CONTENDING FOR THE FAITH

IS BAPTISM NECESSARY?

A RELIGIOUS DISCUSSION

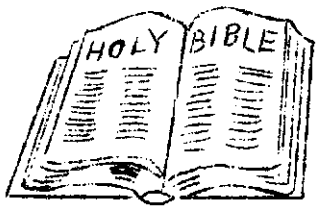
BY

DENTON M. NEAL

EVANGELIST, CHURCH OF CHRIST

AND

TOM RENFRO



"EARNESTLY CONTEND FOR THE FAITH, " JUDE 3

"AND YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE, " JOHN 8: 32

THIS DISCUSSION WILL INCLUDE:

I

FEBRUARY-MARCH-

"BAPTISM TO THE PENITENT BELIEVER, IS ESSENTIAL TO HIS SALVATION FROM PAST OR ALIEN SINS."

DENTON M. NEAL,
AFFIRMS
TOM RENFRO, DENIES

II

APRIL-MAY

"THE SCRIPTURES TEACH THAT THE SALVATION OF A SINNER IS OF GRACE ON GOD'S PART, THROUGH FAITH WITHOUT WORKS OF RIGHTEOUSNESS ON MAN'S PART."

TOM RENFRO, AFFIRMS
DENTON M. NEAL DENIES

III

JUNE-JULY

"THE SCRIPTURES TEACH THAT IT IS POSSIBLE FOR A CHILD OF GOD, ONE WHO HAS BEEN SAVED BY GRACE THROUGH FAITH, TO SO SIN AS TO BE FINALLY AND ETERNALLY LOST."

DENTON N. NEAL, AFFIRMS
TOM RENFRO, DENIES

IV

AUGUST-SEPTEMBER

"THE BAPTIST CHURCH, OF WHICH I AM A MEMBER, IS SCRIPTURAL IN NAME, ORIGIN, ORGANIZATION AND DOCTRINE."

TOM RENFRO, AFFIRMS
DENTON M. NEAL, DENIES

PROPOSITION: "BAPTISM TO THE PENITENT BELIEVER IS ESSENTIAL TO HIS SALVATION FROM PAST OR ALIEN SINS."

DENTON M. NEAL, AFFIRMS
TOM RENFRO, DENIES.

FIRST AFFIRMATIVE BY DENTON M. NEAL

IN BEGINNING THIS DISCUSSION I WOULD LIKE TO EXPRESS APPRECIATION TO ALL OF MY BRETHREN AND FRIENDS OR THE SECTION INTO WHICH THIS WILL GO PRIMARILY, MOST OF WHOM HAVE BEEN IN THE AUDIENCE OF OUR RADIO SERVICE OVER BLYTHEVILLE'S KLCN FOR THE THREE YEARS THAT I HAVE BEEN THE SPEAKER FOR IT. SO MANY, BOTH OF BRETHREN AMD THOSE NOT MEMBERS OF THE BODY OF CHRIST, HAVE SHOWN SUCH AN INTEREST IN KNOWING THE TRUTH ON ANY BIBLE SUBJECT THAT THEIR ATTITUDE IS TO BE COMMENDED. AND FROM THE VERY FIRST MENTION OF THIS DISCUSSION MANY HAVE EXPRESSED AN INTEREST IN IT AND A DESIRE TO HAVE IT, WHEN PUBLISHED. NOR IS THAT DESIRE FOREIGN TO THE ATTITUDE MENTIONED ABOVE, FOR THE VERY PURPOSE OF THIS DISCUSSION IS TO COME AND BRING OTHERS TO A FULLER KNOWLEDGE AND BETTER UNDERSTANDING OF THE TRUTHS OF GOD'S ETERNAL WORD. IF THAT BE NOT THE REAL PURPOSE OF EVERY SOUL THAT HAS TO DO WITH IT IN ANY WAY, THEN WHATEVER TIME AND INTEREST MAY HAVE BEEN PUT INTO IT WILL AMOUNT TO ONLY AN ETERNAL LOSS.

LET ME STATE, THEN, FROM MY HEART, THAT IN ENTERING INTO THIS MATTER I HAVE ONLY AN HONEST INVESTIGATION OF GOD'S WORD AND THE DESIRE TO THE BEST OF MY ABILITY TO TEACH OTHERS ITS TRUTHS AS MY PURPOSE. ALL THE WHILE MAINTAINING AN OPEN MIND TO RECEIVE ANY TRUTH THAT MAY BE PRESENTED FROM GOD'S WORD. I TAKE IT FOR GRANTED THAT THIS IS ALSO THE ATTITUDE OF MY OPPONENT, AND I SINCERELY BELIEVE THAT AN INVESTIGATION WITH THIS SPIRIT PREVAILING CAN RESULT IN ONLY GOOD.

WITH THE PROPER ATTITUDE ON THE PART OF EACH DISPUTANT, PERSONALITIES, SLURS, ETC. CAN HAVE NO PART IN THIS DEBATE, BUT IN A FULL AND FRANK DISCUSSION OF THE SUBJECTS UNDER CONSIDERATION IT WILL BE NECESSARY TO MAKE SHARP DISTINCTIONS SO THAT DIFFERENCES MAY STAND OUT CLEARLY. AFTER ALL, WE ARE DISCUSSING DIFFERENCES AND THE TRUTH MUST BE FOUND. IF THEN IN THE HEAT OF DISCUSSION SOME SHOULD BE MOVED TOWARD ANGER LET THEM NOT LAY THE BLAME ON THE FREE DISCUSSION OF SUCH MATTERS, THE WHOLE FAULT LIES WITH THAT INDIVIDUAL. I SAY THIS TO SEEK TO JUSTIFY ALL FREE AND OPEN DISCUSSION OF EELIGIOUS DIFFERENCES IN THE MINDS OF OUR READERS, BUT NOT ONLY BY GOOD SOUND REASONING IS THIS JUST! FI ED BUT BY THE EXAMPLES OF INSPIRED CHARACTERS IN THE BIBLE AND BY THEIR TEACHINGS. "STEPHEN, A MAN FULL OF FAITH AND OF THE HOLY GHOST" BECAME THE FIRST CHRISTIAN MARTYR ON RECORD BECAUSE MEN OF FALSE RELIGIONS, "DISPUTING WITH STEPHEN" COULD NOT "RESIST THE WISDOM AND THE SPIRIT BY WHICH HE SPAKE" AND BECAME ANGRY (ACTS 6:5-11). "PAUL AND BARNABAS HAD NO SMALL DISSENSION AND DISPUTATION — WITH THEM" WHO WERE ONLY FALSE RELIGIOUS TEACHERS, ACTS 15:I-2. BY JUDE WE ARE EXHORTED TO "EARNESTLY CONTEND FOR THE FAITH" (JUDE 3). THEN LET NO PERSON SAY THAT SUCH DISCUSSIONS SHOULD NOT BE HAD.

SINCE SUCH GREAT DIFFERENCES EXIST BETWEEN THE TEACHING OF MR. RENFRO AND HIS BRETHREN AND THAT OF ME A NO MY BRETHREN ON THESE SUBJECTS UP FOR DISCUSSION IT IS FITTING AND PROPER THAT THESE DIFFER ENCES BE SET FORTH IN THE BEST POSSIBLE LIGHT THAT THE TRUTH MAY STAND OUT. THE TEACHING OF EACH OF US ON THESE SUBJECTS IS SO FAR DIFFERENT FROM THAT OF THE OTHER THAT IT AMOUNTS TO PERFECT CONTRADICTION, IT SHOULD THEREFORE BE EVIDENT TO ALL THAT BOTH TEACHINGS ON THESE SUBJECTS CAN NOT BE TRUE, AND SINCE ONE OF THE TWO IS NECESSARILY WRONG IT CAN NOT BE THE TEACHING OF OUR LORD, AND THOSE WHO ACCEOT THAT WHICH IS CONTRARY TO HIS TEACHING ARE

FOUND TO BE FIGHTING AGAINST HIM AND CERTAINLY CAN NOT HAVE THE PROMISE OF HIS BLESSINGS.

I BELIEVE SINCERELY THAT THE SOUL'S SALVATION OF THOSE WHO HOLD TO THE TWO POSITIONS UNDER DISCUSSION IS INVOLVED, INCLUDING MY OWN AND THAT OF MY OPPONENT. IF I DID NOT BELIEVE THAT THE SALVATION OF SOULS WAS AT STAKE I WOULD NOT TAKE THE TIME NOR EXPEND THE EFFORT THAT WILL BE NECESSARY TO CARRY ON THIS DISCUSSION. I WOULD NOT FOR A MOMENT ENGAGE IN SUCH FOR THE PURPOSE OF UPHOLDING MY PARTY OR CREED. IF THE ETERNAL DESTINY OF SOULS IS NOT AT STAKE IT WILL NOT BE WORTH THE EFFORT OF MY OPPONENT TO PUT FORTH THIS EFFORT NOR THE TIME OF THOSE WHO MIGHT READ IT.

I TRUST THAT WE ALL ENTER INTO THIS MATTER WITH THE FULL REALIZATION THAT "YE SHALL KNOW THE <u>TRUTH</u> AND THE <u>TRUTH</u> SHALL MAKE YOU FREE."

OUR FIRST DISCUSSION IS ON THE PROPOSITION STATED ABOVE. AS THE ONE WHO AFFIRMS THIS FIRST PROPOSITION AND THEREFORE LEADS IN THE DISCUSSION OF IT, IT FALLS MY LOT TO DEFINE THE SUBJECT IN SUCH A WAY THAT THERE CAN BE NO MISUNDERSTANDING OF THE ISSUE BETWEEN US.

BY "BAPTISM" I MEAN IMMERSION IN WATER DONE IN THE NAME OF THE FATHER, AND OF THE SON AND OF THE HOLY SPIRIT IN OBEDIENCE TO AND ACCORDING TO THE TEACHING OF JESUS CHRIST.

BY "PENITENT BELIEVER" I MEAN A PERSON WHO TRULY BELIEVES IN JESUS CHRIST AND WHO HAS REPENTED OF ALL HIS PAST SINS. ONLY SUCH A PERSON THUS PREPARED CAN BE SCRIPTURALLY BAPTIZED.

"IS." BY "IS" I MEAN NOW, UNTO US OF THIS DISPENSATION, NOT THAT IT WAS UNTO THOSE OF OTHER DISPENSATIONS, SUCH AS ABRAHAM, MOSES, DAVID, ETC.

BY "ESSENTIAL" I MEAN THAT IT IS NECESSARY TO THE ENJOYMENT OF THE BLESSING "SALVATION FROM PAST SINS" AND THAT THIS SALVATION WILL NOT BE HAD UNTIL THE

PERSON HAS BEEN BAPTIZED ACCORDING TO THE TEACHING - OF THE LORD.

BY "SALVATION" I MEAN THE PARDON, FORGIVENESS OR REMISSION.

BY "PAST OR ALIEN SINS" I MEAN ALL SINS COMMITTED BEFORE ONE IS BAPTIZED, WHILE ONE IS AN ALIEN FROM THE GOVERNMENT OF JESUS CHRIST, BEFORE HE BECOMES A CHRISTIAN. THIS DOES NOT HAVE TO DO WITH THE SINS THAT HAVE NOT BEEN COMMITTED. I DO NOT TEACH THAT UNCOMMITTED SINS ARE FORGIVEN WHEN ONE IS BAPT1ZED,- BECOMES A CHRISTIAN.

THE PROPOSITION THEN IS SIMPLY THIS: BEFORE ONE CAN HAVE THE FORGIVENESS OF SINS WHICH GOD HAS PROV-IDED THROUGH JESUS CHRIST HE MUST TRULY BELIEVE IN JESUS CHRIST, SINCERELY REPENT OF THOSE SINS AND BE BAPTIZED IN THE NAME OF THE FATHER AND OF THE SON & OF THE HOLY SPIRIT FOR THE REMISSION OF THOSE SINS.

IT IS MY CONTENTION THAT THE SCRIPTURES, THE WORD OF GOO PLAINLY TEACHES THIS PROPOSITION. AND WHAT THE SCRIPTURES TEACH ABOUT IT I TRUST WILL BE OUR ONLY CONCERN.

