

- a. "he that believeth and is baptized shall be saved." Mark 16:16
- b. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."
- c. Arise and be baptized and wash away thy sins, calling on the name of the Lord."

Furthermore, Paul himself says:

- a. Baptized into Christ. Gal. 3:27
- b. Baptized into the body. I Cor. 12:13
- c. Baptized into the death of Christ. Rom. 6:3
- d. Buried by baptism into death. Col. 2:12

Note: If a man can convince himself that the Jailor would have gone out at midnight (or within the hour) to submit to baptism, KNOWING IT HAD NOTHING TO DO WITH SALVATION, I can only say, he is east to convince.

Challenge: Did anybody ever hear of a Denominational preacher ever going out at mid-night to baptize a man?

It is pure arrogance when they baptized one, in the daytime, to say nothing of mid-night. In reality, they say, "Now Lord, I am going to submit to baptism, but I want it definitely understood that I don't have to. If you insist that I have to do this YOU ARE A WATER GOD.

21. More On Acts 2:38:

Perhaps no verse in God's word gives the Baptist people more trouble than Acts 2:38. It is a verse that they just cannot work into their "scheme of redemption" at all. The people, on Pentecost, having been convicted of their sins, by the preaching of Peter and the other Apostles, cried out and asked what to do. The idea expressed is, "We are guilty of sins and KNOW we are guilty, now, what can we do about those sins. We want our sins forgiven, or remitted." The Apostle Peter answered thus: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Perhaps the reason for the dilemma of the Baptist people in dealing with this verse is that they are out of step when they approach it. Having the idea of "repentance before faith" to defend, they are faced with the task of working faith into the passage, at the same time, leaving no impression that baptism is an act of faith. They must, somehow, separate repentance and baptism and insert "saving faith" between them, (they call this trusting or relying) and the magnitude of their task causes them to treat the verse the way they do.

The Baptist People divide the verse thusly:

- a. Repentance is Before remission of sins, and is neither "for" nor "because of" remission.
- b. Faith, or trusting (added to the verse by them) actually causes the sins to be remitted.
- c. Baptism is after remission of sins and is therefore "because of" the remission.

It will never do for the Baptists to admit that repentance is for or in order to the remission of sins. If they do, they will have to admit that baptism is too. You see, repentance and baptism are here joined by the coordinating conjunction "and" to obtain the same results, i.e., remission of sins and gift of the Holy Ghost.

If they say that sins are remitted when one repents, then no room would be left for the faith which they affirm comes after repentance, as I have charged in "a" and "b" above.

When they get through with the verse, they are so completely in disagreement with Peter that you would never recognize the verse at all. Note the following:

- a. Peter: "Repent and be baptized EVERYONE of you."
Baptist: "Repent and be baptized YOU THAT WANT TO."
- b. Peter: "Repentance and Baptism are "for" the same thing, i.e., the remission of sins."
Baptist: "Repentance and Baptism are NOT for the same thing,"
- c. Peter: "Gift of Spirit after baptism."
Baptist: "Gift of Spirit before baptism."

22. On the word "into".

- a. In Matt. 28:19, it is said that people are to be baptized into the name of the Father, and of the Son, and of the Holy Ghost. (RV.)
- b. In Romans. 6:3, the Apostle Paul said people were baptized into Jesus Christ.
- c. And in the same verse, Paul asserted that people were baptized into the death of Christ.
- d. In 1 Cor. 12:13, it is said that we are all baptized into one body.
- e. And in Gal. 3:27, Paul said people were baptized into Christ.

Note: Can a passage be found that teaches that we can get into these things before or without baptism?

I contend that it is significant that all these verses contain the words "baptized into".

Challenge: No man can find the word "into" in the Bible, when used with reference to the church or body of Christ, unless it is preceded by the word baptize.

How About The Following:

- a. Salvation is in the NAME. Acts 4:11-12
Baptized into the name. Matt. 28:19
Therefore, baptism essential to salvation.
- b. Salvation is in the body, or church. Eph. 5:23
Baptized into the body. 1 Cor. 12:13
Therefore, baptism essential to salvation.
- c. Christ shed his blood in his death.
Baptized into his death. Rom. 6:3
Therefore, baptism essential to contacting blood.
- d. Forgiveness of sins is in Christ. Col. 1:14
Baptized into Christ. Gal. 3:27
Therefore, baptism essential to forgiveness of sins.
- e. Redemption is in Christ. Col. 1:14
Baptized into Christ. Rom. 6:3
Therefore, baptism essential to redemption.
- f. Grace is in Christ. 2 Tim. 2:1
Baptized into Christ. Gal. 3:27
Therefore, baptism essential to grace, which saves.

Note: Can we afford to ignore all these verses just because we were taught beforehand that baptism had nothing to do with our salvation?

23. Will Not Fit Baptist Doctrine:

- a. Mark 16:16 says, "...IS baptized shall be saved."
Baptist Doctrine says, IS NOT!!
- b. Acts 2:38, says, "Baptized EVERYONE OF YOU."
Baptist Doctrine says, YOU THAT WANT TO!!!
- c. Acts 2:38 says, "Baptism FOR remission of sins."
Baptist Doctrine says, BECAUSE OF REMISSION::'
- d. Rom. 6:4-5 says, "ARISE FROM BAPTISM TO new life."
Baptist Doctrine says, New Life begins BEFORE BAPTISM!!!
- e. I Pet. 3:21 says, "Baptism DOTH NOW save us."
Baptist Doctrine says, Baptism doth NOT save us'::
- f. Col. 2:12 says, "God operates on us "IN BAPTISM."
Baptist Doctrine says, Gcd operates BEFORE baptism!!!
- g. Gal. 3:27 says, "Baptized INTO Christ."
Baptist Doctrine says, Get into Christ OTHER WAY"
- h. John 3:5 says, "Born of WATER and of the Spirit."
Baptist Doctrine says, Born of Spirit, NO WATER!"
- i. I Cor. 12:13 says, "Baptized into one body (church).
Baptist Doctrine says, In body WITHOUT baptism!!!
- j. Titus 3:5 says, "God saves us by WASHING..."
Baptist Doctrine says, Saves us WITHOUT washing["

Note: Everybody has a "legal" right to be a Baptist, before he reads this page. He still has a legal right to be a Baptist AFTER he reads this page. But there is one thing sure. He will fully realize that he is out of harmony with EVERY VERSE in the Bible that has anything whatever to do with baptism.

With the certain knowledge that he is in conflict with the word of God, he still goes no, because some of his people before him did, it can only be said of him that he "loves father or mother more than Christ" and is not therefore worthy of Christ.

How About This?

- a. The Baptist admit that Christ COMMANDED baptism.
They also admit that we must obey Christ. Heb. 5:9
But, they say we do not have to be baptized.
- b. The Baptist say baptism is no part of the gospel. They say the Baptist Church is a scriptural church.
But, it takes baptism to get into the Baptist Church.
- c. Be saved and go to heaven without baptism.
Can't get into the Baptist Church without baptism.
But, those in Baptist Church are going to heaven!!!

24. Three Questions:

- a. Is baptism a part of the gospel?

If yes, then it has something to do with our salvation. (Rom. 1:16 and 1 Cor. 15:1-3)

If no, then to preach it brings the curse of heaven. (Gal. 1:8)

Note: Since Baptists are made by baptism, if it is no part of the gospel, then making Baptist has the curse of heaven resting upon it.

- b. Does baptism belong to the righteousness of God or to the righteousness of man?

If to God's righteousness, then must be baptized for must work (God's) righteousness to be saved. Acts 10:35.

If to man's, then Jesus taught man's righteousness, for he taught baptism.

- c. Does baptism belong to the law given by Moses or to the grace and truth which came by Jesus Christ?

If to the law, then we don't have to do it for we are not under the law. Gal. 3:24-25.

If to grace, then we are saved by it. Eph. 2:8. If to truth, then we are made free by it. John 8:32.

25. A Parallel:

- | | | | | |
|----|-----------|------------|-----------------|---------------------------|
| a. | Acts 2:38 | (1) Repent | (2) Be baptized | (3) Remission of sins |
| b. | Acts 3:19 | (1) Repent | (2) Turn again | (3) Seasons of refreshing |

Note: From the above parallel, it can be seen that the "be baptized", in Acts 2:38 is the same as the "turn again" in Acts 3:19.

It is the same Apostle talking to the same kind of people. He is telling these in 3:19 exactly what he told their brethren in Acts 2:38.

Note: You can repent without turning to Christ. People are taught to repent AND turn to God. (Not the same act, but two separate acts.) See Acts 26:20

Again: Mark 16:16 Baptism follows faith

Acts 11:21 Turning follows faith

Therefore, it is proven again, that baptism is the turning act. Read these verses carefully and let everybody be fair about this thing.

26. Some Syllogisms:

- A. 1. Baptism is a command, Acts 10:48
 2. Must do the commandments to enter the city. Rev. 22:14
 3. Therefore baptism is essential to entering the city.
- B. 1. We must do the will of God to enter into the kingdom of heaven. Matt. 7: 21.
 2. It is God's will that we hear (obey) Christ.
 3. Christ commanded baptism.
 4. Therefore we must be baptized to enter the kingdom.
- C. 1. Christ saves them that obey him. Heb. 5:8-9
 2. Christ commanded baptism. Matt. 28:19 and Mark 16:16
 3. Therefore must be baptized to be saved.
- D. 1. We are baptized into the body of Christ. I Cor. 12:13
 2. There is no other way to get into the body.
 3. Therefore we must be baptized or stay out.
- E. 1. Paul was baptized to wash away his sins. Acts 22:16
 2. He said for us to follow him. 2 Thess. 3:7-9
 3. Therefore we must be baptized to wash away our sins.
- F. 1. Paul said we were baptized into Christ. Gal. 3:27
 2. He said if any man preached any other gospel to let him be accursed. Gal. 1:6-8.

27. I Peter 3:21:

"The like figure whereunto even baptism doth also new save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

- a. Peter asserts that baptism doth also now save us.
 b. I sincerely believe he told the truth.
 c. The Baptists deny his statement.
 d. They insist that baptism is a figure. (What of it??)
 e. It does not suit their doctrine.
 f. No amount of arguing will change Peters statement.
 g. After all is said and done, the fact remains:
1. Peter said baptism DOTH also now save us.
 2. Baptists say, it does no such thing.
- h. If they get any comfort out of their dispute with Peter, they should be pitied.

Note: In the days of Noah, the water literally washed away the filth of the flesh. (drowned the bad people.)

Peter says baptism doesn't do that. It don't literally "drown the devils" as it did then. No, God takes away the sins. Hence, "the like figure." But Peter DID SAY, "baptism doth also now save us." And, woe unto the man that says it doesn't. Friends, why not give up your xxx

28. Summary, or Conclusion:

- a. Baptism is a part of the "great commission" recorded by both Matthew (28:19-20) and Mark (16:15-16)
- b. Baptism was a part of the first sermon which was preached under this commission. Acts 2:38
- c. In every case of conversion recorded in detail under the great commission in the Christian Dispensation it is expressly stated that the people were baptized.
- d. By baptism we get INTO the name (Matt. 28:19) body (I Cor. 12:13) death (Rom. 6:3) Christ (Gal. 3:27)

Note: There is no other way to get into these things.

- e. Baptism is BEFORE salvation EVERY TIME they are mentioned together in the new testament. (Mark 1:4; Luke 3:3; Mark 16:16; Acts 2:38; Acts 22:16; 1 Pet. 3:21)

Note: I do not believe it is "put down" wrong every time. And you don't either!!! You just WISH IT WERE.

- f. Christ is the saviour of those who obey him. Heb. 5:8-9. He commanded baptism. (Mark 16:16 and Acts 10:48)

29. Statement:

This concludes the arguments which I use in my debates with the Baptist people in presenting the affirmative of the proposition that "baptism in water of a penitent believer in Christ is essential to salvation from his past or alien sins."

For a few pages now, we shall notice some of the negative arguments which they employ.

They do not, THEY CANNOT, deal in a forthright manner with my affirmative arguments. Consequently they always try to array one scripture against another.

I pressed a man in debate on Mark 16:16 and he finally said, "That (Mark 16:16) can't be so, for John 3:16 says he that believeth shall have everlasting life."

Thanks be unto God, I have had the pleasure of baptizing many Baptist people into Christ as a result of the very teaching I have outlined thus far in this book. I sincerely believe (and I pray God that such shall be so) that many of my Baptist friends will obey the gospel even as a result of this work.

There are a lot of honest people in the Baptist Denomination. There are a lot of GOOD people in the Baptist Church. But friends, it takes more than honesty and it takes more than goodness to please God. He is pleased only if we obey him. The only way to obey him is to be baptized into Christ. You did not please him when you were baptized into the Baptist Church.