IT MLHHT BE WELL FIRST OF ALL TO POINT OUT SOME THINGS THAT ARE READILY ADMITTED, ON WHICH WE A RE A-GREED OR WHICH FOR SOME OTHER REASON DO NOT ENTER IN TO THE DISCUSSION OF THIS PROPOSITION.

I WANT TO STATE PLAINLY THAT I BELIEVE THAT MEN ARE SAVED FROM THE II R SINS BY THE GRACE OF GOD. THIS THE BIBLE PLAINLY STATES AND I SINCERELY BELIEVE AND ALWAYS TEACH.

IT IS ALSO READILY ADMITTED THAT MEN ARE SAVED FROM THEIR SINS BY FAITH. 8GY GRACE ARE YE SAVED ... THROUGH FAITH " I TRULY BELIEVE. "THEREFORE BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST" I ALSO BELIEVE AS STRONGLY AS IT IS POSSIBLE FOR ANYONE TO BELIEVE IT. SALVATION -

BY FAITH THEN IS NOT THE ISSUE.

AS MY OPPONENT, I AM SURE, BELIEVES, SO DO I, THAT MAN CAN NOT BE SAVED 8Y THE "WORKS OF THE LAW." NEITHER DC I 8ELIEVE OR TEACH THAT MAN IS SAVED BY HIS OWN RIGHTEOUSNESS - THE RIGHTEOUSNESS OF MAN.

SINCE ON THESE POINTS WE ARE AGREED THEY NEED NOT ENTER INTO THIS DISCUSSION AND ANY EFFORT THAT IS MADE OR ANY SCRIPTURE THAT MAY BE USED TO SET FORTH THESE POINTS WILL BE BUT WASTED EFFORT AS FAR AS THE ISSUE UNDER DISCUSSION IS CONCERNED.

I BELIEVE THEN THAT "BY GRACE YE ARE SAVED." 1 BELIEVE TOO IN "BEING JUSTIFIED BY FAITH." I ALSO BE LIEVE THAT "BAPTISM DOTH . . . SAVE US." THESE ARE ALL SCRIPTURAL QUOTATIONS IN WHICH I EXPRESS MY FAITH. IT IS ONLY ON THE LAST, "BAPTISM DOTH . . . SAVE US", THAT MR. RENFRO AND I DISAGREE. IT IS THE LAST THAT HE DENIES WHICH BECOMES NOW THE BASIS OF THIS DISCUSSION.

TO WHAT THE WORD OF GOD SAYS THEN ABOUT, THE POSITION OF BAPTISM IN RELATION TO SALVATION FROM SINS, WE INVITE YOUR CAREFUL AMD-PSA YELRFU L ATTENTION. AND WE PLEAD WITH ALL TO ACCEPT WHAT THE SCRIPTURES .... TEACH ON THIS MATTER AS WELL AS ANY OTHER THAT MAY HAVE TO DO WITH OUR ETERNAL DESTINY FOR WE CERTAINLY CAN SAY WITH THE LORD, "THY WORD IS TRUTH."

IF AS I CONTEND, BAPTISM IS RELATED TO SALVATION AS A CONDITION THEN THE BIBLE OUGHT TO PRESENT THEM PLAINLY IN THAT RELATION. IT 13 TO SUCH MENTION OF THEM THAT I DIRECT YOUR ATTENTION NOW.

IN THE FOLLOWING SCRIPTURES BAPTISM AND SALVATION FROM SINS, FORGIVENESS, REMISSION ARE MENTIONED TOGETHER:

MARK 1:4 "JOHN DID BAPTIZE IN THE WILDERNESS,AND PREACH THE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS."

LUKE 3:3. "AND HE CAME INTO ALL THE COUNTRY ABOUT JORDAN, PREACHING THE BAPTISM OF REPENTANCE - FOR THE REMISSION OF SINS." HERE TOO IT IS; FIRST, "BAPTISM", NEXT "REMISSION OF SINS."

MARK 16:16. "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED,' BUT HE THAT BELI EVETH NOT SHALL BE DAMNED." AGAIN THE ORDER IS: FIRST, "BE BAPTIZED, SECOND, "SAVED."

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." HERE AGAIN WE HAVE: FIRST, "BE BAPTIZED," AND THEN "REMISSION OF SINS."

ACTS 22:16. "AND NOW WHY TARRIEST THOU? ARISE AND BE BAPTIZED, AND WASH AWAY THY SINS,CALLING ON THE NAME OF THE LORD." STILL THE SAME ORDER PREVAILS: FIRST, "BE BAPTIZED," SECOND, "WASH AWAY SINS . "

I PETER 3:21. "THE LIKE FIGURE WHFREUNTO 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," AND IT IS STILL: FIRST, "BAPTISM,"-SECOND,"SAVED."

IN THESE SIX PASSAGES OF SCRIPTURE WE HAVE BOTH BAPTISM AND REMISSION OF SINS, OR SALVATION FROM PAST SINS, MENTIONED AND IN EVERY ONE OF THEM THE ORDER IS THE SAME: FIRST BAPTISM AND THEN SALVATION OR REMISSION OF SINS. AND NOT ONLY ARE THEY MENTIONED IN THIS ORDER EACH TIME THEY ARE FOUND TOGETHER BUT EACH TIME WORDING IS USBD THAT INDICATES THAT THE VERY PURPOSE OF THE BAPTISM IS THAT SALVATION FROM PAST SINS, THAT IT LEADS TO THAT FORGIVENESS OR REMISSION, SUCH AS: THREE TIMES IT

IS SAID THAT BAPTISM IS "FOR THE REMISSION OF SINS"; ONCE, "BE BAPTIZED AND WASH AWAY THY SINS" AND AGAIN, VERY POINTEDLY, "BAPTISM DOTH . . . SAVE."

IF IT COULD BE THAT SALVATION MIGHT PRECEDE BAPTISM AND THE ORDER BE THE VERY OPPOSITE OF THAT GIVEN IN THE ABOVE SCRIPTURES, SALVATION AND THEN BAPTISM,- THE HOLY SPIRIT DID NOT SEE FIT TO GIVE A SINGLE I NO I CATION OF IT IN ANY PLACE WHERE IT MENTIONED THE TWO TOGETHER. THOSE WHO WOULD PUT THEM IN THAT ORDER, SAL VATION AND THEN BAPTISM, MUST FLND SOME AUTHORITY FOR IT THAN THE HOLY SPIRIT, JESUS CHRIST OR GOD FOR NOT ONCE DID EITHER OF THEM MENTION THEM IN THAT ORDER.

SINCE THE HOLY SPIRIT GAVE THE ORDER IN EVERY CASE, BAPTISM THEN SALVATION, AND FURTHER PLAINLY STA TED THAT "BAPTISM DOTH . . SAVE" IT OUGHT TO BE BEYOND QUESTION WITH EVERY PERSON WHO WANTS ONLY WHAT THE LORD TEACHES ON THE SUBJECT. BUT FROM THESE GENER AL OBSERVATIONS WE PROCEED TO MORE SPECIFIC THINGS.

WE HAVE THE RECORD OF MARK THAT "JOHN DID BAPTIZE IN THE WILDERNESS AND PREACH THE BAPTISM OF REPENT ANCE FOR THE REMISSION OF SINS." MARK 1:4, AND THE WORD OF LUKE THAT "THE WORD OF GOD CAME UNTO JOHN THE SON OF ZACHARJAS IN THE WILDERNESS. AND HE CAME INTO ALL THE COUNTRY ABOUT JORDAN, PREACHING THE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS" LUKE 3:2, 3. HERE WE HAVE THE EXACT ANSWER TO THE QUESTION WHICH THE LORD ASKED OF THE JEWS AT ONE TIME, "THE BAPTISM OF JOHN, WHENCE WAS IT? FROM HEAVEN OR OF MEN? LUKE SAYS THAT THE PREACHING OF JOHN, THE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS, WAS OF GOD. FROM THE FIRST THEN BAPTISM AS TAUGHT BY THE AUTHORITY OF GOD HAS BEEN "<u>FOR</u> THE REMISSION OF SINS." IT IS TRULY STRANGE THOUGH THAT THOSE WHO CLAIM TO CONTINUE JOHN'S BAPTISM TODAY ARE THE VERY ONES WHO DENY THAT PURPOSE.

IT WAS TO THIS BAPTISM, AS TAUGHT AND PRACTICED

BY JOHN, THAT JESUS CHRIST HIMSELF CAME. HE MADE KNOWN HIS PURPOSE TO BE BAPTIZED OF JOHN "BUT JOHN FORBADE HIM" MATT. 3:14 PLEASE NOTE HERE FRIENDS THAT THERE WAS NO EARTHLY OR HEAVENLY REASON FOR JOHN REFUSING TO BAPTIZE JESUS EXCEPT THAT HE REAL I ZED THAT HIS BAPTISM WAS FOR THE REMISSION OF SINS AND THAT JESUS CHRIST DID NOT NEED IT. JOHN KNEW ABOUT HIS BAPTISM WHAT THOSE OF TODAY WHO — CLAIM TO FOLLOW HJM HAVE NEVER LEARNED BUT SORELY NEED TO, VIZ, THAT ONE WHO HAD NO SINS TO BE FORGIVEN COULD NOT BE BAPTIZED IN THE REGULAR COURSE OF HIS TEACHING AND WORK. AND SO THE INSPIRED RECORD MAKES PLAIN THAT JESUS HAD TO CONVINCE JOHN THAT HIS BAPTISM MUST BE PERFORMED EVEN THOUGH AN EXCEPTION TO THE VERY PURPOSE FOR WHICH JOHN WAS BAPT1ZING PEOPLE.

BUT THE QUESTION THEN RAISED IN THE MINDS OF ALL OF US EVEN AS IT WAS IN THAT OF JOHN & SHOULD BE SETTLED IN OUR MINDS JUST AS IT WAS IN THE MIND OF JOHN, BY THE EXPLANATION THAT JESUS GAVE AND NOT BY THE QUIBBLING OF MEN. JESUS SAIND UNTO HJM, "SUFFER IT TO BE SO NOW" WHICH WAS IN EFFECT," THO YOU ARE BAPTIZING PEOPLE FOR THE REMISSION OF THEIR SINS AND I HAVE NO SINS TO BE REMITTED GRANT THIS ONE EXCEPTION IN MY CASE AND SUFFER ME TO BE BAPTIZED ANYHOW." BUT WHY, LORD? AND JESUS HIMSELF GIVES US THE ANSWER: "FOR THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS." CHRIST SAYS IT IS BECOMING FOR HIM. TO DO WHAT GOD HAS COMMANDED AND THAT IS HIS VERY PURPOSE FOR COMING INTO THE WORLD, "I COME TO DO THY WILL, 0 GOD" AS HE PUT IT.

GOD COMMANDED MEN, THROUGH JOHN, TO BE BAPTIZED. CHRIST JESUS COULD NOT DO GOD'S WILL WITHOUT BEING BAPTIZED. GOD COMMANDS MEN TODAY, THROUGH JESUS CHRIST, TO BE BAPTIZED AND NO MAN CAN DO GODS WILL WITHOUT BEING BAPTIZED ACCORDING TO HIS WILL.

CHRIST SAID, "THUS IT BECOMETH US TO FULFILL

ALL RIGHTEOUSNES5." I WOULD LIKE TO ASK MY OPPONENT,-WHOSE RIGHTEOUSNESS WAS THUS FULFILLED? WAS IT THE RIGHTEOUSNESS THAT IS OF THE LAW? OF COURSE NOT FOR THIS WAS NO PART OF THE LAW.

WAS THIS BEING BAPTIZED THE RIGHTEOUSNESS OF MEN? I HARDLY BELIEVE THAT MY OPPONENT OR ANY WHO READ THIS WILL THUS BELITTLE THE WORK OF JOHN. IT CERTAINLY WAS NOT THE RIGHTEOUSNESS OF MEN.

THEN JOHN'S BAPTISM MUST HAVE BEEN THE RIGHTEOUS NESS OF GOD. THOSE, THEN WHO SU3M1TTED TO THE BAPTISM OF JOHN WERE SIMPLY SUBMITTING TO THE RIGHTEOUSNESS OF GOD.

SINCE NOW GOD COMMANDS, THROUGH JESUS CHRIST, THAT MEN PE BAPTIZED ALL WHO ARE BAPTIZED IN 03EDIENCE TO THAT COMMAND ARE ONLY SUBMITTING TO THE RIGHTEOUSNESS OF GOD.

GOD BAPTIZED EVERY ONE WHO OBEYED HIS COMMAND TO BE BAPTIZED AT THE HANDS OF JOHN THE IMMERSER. IT WAS THE WORK OF GOD. EVEN SO " JESUS MADE AND BAPTIZED MORE DISCIPLES THAN JOHN, (THOUGH JESUS HIMSELF BAPTIZED NOT, BUT HIS DISCIPLES,)" IT WAS JESUS WHO BAPTIZED THOSE WHO SUBMITTED TO BAPTISM AT THE HANDS OF HIS DISCIPLES. THAT WAS THE WORK OF JESUS CHRIST. IT IS EXACTLY SO TODAY. THOSE WHO ARE BAPTIZED IN OBEDIENCE TC THE COMMAND OF JESUS CHRIST AND ACCORDING TO HIS TEACHING ARE BAPTIZED BY JESUS CHRIST. IT IS THE WORK OF JESUS CHRIST.

LET THE MAN WHO WILL EXPOSE HIS SOUL TO THE CURSE OF HIGH HEAVEN PROFANE THIS WORK OF BOD AND OF JESUS CHRIST, THIS RIGHTEOUSNESS OF GOD AND OF JESUS CHRIST, BY CALLING IT THE WORK OF MAN, MAN'S OWN WORK, THE RIGHTEOUSNESS OF MAN, MAN'S SELF-RIGHTEOUSNESS BUT LET ME AND ALL WHO SEEK THE RIGHTEOUSNESS OF GOD, BELIEVE IT AND ACCEPT IT AS GOD AND HIS ONLY BEGOTTEN—SON, MY SAVIOR HAVE TAUGHT IT.

BAPTISM AS TAUGHT AND COMMANDED BY GOD THROUGH JESUS CHRIST IS THE RIGHTEOUSNESS OF GOD ANO OF CHRIST. JOHN TAUGHT IT "FOR THE REMISSION OF SINS" (MK. 1:4; LK. 3:3), JESUS CHRIST COMMANDED IT "FOR THE REMISSION OF SINS" (ACTS 2:38). PAUL UNDERSTOOD THAT THE DIFFERENCE BETWEEN BEING LOST AND SAVED WAS THE DIFFERENCE BETWEEN FOLLOWING THE RIGHTEOUSNESS OF MAN AND SUBMITTING TO THE RIGHTEOUSNESS OF GOD. IN ROM. 1|0:1-3 HE SAYS, "BRETHREN, MY HEART'S DESIRE AND PRAYER TO GOD FOR ISRAEL IS, THAT THEY MIGHT BE SAVED. FOR I BEAR THEM RECORD THAT THEY HAVE A ZEAL OF GOD, BUT NOT ACCORDING TO KNOWLFDGE. FOR THEY BEING IGNORANT OF GOD'S RIGHTEOUSNESS, AND GOING ABOUT TO ESTABLISH THEIR OWN RIGHTEOUSNESS, HAVE NOT SUBMITTED THEMSELVES TO THE RIGHTEOUSNESS OF GOD." PAUL EXPECTED THEM TO BE SAVED BY SUBMITTING TO THE RIGHTEOUSNESS OFGOD.

BAPTISM IN OBEDIENCE TO THE COMMAND OF GOD THROUGH JESUS CHRIST OUR LORD IS NOT"RIGHTEOUSNESS WHICH IS OF THE LAW," IT IS NOT "THEIR OWN RIGHT—EOUSNESS (MEN'S), IT IS THE "RIGHTEOUSNESS OF GOD" TO WHICH MEN MUST SUBMIT TO BE SAVED. "HE THAT BE — LIEVETH AND IS BAPTIZED SHALL BE SAVED." IT IS THE "RIGHTEOUSNESS OF GOD" AND OF CHRIST "FOR THE REMISSION OF SIMS." "BAPTISM FOR THE REMISSION OF SINS" (MK. 1:4; LK. 3:3). "REPENT, AND BE BAPTIZED-- - FOR THE REMISSION OF SINS" (ACTS 2:38). "EVEN SO MIGHT GRACE REIGN THROUGH RIGHTEOUSNESS," ROM. 5:21. IT IS "RIGHTEOUSNESS THEN THROUGH WHICH GRACE REIGNS UNTO ETERNAL LIFE. IT IS "THE RIGHT—EOUSNESS WHICH IS OF FAITH," ROM. I 0:6 BAPTISM FOR THE REMISSION OF SINS THEN IS SUBMITTING TO THE RIGHTEOUSNESS WHICH IS OF FAITH AND IS THEREFORE - THE MEANS OF SALVATION "BY GRACE THROUGH FAITH."

LET US ASK AGAIN THEN FOR EMPHASIS: IS BAPTISM AS COMMANDED BY JESUS CHRIST OF THE "RIGHTEOUSNESS WHICH IS OF THE LAW?" OR IS IT OF MAN'S OWN RIGHTEOUSNESS? OR IS IT "THE RIGHTEOUSNESS WHICH IS OF

FAITH?" WHEN THESE QUESTIONS ARE "PROPERLY ANSWERED YOU WILL FIND THE ANSWER TO THE D 1 SCUSS I ON, 11 THE RIGHTEOUSNESS WHICH IS OF FAITH" WHICH IS FOR THE REMISSION OF SINS, THE RIGHTEOUSNESS TO WHICH THE BEL1EV—ING PENITENT MUST SUBMIT THAT HE "MIGHT BE SAVED"FROM ALL HIS PAST SINS.

WHILE CONSIDERING JOHN'S BAPTISM, REMEMBERING THAT IT IS OF GOD, THE RIGHTEOUSNESS OF GOD, AND TO SINNERS WHO CONFESSED THEIR SINS IT WAS "FOR THE REMISSION OF SINS," PLEASE NOTE THAT TO ACCEPT IT WAS TO JUSTIFY GOD. WE HAVE THE STATEMENT FROM LUKE 7:29JAND ALL THE PEOPLE THAT HEARD HIM, AND THE PUBLICANS, JUS TIFIED GOD, BEING BAPT1ZED WITH THE BAPTISM OF JOHN." ANO NOTE FURTHER THAT AS LONG AS ONE FAILED TO BE BAP TLZED OF JOHN HE WAS REJECTING THE COUNSEL OF GOD A-GA1NST HIMSELF, LUKE 7:30. "BUT THE PHARISEES AND LAWYERS REJECTED THE COUNSEL OF GOD AGAINST THEMSELVES - BEING NOT BAPTIZED OF HIM." SINCE GOD'S COUNSEL THRU JESUS CHRIST ALSO CONTAINS THE COMMAND TO BE B/KPTIZEO. AS LONG AS A BELIEVING PENITENT FAILS TO BEY THAT COM MAND HE, LIKE THOSE PHARISEES AND LAWYERS, IS REJECTING THE COUNSEL OF GOD. CMN EVER A BELIEVING PENITENT HAVE GOD'S FORGIVENESS WHILE "REJECTING THE COUNSELOF GOD?" TO ASK THE QUESTION IS TO ANSWER IT AND I AM SURE THAT ALL OUR READERS CAN SEE THAT. AND YET IT IS THE POSITION OF MY OPPONENT THAT ONE MAY HAVE THE REMISSION OF SINS AND ETERNAL LIFE ITSELF WHILE THUS RE JECTING THE COUNSEL OF GOD, NOT BEING BAPTIZED IN O-3EDIENCE TO HIS COMMAND.

LET US TURN NOW TO THE WORDS OF JESUS CHRIST AS THEY FELL FROM HIS OWN LIPS AND LEARN HIS PERSONAL — TEACHING ON THE MATTER UNDER DISCUSSION. WE WILL LOOK TO THE TIME IN HIS LIFE AFTER HE HAD DIED AND SHED HIS LIFE'S BLOOD FOR THE SINS OF THE WORLD BUT THRU-THE POWER OF GOD HAD COME FORTH FROM THE GRAVE TRIUMPHANT OVER THE POWERS OF HELL AND SATAN. AFTER HIS RESURRECTION HE WAS ABLE TO SAY TO HIS CHOSEN ONES, - "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH."

WITH THIS SOLEMN AND FORCEFUL DECLARATION THE ATTENTION OF EVERY CREATURE OF THE HUMAN FAMILY OUGHT TO BE CHALLENGED TO A HUMBLE, HOPEFUL AND SUBMISS-1VE INVESTIGATION OF THE WORDS THAT ARE TO FALL FROM HIS LIPS WITH SUCH POWER ANO AUTHORITY. AND CERTAINLY ALL WHO RECOGNIZE THEIR SINFULNESS BEFORE: GOD AND KNOW OF THE WONDERFUL SACRIFICE MADE BY THIS, THE ANNO INTED OF GOD, THE CHRIST, FOR THEM WILL BE HUMBLE FCR IT IS ONLY THROUGH HIM THAT WE CAN FIND HOPE FOR OUR SOULS ETERNAL WELFARE BUT —-THAT ONLY IF WE ARE WILLING TO HEAR HIS WORDS, ACCEPT HIS AUTHORITY AND SUBMIT TO HJS COMMANDS.

MATTHEW RECORDS THE WORDS OF THIS LORD WITH ALL AUTHORITY IN MATT. 28:19,20, WHERE HE IS REPRESENTED AS SAYING, "GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER,AND OF THE SON, AND OF THE HOLY GHOST; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER 1 HAVE COMMANDED - YOU: AND, LO, I AVI WITH YOU ALWAY, EVEN UNTO THE END OF THE WCRLO." THIS IS A VERY COMPREHENSIVE STA TEMENT BUT IT DEALS PRINCIPALLY WITH THE DUTY OF THESE TO WHOM THE LORD WAS SPEAKING ANO HIS PROMISE TO THEM. HE COMMANDED, GO, TEACH, BAPTIZE, TEACH & PROMISED, "I AM WITH YOU." BUT SIMILAR INSTRUCTIONS ARE RECORDED BY MARK AND UNDER THE SAME CIRCUMSTANCES AND FOR THE SAME PURPOSE BUT WHICH COVER SOME, THINGS NOT MENTIONED BY MATTHEW. MARK RECORDS THE STATEMENT OF THIS LORD OF ALL AUTHORITY, "GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE. HE THAT BELI EVETH AND IS BAPTIZED SHALL BE SAVED." MK. 16:15,16 AND IN THESE WORDS WE FIND SOME INFORMATION ON THE SUBJECT WHICH WE HAVE UNDER CONSIDERATION NOW,. THE LORD HERE GIVES CONS I DERAT— I ON TO THE THING THAT IS TO BE PRESENTED TO "EVERY NATION," "THE GOSPEL;" TO THE ATTITUDE THAT THEY MUST MANIFEST TOWARD IT, "AND BE BAPTIZED;" AND THE BLESSING THAT THEY CAN EXPECT, "SHALL BE SAVED." HERE WE FIND THE GREATER PART OF THE MATTER UNDER DISCUSSION; THE BELIEVER, BAPTISM AND SALVATION.

SURELY THEN THE WORDS FOUND HERE WILL HAVE A GREAT BEARING ON THE DISCUSSION 0F THIS SUBJECT. AND SINCE WE HAVE THE WORDS OF THE LORD, GIVING INSTRUCTIONS TOR THE FUTURE AND FOR ALL THE WORLD, EVERY CREATURE, WE CAN BE SURE THAT WE MAKE THE PROPER APPLICATION WHEN WE USE IT FOR ALL OF US TODAY AND FOR THE RESULT MENTIONED HERE, SALVATION. AND TOO SINCE WE HAVE THE 3 MAIN POINTS OF OUR PROPOSITION MENTIONED, AND THAT BY THE LORD HIMSELF, WE CAN BE SURE THAT THEY WILL BE SET FORTH IN THEIR PROPER RELATION. WILL WE ALL THEN BE READY TO ACCEPT THE RELATION IN WHICH THE LORD SET THEM? WE SHALL SEE.