ARGUMENTS AGAINST WATER BAPTISM AS ESSENTIAL

Note: I hereby give the arguments most often employed by the Baptist Preachers in my debates with them. Right after each argument, I intend to present the truth so all may see their perversion of the scriptures:

1. Salvation is by grace:

The Baptist make this argument and cite Eph. 2:5 as proof.

But: Grace has appeared to all men. Titus 2:11. Then if salvation is by grace exclusive of what we do then all men will be saved. Obviously the Baptist preachers misunderstand the passage. We ARE saved by grace but grace is in Christ Jesus (2 Tim. 2:1). We are BAPTIZED INTO Jesus Christ. See Rom. 6:3 and Gal. 3:27.

2. Salvation is by faith:

This is the "stock in trade" argument of the Baptist Preachers in debate. They offer several passages that predicate salvation on faith and then erroneously conclude that salvation is by faith ONLY. This the Bible does not assert.

Some scriptures cited are:

- a. John 3:16, Rom. 5:1, Acts 16:31, Eph. 2:8, I Jno. 5:1. All of these scriptures assert that people are saved, justified, etc. by faith. To get rid of baptism, the Baptist preachers insist that these verses contain a complete record of the plan of salvation. They maintain that every thing necessary to salvation is to be found in these verses.

But: None of these verses mention repentance. Nor do any of these "faith" passages mention prayer. Yet the Baptist preachers believe that both repentance and prayer are essential to salvation. It must be apparent to the candid reader that they are not dealing fairly with the verses quoted. (or cited above.)

They eliminate baptism because the verses say faith, but they bring in repentance and prayer. By what rule of logic? By NO RULE of logic. They do this by a "sectarian twist" of the scriptures.

Friends, we ARE SAVED BY FAITH. But "not by faith only." James 2:24.

3. Examples of salvation before baptized:

- a. The palsied man, in Mark 2 is cited as a case of salvation without baptism.
- b. The woman, in Luke 7:50 is cited as a case of salvation without baptism.
- c. The thief, in Luke 23 is cited as a case of salvation without baptism.

Thus, with these examples, the Baptists claim to have proved that baptism has nothing to do with salvation. On the next page, I will thoroughly prove them to be in error.

That the Baptists are wrong in contending that the palsied man in Mark 2, and the sinful woman in Luke 7, and the thief in Luke 23 are examples which we may follow may be seen in the following:

- a. They lived during the life-time of Jesus--We do not.
- b. They lived during the Jewish Dispensation--We live in the Christian Age, or Dispensation.
- c. They lived BEFORE CHRIST COMMANDED BAPTISM!!! We live AFTER he commanded baptism.

Note: This is important. You don't have to have a second grade education to see that they had had no chance up to that time. For us to refuse to be baptized AFTER Christ commanded it because some were not baptized BEFORE he commanded it is to stultify our intelligence.

- d. They lived BEFORE Christ shed his blood for the remission of sins. They could not be baptized into his death. We live AFTER he shed his blood in his death and WE CAN be baptized into his death.
- e. Christ spoke to these people AS INDIVIDUALS and what he said concerned ONLY those to whom he spoke.

Question: Did Christ tell you that YOU would be with him in Paradise that day???

- f. Mark 16:16 is to "every creature" not just to a palsied man or a sinful woman, or a thief.
- g. Christ WAS NOT THE AUTHOR OF ETERNAL SALVATION WHEN HE WAS SPEAKING TO THESE PEOPLE. He BECAME the author of eternal salvation by the things which he suffered, i.e., his death. Heb. 5:8-9. He had not "suffered" (died) when he spake to these individuals.
- h. Christ did not have all power in heaven and earth when he spoke to these individuals. See Matt. 28:18. That power was given him after he arose from the dead.
- i. The "plan of salvation" was announced AFTER Christ arose from the dead and NOT before. Matt. 28:19-20; Mark 16:15-16.

We could go on and on showing that we can't be saved like these people were but surely this is enough to convince the honest reader.

Note: I can, with as much logic and with as much common sense, contend that we may be saved like Noah, i.e., in an ark!!!, as the Baptists can that we may be saved like the thief.

Noah lived in one (Patriarchal) Dispensation and I in another so I can not be saved like Noah.

The thief lived in one (Jewish) Dispensation and I in another so I can not be saved like the thief.

4. Timothy Saved Without Baptism:

The Baptists cite 2 Tim. 3:15 as proof that Timothy was saved without baptism. The verse follows: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

They argue:

- a. Baptism was and is a new testament doctrine.
- b. Timothy had only the old testament to study.
- c. He (Timothy) was saved, i.e., the old testament.
- d. Therefore, he was saved without baptism.

But:

- a. Timothy was wise UNTO (toward) salvation.
- b. The salvation was through faith in Christ.
- c. Indeed the salvation was in Christ. Acts 4:12
- d. And we are baptized into Christ. Gal. 3:27

Question: Do the Baptists contend that people may be saved WITHOUT the new testament? They do not. Then their argument (?) on Timothy being saved by the old testament falls to the ground.

5. David Saved Without Baptism:

The "prize boner" of all time, in the way of an argument, is exhibited by the Baptists in their "belief" concerning David.

They use Psalm 89 to prove that David is a Child of God, that cannot be lost, then they use Psalm 116 to prove that he is a child of the Devil saved by prayer.

They cite Psalm 116:3-4 to prove that David was made a child of God by prayer and thus saved without baptism.

Note: David was a child of God all the days of his life. Those who do not know that should not try to preach. He was a Jew and Jews were BORN children of God.

When an uneducated man says David was saved (made a child of God) by prayer, I get sorry for him. But when an educated man says that, I LOSE CONFIDENCE IN HIM. One who sincerely believes that is to be pitied.

Friends: David was not made a child of God by prayer. Being a Jew, he never was anything but a child of God.

This demonstrates though how far one will go to uphold a false theory.

6. The Sinner In Luke 18 Saved Without Baptism:

The Baptist argument goes thus:

- a. This man was a sinner. Luke 18:13
- b. He prayed for mercy, v. 13
- c. He was justified in the sight of God. v. 14
- d. He was not baptized.
- e. Therefore he was justified without baptism.
- f. We can be saved like this man.

Note: The argument on this "sinner" in Luke 18 is as logical as any the Baptist Preachers can put up to sustain their claim, People with no knowledge of the Bible may be taken in by it. But actually it does not in any way hint that one may be made a child of God without baptism.

In fact, it has nothing whatsoever to do with becoming a child of God,

- a. This "sinner" was in the temple to worship God.
- b. But only Jews could get in the temple to worship.
- c. And the Jews were already children of God.
- d. Gentiles (children of the Devil) were not even allowed to come near the OUTSIDE of the temple.
- e. This was a sinful child of God who asked for mercy. f. Prayer has always been God's "law of pardon" to his erring children. g. I insist this touches not the subject of becoming a child of God.

7. Ridicule And Slander:

I am sorry to say that most of the Baptist Preachers whom I have engaged in debate, seem content to "win their point" by ridicule and slander and misrepresentation.

- a. They refer to baptism as "water God", "ducking in a mud-puddle", "becoming acquainted with minnows" etc. They seem to forget that Paul said, "We are buried with our Lord in baptism."
- b. They say we believe that "our little bunch" will be saved and all others lost. This they say to gain sympathy for their cause and to arouse prejudice against our cause.

Note: We believe EVERYONE who obeys his Lord will be saved. That is why we want everyone to be baptized. You have not obeyed the Lord until you have been baptized.

But, even if I contended that no one would go to heaven but me, A. C. Grider, would that change the truth of God? You know it would not. It is apparent that this is used for the sole purpose of creating prejudice.

- c. It is a sad commentary that while Baptist preachers are thus ridiculing the sacred act of baptism, many of the Baptist people are elated and will sit and smile and nod their heads as if it did them good to hear one of the commandments of our Saviour thus mocked and ridiculed.

thing And then, when the Baptist Preacher makes a play on man becoming a child of God by prayer (a which the Bible does not even hint at) he will cry and pretend that he is deeply concerned about the business of being saved.

Everyone should be honest and everyone should treat the sacred subject of baptism with respect.

8. Third Party In Salvation:

The Baptists argue thus: If baptism were necessary to salvation, it would place a third party between God and man.

This they deny on the ground that God can save independent of a third party.

Reply: a. The Bible does not say there will be no third party connected with salvation.

b. The Bible gives no account of one being converted without the third party.

c. It may not be inferred that there will be no third party present.

d. The Bible mentions the conversion of thousands of people at different places and at different times and under different circumstances and in each instance there were third parties

present.

e. It can be proven that, according to the plan of salvation, no one can obtain salvation unless in the presence of a third party.

f. It is clearly taught in the Bible that third parties are required, demanded, commissioned, qualified, and sent into the world to preach the gospel and are thus instrumental in saving people.

Note: Doesn't the Baptist preacher claim that he leads people to Christ and that God uses him to help the people to "get saved"?

Why then his objection to the third party? It is merely "grabbing at a straw" to support a theory.

The Baptists know that God uses men to lead other men to Christ. Thus this argument falls.

9. The Case of Saul:

The conversion of Saul, as recorded in the ninth chapter of Acts, presents a demonstration of Baptist confusion as to just when one is saved.

They say he must have been saved before he was baptized for Ananias called him "Brother". Acts 9:17

Reply: Both Annanias and Saul were Jews. Hence "brothers" in that sense.

The rich man called Abraham "father" and Abraham called him "son" but he was still in hell. Luke 16.

- More on Saul:
- a. He was told by Christ to go into the city and it would be told him what he must do.
 - b. He wasn't told anything to do but arise and be baptized. See Acts 9:6 and 22:16.

Note: If Saul was told to "wash away his sins", does that mean he didn't have any? If you were told to wash away the dirt from your hands, wouldn't that mean you had some dirt on your hands?

10. Children of God By Faith:

The Baptists rely on Gal. 3:26 to prove that baptism is not essential to salvation. Here is the verse: "For we are all the children of God by faith in Christ Jesus."

The Baptist preachers insist that the verse alleges we are children of God by faith.

Indeed: It asserts MORE than that. It says we are all the children of God by faith IN JESUS CHRIST. Thus we must be IN CHRIST JESUS to be a child of God by faith.

And how may we get into Christ? Why the very next verse tells us how. It says: "For as many of you as have been baptized into Christ have put on Christ."

Note: Putting the two verses together, we have:

- a. You are (present tense) in Christ.
- b. You have been (past tense) baptized into him.

11. The Case of Cornelius:

Baptists always go to the case of Cornelius to prove that baptism is nonessential. The story is recorded in the tenth chapter of Acts.

Cornelius and his family received the baptism of the Holy Ghost before he was baptized. The Baptists regard this as proof that he was saved. They think none but a child of God could "get the Spirit."

Their misunderstanding of this chapter, I am sure is born of a desire to uphold a theory.

Here is positive proof that Cornelius was NOT saved when the Holy Ghost fell on him.

- a. He was to "hear words" whereby he should be saved. See Acts 10:6 and especially Acts 11:14.
- b. He HAD NOT HEARD the words when the Holy Ghost fell on him. Acts 11:15

More on Cornelius:

The Baptists try to make the people think that Peter had preached a long time before the Spirit came. They base their argument on the fact a portion of Peter's speech is recorded in Acts 10 before the writer (Luke) makes mention of the coming of the Holy Ghost.

However, in Acts 11:4, the record is plain that Peter is relating the things as they occurred. "He expounded it BY ORDER unto them". Now what did Peter say about it? Why he said AS I began to speak the Holy Ghost fell on them.

Note: They were to be told words whereby they could be saved. But, as Peter BEGAN to speak (they hadn't heard the words yet--hence unsaved) the Holy Ghost fell on them.

Please read this in Acts 11:14-15 and you will then know assuredly Cornelius was NOT saved when the Spirit came.

Question: Even if Cornelius WAS saved by a baptism of the Holy Ghost, do the Baptists think that is the plan of salvation? Why of course they think no such thing.

Further: Peter told Cornelius that "he that feareth God and worketh righteousness is accepted with him." See Acts 10:35. But, our Baptist friends are so bent on getting around baptism that they are willing to give the lie to Peter's statement and have Cornelius accepted with Him WITHOUT DOING A THING.

Conclusion: Cornelius had to do exactly what everybody had to do to be saved. What was at? Well after he had preached to him, he commanded him to be baptized. Acts 10:48

Now if Cornelius believed, I am sure he was baptized for it was a command.

If he did not believe, I am sure he was not baptized.

Hence: If he believed and was baptized, he was saved. Mark 16:16

If he believed not, he was condemned already. John 3:18

12. Abraham was justified by faith:

The Baptists are positive they have a case of "Justification by faith only" in the case of Abraham. They cite Rom. 4:3. But James 2:21 says Abraham was justified by works when he offered Isaac. There can be no misunderstanding James. The Baptists DO misunderstand Paul.

13. Alexander Campbell:

The ignorant class among the Baptist people makes a great play on the fact that we teach some things that were also believed and taught by Alexander Campbell.