IN THIS STATEMENT OF THE LORD WE HAVE SO PLAINLY SET FORTH THE TERMS AND TRUTH OF OUR PROPOSITION THAT IT OUGHT TO SETTLE THE MATTER IN THE WINDS OF EVERY PERSON WHO WANTS TO KNOW AND ACCEPT SIMPLY WHAT THE LORD HAS TAUGHT ABOUT THE MATTER. HERE JESUS SAID WHO SHOULD BE SAVED, "HE THAT BEL1EVETH AND IS BAPTIZED - SHALL BE SAVED." HERE JESUS TOLD WHICH BELIEVER SHOULD BE SAVED, "HE THAT BELIEVETH AND IS BAPTIZED." 8ELIEV ING THAT THE LORD KNEW EXACTLY WHAT HE WAS TALKING A-BOUT HERE IN THIS'VITAL INSTRUCTION TO HIS APOSTLES - HE INTENTIONALLY IGNORED SOME WHO SHOULD BE SAVED IF THEY ARE NOT INCLUDED IN THE STATEMENT. "HE THAT BE-LI EVETH AND IS BAPTIZED SHALL BE SAVED." BUT EVEN MY OPPONENT MUST ADMIT THAT IN THIS STATEMENT THE LORD COMPREHENDED ALL WHO SHOULO BE SAVED FOR HE MENTIONS THE BELIEVER AND EVEN MY OPPONENT'S DOCTRINE PRECLUD-ES THE SALVATION OF AN UNBELIEVER. BUT IN THIS VERSE, THE LORD'S STATEMENT COMPREHENDS ALL WHO SHALL BE SAV ED AND MAKES NECESSARY, ESSENTIAL, BAPTISM FOR THAT SALVATION FOR ALL WHOM THE LORD SAID HERE SHOULD BE SAVED ARE THESE WHO BELIEVE AND ARE BAPTIZED.

THESE WORDS ARE TOO PLAIN AMD THE MEANING TOO EVI DENT ON THE FACE OF THE STATEMENT FOR EVEN THE MOST UNLEARNED TO MISUNDERSTAND. THERE NEVER COULD HAVE BEEN ANY MISUNDERSTANDING ABOUT THIS SCRIPTURE AMONG THE GENERAL PUBLIC WITHOUT SOME EXPERT HELP TO SHOW

THEM THAT THE LORD DID NOT MEAN JUST WHAT HE SAID. IF YOU WANT TO KNOW WHO WILL BE SAVED WILL YOU NOT ACCEPT THE WOROS OF THE LORD HIMSELF? HE SAID "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." THAT IS ALL I BELIEVE ABOUT THE RELATION OF THE BE LIEVER TO BAPTISM AND SALVATION. DO YOUR BELIEVE MORE OR SOMETHING DIFFERENT? YOU CAN NOT ACCEPT THE WORDS OF JESUS AND BELIEVE MORE OR SOMETHING DIFFERENT. HIS WORDS ARE TRUE. WHEN OUR LORD SAYS "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED" WILL YOU SAY, "YES, LORD, AND THEN SOME?" LET ME PLEAD WITH YOU NOT TO BE GUILTY OF THUS BICKERING-WLTH THE LORD.

BUT DO YOU, DEAR READERS, WITH MY OPPONENT, SAY THAT THE BIBLE SAYS THE BELIEVER IS SAVED? YES, AND I BELIEVE IT WITH ALL MY HEART. BUT WHEN J ASK WHICH BELIEVER MY LORD SAYS THE BELIEVER THAT IS BAPTIZED, "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." I BELIEVE THAT THAT IS THE BELIEVER THAT IS SAVED. DO YOU BELIEVE THAT IT IS THAT ONE OR SOME OTHER ONE? THE LORD SAYS IT IS THE BELIEVER - WHO JS BAPTIZED AND YOU HAVE ONLY THE WORD OF MEN THAT IT MJGHT BE THE BELIEVER WHO IS NOT BAPTIZED. WHICH WILL YOU ACCEPT?

IN THIS STATEMENT OF THE LORD WE HAVE THE DIV-INE ORDER IN WHICH FAITH, BAPTISM ANO SALVATION ARE RELATEO. JESUS SAID, "HE THAT BELIEVETH AND IS BAP TIZEO SHALL BE SAVEO." THE ORDER IS: FIRST, BE-LIEVE? SECOND, BE BAPTIZED,* THIRD, BE SAVED. AND WE HAVE ALREADY SHOWN THAT IN THE SIX SCRIPTURES - WHERE BAPTISM AND SALVATION ARE MENTIONED TOGETHER THAT THEY ALWAYS APPEAR IN THE SAME ORDER, BAPTISM WITH SALVATION FOLLOWING. NOT ONLY DO THEY APPEAR IN THIS ORDER BUT 1N EACH INSTANCE WORDS PLAINLY SET FORTH AS LEADING TO SALVATION. "BAPTISM FOR THE REMISSION OF SINS," "BE BAPTIZED AND WASH AWAY THY SINS," AND "BAPTISM DOTH . . SAVE" ALL AGREE

PERFECTLY WITH "HE THAT SEL1 EVETH AND IS BAPT1 ZED SHALL BE SAVED." THOUGH MY OPPONENT ALWAYS MAKES THE ORDER: BELIEVE, BE SAVED, AND THEN BE BAPTIZED IT IS NEVER FOUND IN THIS ORDER IN THE WORD OF GOD. FRIENDS I BE-LIEVE THE WORD OF GOD PUT IT EXACTLY RIGHT, DON'T YOU? OR WON'T YOU HENCEFORTH?

FROM THIS STATEMENT OF THE LORD, "HE THAT BEL1EV ETH AND IS BAPTIZED SHALL BE SAVED" WE EASILY LEARN THAT ONE WHO IS BAPTIZED ACCORDING TO THE TEACHING OF THE MASTER HAS THE PROMISE FROM THE LORD HIMSELF THAT HE "SHALL BE SAVED." IF THE BELIEVER WHO HAS REPENTED OF HIS SINS WILL BE BAPTIZED THE LORD WILL SAVE HIM FROM HIS SINS. THAT IS MY PROPOSITION EXACTLY AND IT IS ABUNDANTLY PROVED BY THIS VERY PASSAGE. HOWEVER,MY OPPONENT, WHILE DENYING THIS PROPOSITION CLAIMS TO BE LI EVE MARK 16:16 AND THAT HIS TEACHING WILL INCLUDE THE TRUTH OF "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." 8UT HIS DENIAL OF THE PROPOSITION AND FA1TH IN MARK 16:16 CAN NOT EXIST AT THE SAME TIME AND 1 WILL SHOW THAT HIS CONTENTION IS THE VERY OPPOSITE OF THIS STATEMENT OF THE LORD.

THE BELIEF AND TEACHING OF MY OPPONENT AND HIS VERY CONTENTION IN DENYING THIS PROPOSITION IS: "HE THAT IS BAPTIZED ACCORDING TO THE TEACHINGS OF JESUS CHRIST HAD BEEN SAVED." IF HE DID NOT BELIEVE THAT THOSE WHO COME TO HIM FOR BAPTISM HAD BEEN SAVED HE HE WOULD NOT BAPTIZE THEM. THE TERM "HAVE BEEN SAVED" IS THE VERY OPPOS)T OF "SHALL BE SAVED."

NOTTCE THE DIFFERENCE:

BAPTIST DOCTRINES "THE BAPTIZED HAD BEEN SAVED."

JESUS CHRIST: "BAPTIZED SHALL BE SAVED."

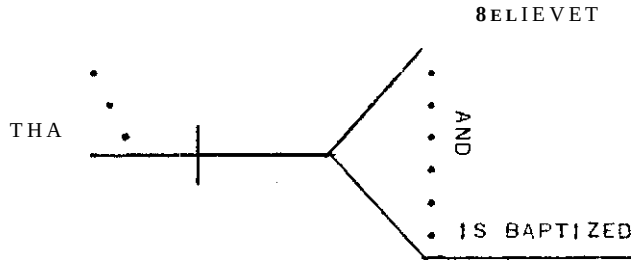
HERE THE LORD PLACED BAPTISM BETWEEN BELIEVING AND SALVATION, PREDICATING SALVATION UPON THE BEL1EV—

ER'S BEING BAPTIZED. BUT THE POSITION OF MY OPPON— ENT IN THIS DISCUSSION, AND REALLY IN ALL HIS TEACH- ING, IS SO FAR DIFFERENT FROM THAT OT THE LORD AS TO BE RATHER RIDICULOUS WHEN IT IS NOTICED THAT HE PREDICATES BAPTISM UPON SALVATION, MAKING IT NECES- SARY TO BE SAVED IF YOU WANT TO BE BAPTIZED. IF THE LORD HAD EVER THUS PLACED THE TWO EVEN THAT SHOULD HAVE BEEN READILY ACCEPTED BUT SINCE EVERY TIME THEY ARE MENTIONED TOGETHER IT IS BAPTISM AND THEN SALVATION WHY SHOULDN'T EVERYONE BE READY TO ACCEPT IT THAT WAY IF HE PROPOSES TO ACCEPT THE LORD AND HIS TEACHING AT ALL?

IF THE OPPOSITION OESIRES TO TACKLE THIS PAR- TICULAR PASSAGE OF SCRIPTURE IT WOULD BE WELL FOR HIM TO CONSIDER IT IN ITS SIMPLEST FORM, THE CON- STRUCTION OF THE STATEMENT, "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED.* ITS CONSTRUCTION IS SO SIMPLE THAT ACCORDING TO THE COMMON KNOWLEDGE OF- THE USE OF THE ENGLISH LANGUAGE, AS USED IN EVERY— OAY AFFAIRS, ANYONE CAN UNDERSTAND ITS MEANING, THE SENTENCE IS A COMPLES DECLARATIVE ONE WITH THE PRIN- CIPAL PROPOSITION, "HE SHALL BE SAVED." MODIFYING— THE SUBJECT OF THE PRINCIPAL PROPOSITION IS THE SUB ORDINATE CLAUSE WITH A COMPOUND PREDICATE "THAT BE- LI EVETH AND IS BAPTIZED." BETWEEN THE VERBS OF THIS COMPOUND PREDICATE IS THE LITTLE WORD "AND," A CON- NECTIVE SUCH AS THE AUTHORITIES SAY ARE "USED TO CONNECT WORDS, PHRASES OR SENTENCES OF <u>EQUAL</u> RANK AND ORDER." THE LORD SAID THEN, "HE SHALL BE SAVED" BUT HE SAID ALSO WHICH "HE" SHALL BE SAVED. HE SAID THE "HE" "THAT BELIEVETH <u>AND</u> IS BAPTIZED." HE DID NOT SAY THE "HE" WHO JUST BELIEVES. HE DID NOY SAY THE "HE" WHO IS JUST BAPTIZED. BUT HE SAID THE "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED. TO PUT IT IN SIMPLE DIAGRAM FORM, WHICH MANY CAN READJ LY APPRECIATE, HAVING STUDIED SUCH IN FORMER YEARS, AND WITH WHICH I CHALLENGE THE ATTENTION OF THE OP- POSITION AND ANY WHOM HE MIGHT BE A8LE TO ENLIST — FROM AMONG THE ABLEST, WE HAVE THE FOLLOWING:

DIAGRAM OF MARK 16:16

SHALL BE SAVED.



THAT DIAGRAM BEING RIGHT, WORDS OF THE ENGLISH LANGUAGE HAVING ANY CERTAIN MEANING AND JESUS CHRIST THE SON OF GOD KNOWING WHAT HE WAS TALKING ABOUT MY PROPOSITION IS ABUNDANTLY PROVED. AND UNLESS MY OPPON ENT CAN SHOW THAT JESUS DID NOT KNOW WHAT HE WAS TALK ING ABOUT, THAT HE DIDN'T MEAN WHAT THESE WORDS SAY OR THAT THE DIAGRAM IS WRONG THE PROPOSITION STANDS - AS PROVED IN THIS DISCUSSION. MEN HAVE GARBLES THESE WORDS OF THE LORD FOR AGES AND HAVE BLINDED THE MINDS OF MANY FOR A LONG TIME WITH SUCH AS, "|F THAT IS WHAT THE LORD MEANT THEN WHAT ABOUT THIS AND THAT,ETC ETC." BUT ANYTHING THAT MAY BE SAID ABOUT THEM OR ALL THE QUIBBLING THAT MAY BE DONE ON THEM CHANGE THE- MEANING NOT ONE WHIT AND THERE IS NO "IF THAT IS WHAT THE LORD MEANT" ABOUT IT. THAT IS WHAT HE SAID. THAT IS EXACTLY WHAT HE MEANT. AND THAT IS THE ONLY TRUTH ABOUT THE MATTER.

WHAT DO YOU, DEAR READER, LEARN FROM MARK 16:16? LET ME SOLEMNLY CHALLENGE YOUR HONEST CONSIDERATION -

WITH THESE WORDS: IF FROM MARK 16:16 YOU LEARN THAT A

PERSON MUST BELIEVE TO BE SAVED YOU CAN NOT HELP LEARNING THAT HE ALSO MUST BE BAPTIZES TO BE SAVED, IF IT TEACHES EITHER IT TEACHES BOTH.

PASSING NOW TO OTHER PASSAGES FOR SPECIAL CONSIDERATION WE WANT YOU TO STILL KEEP THESE IN MIND, FOR THOSE WHICH WE SHALL STUDY NOW CAME AS DIRECT RESULT OF THESE OF MATT:28:I8 FF., MK. 16:15 FF AND ALSO LUKE 24:46-49 WHERE HE TOLD THFM THAT WERE TO PREACH "REPENTANCE AND REMISSION OF SINS" IN HIS NAME BEGINNING AT JERUSALEM AFTER THEY WERE ENDUED WITH POWER BY THE HOLY SPIRIT.

IT IS TO THE TIME WHEN THESE WHO RECEIVED THESE INSTRUCTIONS FROM THE LORD BEGAN TO CARRY THEM OUT THAT WE DIRECT YOUR ATTENTION NOW. AFTER THE GAVE THIS GREAT COMMISSION TO HIS APOSTLES HE WENT BACK TO THE RIGHT HAND OF THE FATHER ON HIGH. JUST TEN DAYS LATER, ACCORDING TO HIS PROMISE, HE SENT THE HOLY SPIRIT UPON THE APOSTLES" AND THEY WERE ALL FILLED WITH THE HOLY SPIRIT AND BEGAN TO SPEAK WJTH OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE".. . . . . "PETER STANDING UP WITH THE ELEVEN, LIFTED UP HIS VOICE, AND SPAKE FORTH UNTO THEM." ACTS 2:4,14, NOW, FURTHERING OUR DISCUSSION, WE WANT TO KNOW HOW THESE WHO HEARD THE INSTRUCTIONS WHICH THE LORD GAVE AND WHO NOW HAVE THE HOLY SPIRIT POURED OUT UP ON THEM, UNDERSTOOD WHAT THE LORD HAD TOLD THEM AND THE PROPOSITION WHICH WE ARE STUDYING NOW FOLLOWING THE INSPIRED RECORD WE NOTE J SPEAKING "AS THE SPIRIT GAVE THEM UTTERANCE" THEY PREACHED JESUS CHRIST TO THE MULTITUDES, VS. 22-36. "NOW WHEN THEY HEARD THIS, THEY WERE PRICKED IN THEIR HEART," VER.37. AT THIS POINT WE HAVE THOSE WHO FULFILL AT LEAST ONE OF THE REQUIREMENTS OF OUR PROPOSITION,* THEY ARE«BELIEVERS." BUT THESE "BELIEVERS" HAVE A QUESTION, ON THEIR MINDS AND ON THEIR LIPS, WHICH THEY PROPOUND- "UNTO PETER AND THE REST OF THE APOSTLES." THEY ASK "WHAT SHALL WE DO?" VER. 37. LORD, WHAT WOULO YOU SAY TO THEM? THE LORD HAS ALREADY SAID, "HE THAT BE

LIEVETH AND IS BAPTIZED SHALL BE SAVED." PETER, TELL US WHAT YOU WOULD SAY TO THEM IN CARRYING OUT THE LORDS INSTRUCTION'S AND AS YOU SPEAK "AS THE SPIRIT GIVES" YOU UTTERANCE? PETER SAYS, "REPENT AND BE BAPTIZED E-VERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS, AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST."

HERE AGAIN WE HAVE THE TERMS OF OUR PROPOSITION SO CLEARLY SET FORTH THAT PEOPLE HAVE TO HAVE HELP TO MISUNDERSTAND. WE HAVE THE BELIEVER WHO 1S COMMANDED-* TO REPENT, THAT WOULD MAKE A "PENITENT BELIEVER, THE VERY ONE OF OUR PROPOSITION. THEN THERE IS BAPTISM & THE"REM1SSI ON OF SINS," SALVATION FROM PAST OR ALIEN SINS." BUT AS THE HOLY SPIRIT GAVE IT TO THESE BEL IEV ERS WHO 'WOULD REPENT, IT WAS BAPTISM FIRST AND THEN - "REMISSION OF SINS." DO YOU RECALL THAT THIS IS THE SAME ORDER IN WHICH THESE HAVE BEEN FOUND PN THE OTH-ER PASSAGES WHERE MENTIONED TOGETHER? TWICE IT WAS JOHN'S "BAPTISM . . . FOR THE REMISSION OF SINS'.' FROM JESUS WE HAVE BELIEVE, BE BAPTIZED, BE SAVED. AND NOW BY THE HOLY SPIRIT THROUGH PETER IT IS BAPTISM AND THEN THE REMISSION OF SINS.

LET US ASK AGAIN, PETER, WHAT SHALL THESE BELIEV ERS DO? "REPENT." FOR WHAT? "FOR THE REMISSION OF SINS." IS THAT ALL?"REPENT AND BE BAPT1ZED."FOR WHAT? " FOR THE REMISSION OF SINS." WHAT SHALL THEY DO "FOR THE REMISSION OF SINS?" THE HOLY SPIRIT THROUGH PETER SAYS, "REPENT AND BE BAPTIZED."

NOW FRIENDS, THERE WE HAVE THE DIVINE WORDS FROM HEAVEN SENT TELLING WHAT BELIEVERS ARE TO DO FOR THE REMISSION OF SINS. SINCE THE DAY THAT THESE WORDS WERE UTTERED BY THE HOLY MEN OF GOD IT HAS BEEN THAT BELIEVERS MUST REPENT AND BE BAPTIZED <u>FOR THE REMIS-SION OF SINS</u>. IF THIS THEY FAIL TO DO THERE IS NO RE-MISSION PROMISED THEM IN ALL OF GOD'S WORD. IS IT NEC-CESSARY OR ARE THESE JUST IDLE WORDS AS FAR AS REMIS-SION OF SINS IS CONCERNED? IS IT IN THE PROPER ORDER,

BELIEVE, REPENT, BE BAPTIZED AND THEN THE REMISSION OF SINS OR DID THE HOLY SPIRIT MAKE A ML STAKE IN THE ORDER HERE AND EVERYWHERE ELSE BAPTISM AND RE-MISSION OF SINS ARE MENTIONED TOGETHER? I BELIEVE, FRIENDS, THAT THESE STATEMENTS HAVE SET THE MATTER EXACTLY RIGHT AND AGAIN I PLEAD WJTH YOU TO ACCEPT THEM AS THEY ARE THUS GIVEN BY INSPIRATION.

AND AGAIN I APPEAL TO THE HON EST CONSIDERATION OF OUR READERS. DO YOU LEARN FROM ACTS 2:38 THAT ONE MUST REPENT FOR THE REMISSION OF SINS? THEN YOU CAN NOT HELP LEARNING ALSO THAT IN THE SAME WAY ONE MUST BE BAPTIZED FOR THE REMISSION OF SINS. DC NOT ACCEPT ONLY A PART AND REJECT THE REST, DEAR FRIEND,

OUT 00 YOU AS AN ORDINARY STUDENT OF THE BIBLE FEEL THAT AFTER HAVING HEARD THE QUIBBL1NGS OF MEN ON THAT LITTLE WORD "FOR" OF ACTS 2:38 YOU WOULD NOT BE QUALIFIED TO SAY JUST WHAT IT MEANS? IF SO LET ME URGE YOU TO CAST ASIDE ALL DOUBTS AND FEARS AND ACCEPT THE SIMPLE NEW TESTAMENT STATEMENT JUST AS YOU READ IT AND AS THE QUIBBLERS CAN NOT EVADE IT. YOU CAN UNDERSTAND (EVEN THOSE WHO WOULD EVADE THE TRUTH CAN): H REPENT . . . FOR THE REMISSION CF SINS," THERE IS ABSOLUTELY NO QUESTION ABOUT THAT.YOU KNOW THAT IT IS REPENT OR HAVE NO REMISSION. BUT THE LI T TLE WORD "FOR" IS STILL THERE JUST LIKE THE HOLY SPIRIT GAVE IT. "FOR" DOESN'T SEEM TO BE THE TROUB-LE THEN, DOES IT? BUT NOW PUT <u>ALL</u> THAT THE HOLY SPIRIT SAID THERE: "REPENT AND BE BAPTIZED FOR THE REMISSION OF SINS." IS THERE ANY TROUBLE IN UNDER-STANDING IT NOW? IF SO 1 AM AFRAID THE WORD "FOR" IS NOT TO BLAME. THE "BE BAPTIZED" IS THE ONLY TROU-BLE WITH THOSE WHO WON'T UNDERSTAND IT.

HAVING HAD AS WITNESSES JOHN THE IMMERSER, JESUS CHRIST, THE HOLY SPIRIT GIVING UTTERANCE THRTF F-'ETER WE OIRECT YOUR ATTENTION NOW TO WHAT ANOTHER-GREAT APOSTLE OF THE LORD HEARD, LEARNED AND ACCEPT ED ABOUT THE MATTER AND EVEN AS HE HIMSELF GAVE THE

RECORD, I SPEAK, OF COURSE OF THE APOSTLE PAUL. WHILE PAUL WAS ENGAGED IN PERSECUTING, LAYING WASTE AND MAKING HAVOC OF THE CHURCH HE WAS BROUGHT TO THE REAL1ZATI ON THAT HE WAS FIGHTING AGAINST A RESURRECTED AND LIVING CHRIST BY THE APPEARANCE OF THE LORD TO HIM ON THE ROAD TO DAMASCUS AS RECORDED 3Y LUKE IN ACTS 9. THERE, RECOGNIZING CHRIST AS HIS LORD IN FULL ASSURANCE OF FAITH CASTING HIS ALL UPON HIM AND HUMBLY SUB MITTING TO HIM HE ASKED, "LORD, WHAT WILT THOU HAVE ME TO DO? AND THE LORD SAID UNTO HIM, ARISE, AND GO INTO THE CITY, AND IT SHALL BE TOLD THEE WHAT THOU MUST DO." ACTS 9:6. LUKE DOES NOT RECORD HERE, HOWEVER, WHAT WAS TOLD HIM THAT HE "MUST DO," THOUGH HE TELLS WHAT HE DID IN ACTS 9:18. SO WE TURN TO THE RECORD THAT PAUL HIMSELF GIVES TO LEARN WHAT WAS TOLD HIM HE "MUST DO" A NO THE PURPOSE OF IT. IN ACTS 22:16 HE TELLS THE THING THAT WAS TOLD HIM HE "MUST DO." — "ONE ANANIAS" HE SAYS "CAME UNTO ME . . . AND SAID UN TO ME . . . . AND NOW WHY TARRI EST THOU? ARISE AND BE BAPTIZED, AND WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD." BOTH ANANIAS AND PAUL UNDERSTOOD THAT THOUGH PAUL WAS A BELIEVER IN CHRIST AND HAD BEEN A "PENITENT BELIEVER" FOR THREE DAYS THERE WAS STILL SOMETHING THAT HE "MUST DO" BEFORE HIS SINS WOULD BE WASHED AWAY. WHAT IS IT HE "MUST DO?" "ARISE, AND <u>BE BAPRIZED</u>." BUT WHY "BE BAPTIZED?" "AND WASH AWAY THY SINS." WHEN IS THE BAPTISM? AFTER HE IS A "PENITENT - BELIEVER." WHEN ARE HIS SINS TO BE WASHED AWAY? AFTER HE IS BAPTIZED. IT LOOKS LIKE THE SAME ORDER AS IN EACH'OTHER INSTANCE WHEN .THEY ARE MENTIONED TOGETHER; TO THE "PENITENT BELIEVER" FORST BAPTISM, THEN, SINS WASHED AWAY, REMISSION, FORGIVENESS, SALVATION FROM THOSE PAST AND ALIEN SINS.