They insist that Campbell started the church of Christ and we are therefore followers of Campbell.

They charge that we get all of our teaching from Campbell.

- Reply:
- a. Alexander Campbell started NO church.
 - b. He was a Presbyterian, but learned better.
 - c. Then he became a Baptist.
 - d. Finally he was baptized into Christ and thus became a simple new testament Christian.
 - e. After coming out of these two human organizations, Campbell spent the rest of his days trying to get all people out of all man-started churches.
 - f. He maintained that all people should be in the church started by the Lord.
 - g. Had Campbell started a church he would have been admired by the Baptist people.
 - h. They know he started no church therefore they hate him.

Note: The Baptist preachers are not exactly honest in the matter of charging us with following Campbell.

In my debates with them, I always tell them I will give them my automobile if they will cite ONE THING I teach that originated with Alexander Campbell. They are unable to do so. Yet they go on charging us with getting all of our teaching from him.

- a. I teach that he that believeth and is baptized shall be saved. That came from Christ in Mark 16:16.

But, the Baptists say I got that from Campbell.

- b. I teach that repentance and baptism are FOR the remission of sins. I got that from Peter. Acts 2:38

But, the Baptists say I got that from Campbell.

- c. I teach that we are baptized into Christ. I got that from Paul in Gal. 3:27.

But, the Baptists say I got that from Campbell.

- d. I teach that baptism doth also now save us. I got that from Peter in I Peter 3:21.

But, the Baptists say I got that from Campbell.

I believe the candid reader can see what I meant when I said they were not honest in this matter.

An Appeal To Prejudice:

Perhaps the cheapest thing the Baptist Preachers do in my debates with them is appeal to prejudice among the listeners. We sign to affirm or deny that "the scriptures teach" this or that. And before we are very far along, my opponent will say, in a very sympathetic voice.

"All of the good old Methodists will be in Hell, and all of the Presbyterians will be lost. Everybody but your little bunch will be lost."

Now is that proving by the scriptures that a thing is so or not so?

That does not prove one thing for sure. That proves conclusively that the man cannot maintain his position in "honorable" controversy. Thus he resorts to dishonorable tactics.

Note: No issue can be decided by counting the number that will be lost or the number that will be saved.

Jesus said Jew would find the narrow way, but many would go in the broad way.

If we are going to decide the issue by the number that will be lost, then we will have to eliminate repentance in the plan of salvation for look how many people have not repented.

We would have to leave out faith because there are many more people who do not believe than there are that believe.

Statement: With a very few variations the Baptist Preachers use the arguments (?) which I have here outlines. They are fighting a losing battle. People are learning the truth and leaving the Baptist Church by the hundreds.

Summary of Arguments:

- a. They offer examples of people being saved without baptism, BEFORE CHRIST COMMANDED BAPTISM.
- b. They offer passages that predicate salvation on faith, BUT IT IS NOT FAITH ONLY.
- c. They say baptism is to declare that sins are forgiven, BUT THEY HAVE NOT A SYLLABLE OF PROOF OF THIS.
- d. They say we get our teaching from Alexander Campbell, BUT THEY KNOW THIS IS NOT TRUE.
- e. They appeal to prejudice by charging that the Methodist and Presbyterians will be lost, BUT THIS DOES NOT PROVE THEIR CONTENTION.
- f. They cite Cornelius as a case of salvation before baptism, BUT THEY CAN NOT PROVE HE WAS SAVED BEFORE BAPTISM.
- g. They cite Paul as a case of salvation before baptism, BUT IF THEIR LIFE DEPENDED UPON IT THEY COULD NOT TELL WHEN PAUL WAS SAVED.
- h. They ignore the word "into" with reference to getting in contact with the blessings which are in Christ.
- i. They ignore the "divine order" of baptism and salvation.

Special Argument:

The Baptist Preachers, whom I have met in debate, make a very strong (?) argument on 1 Cor. 1:17. They think they have an iron-clad proof text on the "baptism question".

I have chosen to treat of it separate and apart from the regular arguments they present, so I can show, not only the fallacy of their contention, but also the ridiculousness of the same.

Here is the verse: "For Christ sent me not to baptize, but to preach the gospel ----."

Baptist Preachers wax "eloquent" and declare:

- a. Paul was not sent to baptize.
- b. But Paul WAS sent to preach the gospel.
- c. Therefore, baptism is no part of the gospel.

Now, this would be a real good syllogism, if it were so. But it is simply NOT SO.

The major premise (a) is true. Also, the minor premise (b) is true. But, the conclusion IS NOT TRUE, for it is illogical.

In fact, there is no rule of syllogistic reasoning, there is no rule of grammar, there is no rule of COMMON SENSE that would permit the conclusion reached by our Baptist friends.

Note: One of the premises has to do with the verb "baptize" not the noun "baptism".
The other premise has to do with the verb "preach" not the noun "gospel".
Thus the proper conclusion would be: To baptize is no part of preaching the gospel.

- Further:
- A. Paul was baptized to wash away his sins. Acts 22:16
 - B. Lydia heard Paul and was baptized. Acts 16:14-15
 - C. Paul taught the Jailor, he was baptized. Acts 16:33
 - D. Paul baptized Crispus. I Cor. 1:14
 - E. Paul baptized others. I Cor. 1:16
 - F. Corinthians heard Paul, were baptized. Acts 18:8
 - G. John's disciples heard Paul, were baptized. Acts 19.
 - H. Paul said "baptized into Christ." Gal. 3:27
 - I. Paul said "baptized into death of Christ." Rom. 6:3
 - J. Paul said raised from baptism to new life. Rome 6:4
 - K. Paul said baptism was planting ha likeness of the death of Christ. Rom. 6:5
 - L. Paul said God operated on people in baptism. Col. 2:12
 - M. Paul said all were "baptized into one body." I Cor. 12:13

In all seriousness, ladies and gentlemen, I should dislike for one to quote me, who would seek to "prove" by Paul that baptism is no part of the gospel.

Please read the verses again from "A" through "M", and tell me sincerely, do you believe that baptism is no part of the gospel, or don't you KNOW baptism is a part of the gospel?

Baptist Blunders: (Consequences of their teaching)

- a. The Baptist teach that baptism is non-essential.
Then, making Baptists is non-essential.
- b. The Baptist teach that baptism is no part of the gospel.
Then, making Baptists is no part of the gospel..
- c. The Baptist say, in derision, that we believe "God dwells only in the water". That isn't so, but if it were, then: The Baptist Church dwells only in the water.
- d. The Baptist say we "make a God out of water".
Then, they make a Baptist Church out of the water".
- e. When we drain the baptistry, the Baptist say we drain out our God.
Then, when they drain their baptistry they drain out their Baptist Church.

Note: I could go on, but this is sufficient to show that every argument the Baptists make against baptism can be made against making Baptists.

Important: As I stated before, some Baptist preachers are very disrespectful in dealing with the subject of baptism.

Let us try some of the "consequences" on them:

- a. They refer to baptism as "ducking in a mud-puddle".
Then: "ducking in a mud-puddle" makes Baptists.
- b. They say we "souse people in a water-God".
Then "sousing in a water-God" makes Baptists.
- c. They say We can baptize until the people 'get acquainted with the minnows",
Then "getting acquainted with minnows" makes Baptists.

Friends, I do not believe a man can be saved who makes such statements about the act of baptism. I am determined that they shall be exposed.

If a man is half-way honest and half-way sincere he will not be guilty of such statements as the above.

I have many good friends, and some very close relatives, in the Baptist Church. I do not believe they are pleased when the Baptist Preachers refer to baptism as a "ducking" or a "sousing"

I should like to appeal to them to "come out from among them and be separate and touch not the unclean thing", so the Lord will receive them. 2 Cor. 6:17

May God help us all to treat his commandments with dignity and respect. If we obey them or if we reject them as nonessential, we should certainly not speak lightly of them.

The words Jesus has spoken will judge us. John 12:48. Woe to those who have treated them lightly.

Tracts Misleading And Self-Contradictory:

There is in the world an abundance of misleading literature. In the religious world, the Baptist Church ranks perhaps number one in the field of spreading false doctrine by literature.

I have never read a Baptist tract, but that it was filled with deception and calculated to mislead the people. They write, not to explain passages but they write to explain AWAY Passages.

Before me is a tract entitled, "Can Salvation be Obtained Without Baptism". The author says it is his purpose to set forth by the word of God that salvation may be obtained "without any overt act on the sinners part." Note now, there is to be no act on the sinner's part. Then the author shows by the word of God that the sinner must:

- a. Confess with his mouth. (Isn't that an act?)
- b. Believe in his heart.
- c. Call on the name of the Lord.
- d. Hear the words Of Christ.
- e. Receive Christ. (They never do tell how.)
- f. Repent of his sins,
- g. Believe and be baptized. (He surely didn't mean this. A.C.G.)
- h. Receive the word joyfully.

Note: The author of the tract (E. C. Gillentine) after saying the sinner didn't have ANYTHING to do proceeds to list eight things for him to do. A double minded man is unstable in all of his ways.

And before me is another tract that makes Gillentine look like a first grader. It is titled, "The S.O.S. of Humanity". It is edited by Dr. John W. Shephard. Dr. Shephard insists, in the tract that, "no mortal can hope to be saved by his right doing." (Of course Jesus said "He that doeth the will of my father shall enter the kingdom", but that was before Shephard became a "Doctor".

The Doctor further declares, in the tract, that, "Salvation is a free gift through the mercy and grace of God. It may not be obtained by man's good works or moral life." Then, after assuring the people that they may be saved without doing anything, the Doctor proceeds to list (not eight but) TWENTY things for the sinner to do. Here I list the twenty. Count them:

(1) Extend the hand of faith. (2) Flee from eternal destruction. (3) Accept the love of God. (4) Flee the destruction. (5) Seek eternal shelter. (6) Receive Christ. (7) Come directly to God.. (8) Surrender your life. (9) Come to Christ. (10) Give your heart to Jesus. (11) Accept the saviour. (12) Repent. (13) Believe the gospel. (14) Trust in Christ. (15) Come repentant. (16) Abandon your sins. (17) Accept Jesus. (18) Come to God. (19) Harden not your heart. (20) Seek the truth.

Note: Now my friends, what makes a man so completely contradict himself? Why would he tell the people that there wasn't anything for them to do and then tell them TWENTY things to do? And please tell me how people can fall for such a glaring contradiction? If Dr. Shephard had been willing to accept the truth on the subject of baptism, there would have been no need for his tract and thus no need to attempt such a play on the gullibility of the people, I believe the Doctor knows better.

More Contradictions:

A close study of Baptist doctrine will reveal that it not only contradicts the Bible, but is in conflict with itself at every turn. Advocates of the Baptist faith will not hesitate to contradict their brethren when such a contradiction will ease the pressure on them at another point.

The author debated a Baptist Preacher in March 1950 and it was the insistence of the latter that one was made a Baptist by the act of baptism. But, when he met another Baptist preacher in discussion two months later he learned (?) that baptism had nothing whatsoever to do with making Baptists.

It becomes immediately apparent why such a contradiction is necessary. If one is made a Baptist when he is baptized, he is made a Baptist when he gets into Christ for Paul declared that we are "baptized into Christ". Gal. 3:27. But the Baptists insist that one must be "in Christ" (i.e., a new creature) BEFORE he is baptized. Hence he must contend that baptism does not make one a Baptist.

Yet, on the other hand, he must contend on occasion that baptism DOES make one a Baptist, else all Denominational people will be Baptists, seeing they all have the same plan of salvation.

Pendleton's Church Manual "Designed for use of Baptist Churches", declares, on page twelve, that, "an observance of this ordinance (baptism) is the believers first public act of obedience to Christ."

I am safe in saying that the Baptist people in general are in agreement with Pendleton on this. That is, they all agree that baptism is the believers first public act of obedience to Christ.

But, behold the contradiction. If baptism is the believers FIRST public act of obedience, (The Baptists agree that it is) and you can get to heaven without baptism, (The Baptists insist that you can) then you can go to heaven without doing a single solitary thing Jesus said do.

Think of it friends. Of all the things Jesus Christ said for you to do, you don't have to do one of them.

Come on now, this HAS TO BE the conclusion. If baptism is the first act and you don't have to do it, then you don't have to do any.

Bible: The author of salvation to them that obey. Heb. 5:9
Baptist: The author of salvation to them that obey NOT.

Bible: Do the will of God to enter the kingdom. Matt. 7:21
Baptist: Do NOT ONE THING to enter the kingdom.

Bible: Do the commandments to enter the city. Rev. 22:14
Baptist: Do NOTHING to enter the city.

Bible: Work out your salvation. Phil. 2:12
Baptist: You CANNOT WORK OUT YOUR SALVATION.

Friends, is the Bible right? Is it? Answer me now. If it is, THEN THE BAPTISTS ARE WRONG. Can't you see that they are not both right? Please, please give it up.