DID ANANIAS ASSURE PAUL HIS SINS HAD SEEN FORG1VEN? HE DID NOT.

DID ANANIAS TELL. HJM TO WASH THEM AWAY "SYMBOLICALLY? HE DID NOT.

WOULD THE OPPOSITION, OR ANY OF OUR READERS,ADD TO THE INSPIRED RECORD BY SAYING EITHER OF THE A-BOVE. I HOPE NOT. BUT I AM AFRAID SO. WE SHALL SEE.

LET US TURN OUR ATTENTION AGAIN TO THE APOSTLE PETER. HE WHO HEARD FROM THE VERY LIPS OF A RESUR-RECTED LORD THE COMMISSION, WHO BY THE HOLY S&F9I.$? LED IN THE BEGINNING OF CARRYING IT OUT, AFTER MA NT YEARS OF FAITHFUL SERVICE IN FULFILLING THIS COM-MAND OF THE LORD WROTE A LETTER. IN THIS LETTER HE RECALLED A FIGURE FROM OLD TESTAMENT HI STORY,A TYPE WHICH FORESHADOWED SO FORCEFULLY THE TRUTH WHICH HE BY THE HOLY SPIRIT EXPRESSEO IN THESE WORDS; "BAPT-ISM DOTH ALSO NOW SAVE US." HEREWITH IS GIVEN A PER FECT EXPLANATION OF THESE WORDS J "BAPTISM DOTH ALSO NOW SAVE US." I SOMEHOW BELIEVE THAT PETER MEANT;— "BAPTISM DOTH ALSO NOW SAVE US."

BECAUSE PETER DID NOT SAY IT I DO NOT BELIEVE THAT PETER MEANT THAT BAPTISM SAVES US SYMBOLI VALLY. IF YOU BELIEVE THIS YOU BELIEVE WHAT NEITHER PETER NOR ANY OTHER INSPIRED TEACHER, HAS EVER TAUGHT.

BECAUSE PETER DID NOT SAY IT 1 00 NOT BELIEVE THAT BAPTISM IS A FIGURE OF OUR SALVATION. IF YOU BELIEVE THIS YOU BELIEVE WHAT NO INSPIRED TEACHER TAUGHT.

YES HE DOES SAY THAT BAPTISM IS A FIGURE, A FTT 6 URE OF SOMETHING THAT HAPPENED CENTURIES BEFORE BUT WHILE A FIGURE OF THAT WHICH WAS THE SHADOW IT IS STILL, AS PETER SAYS, THE BAPTISM THAT "DOTH ALSO NOW SAVE US."

I HAVE HEARD SOME"POWERFUL EXPLANATIONS" OF THIS IN WHJ.CH A GREAT DEAL OF TIME AND A GREAT NUM-BER OF WORDS WERE TAKEN TO SAY "BAPTISM DOES NOT SAVE US" BUT THE HOLY SPIRIT AND THE APOSTLE PETER STILL SAY,"BAPTISM DOTH ALSO NOW SAVE US."

THE WORD OF GOD TELLS US THAT "GRACE SAVES," I BELIEVE IT. MY OPPONENT SAYS HE DOES. THE WORD OF GOD TELLS US THAT "FAITH SAVES." I BELIEVE IT. MY OPPONENT SAYS HE DOES. THE WORD OF GOD TEACHES US THAT "THE BLOOD OF CHRIST SAVES." I BELIEVE IT. MY OPPONENT SAYS HE DOES. THE WORD OF GOD SAYS, "BAPTISM ... DOTH . . . SAVE US." I BELIEVE THAT. BUT MY OPPONENT DOES NOT BELIEVE THAT AND HAS SET HIMSELF TO DENY THAT PLAIN STATEMENT IN THIS DISCUSSION.

! ASK YOU, DEAR READERS, TO ACCEPT ONLY WHAT THE "GOSPEL OF CHRIST" TEACHES. IT IS THE POWER OF GOD UNTO SALVATION." BY IT, ACCORDING TO ITS TEACHING — YOU CAN BE SAVED. ONLY BY IT IS THERE ANY HOPE FOR YOUR SALVATION.

BY WAY OF REVIEW AND FOR SUMMARY WE HAVE THE FOL LOWING FOR THE CONSIDERATION OF THE OPPOSITION:

FROM THE FIRST TIME THAT GOD COMMANDED MEN TO BE BAPTIZED, JOHN THE IMMERSER TAUGHT "BAPTISM FOR THE REMISSION OF SINS."

JESUS CHRIST HIMSELF STATED WHO "SHALL BE SAVEOS HE SAID, "HE THAT BEL1EVETH AND IS BAPTIZED SHALL BEC SAVED."

THE APOSTLE PETER WAS MOVED BY THE HOLY SPIRIT TO SAY TO BELIEVERS, "REPENT AND BE BAPTIZED FOR THE REM1SSION OF SINS.»

PAUL A "PENITENT BELIEVER" INQUIRING AS TO WHAT HE "MUST DO" WAS TOLD TO "ARISE, AND BE BAPTIZED AND WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORDS

PETER, STILL MOVED BY THE HOLY SPIRIT, WROTE, "BAPTISM DOTH . . . SAVE US."

IN THESE WE HAVE ONLY SCRIPTURES THAT MENTION

BAPTISM AND SALVATION OR REMISSION TOGETHER AND EV ERY TIME IT IS THE SAME ORDER, BAPTISM AND THEN THE SALVATION. THEY MAKE IT PLAIN THAT- THE BAPTISM IS FOR THE REMISSION. IN ALL THESE THE WORD OP GOD TEACHES THAT "BAPTISM TO THE PENITENT BELIEVER JS ESSENTIAL TO HIS SALVATION FFLOM PAST OR ALIEN SINS." EVEN MORE CAN BE FOUNO WHICH TEACH THE SAME THING, BUT WE AWAIT THE ANSWER OF THE OPPOSITION.

IN THE MEANTIME WE BEG YOU TO TAKE THE WORD OF GOD AND READ THESE AND ALL ITS TRUTHS FOR YOUR-SELF. BELIEVE ITS TESTIMONY, OBEY ITS COMMANDS AND ENJOY ITS PROMISES.

IT IS A SERIOUS BLUNDER FOR A MAN ON THE WRONG SIDE OF DIVINE TRUTH TO COMMIT HIS ERRONEOUS VIEWS TO WRITING. FOR WHEN HE DOES THE FALSITY OF HIS POSITION IS EASILY DETECTED AND EXPOSED.

I WANT YOU TO NOTE PARTICULARLY MY OPPONENT'S CONTENTION. THE SUBJECT OF THE PRESENT DISCUSSION IS "BAPTISM TO THE PENITENT BELIEVER IS ESSENTIAL TO HIS SALVATION FROM PAST OR ALIEN SINS." AND IN HIS EXPLANITORY NOTES MR. NEAL SAYS, "BY 'IS' I MEAN NOW UNTO US OF THIS DISPENSATION, NOT THAT IT (BAPTISM) WAS (ESSENTIAL) UNTO THOSE OF OTHER DISPENSATIONS, SUCH AS ABRAHAM, MOSES, DAVID, ETC."

THEN IMMEDIATELY HE GOES BACK TO A PREVIOUS DISPENSATION, ACCORDING TO HIS OWN DOCTRINE, FOR HIS FIRST PROOF TEXTS, MARK 1:4; LUKE 3:3 AND MARK 16:16. ACCORDING TO MR. NEAL'S DOCTRINE EVERYTHING BEFORE PENTECOST BELONGS TO "OTHER DISPENSATIONS." YET WHEN HE FINDS SOMETHING PRIOR TO PENTECOST THHT SEEMS TO FAVOR HIS POSITION HE DOES NOT HESITATE TO USE IT. IN ONE BREATH HE WISHES IT UNDERSTOOD THAT THIS DISCUSSION IS LIMITED TO "US OF THIS DISPENSATION," WHICH DISPENSATION, ACCORDING TO HIM, BEGAN AT PENTECOST. AND IN THE NEXT BREATH HE SEEKS TO PROVE HIS PROPOSITION BY GOING BACK OF PENTECOST TO JOHN THE BAPTIST AND THE PERSONAL MINISTRY OF OUR LORD. THIS IS A FAIR SAMPLE OF THE MANY INCONSISTENCIES TO WHICH HIS POSITION DRIVES HIM. HE BROKE HIS OWN RULE, THE VERY RULE BY WHICH HE SOUGHT TO PREVENT MY GOING BACK OF PENTECOST. IN DOING 30 HE BROKE DOWN HIS OWN WALL AND LEFT THE DOOR OPEN. SO I TOO, SHALL GO BACK OF PENTECOST - AND WHEN I DO MR. NEAL WILL BE SORRY HE DIDN'T STAY ON THIS SIDE OF PENTECOST.

THREE OF THE PROOF TEXTS EMPLOYED BY MY OPPONENT ARE MARK. I:4; LUKE 3:3 ANO ACTS 2:38. IN ALL THREE HIS ARGUMENT TURNS ON THE PREPOSITION "FOR."

IN THE GREEK LANGUAGE IN WHICH OUR NEW TESTAMENT WAS WRITTEN THIS WORD "FOR" IS "E1S." IN OUR ENGLISH

TRANSLATION IT APPEARS IN SUCH WORDS AS "AT," "INS "INTO," "UNTO" AMD "FOR." THAYER'S GREEK LEXICON — THE HIGHEST AUTHORITY IN THE WORLD ON THE MEANING OF GREEK WORDS SAYS OF THIS WORD "EIS," THAT "WHEN THE IDEA OF RELATION IS PRESENT IT MEANS WITH REFER ENCE TO." DANA AMD MANTEY, OTHER EMINENT AUTHORITIES ON GREEK, IN THE IR EXCELLENT TREATMENT OF GREEK PREPOSITIONS, GIVE AS ONE OF THE MEANINGS OF THIS WORD "EIS," "BECAUSE OF."

THIS USAGE IS FOUND IN MAT. 3:IF WHERE WE READ THE WORDS OF JOHN THE BAPTIST, "I INDEED BAPTIZE YOU WITH (IN) WATER UNTO REPENTANCE." "UNTO," HERE IS FROM THIS GREEK WORD "EIS." IT IS IN THE SAME KIND OF CONSTRUCTION AS IT APPEARS IN MARK 1:4 LUKE 3:3 AND ACTS 2:38. ARE WE TO UNDERSTAND THAT BAPTISM AS ADMINISTERED BY JOHN RESULTED IN THE REPENTANCE OF THOSE WHO WERE THE RECIPIENTS OF IT? MOST CEATAINLY NOT. FOR REPENTANCE IS A WORK OF THE HOLY SPIRIT "UNTO LIFE," THAT IS, RESULTING IN LIFE.ACTS 11:18 BAPTISM IS NOT A PREREQUISITE OF REPENTANCE,-MUCH LESS ITS CAUSE. THUS IT WAS THE REPENTANCE OF THOSE WHO RECEIVED JOHN'S MESSAGE, WHICH REPENTANCE WAS THE CAUSE OF THEIR BEING BAPTIZED.