The Baptist Cycle:

When one seems to be lost in a given undertaking, and when he seems to be at a loss as to what to do or say, it is the common practice to say, "he is going around in circles".

On the subject of how to be saved, the Baptist Preachers actually and literally GO AROUND IN CIRCLES. Unless they are pressed into it, their inability to tell one what to do to be saved is not so apparent. They can get by pretty well with their instructions to "trust in the Lord with all your heart." But when they are pressed to tell the people just what is involved in "trusting in Christ", they are at a loss to do so. The procedure goes like this:

Baptist Preacher: "You are saved by trusting in Christ."
inquirer: "Just What is involved in trusting? How may I trust?"

Baptist Preacher: "Oh, by relying upon the merits of Christ's work." Inquirer: "But how may I rely upon the merits of Christ's work?"

Baptist Preacher: "That is done by seeking God with all of your heart." Inquirer: "And how does one seek God with all of his heart?"

Baptist Preacher: "By believing in Christ."
Inquirer: "How may I believe in Christ?"

Baptist Preacher: "Simply by trusting in Christ."

"But that is where we came in." You have already said trust in Christ. And when I asked you what is involved in trusting, you say one trusts when he relies on Christ. Then you say we rely when we seek and we seek when we believe and we -- -and then you go back to "trusting" again.

Friends, it is not an exaggeration to say that there isn't a Baptist Preacher living who can give you a plain, simple, common sense example of one becoming a Christian without undermining his doctrine.

They won't tell you, as Jesus did, "he that believeth and is baptized shall be saved." THEY DON'T BELIEVE THAT.

They won't tell you, as Peter did, "repent and be baptized for the remission of sins." THEY DON'T BELIEVE THAT.

They won't tell you, as Annanias did, "arise and be baptized and wash away thy sins." THEY DON'T BELIEVE THAT.

They won't tell you, as Paul did, "we are baptized into Jesus Christ." THEY DON'T BELIEVE THAT.

No, they don't believe any of these things. Hence they say you must seek God (a general term--nothing specific) or you must rely on Christ or you must believe with all your heart.

You can see, they deal exclusively in general terms. They simply cannot give you anything definite, and support their pet theory. For a SPECIFIC answer on what to do to be saved, see: Mark 16:16; Acts 2:38; 22:16; John 3:5; 1 Peter 3:21; Gal. 3:27.

More On The Cycle Of Examples:

On the preceding page, I charged that there wasn't a Baptist Preacher living who could give a common sense example of one becoming a Christian without undermining his doctrine. I proceed now to prove that:

In all of my dealings with Baptist Preachers, I have never heard but two attempt to give examples of sinners becoming Christians. The examples follow:

1. A girl was in a burning building and her father was under the window below. He told the girl just to trust him, as he stretched out his arms toward her. She trusted him AND JUMPED INTO HIS ARMS. (Cap. mine. A.C.G.)
2. A man has heard of the Mayo Clinic. He believes that Mayo Clinic is in existence. He leaves his home and goes to Rochester and tells the Doctors of his faith in them. Then he CRAWLS ON THE TABLE AND SUBMITS TO AN OPERATION. (Again the Cap. are mine. A.C.G.)

The foregoing are "examples" of people becoming Christians, as given by Baptist Preachers when pressed in debate. They are both perfectly good examples and THEY BOTH TEACH THE TILTH.

But both examples FLATLY CONTRADICT Baptist doctrine. Isn't it a part of Baptist doctrine that if one will "trust" in Christ he won't have to do anything else. But the "example" says she trusted AND Jumped. In fact that is the only way she could have trusted. The jumping was a demonstration of her trust. Baptist doctrine would say, if she trusted she would be saved that very minute and wouldn't have time to jump.

And Baptist doctrine says that if one will believe he may be saved that very minute. Saved before he had had time to do a thing. But the "example" says he "Believes" then says he must go and submit to an operation.

Again I say, these examples teach the truth. One is saved by trusting to be sure. But he trusts when he does what God said do. And one is saved when he submits to the "operation". Ah, but Paul said God OPERATED on us in baptism. Hold everything now and I will quote it for you.

Col. 2:12 "Buried with him in baptism, WHEREIN also ye are risen with him through the faith of the operation of God who hath raised him from the dead."

There you have it friends. No amount of theological twisting can make it otherwise. God operates on us in baptism.

Furthermore Paul declares in the next verse (Col. 2:13), "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Note: (1) You were dead. (2) You were buried. (3) You were risen. (4) You were quickened or made alive. (5) All trespasses were forgiven. Read it in Col. 2:12-13.

ARGUMENTS ON THE POSSIBILITY OF APOSTASY

1. The Devil's Doctrine:

The impossibility of apostasy was first preached by the Devil.

On three particular occasions, the Devil presented this doctrine.

a. Adam and Eve:

1. God said, "don't eat or you will die." Gen. 2:17
2. The Devil said, "Ye shall not surely die." Gen. 3:4

Note: Here is a clear-cut case of the Devil preaching the impossibility of apostasy.

3. They not only COULD fall. They DID.

b. The case of Job:

1. God bragged on Job to the Devil. Job 1:8
2. The Devil said Job was fixed so he couldn't fall. Job 1:9-10

Note: This is another clear-cut case of the Devil preaching that a child of God can't fall.

3. The Devil removed what he "thought" kept Job from falling.
4. Still Job didn't fall. (The Baptists think this is on their side of the controversy. They think Job actually couldn't fall. They believe the Devil was preaching the truth.)

Note: Job COULD HAVE FALLEN, else no sense attaches to the story.

5. God knew Job could fall but knew he wouldn't.
6. Job's wife and three "friends" knew he could fall.
7. Job himself knew he could fall but refused to do so.
8. The Devil knew Job could fall and tried to get him to fall.

c. Jesus in Matthew 4:

1. God had said not to tempt him. Deut. 6:16
2. The Devil tried to get Jesus to tempt God.

Note: The Devil even quoted scripture to convince Christ he couldn't fall. His argument is this: "Now you are God's son and he will protect you. Go ahead and jump, you can't fall."

Important: These three instances, Adam and Eve--Job--Jesus, are enough to show that it is the DEVIL (not God) who says it is impossible to fall.

2. Warning To The Hebrews:

Note: The Hebrews were HOLY BRETHREN. Heb. 3:1

- But:
1. They could be Christ's house only if they held fast the confidence and the rejoicing of the hope firm unto the end. Heb. 3:6
 2. They could harden their hearts. Heb. 3:8; 4:7
 3. They had to take heed lest there be in them an evil heart of unbelief in departing from the living God. Heb. 3:12
 4. They could be hardened through the deceitfulness of sin. Heb. 3:13
 5. They could come short of the promise of entering into the rest. Heb. 4:1
 6. They could fall after the example of unbelief. Heb. 4:11
 7. They could commit wilful sin. Heb. 10:25
 8. They could tread under foot the son of God. Heb. 10:29
 9. They could count the blood of Christ unholy. Heb. 10:29
 10. They could do despite unto the Spirit. Heb. 10:29
 11. They were told to have patience that they might receive the promise. Heb. 10:36
 12. They were taught that they could draw back. Heb. 10:38
 13. They had some besetting sin they were to lay aside. Heb. 12:1
 14. They could fail of the grace of God. Heb. 12:5
 15. They could have in them a root of bitterness. Heb. 12:15
 16. They could be defiled. Heb. 12:15
 17. They would be unable to escape if they refused him that spake from heaven. Heb. 12:25
 18. They could be carried about with divers and strange doctrines. Heb. 13:9

Note: Could these people disregard every one of these admonitions and still be saved? Come on now, neighbor, I do not believe that you believe and such doctrine.

The impossibility of apostasy is indeed the Devil's doctrine.

3. Eternal Life In The Future:

Perhaps the most fundamental mistake of the Missionary Baptist Church is the idea that eternal life in this world is a present possession without any conditions attached.

A few verses, when properly misunderstood lend themselves to that idea.

Example: John 3:36 This verse says, "HATH eternal life."

But: This verse and any others that present that idea are conditional.

Here is POSITIVE proof to the unprejudiced mind that eternal life is to be received in the world to come.

- a. Rom. 13:11, Salvation is nearer than when we believed.
- b. I John 2:25, He has promised us (Sons of God, I John 3:2) eternal life.
- c. I Tim. 6:12, Timothy was to lay hold on eternal life.
- d. Titus 1:2, In hope of eternal life.
- e. Mark 10:30, Jesus said, "IN THE WORLD TO COME ETERNAL LIFE."

Note: John 3:36 means you have sterna] life provided you continue to believe. Of course you can become an unbeliever and then you wouldn't have eternal life, because it is he that BELIEVETH that HATH eternal life.

4. Denied And CAST OFF Forever:

- a. If we deny him, he will deny us. 2 Tim. 2:11-12
- b. Forsake him, he will cast thee off forever. I Chron. 28:9
- c.. Forsake God, He will forsake you. 2 Chron. 15:2

Note: Ladies and gentlemen, if you don't believe that a man will be lost when he is DENIED, CAST OFF, and FORSAKEN by God, then I must say your "believer" is in need of some repair.

5. The Book Of Life:

- a. God's children have their names written in the book of life. Phil. 4:3
- b. Those who sin have their names blotted out. Ex. 32:33
- c. Those whose names are not found in the book are cast out. Rev. 20:15
- d. Hence those whose names are blotted out will be case out and they will be lost.
- e. Is your name written there?

6. Israelites Fell And Were Lost:

- a. They were BELIEVERS. (Ex 14:31) " and the people feared the Lord, and believed the Lord, and his servant Moses."
- b. They were SAVED by the Lord. (Ex. 14:30) "....thus the Lord saved Israel that day out of the hand of the Egyptians."
- c. They FELL. (I Cor. 10:8) ". . . and fell in one day three and twenty thousand."

Note: Were they believers? Yes, the Bible says they were. Were they saved? Yes, the Bible says they were. Did they fall? Yes, the Bible says they did.

Why did Paul bother to record that these people believed and were saved and later fell?

He said, "it happened unto them for our ensamples, and was for our admonition." I Cor. 10:11. And then he admonishes in the next verse, "WHEREFORE LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL."

Note: Doesn't our Baptist friends think they stand? Then, they should take heed lest they fall.

7. A Blessing And A Curse:

- a. The Jews were God's people. Deut. 14:1
- b. They had before them a blessing and a curse. Deut. 11:26-28
- c. Do right, a blessing ----- do wrong, a curse.
- d. Christians are told the very same thing. Rom. 11:21-22
 - 1. Goodness if ye continue in the goodness of God.
 - 2. Otherwise, thou also shall be cut off.

8. A Righteous Man May Die In His Sins:

- a. The man is a RIGHTEOUS man. Ezek. 18:24-25
- b. He turns from his righteousness.
- c. He trespasses and commits sin.
- d. He dies in his sins. (That is what GOD SAYS)
- e. If die in sins will be lost. John 8:21
- f. Therefore, a RIGHTEOUS man may be lost.

Note: Space in this book does not permit an "argument" on all of these points. In most cases I merely present a "skeleton" outline. If you want to know the truth you will read for yourself the verses.

But if you will read Ezek. 18:24-25, and be honest, you CANNOT believe in the impossibility of apostasy.

9. Lord's Servant Cast Out:

- a. The Lord called HIS OWN SERVANT. Matt. 25:41
- b. Cast one of them into "outer darkness". Matt. 25:30

Note: The Lord doesn't deliver his goods to the Devil's servants but to his own. Some of his servants may be (and are) unprofitable.

10. Another Servant Lost:

- a. Person mentioned is a servant. Luke 12:42-46
- b. Believed the Lord delayed his coming and engaged in drunken brawls.
- c. Lord came at an unexpected time.
- d. Saw the improper conduct and cut him asunder.
- e. Appoints him his portion with the unbeliever.

Note: All admit that the portion of the unbeliever is eternal damnation. But a SERVANT OF HIS LORD is appointed that portion.

The Missionary Baptist say, "Oh no. That is Just a big Joke on his Lord. He had been an unbeliever all the time. The Lord didn't actually appoint him this portion. He Just thought he did."

11. Adam And Eve:

- a. Adam was a son of God. Luke 3:38
- b. He was made in the image of God. Gen. 1:26
- c. Transgressed God's law. Gen. 3:3 and 1 Tim. 2:14
- d. Fell by the seducing influences of the Devil.
- e. Paul said the same thing could happen to Christians. See 2 Cor. 11:2-3.

12. Children Of Kingdom Cast Into Fire:

- a. None but the "born again" can get into the kingdom, Jesus said. John 3:3-5
- b. But those in the kingdom that offend and do iniquity will be gathered out and burned. Matt. 13:41

Note: You can not escape the force of this argument.

13. Salvation Depends Upon What We Do:

If the Missionary Baptist people will get the sectarian idea of "salvation without works" out of their mind, they will experience no trouble. If they will only understand that our salvation is contingent upon what we DO, they will understand the scriptures.