MY OPPONENT ADMITS THAT REPENTANCE COMES BEFORE BAPTISM. THEN WHY DOES HE CONTEND THAT BAPTISM MUST COME BEFORE REMISSION OF SINS, WHEN HE MUST BASE THAT CONTENTION ON PASSAGES WHERE THIS PREPOSITION, "FOR" IS IN EXACTLY THE SAME CONSTRUCTION AS IT APPEARS IN MAT. 3:11? IT IS EVIDENT THAT IF BAPTISM IS "IN ORDER TO" REMISSION OF SINS, THEN IT IS ALSO "IN ORDER TO" REPENTANCE.

IN MAT. 12:41 WE READ, "THE MEN OF NINEVEH . . . . REPENTED AT THE PREACHING OF JONAS." THE WORD "AT" IN THIS STATEMENT IS FROM THE SAME GREEK "EIS," APPEARING IN MARK 1:4; LUKE 3:3 AND ACTS 2:38. ARE WE TO UNDERSTAND THEREFORE, THAT THE MEN OF NINEVEH REPENTED "IN ORDER TO" THE PREACHING OF JONAS? CERTAINLY NOT. THEIR REPENTANCE WAS NOT THE CAUSE OF JONAH'S PREACHING. HIS PREACHING WAS THE CAUSE OF THEIR REPENTANCE. THEY REPENTED BECAUSE OF JONAH'S

PREACHING.

IN ROMANS 4:20 WE REAO THAT ABRAHAM "STAGGERED NOT AT THE PROMISES OF GOD." HERE AGAIN THE WORD AT IS FROM THE GREEK "EIS," TRANSLATED "FOR" IN MY OPPONENT'S PROOF TEXTS. ARE WE TO UNDERSTAND THEREFORE JHAT ABRAHAM'S STAGGERING NOT WAS IN OROER TO THE PROMISES OF GOD? WILL MY OPPONENT TAKE THAT POSITION?

SURELY NOT. ABRAHAM DID NOT STAGGER BECAUSE OF THE PROMISES OF GOD. HIS STAGGERING NOT DID NOT RESULT IN THE PROMISES OF GOD. IT WAS RATHER THE PROMISES - OF GOD THAT RESULTED IN HIS NOT STAGGERING. YET MY OPPONENT INSISTS THAT THIS SAME PREPOSITION AND IN THE SAME KIND OF CONSTRUCTION IN HIS PROOF TEXTS — MEANS "IN ORDER TO."

IN ROMANS 6:3-4 BAPTISM IS TERMED A BURIAL, AND UE ARE SAID TO BE BAPTIZED OR BURIED WITH CHRIST"INTO DEATH." THE PREPOSITION "INTO" HERE IS THE GREEK "EIS," TRANS LA TED"FOR" IN MY OPPONENT'S PROOF TEXTS. NOW SUBSTITUTE HIS "IN ORDER TO" AND SEE WHAT YOU HAVE - "BAPTIZED (BURIED) IN ORDER TO DEATH." THE IDEA IS PREPOSTEROUS - BURYING PEOPLE IN ORDER THAT THEY MAY DIE. WE JUST SIMPLY DO NOT BURRY PEOPLE "IN ORDER TO" KILL THEM, BUT BECAUSE THEY ARE ALREADY DEAD. SO WE BURY PERSONS IN BAPTISM, NOT TO KILL THEM TO SIN, BUT BECAUSE THEY ARE ALREADY DEAD TO SIN AND FREED FROM IT. ROM. 6:2,7,8; COL. 2:20; 3:3. IVE BURY THEM IN BAPTISM BECAUSE THEY ARE DEAD TO SIN AND WE RAISE THEM UP OUT OF THE WATERY GRAVE BECAUSE THEY ARE ALIVE TO GOD, TO RIGHTEOUSNESS. 1 PET. 2:24

TAKE MAT. 3:11 AND ROM. €:3 ALONG WITH MY OPPONENTS PROOF TEXTS, MK. 1:4; LUKE 3:3 AND ACTS 2:38.IN ALL OF THEM APPEARS THIS GREEK PREPOSITION "EIS."AND ADD MAT. 12:41; ROM. 4:20. THEN TRY OUT HIS INTERPRE TATION THAT "EIS,"- "FOR," MEANS "IN ORDER TO." HERE 1S HOW 1T WORKS OUT.

MAT. 3:11 WOULD READ "BAPTIZE IN ORDER TO REPENT ANCE." MARK 1:4 WOULD READ "BAPTISM .. IN ORDER TO THE REMISSION OF SINS." LUKE 3:3 WOULD READ THE SAME WAY. SO WOULD ACTS 2:38. THEN MAT. 12:41 WOULD READ, "THE MEN OF NINEVEH . . . REPENTED IN ORDER TO THE PREACHING OF JONAS." ROM. 4:20 WOULD READ, "ABRAHAM-

STAGGERED NOT IN ORDER TO THE PROMISES OF GOD." AND ROM. 6:3 WOULD READ "BURIED WTTH HIM BY BAPTISM IN ORDER TO DEATH."

NOW ANYBODY CAN SEE THAT IF BAPTISM PROCURES RE MISSION OF SINS, AS MY OPPONENT CONTENDS, THEN IT ALSO PROCURES REPENTANCE, AND IT PROCURES DEATH. SO ALSO, THE REPENTANCE OF THE MEN OF NINEVEH PROCURED THE PREACHING OF JONAH, AND ABRAHAM'S FAITH PROCURED THE PROMISES OF GOD.

BUT MY OPPONENT HAS ALREADY AGBEED THAT REPENTANCE PRECEDES BAPTISM. THAT BEING TRUE, BAPTISM CAN NOT PROCURE REPENTANCE. AND IF IT DOES NOT PROCURE-REPENTANCE AND DEATH ALSO, NEITHER DOES IT PROCURE REMISSION OF SINS. BAPTISM NO MORE PROCURES REMJS SION OF SINS THAN THE REPENTANCE OF THE MEN OF NINE VEH PROCURED JONAH'S PREACHING, OR ABRAHAM'S FAITH PROCURED THE PROMISES OF GOD.

THE QUESTION MIGHT BE RAISED, "WHY DC WE NOT HAVE A UNIFORM TRANSLATION OF THAT GREEK PREPOSJ TION, "EIS"? I ANSWER, THE IDEA THAT BAPTISM SAVES OR HELPS SAVE ORIGINATED WITH THE CATHOLICS. HENCE INFANT BAPTISM. CHURCHES THAT CAME OUT OF CATHOLO— ICISM IN THE REFORMATION DID NOT LEAVE ALL THEIR CA THOLICISM BEHIND THEM. THEY BROUGHT MANY CATHOLIC I DEAS OUT WITH THEM. THE CHURCH OF ENGLAND CAME OUT OF CATHC.'LJ CI SM, AND ITS LEADERS RETAINED MANY ERRON ECUS VIEWS. BAPTISMAL SALVATION WAS ONE OF THEM. 49 CHURCH OF ENGLAND SCHOLARS, APPO.INTED BY KING 0AMES TRANSLATED OUR AUTHORIZED BIBLE IN 1611. PRACTICAL-LY EVERY TRANSLATION SINCE THAT DAY HAS COPIED THE EARLIER TRANSLATION. HAD THE CHURCH OF ENGLAND SCH-OLARS TRANSLATED THE GREEK WORD "BAPTIZO" EVERY CHRISTIAN IN THE WORLD WOULD HAVE BELIEVED IN IM-MERSION AS THE MODE OF BAPTISM, FOR THAT WORD NEVER MEANT ANYTHING ELSE. BUT TO CARRY OVER THEIR VIEWS ON THE MODE OF BAPTISM THEY REFUSED, 3Y ONE VOTE,TO TRANSLATE THE WORD AT ALL. THEY ALSO MADE JOHN SAY, "I INDEED BAPTIZE YOU WITH WATER" WHEN THE OBVIOUS-MEANING OF THE GREEK PREPOSITION THERE WAS "IN."

NOW THESE SAME CHURCH OF ENGLAND SCHOLARS, HOL»

ING, AS THEY DID, THE CATHOLIC VIEW AS TO THE PURPORT OS DESIGN OF BAPTISM - THAT IT IS ESSENTIAL TO SALVATION, THE VERY POSITION MY OPPONENT TAKES, FAV OREO THAT IDEA BY A LOOSE AND FREE TRANSLATION OF PASSAGES BEARING ON THE DESIGN OF BAPTISM, JUST AS THET DID WITH PASSAGES HAVING TO DO WITH THE MODE OF THE ORDINANCE. THAT IS WHY WE DO NOT HAVE A UNIFORM-TRANSLATION OF THE GREEK PREPOSITION "EIS."

MR. MEAL SAIO SOMETHING ABOUT "THE QUIBBL1NGS OF MEN ABOUT THAT LITTLE WORD 'FOR'." IN ANSWER I REPLY THAT THAT "LITTLE WORD FOR" IS A MIGHTY BIG WORD IN THIS DISCUSSION. IT IS VITAL.

WHAT DOES THE HIGHEST AUTHORITY IN THE WORLD ON THE MEANING OF GREEK WORDS SAY ABOUT "EIS," THE GREEK WORD FROM WHICH THIS WORD "FOR" WAS DER1VEB BY OUR TRANSLATORS? HERE IS WHAT HE SAYS: "IT MEANS INTO WHEN THE IDEA OF PLACE IS PRESENT, BUT WHEN THE IDEA OF RELATION IS IN VIEW IT MEANS "WITH REFERENCE TO." DANA AND MANTEY BOTH SAY THAT IT "FREQUENTLY — MEANS BECAUSE OF."

PETER'S EXHORTATION IN ACTS 2:38 IS THE SAME AS JOHN'S "BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS" IN MARK 1:4 AND LUKE 3:3. IN ALL THESE CASES THE"LDEA OF RELATION IS PRESENT." THE MEANING THEREFORE, IS "BECAUSE OF," AND NOT "INTO," OR "IN ORDER TO." THAT THIS IS CORRECT IS NOT ONLY ATTESTED BY THE MOST IMMINENT AUTHORITIES, BUT ALSO BY THE TEST! MONY OF JOSEPHUSY THE GREAT HISTORIAN, CONCERNING — THE WORK OF JOHN THE BAPTIST. HE SAYS OF JOHN, "WHO WAS A GOOD MAN, AND COMMANDED THE JEWS TO EXERCISE - VIRTUE BOTH AS TO RIGHTEOUSNESS TOWARD ONE ANOTHER & PIETY TOWARD GOD, AND SO TO COME TO BAPTISM; FOR THAT THE WASHING WOULD BE ACCEPTABLE TO HIM IF THEY MADE USE OF IT, NOT IN ORDER TO THE PUTTING AWAY OF SINS

SUPPOSING STILL THAT THE SOUL WAS THOROUGHLY PURFFIED BEFOREHAND." THIS COINCIDES WITH JOHNS EXHORTATION, "BRING FORTH THEREFORE FRUITS MEET FOR REPENTANCE." MAT. 3:8. THIS SHOWS CLEARLY THAT JOHN DEMANDED EVIDENCE OF THE NEW LIFE BEFORE HE WOULD BAPTIZE ANYBODY.

REMEMBER, MY OPPONENT SAYS, "IF, AS I CONTEND, BAPTISM IS RELATED TO SALVATION AS A CONDITION, THEN THE BIBLE OUGHT TO PRESENT THEM (BAPTISM AND SALVATION) PLAINLY IN THAT RELATION." HIS WHOLE ARGUMENT IS BASED ON THE PROPOSITION THAT "BAPTISM AND SALVATION ARE RELATED. . . . . THAT THEY ARE MENTIONED TOGETHER." THEN HE SEEKS OUT THOSE PASSAGES WHERE THE "IDEA OF RELATION IS PRESENT," PASSAGES WHERE BAPTISM AND SALVATION ARE RELATED BY "THAT LITTLE WORD FOR." BUT HE DOESN'T WANT TO "QUIBBLE OVER" THAT WORD. HE IS NO "QUIBBLER." BUT THAYER, THE HIGHEST AUTHORITY IN THE WORLD ON THE MEANING OF GREEK WORDS, IN HIS GREEK LEXICON, SAYS THAT "EIS," TRANSLATED "FOR" IN MY OPPONENT'S PROOF TEXTS, "MEANS WITH REFERENCE TO WHEN THE IDEA OF RELATION IS PRESENT." NO WONDER MR. NEAL DOESN'T WANT TO "QUIBBLE OVER THAT LITTLE WORD FOR." HE BUILT HIS WHOLE ARGUMENT ON THIS SANDY FOUNDATION. NOW BY THE HIGHEST SCHOLARSHIP IN THE WORLD HIS FOUNDATION IS GONE, AND HIS ARGUMENT GOES WITH IT.