- a. Matt. 16:17, "Reward every man according to his work."
- b. Phil. 2:12, "Work out your own salvation."
- c. Acts 10:35, "Fear him and work righteousness."
- d. Rev. 22:12, "To every man according as his work shall be."
- e. Jas. 2:24, "By works a man is Justified."

Note: Jesus, Peter, Paul, James and John teach us that we are saved, Justified, and rewarded by and according to our works.

The Baptist people completely misunderstand Paul, on "not of works" and "not by works of righteousness" etc.

Paul wasn't teaching you that you didn't have to obey Christ.

The Baptists argue thus:

- A. Jesus said be baptized.
- B. Paul said, not of works.
- C. Therefore I don't have to do what Christ said.

But more:

- a. Matt. 7:21, "Do the will and enter the kingdom."
- b. Acts 2:37, "What shall we do?"
- c. Acts 9:6, "What wilt thou have me to do, Lord?"
- d. Acts 16:30, "Sirs, what must I do?"
- e. Jas. 1:25, "A doer of the work is blessed."
- f. 2 Pet. 1:10, "If ye do these things--never fall."
- g. Rev. 22:14, "Do the commandments to enter the city."

Note: Behold the predicament of the Baptist Preacher:

- a. If we are justified by works (Jas. 2:24) then if we don't work we will be lost.
- b. If we must do the commandments to enter the city (Rev. 22:14) then if we do not do them we will not enter into the city.
- c. He can't believe either verse without surrendering his position, Salvation is **CONDITIONAL**.

14. We Are Saved By ----- But.

- a. Faith -- -- Some shall depart from the faith. 1 Tim. 4:1
- b. Grace -- -- Some may fail of the grace of God. Heb. 12:15
- c. Hope Be moved away from the hope. Col. 1:23
- d. Blood -- -- Count the blood an unholy thing. Heb. 10:29
- e. Lord -Deny the Lord that bought them. 2 Pet. 2:1
- f. Truth Brethren may err from the truth. James 5:19
- g. Love Fail to keep selves in the love. Jude 21
- h. Gospel -- --May believe it in vain. 1 Cor. 15:1-3
- i. Promise -- -Come short of the promise. Heb. 4:1
- j. God -- Depart from the living God. Heb. 3:12
- k. Spirit -- --Do despite unto the Spirit. Heb. 10:29
- l. Endure -- --May not continue to endure. Matt. 10:22

Note: So you can see that we can nullify everything that enters into the saving of our souls. God won't depart from us, but we may depart from him. He won't withdraw his grace, but we may fail of the grace. God won't withdraw his promise, but we may come short of his promise.

Surely you can see that the love of God, the truth of God, the grace of God, the promise of God, and all the other things that enter into the saving of our souls depend altogether upon the disposition we make of those Blessings.

Question: Do our Baptist friends think they can depart from the living God, do despite unto the Spirit of grace, count the blood of Christ an unholy thing, and all the other things outlined above, and still go on to heaven when they die?

15. First And Last Books:

- a. In the first book in the New Testament, Jesus said, "He that shall endure unto the end shall be saved." (Mt. 10:22)
- b. And in the last book in the New Testament, Jesus said, "Be thou faithful unto death, and I will give you a crown of life."
But: The Baptists brush both statements aside and say, "If you start, you have to endure" and "if you are a child of God you HAVE TO BE FAITHFUL."

16. A Study of the Word "IF":

- a. 1 Cor. 15: 2, Saved, IF ye keep in memory etc.
- b. Heb. 3:6, Lord's house, IF hold fast etc.
- c. Col. 1:23, Holy --IF continue in the faith.
- d. 1 John 1:7, Cleansed by blood, IF walk in the light.
- e. 2 Peter 1:10, Never fall, IF ye do these things.
- f. John 8:31, Disciples indeed, IF continue in my words.
- g. John 8:51, Never see death, IF a man keep my sayings.
- h. John 12:26, My father will honor him, IF a man serve me.
- i. Gal. 6:9, We shall reap, IF we faint not.

Note: It doesn't take a Solomon to see that these things are all conditional.

For instance: Peter said, "If ye do these things, ye shall never fall."

Now if one can't see that if a man didn't do them he would fall, well, perhaps he couldn't fall after all.

Note: Every one of the passages cited refer to followers of Christ. Not a single one of them is to the Devil's children.

17. THEY Said You Could Fall:

- a. Jesus (Luke 8:13) "In time of temptation fall away."
- b. Peter (2 Pet. 1:10) "If do these things shall never fall."
- c. Paul (I Cor. 10:12) "Take heed lest ye fall."
- d. James (Jas. 5:12) "...lest ye fall into condemnation."
- e. John (Rev. 2:5) "Remember from whence thou art fallen."

Note: Jesus, Peter, Paul, James and John all freely discuss the subject of FALLING. And none of them said, you couldn't fall. On the contrary they all taught that you could. And the Son of God said some did.

Important: This statement of our Lord in Luke 8:13 forever and completely wrecks the Baptist position on the subject of apostasy. They admit one is saved the moment he believes. Well Jesus said these believed (thus saved--Baptist admission) but in time of temptation THEY FELL AWAY. Good bye, apostasy.

18. Christians Are Branches -- Burned:

- a. Jesus is the Vine. John 15:1-6
- b. Christians are in the Vine. John 15:4
- c. If don't bear fruit will be cast out.
- d. The cast out branches are burned.

- Note:
- a. Jews are "natural" branches. Rom. 11:21
 - b. Broken off because of unbelief. Rom. 11:20
 - c. We (Gentiles) are "grafted" in among them. Rom. 11:17
 - d. Romans too may be spared. Rom. 11:21
 - e. Romans may also be CUT OFF.

"Severity on them that fell." Rom. 11:22

Those who fell, or were cut off could be grafted in again. But they could abide still in unbelief. Rom. 11:23

Questions Would they be saved if they were to abide still in unbelief? Come on now, don't say the word "still" in unbelief means they were never branches in the first place. Look again at verse 21. It says they were the NATURAL BRANCHES.

19. Last State Worse Than The First:

- a. Unclean spirit goes out of a man. Matt. 12:43-45
- b. House then is empty, swept, and garnished. (Clean)
- c. Takes SEVEN other spirits worse than himself back in.
- d. Last state worse than the first.

Note: He can't be saved in his first state because he has unclean spirit in him. Baptists admit this.

But, if he "gets saved" he will then be saved, EVEN IF HE GETS IN WORSE SHAPE THAN HE WAS IN AT THE START.

More on that: (2 Pet. 2:19-22)

- a. Escaped pollution of the world through the knowledge of Christ.
- b. Know the way of righteousness. (Undoubtedly saved)
- c. Turn from the holy commandment.
- d. AGAIN entangled and overcome.
- e. Better not to have known the way. (THEY DID KNOW IT.)
- f. Sow that WAS WASHED. (Not a dirty hog all time, but one that was washed.)

Note: Putting the two passages together, we have some people who (escaped the pollution, were washed, knew the way of righteousness, and had their house empty, swept, and garnished) were again entangled and overcome, and they turned to wallowing in the mire, and the last state was worse than the first. Still secure?

20. Demas Fell Away:

- a. Sends greetings to Colosse. Col. 4:14
- b. Fellow laborer with Paul. Philemon 24

Question: Are the Baptists prepared to say he is unconverted? The answer is hi), they are not.

- c. LOVES THE WORLD and forsakes Paul. 2 Tim. 4:10
- d. Love world, love of Father not in him. I Jno. 2:15

Question: Are the Baptists prepared NOW to say he was unconverted all the time? YES, they have to say that now.

21. People Who Forget God:

- a. It is eternal life to know God. John 17:3
- b. God's people FORGOT him. Jer. 2:32
- c. Those who forgot God will be cast into hell. Psalms 9:17

Note: There is no way on earth to gainsay this plain argument.

More on that: Rom. 1:21-32

- a. These people KNEW God. Rom. 1:21 (Thus they had eternal life. John 17:3)
- b. They did not like to retain God in their knowledge. V, 28 (They FORGOT Him.)
- c. God gave them over to a reprobate mind. Rom. 1:28
- d. Christ NOT IN reprobates. 2 Cor. 13:5

Question: Will God save people who do all the things listed in Rom. 1: 29-32?

Come on now, it is people who KNEW God that were given over to do these things.
Not somebody that NEVER KNEW HIM as the Baptists teach.

22. Angels Sinned:

- a. Kept not their first estate. Jude 6
- b. What is an Angel's first estate?
- c. Left their own habitation.
- d. God has reserved for judgment.
- e. Cast them down to hell. 2 Pet. 2:4
- f. God is no respecter of persons. Acts 10:34-35

Cast angels down to hell, but not ME. Be careful now.

23. Paul A Cast Away:

- a. Paul had to "keep under" his body. 1 Cor. 9:27
- b. Paul was saved -- all will agree to this.
- c. Made an Apostle by command of God. 1 Tim. 1:1
- d. Counted faithful by Christ. I Tim. 1:12
- e. Would be cast away (rejected R.V.) unless he brought his body into subjection.

Note: No verse in the Bible teaches the possibility of apostasy any plainer than 1 Cor. 9:27.

Here is the real meaning of the passage:

But I (Paul, the inner man) keep under my body (the outer man) and I (the inner man) keep it (the outer man) in subjection: lest that by any means, when I have preached to others, I myself (the inner man) should be a cast away.

24. Saul of Kish:

- a. God chose him. 1 Sam. 10:24
- b. The Spirit of God came upon him. V. 10
- c. The Lord anoints him. V. 1
- d. He was turned into another man. V. 6
- e. God gave him another heart. V. 9
- f. God was with him. V. 7

But:

Saul said, "I have sinned." I Sam. 15:24

The Lord departed from him and became his enemy, I Sam. 28:16

Saul committed suicide. I Sam. 21:4-6

Note: I do not believe that anybody is so blind as to think Saul was still in favor of God when he killed himself. Besides GOD WAS HIS ENEMY.

25. Simon A Case Of Apostasy:

- a. Believed and was baptized. Acts 8:13
- b. Jesus said he was saved. Mark 16:16
- c. Continued with Phillip. Acts 8:13
- d. Sinned and was told to repent and pray. Acts 8:22

Note: a. The Baptists admit the Samaritans were saved because they believed and were baptized.
b. But, they DENY that Simon was saved when he did the VERY SAME THING. Why? Their apostasy position.

26. Churches That Fell:

- a. Ephesus -- Rev. 2:1-7
 - 1. Left their first love.
 - 2. Remember from whence thou art FALLEN.
 - 3. Repent, and do thy first works.
 - 4. Else I will remove thy candlestick.
- b. Laodicea -- Rev. 3:14-18
 - 1. Thou art neither hot nor cold.

Note: In the figure of speech, these facts must be evident:

- a. The sinner is "cold".
 - b. The faithful Christian is "hot".
 - c. Unfaithful Christian LUKEWARM.
- 2. I will spew thee out of my mouth.
 - 3. Wretched, poor, miserable, blind. (See 2 Pet. 1:9)
 - 4. I counsel thee, repent.
- c. Sardis -- Rev. 3:1-4
 - 1. Hast a name thou are alive BUT ARE DEAD.
 - 2. Few not defiled their garments. (SOME HAD.)
 - 3. Hold fast and repent.

Note: All can see that these churches had fallen into sin. They are all counseled to repent. And one is expressly told that its candlestick (the church itself, Rev. 1:20) would be removed.

27. The Prodigal Son: Luke 15:11-32

- a. He was a son. (He represents a Christian)
- b. His father loved him as a son.
- c. The Devil influenced him to go away.
- d. The Devil did not MAKE him go away.
- e. The father wanted him to come back home.
- f. The father did not MAKE him come back home.

Note And Compare The Following:

- a. A Christian is a son. (Compare "a" above)
- b. God loves the Christian as a son. (See "b" above)
- c. The Devil may influence a Christian to go away. ("c" above)
- d. The Devil cannot MAKE a Christian go away. ("d" above)
- e. GOD WILL NOT MAKE A CHRISTIAN COME BACK.

Note: If the doctrine of the impossibility of apostasy is true, God would have to "force" every Christian that went away to come back again. The story of the prodigal son would lose its meaning. But, God makes none come to him in the first place, he makes none STAY with him, nor will he make one come back when he goes away. We are free-moral agents.

28. Peter Denied Christ.-

- a. We know that Peter denied the Lord.
- b. He denied him three times.
- c. He denied him with an oath.
- d. The Devil caused Peter to deny the Lord.
- e. The Devil did not FORCE Peter to deny Christ.
- f. The Devil COULDN'T force Peter to deny.
- g. Peter repented of the sin of denying the Lord.
- h. God and Christ wanted Peter to repent.
- i. God and Christ did not FORCE Peter to repent.

But, Christians today:

- a. May deny the Lord, as Peter did. (If not, why not?)
- b. They may even deny him three times.
- c. They may deny Christ with an oath.
- d. The Devil influences Christians to deny Christ.
- e. The Devil cannot FORCE Christians to deny Christ.
- f. The Devil does not force people to deny the Lord.
- g. Christians can repent of their sin of denying the Lord.
- h. God and Christ wants Christians to repent of this sin.
- i. God and Christ will not FORCE a Christian to repent.

Note: I am establishing the fact that a Christian may sin and that, when he does sin, he may repent IF HE SO DESIRES. But, in no case, will God force him to repent.

The doctrine of "once in grace, always in grace" will make it God's obligation to force every Christian to repent and get forgiveness for every sin he commits or else take him to heaven without giving him the remission of some of them.

Question: Is it reasonable to suppose that God will simply make me get forgiveness for every sin I commit?? Suppose I sin against God and have no desire whatever to have God forgive my sin. Oh but, the doctrine of the "final security of the saints" will cause God to make me ask him to forgive me, he will, even though I didn't want to be forgiven in the first place.

Question: Why will people become so attached to a doctrine that they will not give it up, especially when it involves them in just such absurdities as the above?

Yet that is the unmistakable conclusion of the impossibility of apostasy doctrine. If a child of God can not go to hell, then he will have to get forgiveness of every sin he commits or go to heaven without having them forgiven.

Since we know he cannot go to heaven with unforgiven sins, we must conclude that he will be forced to ask and obtain forgiveness for all of them.

I am persuaded that people have closed their eyes and stopped their ears. Otherwise they would see with their eyes and hear with their ears and understand with their hearts and would be converted and I should heal them.

29. Sam Morris States Doctrine:

Seldom does one find a Missionary Baptist Preacher who is willing to face the issue and state his "once in grace, always in grace" doctrine as it actually is. Sam Norris, noted advocate of that doctrine, perhaps in a weak moment, stated it exactly as to its consequences. Said he:

"We take the position that a Christian's sins do not damn his soul! The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people having nothing whatever to do with the salvation of his soul. All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the benevolent acts he may perform will not make his soul one whit safer; and ALL THE SINS HE MAY COMMIT, FROM IDOLATRY TO MURDER, WILL NOT MAKE HIS SOUL IN ANY MORE DANGER." (Cap. mine, A.C.G.)

Ladies and gentlemen, if you can think of any doctrine among any people on this earth that is fraught with more danger than the above, I should like to learn about it.

I boldly assert that if Missionary Baptist doctrine is PRACTICED, the moral structure of civilization will collapse.

Sam Morris' statement needs no comment except to say that it is a definite statement of the doctrine of the impossibility of apostasy.

- Note:
- a. Bible - Provide things honest in the sight of God.
Morris - Don't have to pay your debts.
 - b. Bible -Live soberly, righteously, godly, etc.
Morris - Live any way you want to.
 - c. Bible - Pray without ceasing.
Morris - Prayer nothing to do with salvation.
 - d. Bible -Flee from idolatry.
Morris - Worship idols and still be saved.
 - e. Bible - Without are murderers.
Morris -Within are murderers.

Note the following, and may God help you to quit supporting this damnable doctrine:

I have in my possession news paper clippings of where preachers over FIFTY years old "taught" girls under FIFTEEN years old that fornication and adultery had nothing whatever to do with the salvation of their souls.

I do not charge that all who support this thing actually believe it. I do not believe that they believe it. But that is a "consequence" of the doctrine cannot be denied. And that some DO BELIEVE it and that some ACTUALLY PRACTICE it is not denied. I wouldn't support what I did not believe.

30. Before and After:

Before one becomes a Christian, he may: curse, lie, steal, rob, kill, cheat, meddle, hate, slander, backbite, get drunk, commit fornication and adultery.

Not the child of the Devil who does these things will go to hell. We all agree on this.

But when he becomes a Christian God forgives him of all of these sins he has committed. Still all will agree.

After one becomes a Christian, he may STILL: curse, lie, steal, rob, kill, cheat, meddle, hate, slander, backbite, get drunk, commit fornication and adultery. Still all will agree.

Not the child of God who does these things will go to hell if he doesn't get forgiveness for these things. Here the Baptists cannot agree.

Note: According to Missionary Baptist doctrine, a "Christian" is granted the privilege of engaging in these things with assurance that they will not go to hell.

But: Do these "Christians" have assurance that they will not go to hell?

Paul told the Corinthians (I Cor. 6:10) and the Galatians (Gal. 5:21) that those who do such things SHALL NOT inherit the kingdom of God.

31. It Is Faith That Saves ----- But:

- a. Some erred concerning the faith. 1 Tim. 6:21
- b. Some depart from the faith. 1 Tim. 4:1
- c. Some turn aside from the faith. 1 Tim. 1:5-6
- d. Some cast off their faith. 1 Tim. 5:2
- e. Some have their faith overthrown. 2 Tim. 2:18
- f. Some have their faith shipwrecked. 1 Tim. 1:19
- g. Some deny the faith. 1 Tim. 5:8

Note: Can one depart from the faith, turn aside from the faith, cast off his faith, have his faith shipwrecked, and still be saved by faith?

Paul said the ones who cast off their first faith had DAMNATION. 1 Tim. 5:12.

And the ones who deny the faith are WORSE THAN AN INFIDEL. 1 Tim. 5:8.

Question: Can one who is worse than an infidel, and one who has damnation be saved?

Friends, I KNOW you don't believe this doctrine, yet you continue to support it.

32. Some Things A Christian Can Do:

- a. Fail of the grace of God. Heb. 12:15
- b. Be led away with error of wicked. 2 Pet. 3:17
- c. Err from the truth. James 5:19
- d. Turn aside after Satan. I Tim. 5:15
- e. Fall from their own steadfastness. 2 Pet. 3:17
- f. Weak brother may perish. I Cor. 8:11
- g. Forsake the right way. 2 Pet. 2:14-15
- h. Turn from the holy commandment. 2 Pet. 2:21
- i. Fall into condemnation. James 5:12
- j. May be a castaway. I Cor. 9:27
- k. Cast forth as branch and burned. John 15:1-6
- l. Become neither hot nor cold. Rev. 3:14-18
- m. Spoiled through deceit. Col. 2:8
- n. Be moved away from the hope. Col. 1:23
- o. Deny the Lord that bought them. 2 Pet. 2:1
- p. Do despite unto the Spirit. Heb. 10:29
- q. Depart from the Living God. Heb. 3:12
- r. Come short of the promise of God. Heb. 4:1
- s. Believe the gospel in vain. I Cor. 15:1-3
- t. Fail to keep self in the love of God. Jude 21
- u. Count the blood an unholy thing. Heb. 10:29
- v. Depart from the faith, I Tim. 4:1
- w. Carried about with divers and strange doctrines. Heb. 13:9
- x. Be beset by sin. Heb. 12:1
- y. Draw back and not believe to saving of soul. Heb. 10:38
- z. Fall after example of unbelief. Heb. 4:11

Note: We have cited a verse for each letter in the alphabet. Please note the "key" word in each verse.

Fail, led away, err, turn aside, fall, perish, forsake right way, turn, fall, castaway, cast forth, spoiled, moved away, deny Lord, do despite, depart, come short, vain belief, depart, carried about, beset, draw back, and fall.

Now I submit that these verses need no comment, and every one who want to see the truth can see I have presented the truth.

If you believe you can FORSAKE THE RIGHT WAY, and still be saved, then you don't knew anything about the right way. Yet "g" above (2 Peter 2:14-15) asserts that some did that.

Request: I know I have many friends among the Missionary Baptist people. They know that I love them. I should like to make this request of them:

If this book should fall into your hands, I should like for you to promise me that you will just sit down and honestly and sincerely study this particular page. I KNOW you have enough intelligence to see the truth. And I believe a good many of you are honest enough to accept it. May God help you to do this, for your sake.

33. "Lying Words"

Jer. 7:8-9 -- "Behold ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom ye know not; and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations?"

- Note:
- a. These people were Jews, or children of God.
The Baptists say they are children of God.
 - b. The Jews believed they could do these sins and still be alright.
The Baptists believe they can do these sins and still be alright.
 - c. The Jews thought they could do these things because they had been delivered.
The Baptists think they can do these things because they have been delivered.
 - d. Jeremiah said these Jews were TRUSTING IN LYING WORDS when they so reasoned.
By the same token, I submit, the Baptists are also TRUSTING IN LYING WORDS.

34. Parable Of The Sower:

(Matt. 13:18-23, Mark, 4:15-19, Luke 8:9-14)

- a. These people hear the word.
- b. They received the word with gladness. (Joy)
- c. For a while they believed. (endured for a time.)
- d. Become offended.
- e. They fall away in time of temptation.

Note: Friends there is no way for the Baptists to support their theory. They insist that the people who received the word (in Acts 2:41) were saved then. They do this to get the people saved before baptism. They are wrong here. But they deny that these in the parable were saved notwithstanding the Saviour said they received the word with joy.

35. Unreasonable Doctrine:

According to the once in grace, always in grace doctrine, if a child of the Devil lies, steals, robs, murders, and commits adultery, he will go to HELL.

But if a child of God lies, steals, robs, murders, and commits adultery, he will go to HEAVEN.

Can't you see that the Devil is never better pleased with himself than when he can get people to believe a thing of that kind. BECOME A CHRISTIAN AND THEN YOUR SINS WON'T DAMN YOU!

36. The Israelites A Type: (I Cor. 10:1-12)
- a. Don't be ignorant brethren.
 - b. Our fathers were ALL baptized unto Moses.
 - c. They ALL ate the spiritual food.
 - d. They ALL drank the spiritual rock. (Christ)
 - e. They were SAVED. (Jude 5; Ex. 14:30)
 - f. They displeased God. Some committed fornication.
 - g. They lusted after evil things. Some tempted God.
 - h. Some were idolaters. Some were murderers.

 - i. THEY WERE OVERTHROWN.

Conclusion: "Take heed LEST HE FALL." 1 Cor. 10:12

Note: The Jews had become overconfident. They thought it was alright for them to do these things. They trusted in lying words, Jer. 7:8-9.

Some of the Corinthian's perhaps thought the same about this matter.

But Paul said don't be IGNORANT. He said, these people were saved and were later overthrown. Then he cautioned them that the same thing could happen to them.

Missionary Baptists, not only deny that the Corinthians could fall, but also must argue that those who fell (I Cor. 10:8) those who were overthrown (I Cor. 10:5) and those who were destroyed (I Cor. 10:9) were never saved in the first place.

But the Bible specifically says they were saved. See "e" above for the reference.

37. Questions And Answers:

- a. Didn't the prodigal son go away of his own accord?
Answer: He did.
- b. Didn't Peter deny the Lord of his own accord?
Answer: He did.
- c. Can't Christians today cease to live faithfully?
Answer: They can.
- d. Would not the prodigal have died away from his father and without sharing further in his property if he had not come back home?
Answer: He would indeed.
- e. Would not Peter have died away from Christ if he had not chose to repent of his sin?
Answer: He most certainly would have.
- f. Will not a Christian today who sins die in his disobedience if he does not repent?
Answer: Of course he will.

Thus, my proposition is proved beyond a reasonable doubt. With a page of questions, I will conclude this affirmative of the proposition that a Child of God may so sin as to be finally lost in hell.

38. Questions fatal to the "Can't Fall" Theory:

- a. Can a child of God tell a lie?

Answer- Yes he can, he is told not to lie. Col. 3:9

ALL liars shall have part in lake of fire. Rev. 21:8

- b. Can a child of God get drunk?

Answer: Yes he can, he is told not to. Eph. 5:18

NO DRUNKARD can inherit kingdom of God. I Cor. 6:8-10

- c. Can a child of God die while drunk?

Answer: One Baptist Preacher (in debate) said NO.

Then if one got drunk and STAYED drunk he would never die.

- d. Can a child of God commit fornication, adultery?

Answer: Yes he can, told to flee from it. I Cor. 6:18

Fornicators, adulterers not inherit kingdom, I Cor. 6:9

- e. Can a child of God call his brother a fool?

Answer: Of course he can.

Then he is in danger of hell fire. Matt. 5:22

- f. Can a child of God refuse to provide for his house?

Answer: I say he can so refuse. What do you say?

Denied faith, worse than infidel, I Tim. 5:8

Note: This once in grace, always in grace doctrine says one will be saved even though he tells lies, commits adultery, gets drunk, dies while drunk, calls his brother a fool, and refuses to provide for his house.

I don't believe a thing of that kind. And I don't believe that they believe it. I sincerely believe it is a case of being wrong and knowing that they are wrong but just being unwilling to admit that they know they are wrong.

39. Sublimely Ridiculous:

- a. You can't go to heaven by doing good things. God's grace.
b. You can't go to hell by doing bad things. God's grace.

Such is the ridiculousness of Missionary Baptist doctrine.

Arguments Used By Baptists To Support Apostasy Doctrine

1. Not Separated From Love Of God:

The Baptist preachers always quote Rom. 8:38-39, which teaches that nothing shall separate us from the love of God.

The verses do say that we shall not be separated from the love of God.

Reply: Of course nothing shall separate us from the love of God.

God loved the WORLD. He loves SINNERS. He loves a Christian even after he goes into sin. God won't hate you if you go into sin.

- Man can be:
- a. "Drawn away of own lust."
 - b. "Enticed."
 - c. "Lust can conceive and bring forth sin."
 - d. "Sin can be finished and bring forth death." Jas. 1:13 -15.

Besides: There is a sense in which we can get out of the love of God. Jude 21 says, "keep yourself in the love of God."

1 John 5:3 says, "This is the love of God that we keep his commandments ----."

Conclusion: God will always love us, thus in that sense we shall not be separated from his love.

But we must keep his commandments or we will not abide in his love, in that sense. Jno. 15:10

2. Once Born, Always A Son:

The Baptist preachers, with tedious repetition, argue (?) that a child born into a family will always be a member of that family no matter what he does. This is true.

But: Don't these men know that a son or daughter may be disowned or disinherited? The Prodigal son came back home. If he hadn't done so, he would not have shared further in his father's goods.

In 2 Peter 1:5-11, Peter tells Christians how to gain an entrance into the eternal kingdom. And he DIDN'T tell them they were sons and couldn't be UNBORN. No, he said:

- a. Make your calling and election sure. (It wasn't sure then)
- b. If you DO these things ye shall never fall. (Don't, will)
- c. Lack these things BLIND--forgotten purged. (Had been)
- d. Will enter eternal kingdom IF DO THESE THINGS.
- e. A son alright, but must obey to enter eternal kingdom.
- f. Can one who has forgotten that he was saved enter in?

3. Fail, Not Utterly cast Down:

Psa. 37:23-24 is quoted as follows: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

The Baptist people so completely misunderstand this passage that it makes them a good argument. On the face of it, they seem to have a point.

But: The verses concern a GOOD MAN. God delights in the ways of a "good man". When the man becomes a BAD MAN, then he is no longer contemplated here.

Note: If the verse concerns a "bad man", then the Lord delighteth in the way of a BAD MAN.

4. Not Suffer Faithfulness To Fail:

The Baptist preachers make a strong bid to support their "Can't Fall" doctrine by Psa. 89:27-37.

Here God says he will not suffer his faithfulness to fail.

Reply: God is speaking concerning his promises relative to David and his throne. That isn't a promise to people today. Besides it is "faithfulness" that shall not fail.

Today the promise is: "He that shall endure unto the end shall be saved." Matt. 10:22.

5. Shall Not Depart From Me:

God said, through Jeremiah, "...I will put my fear in their hearts that they shall not depart from me." (Jer. 32:40)

Note: God said, THAT they shall not depart. He did not say AND they shall not depart.

One Baptist Preacher (in debate) read it "and they shall not depart", and concluded that the fear of God wouldn't permit one to depart.

We may cease to fear God. As long as we fear him, we shall not depart. But, when we cease to fear him we are ready to depart. In fact we have ALREADY departed.

6. A Way Of Escape:

It is always a surprise to hear Baptist preachers quote I Cor. 10:13, which states that God will not suffer us to be tempted above that we are able to bear, but will, with the temptation make a way of escape. They argue that God has made a way of escape therefore that proves that we cannot fall away.

But: Instead of that verse teaching that you can't fall, IT IS POSITIVE PROOF THAT YOU CAN.

If we can't fall, why a way of escape? Can't everybody see that the way of escape is made so we WONT fall and not because we can't.

Note: Without that way of escape, we would be drawn away of our own lust. We would sin, and that would lead to death. See James 1:13-15.

7. Anchor Both Sure And Steadfast:

Heb. 6:19 is cited to prove that we can't fall from grace. The argument is that since the anchor is sure and steadfast we can not fall.

But: In the verse before that (18) we are to flee for refuge and lay hold upon the hope set before us.

We may turn the anchor of (hope) loose. May be "moved_{away} from the hope (anchor)". Col. 1:23

God's part wilt Stand sure. But we must see to it that WE stand.

8. God Is Able To Keep:

2 Tim. 1:12 is cited to prove that we can not fall away from the grace of God.

Paul declares that God is ABLE to keep that which he had committed unto him.

Reply: Sure, God is able. If you go to hell, it won't be because of God's weakness. It will be YOUR weakness.

Note: It won't do to reason that God is going to do all he is ABLE to do. Matt. 10:28 says he is "able" to cast both soul and body into hell.

9. Kept By The Power Of God:

Argument: We are kept by the power of God. 1 Pet. 1:5. To say we can fall is to reflect upon the power of God.

Reply: The passages says we are kept by the power of God THROUGH FAITH.

Thus if we fall it is because of a weak faith on our part. It does not reflect on God's weakness or power either one.

If we keep the commandments of God, his gospel which is his power will keep us.

10. Names Written:

The Baptist preachers cite Rev. 13:8 and 21:27 to the effect that, since our names are written, we are secure.

But: Names may be blotted out. Deut. 9:14; Ex. 32:32

Part taken away. Rev. 22:18

Tells how to keep from being blotted out. Rev. 3:5

11. Shall Not Come Into Condemnation:

John 5:24 "...he that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life."

The Baptists play on the words "shall not". They say that means "they never shall" come into condemnation.

Note: Obviously it means they shall not SO LONG AS THEY RELIEVE. It does not note an impossibility.

Cf. John 3:36 "...he that believeth not the son, shall not see life." Impossible? No, it means he shall not see life as long as he is an unbeliever. And 5:24 means shall not come into condemnation as long as he is a believer.

Argument: If an unbeliever becomes a believer he shall see life, notwithstanding John 3:36 says he shall NOT see life.

And if a believer becomes an unbeliever he shall come into condemnation, notwithstanding John 5:24 says he SHALL NOT come into condemnation.

12. Believer Shall Not Perish:

John 3:16 says the believer shall not perish but have everlasting life.

Thus the Baptists reason that they cannot be lost, since a believer shall not perish.

But: Can't they see that this is a believer. Suppose a believer becomes an unbeliever.

Note: Every verse of scripture our Baptist friends can produce has to do with a believer, or a faithful man and not a word can be found in these passages that indicates that the believer may not become an unbeliever, or that a faithful man may not become an unfaithful man.

13. Predestination: (?)

The question mark denotes that the Baptists do not believe this argument, but they argue thus anyway:

Acts 13:48 "...and as many as were ordained to eternal life believed."

Therefore, they were secure.

Reply: I have boldly asserted that the Baptists do not believe what they say here. I ask them now. Do you believe in predestination and foreordination?

What this verse means is, as many as were determined to have eternal life believed. It won't do to charge that God fixed it so some HAD to believe and so others couldn't believe, if they wanted to.

Note: Every passage of scripture the Baptists use to teach once in grace, always in grace the Universalist use to teach "universalism."

14. It Is The Body That Sins:

Baptist Preachers argue that it is the body that does the sinning, but that the inner man commits no sin. They say the "outward man" is not converted.

Reply: This is ridiculous. Paul said, "...your BODIES are the members of Christ." I Cor. 6:15

Also, "glorify God in your body and in your spirit." I Cor. 6:20

He also said, "...your body is the temple of the Holy Ghost." I Cor. 6:19

Besides: Jesus said, "For out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." And in the next verse, he said, "These are the things which defile a man..." (Matt. 15:19-20)

Note: It is the "body" that is baptized into the Baptist Church. If it is not converted, the Baptist Church consists of UNCONVERTED BODIES.

15. Saved By Blood:

If some fall away, then blood will be wasted. That is a real argument.(?)

Reply: Christ tasted death for EVERY MAN. Heb. 2:9 Every man will have to be saved so as not to waste some of his blood. Better try that over.

16. No Condemnation:

Rom. 8:1 says there is no condemnation to them which are in Christ Jesus. Therefore, they are secure.

Reply: That very same verse tells who is not condemned. It is the one who walks not after the flesh, but after the spirit.

Question: Will not one be condemned who walks after the flesh?

17. Wicked One Toucheth Him Not:

I Jno. 5:18 is used to prove that one is eternally secure. It says one begotten of God "...keepeth himself and the wicked one toucheth him not."

Reply: He must KEEP HIMSELF.

- a. Keep himself in the love of God. Jude 21
- b. Love of God is to keep his commandments. I Jno. 5:2-3.
- c. While we are "keeping God's commandments" the wicked one will not (HE CAN NOT) touch us.
- d. But we can QUIT keeping his commandments.
- e. We can be enticed and drawn away so as to sin and die (spiritual death) Jas. 1:13-15.

18. Sealed By The Spirit:

2 Cor. 1:22 and Eph. 4:30 are used to prove that we are eternally secure.

Both verses mention the fact that we are "sealed" with the spirit. The former says we are given the "earnest of the spirit."

Reply: Baptist preachers think of "sealing" as in a can of PICKLES. Sealed, therefore, can't spoil.

If I buy a house for \$10,000 and give the man \$500 until the deal is consummated, this \$500 is "earnest" money.

Thus God gives us His Spirit (the earnest of the spirit) "unto the day of redemption." Eph. 4:30

If we will walk after the spirit and not after the flesh, we shall be eternally saved in the world to come.

But if we offend and do iniquity, we shall be "gathered out of the kingdom and burned." Matt. 13:41

Note: You can't get into the kingdom unless born again. John 3:3-5 But, some in the kingdom (born again) will be burned.

19. Reward Lost, Soul Saved:

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire." I Cor. 3:14-15

Baptist argue thus: A man's work is his deeds. Thus, his "deeds" shall be burned but he himself shall be saved.

Reply: Then if a man commits fornication, his fornication will be burned up and he will be saved???

If our Baptist neighbors will let Paul tell them about what he means by "works", then they will not make the fatal mistake of thinking that his deeds are meant. when Paul says his WORKS shall be burned.

Paul said, in I Cor. 9:1, "YE are my work...."

Note: Some of the Corinthians didn't like Paul. (2 Cor. 10:10) They would almost be willing to go to hell, it seems, if that would take Paul there. But he says, no, you (my work) may be burned, but I won't.

20. Cleansed From All Iniquity:

I John 1:7 is cited to prove that we may not be finally lost in hell.

The passage asserts that the blood of Christ cleanses us from ALL SIN. Thus we can't be lost if ALL SIN is cleansed.

Reply: The very passage cited makes the cleansing conditional. It says, IF WE WALK IN THE LIGHT, the blood will cleanse. It does not teach that one can cease to walk in the light.

Therefore, it DOES NOT TEACH that one may not be lost. On the contrary it teaches that one CAN BE lost by making the cleansing conditional.

21. Believer Shall Never Thirst:

In John 4:14, Jesus promised that if would drink of the water that he should give, he would NEVER THIRST. Hence the Baptists believe they can never fall.

Reply: Baptists misunderstand this, as well as ALL OTHER passages that have "water" in them. Rev. 21:1-6 says that those who THIRST will be given the water, when "all things are made new." Baptists think they "drink" at the Mourner's bench and therefore WON'T BE THIRSTY THEN.

22. All Things Work For Good:

Rom. 8:28 says all things work together for good to them that love God. It won't be good to be lost in hell, therefore one born again cannot go to hell.

Reply: The passage restricts this "working for good" to THEM THAT LOVE GOD.

If we love God we will obey him, and we will not be lost.

But: If we cease to love him and thus cease to obey him, the passage will not then apply to us and all things WILL NOT work for good to US.

23. A sheep Is Given Eternal Life:

My Baptist friends cite John 10:27-29 where Christ said he would give the sheep eternal life. Thus they say they may not be lost.

Reply: There is a condition attached here. The sheep are to HEAR and FOLLOW Christ. If they don't, they, like any "sheep" might be lost.

Note: In the parable, the sheep was LOST and had to be found.

Question: Did the sheep just have to be found:

24. Syllogism:

- a. If Satan can get one saint he can get them all.
- b. Yet some saints will go to heaven.
- c. Therefore they will go to heaven by the grace of Satan, or because Satan didn't want to get them.

Reply:

- a. If God can Save one sinner he can save them all.
- b. Yet some sinners will go to hell.
- c. Therefore they will go to hell because God didn't want to save them.

Note: The ones God saves are the ones who are "drawn" to Christ by hearing and learning the word. Jno. 6:44-45

And the ones Satan gets are the ones who are "drawn" away of their own lust and enticed. They sin and it brings DEATH. Jas. 1:13-15

If one endures unto the end, he will be saved, and if he does not endure he won't be saved. Matt. 10:22

HARD QUESTIONS

When the Queen of Sheba came to visit Solomon, she tried him with "hard questions" and found him to be wise above his fellows.

I propose to try or "prove" my Baptist friends with some hard questions. They are hard only because of the doctrinal position of my friends.

1. Where in the Bible do you read of a Baptist Church?
2. Who is the "he." that shall be saved, in Mark 16:167
3. What "operation" does God perform in baptism? Col. 2:12
4. When are we made free from sins according to Rom. 6:17-18
5. Where did God ever command an alien sinner to pray for pardon?
6. Where did God ever save an alien sinner as result of prayer?
7. Do you believe that "he that believeth and is baptized shall be saved"?
8. What is repentance and baptism for, in Acts 2:38?
9. Do you believe one may be saved in disobedience?
10. What did Peter mean when he told the people to "save yourselves"?
11. Could one wash away his sins if he didn't have any?
12. Do you believe that baptism doth also now save us?
13. Do you think it is necessary to take heed lest you fall?
14. Do you believe one must endure unto the end to be eternally saved?
15. Is one saved out of Christ or in Christ?
16. Doesn't Rom. 6:3 and Gal. 3:27 teach that we are baptized into Christ?
17. Don't you believe and teach that we get into Christ another way?
18. Doesn't your teaching contradict that of Paul?
19. Which should I believe, you or Paul?
20. Was James right when he said we are justified by works?

Note: No man can honestly and sincerely answer these questions and still be a Baptist.

To answer correctly, he would have to answer the first question with a NOWHERE. Thus he is in a church that the Bible "nowhere" mentions, and that according to his own admission.

And he would have to answer the last question (if he maintained his Baptist position) with a NO. JAMES WAS NOT RIGHT. Come on now and tell the truth. There is no way on this earth to be a Baptist (Missionary, that is) and believe that James taught the truth.

You can't BECOME a Baptist if you believe that justification is by works for you must believe that it is "not by works". And you can't maintain the once in grace, always in grace idea without believing that you will go to heaven if you never do a thing God said do.

I repeat, and call upon my Baptist friends to deny it, you CANNOT be a Missionary Baptist and believe that James told the truth.

Better admit that he did tell the truth and get out of the Missionary Baptist Church and "work out your own salvation". Read Phil. 2:12

The Church Before The Death Of Christ

In an effort to get around Acts 2:38, the Baptist Preachers argue in debate that the church was set up (or established) before the death of Christ. If it was in existence then, it was:

1. Under the old covenant -- No justification. Rom. 3:20
2. Under Aaronic priesthood alone. Heb. 7:11
3. Dedicated with animal blood only. Heb 9:9-11
4. Without faith in the death, burial, and resurrection of Christ. (Hadn't taken place in fact.)
5. Without remission of sins in NAME of Christ. Luke 24:47-49
6. Without reconciliation to God. Eph. 2:16 2 Cor. 5:18
7. Without the Holy Spirit. John 7:39
8. Before "middle wall" was removed. Eph. 2:14-15
9. Before the "new man" was created. Eph. 2:15; Gal. 3:28
10. Before Christ was "laid" as the foundation. 1 Pet. 2:6
11. Before the Apostles were placed in the foundation. Eph. 2:20
12. Before Christ became the head of the church. Eph. 1:22-23
13. Under human head--not under Christ. Col. 1:18-24
14. Before anyone was initiated into the God-head. Matt. 28:18
15. Without Authority from Christ. Matt. 28:18
16. Before Christ could be "put on". Gal. 3:27
17. Without eternal redemption. Heb. 9:12
18. Under the "limited" commission. Matt. 10:5-6
19. Before they were allowed to preach Christ. Matt. 16:20
20. Before Christ was placed on the throne. Acts 2:30-31
21. Before Christ became a Priest. Heb. 8:4

Note: I know I have many good friends in the Baptist Church. I know they want the truth. I believe many of them will accept the truth. Hence I place these pages in this book which is dealing particularly with baptism and apostasy.

I know my friends can see from the foregoing that the church WAS NOT set up during the personal ministry of Christ. Were it not for Acts 2:38 no attempt would be made to prove it was.

CHALLENGE

Since the Baptist people charge that we of the church of Christ get our teaching from Alexander Campbell, I challenge them to:

- a. Name one step taken by those who have become members of the church of Christ which was not authorized by Christ.
- b. Name a single doctrine that we of the church of Christ teach that originated OUTSIDE OF THE NEW TESTAMENT.
- c. Name a single doctrine that is authorized the New Testament which is not accepted by us.
- d. Find in the New Testament anything called or referred to as the church which was not entered when the person was saved.
- e. Name a single denominational church which can be entered in the same way the church was entered on Pentecost.
- f. Name a doctrine which we teach that originated with any man or group of men.
- g. Name a gospel preacher that teaches or believes in what they call "water salvation".
- h. Name a gospel preacher who does not believe in salvation by faith.
- i. Name a gospel preacher who teaches people to "trust" in anything or anybody except JESUS CHRIST.
- j. Name a gospel preacher who teaches that "all you have to do to be saved is be baptized."
- k. Name a gospel preacher that teaches that "their little bunch is going to heaven and all the others are going to hell."

Note: Gospel preachers, and every member of the church of Christ, believe that EVERY MAN, WOMAN, BOY, AND GIRL who does what the New Testament says do will go to heaven.

Prejudice will keep people from going to heaven. And Baptist preachers are guilty of trying to prejudice the minds of the people against us.

Even if you could go to heaven in the Baptist Church, some of you would not go because of the bitter prejudice in your heart. Some of you won't even listen to our side of the proposition.

Some of you had rather hear a Baptist preacher tell you that we believe in "water salvation", a thing that is NOT so, than to hear us tell you that we do not believe in water salvation, a thing that is so. Thus it appears that you actually LOVE A LIE. But whosoever "loveth" a lie shall be found OUTSIDE of the city in the day of judgment. Rev. 22:15.

Baptist Confusion Reflected In Discussions

That the Baptist people are confused as to what it takes to make a child of God out of a child of the devil May be seen in the propositions they have signed for public discussion.

Following are some of the propositions which I have in my possession.

1. "The Bible teaches that the alien sinner is saved before and without water baptism."
2. "The scriptures teach that the sinner is saved by grace through faith before water baptism."
3. "The scriptures teach that repenting sinners are saved in answer to prayer through faith before water baptism."
4. "The scriptures teach that repenting sinners receive remission of sins through faith before water baptism."
5. "The scriptures teach that faith in Christ procures salvation without further acts of obedience."

Missionary Baptist preachers have signed and debated all of the above propositions. It can be plainly seen that they contradict each other. For instance:

Proposition 3 says repenting sinners are saved IN ANSWER TO PRAYER. But NONE of the other propositions mention prayer. And proposition 5 definitely teaches that sinners are NOT saved in answer to prayer.

I have had enough experience with these men to KNOW that they will teach ANYTHING just so long as it will exclude baptism.

There is no way on this earth to reconcile the propositions so as to make them teach the same thing. They DO NOT teach the same thing.

Note: Just as the Baptist Preachers will sign any kind of a proposition, they will use any kind of an "example" so long as no baptism is connected with it. For example:

- a. They say the Jailor was saved by "believing",
- b. They say Cornelius was saved by the HOLY GHOST.
- c. Some of them say Saul was saved by the light some say he was saved by prayer.
- d. They say the thief was saved by hanging on the cross.
- e. They say the woman in Luke 7 was saved by faith.
- f. They say the Pentecostians were saved by receiving the word.
- g. They say David was saved by prayer.

The honest truth is, there isn't a Baptist preacher on this earth that can tell you what to do to be saved. They deny what Jesus said, in Mark 16:16. And they deny what Peter said in Acts 2:38. And they deny what Ananias said in Acts 22:16. And they deny what Peter said in 1 Pet. 3:21. And they deny what Paul said in Gal. 3: 27. And they deny what Paul said in Rom. 6:3-5. And they deny what Paul said in 1 Cor. 12:13. They say ANYTHING SO LONG AS IT CONTRADICTS THESE.

REFORMATION AND RESTORATION

Much of the confusion in the minds of the people would be cleared up, if they could understand the nature of the work done by men like Martin Luther, John Calvin, John Wesley, John Smythe, and others, and if they could understand how their work differed from that of Walter Scott, "Racoon" John Smith, Alexander Campbell and others.

Some DO understand the difference but lack the common honesty to admit it. I propose to set out the vital difference and challenge any man to deny it.

Martin Luther, seeing the CORRUPTION in the Catholic Church, set out to "reform" the church and make it harmonize with the scriptures. But he set out to do the impossible. The Catholic Church will not be brought in harmony with the scriptures in a SINGLE detail, much less in all things. The result of Luther's work, while he did not intend it so, was the formation of what is now known as the Lutheran Church.

Calvin, like Luther, sought to bring about certain "reforms" in the Catholic Church. The result was the Presbyterian Church.

Wesley formulated the Methodist Church much in the same way the others referred to were brought into being.

John Smythe founded the Baptist Church in Amsterdam, Holland in the year 1611. So said H. C. Veeder (Baptist Historian). See SHORT HISTORY OF BAPTISTS, p. 4.

Thus it may be plainly seen that these men perhaps WANTED to get back to the Bible. But that they STOPPED SHORT is evidenced by the fact that NONE of these churches (Lutheran, Presbyterian, Methodist, Baptist) can be found in the Bible. These men failed in that they set about to REFORM an unscriptural church. They should have conceived the idea of RESTORING (not reforming) the church the Lord built.

The idea of a RESTORATION did occur to men and we have the following and I challenge any man to deny it.

In 1793 James O'Kelley and others left the METHODIST CHURCH and became known as "Republican Methodist". But in 1801 they dropped the name Republican Methodist and became Christians only. They said they would have no head but Christ and no creed but the Bible. In other words, they got out of the man-started Methodist Church and became members of the Christ-started church. This happened in North Carolina.

In Vermont, in 1800 Dr. Abner Jones who was a Baptist, said that "Partyism and sectarian names and creeds should be abolished." He, with that in mind, began to meet with people to worship exactly as it was written. Elias Smith, another Baptist agreed with Jones' position and carried the whole church with him. Did these men start a church? No, they became members of the one Christ started.

Along about this time, Chester Bullard, a Methodist severed connection with the Methodist Church and started several congregations which worshipped exactly as the New Testament directed.

The largest movement of this kind was led by Barton W. Stone, of Kentucky. Stone was a Presbyterian. He was instrumental in dissolving the Springfield Presbytery. He restored simple New Testament worship. He quit the man-started Presbyterian Church and got into the church our Lord started.

Thus, I have given you the first noted movements in the RESTORATION of the Lord's church. Please read the next page carefully.

Alexander Campbell

On the preceding page, I gave you some of the first efforts which were made to restore the Lord's church. I underscored some dates, in order to correct a misrepresentation. The movements of O'Kelley and Jones (1793 and 1800) were made several years BEFORE Alexander Campbell came to America.

Campbell was a Presbyterian. He found that they did not teach the truth (particularly on baptism, etc.) and he left them and united with the Baptist Church. He continued to study the Bible and learned that the Baptist Church didn't teach the truth EITHER. He left them too. But Campbell had had enough of these man-started churches. He learned that the Lord had built His church. He said that the Lord's Church was the only one needed. He saw that -man-started churches caused confusion. From then until the day he died, Alexander Campbell worked to DISSOLVE AND ABOLISH every denomination earth. He insisted that people should obey the gospel like they did in the days of the Apostles. He insisted that the Lord would add people to the church as he did in Acts 2:47. He insisted that nothing should be preached but what was in the New Testament.

Thus he DID NOT START a church of any kind. But because he so completely defeated the denominational preachers in debate and because he led so many of them to see the truth, he is HATED almost as if he were the Devil himself.

Some people honestly do not distinguish between his work and that of Luther and others. Thus they HONESTLY think he started the church of Christ. I write this (and promise to back it up in public debate)so honest people shall know the truth.

Some other people KNOW Campbell didn't start a church. But because they are in a church which a man started, they want all people to be in a church that man started. I write this that the people may not be mis-led by these false teachers.

I became a member of the Lord's church by doing exactly what the people did on Pentecost. They heard the word. I heard the word. They realized they were sinners. I realized I was a sinner. They wanted to know what to do. I wanted to know what to do. They were told (by Peter) what to do. I was told (by Peter) what to do. They gladly received his word and were baptized. I gladly received his word and was baptized. The Lord added them to the church. The Lord added me to the church. All of this a long time before I EVER KNEW A MAN EVER LIVED BY THE NAME OF ALEXANDER CAMPBELL.

I don't teach a single solitary thing that originated with any man. When enemies of the church of Christ tell you that the church of Christ gets its teaching from Alexander Campbell, THEY TELL YOU A DELIBERATE FALSEHOOD.

I respectfully challenge any man to a public discussion who says I teach anything that originated with Alexander Campbell or any other man.

In conclusion, I make this appeal: You cannot read a word in the •Bible about the Missionary Baptist Church. You do know though that the Bible speaks of the church the Lord built. Why not get out of that church not found in God's Word? And become and be just a Christian, a member of the body of Christ.

Note: When you are "born again" you get into the kingdom of God. But you DO NOT get into the Baptist Church. Therefore, the Baptist Church is NOT the kingdom of God.