ON ACTS 2:38 MY OPPONENT LABORS LONG AND HARD TO PROVE IT, THEN ASSERTS, "FOR DOESN'T SEEM TO BE THE TROUBLE," AND AGAIN, "I AM AFRAID THE WORD 'FOR' IS NOT TO BLAME."

WE SHALL SEE. IN THE ORIGINAL LANGUAGE OF THE NEW TESTAMENT AT ACTS 2:38 THE WORD FOR "REPENT" IS IN THE SECOND PERSON, PLURAL NUMBER, WHILE "BE BAPTIZED IS THIRD PERSON, SINGULAR NUMBER. EVERY PERSON WHO KNOWS ANYTHING AT ALL ABOUT GRAMMAR KNOWS THAT VERBS MUST AGREE WITH THEIR SUBJECTS IN NUMBER AND PERSON. THEREFORE, THESE TWO VERBS, "REPENT," AND "BE BAPTIZED," CAN NOT BE JOINED TO THE SAME PREDICATE. A LITERAL TRANSLATION OF ACTS 2:38 WOULD READ "YE (PLURAL) REPENT, AND LET EVERY ONE OF YOU (SINGULAR) BE BAPTIZED BECAUSE OF THE REMISSION OF SINS. REPENTANCE IS "UNTO LIFE," RESULTS IN LIFE. ACTS 11:18. WHEN ONE REPENTS HE RECEIVES LIFE. THEN EVERY ONE, WHO BY REPENTANCE HAS RECEIVED LIFE, IS, ON THE BASIS OF THAT LIFE TO BE BAPTIZED IN TESTIMONY—TO THE FACT OF HIS SALVATION. THIS IS THE TRUE MEANING OF ACTS 2:38, AND AWAY GOES MR. NEAL'S THEORY!

BUT SUPPOSE NO ONE SHOULD KNOW A WORD OF GREEK-LANGUAGE IN WHICH THE NEW TESTAMENT WAS ORIGINALLY WRITTEN, AND WE HAD ONLY THE ENGLISH TRANSLATION TO GUIDE US, HOW WOULD WE EVER KNOW THE MEANING OF THIS WORD "FOR"? MY OPPONENT MAKES IT MEAN "IN ORDER TO". WHERE DID HE LEARN THAT? WHAT ENGLISH DICTIONARY TOLD HIM THAT "FOR" MEANS "IN ORDER TO"? WEBSTER'S WAGNALLS, CRAIG'S, AND COBB'S DICTIONARIES GIVE NO SUCH MEANING TO THIS WORD "FOR." IF THESE STANDARD WORKS ARE TO BE RELIED ON, THE PRIMARY MEANING OF "FOR" IS "BECAUSE OF," "ON ACCOUNT OR," "BY REASON OF."

AGAIN I ASK, IN WHAT SCHOOL DID MY OPPONENT FIND OUT THAT "FOR" MEANS "IN ORDER TO"? WE SHALL LET THE BOOK, "INTERNATIONAL CINTENNI EL CELEBRATION OF THE DISCIPLES OF CHRIST," A BOOK PUBLISHED BY HIS OWN DENOMINATIONAL PUBLISHING HOUSE, THE CHRISTIAN PUB-LISHING COMPANY OF ST. LOUIS, MISSOURI, WHICH BOOK IS A RECORD OF THE CELEBRATION OF THE ONE HUNDREDTH—ANNIVERSARY OF THE FOUNDING OF MY OPPONENT'S CHURCH, ANSWER THAT QUESTION. ON PAGE 36 OF THAT BOOK YOU WILL FIND THIS RECORD: "WALTER SCOTT WAS THE FIRST MAN IN MODERN TIMES TO GIVE ANXIOUS INQUIRERS THE ANSWER PETER GAVE ON PENTECOST, 'REPENT YE, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST UNTO THE REMISSION OF YOUR SINS, AND YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT. IT WAS WALTER SCOTT THAT DISCOVERED THE PLACE AND FUNCTION OF BAPT ISM IN.THE CHRISTIAN SYSTEM. HE LEARNED AND TAUGHT THAT BAPTISM; IS THE CULMINATING ACT IN CONVERSION: - THAT BAPTISM IS THE REMITTING ORDINANCE . . . . . THAT DISCOVERY MARKEB AN! EPOCH IN THE HISTORY OF THE REFORMARION."

I REPEAT THAT THIS IS THE SHIFTING SAND UPON WHICH MY OPPONENT'S SYSTEM OF DOCTRINE RESTS - - THE SUPPOSITION THAT "FOR" MEANS "IN ORDER TO." IF "FOR" IN HIS PROOF TEXTS MEANS "IN ORDER TO," THEN HIS SYS TEM STANDS. IF IT MEANS SOMETHING ELSE, THEN HIS DOC TRINE WILL NOT STAND BECAUSE IT IS FOUNDED UPON A FALSE SUPPOSITION. THE HIGHEST SCHOLORSHIP IN THIS WORLD, BOTH IN GREEK AND IN ENGLISH, SAY THAT IT

DOES NOT MEAN "IN ORDER TO." THEREFORE MY OPPONENTS DOCTRINE IS SWEPT AWAY BECAUSE IT IS FOUNDEO UPON A SUPPOSITION THAT IS CONTRADICTED, NOT ONLY BY THE WORLD'S SCHOLARSHIP, BUT BY THE SCRIPTURES ALSO.

JOHN THE BAPTIST WAS BEHEADED FOR REPROVING HER OD. ACCORDING TO MR. NEAL'S INTERPRETATION OF "FOR" JOHN THE BAPTIST WAS BEHEAOED IN ORDER TO REPROVE HEROD. MOST READERS, HOWEVER, WOULD UNDERSTAND THAT JOHN WAS BEHEADED BECAUSE OF HIS REPROOF OF HEROD.

THE NEWSPAPERS REPORTED THAT A MAN WAS HUNG FOR MURDER. ACCORDING TO MR. NEAL'S USE OF THAT WORD, "FOR" THE MAN WAS HUNG IN ORDER TO MURDER. MOST PEOPLE, HOWEVER, WOULD UNDERSTAND THAT THE MAN WAS HUNG BECAUSE OF MURDER.

A MAN LAUGHED FOR JOY. ACCORDING TO MR. NEAL'S INTERPRETATION OF THE WORD "FOR" THE MAN LAUGHED IN ORDER TO JOY. MOST READERS HOWEVER, WOULD UNDERSTAND THAT THE MAN LAUGHED BECAUSE OF JOY.

A WOMAN CRIED FOR SORROW. F,(R. NEAL'S USE OF THE WORD "FOR" WOULD HAVE THE WOMAN CRYING IN ORDER TO SORROW. MOST PEOPLE HOWEVER, WOULD UNDERSTAND THAT THE WOMAN CRIED BECAUSE OF SORROW,

WHAT FOLLY, YEA, WHAT SIN, IT IS TO BUILD A SYSTEM OF OOCTRINE, A PLAN OF SALVATION, ON SUCH AN ERRONEOUS INTERPRETATION OF THIS "LITTLE WORD FOR,"

IN THE I4TH. CHAPTER OF LEVITICUS WE HAVE THE LAW OF THE LEPER IN THE DAY OF HIS CLEANSING "AND THE PRIEST SHALL LOOK, AND, BEHOLD, IF THE PLAGUE OF LEPROSY BE HEALED IN THE LEPER J THEN THE PRIEST SHALL COMMAND TO TAKE FOR HIM THAT IS TO BE CLEANSED, TWO BIRDS, ETC." LEV. 14:3-4 SEE HERE THAT NOTHING IS TO BE DONE UNLESS THE LEPER IS HEALED, IF HE IS HEALED, CERTAIN THINGS ARE TO BE OFFERED FOR HIS CLEANSING, FORMAL CLEANSING, OF COURSE. BECAUSE HIS ACTUAL CLEANSING HAD ALREADY TAKEN PLACE.

CONSEQUENTLY, WE READ IN MARK 1:40-44 "AND THERE CAME A LEPER TO HIM (CHRIST), BESEECHING HIM, AND KNEELING DOWN TO HIM, AND SAYING UNTO HIM, IF

THOU WILT, THOU CANST MAKE ME CLEAN. AND JESUS, MOVED WITH COMPASSION, "PUT FORTH HIS HAND, AND TOUCHED HIM, AND SAITH UNTO HIM, I WILL; BE THOU CLEAN. AND AS SOON AS HE HAD SPOKEN, IMMEDIATELY THE LEPROSY DE PARTED FROM HIM, AND HE WAS CLEANSED. AND HE STRAITLY CHARGED HIM, AND FORTHWITH SENT HIM AWAY; AND SAITH UNTO HIM> SEE THOU SAY NOTHING TO ANY MAN; BUT GO THY WAY, SHOW THYSELF TO THE PRIEST, ANO OFFER — FOR THY CLEANSING THOSE THINGS WHICH MOSES COMMANDED FOR A TESTIMONY UNTO THEM."

NOTICE, THE LEPER WAS FIRST CLEANSED; THEN HE WAS COMMANDED TO "OFFER FOR HIS CLEANSING." WHAT IS THIS? .VAS WHAT HE DID "IN ORDER TO" HIS CLEANSING?- NO. HIS CLEANSING WAS ALREADY AN ACCOMPLISHED FACT, WHAT HE 01D WAS TO BE A TESTIMONY UNTO THE PEOPLE OF WHAT CHRIST HAD DONE - CLEANSED HIM OF HIS LEPROSY!!

THIS IS A TRUE PICTURE OF "THE PLACE AND FUNCTION OF BAPTISM IN THE CHRISTIAN SYSTEM." BAPTISM IS NOT PROCURATIVE, BUT DECLARATIVE.

NOW, ANOTHER THING I WANT YOU TO NOTICE IS MY OP PONENT'S EXPLANATION OF CHRIST'S BAPTISM AT THE HANDS OF JOHN THE BAPTIST. HIS EXPLANATION IS ONE OF THE MOST AMAZING THINGS I HAVE EVER READ. IN ANSWER- I REPLY THAT CHRIST HIMSELF TOLD WHY HE, WHO MEEDED- NO REPENTANCE SHOULD RECEIVE A RITE WHICH SIGNIFIEO- CONFESSION (MAT. 3:6), AND REPENTANCE (MAT. 3:8). HE SAID, "THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS." TO THIS MY OPPONENT ASKS, "WHOSE RLGHTEOUSR NESS WAS FULFILLED? WAS IT THE RIGHTEOUSNESS WHICH - IS OF THE LAW?" TO WHICH I UNHESITATINGLY ANSWER — YES, IT WAS THE RIGHTEOUSNESS OF THE LAW. AND HERE IS THE LORD'S OWN STATEMENT. "I CAME NOT TO DESTROY, 6UT TO FULFIL THE LAW." MAT. 5:17. NOW A PART OF THE LAW HAD TO DO WITH THE PRIESTHOOD. THAT LAW IS GIVEN IN LEVITICUS 29:4-7. ONE OF THE REQUIREMENTS OF THAT LAW WAS THAT THE HIGH PRIEST MUST BE WASHED BEFORE HIS ANNOINTING. WHEN CHRIST CAME TO JOHN HE WAS A — BOUT TO RECEIVE HIS ANNOI NTING BY THE HOLY SPIRIT UN TO HIS THREE-FOLD OFFICE OF PROPHET, PRIEST AND KING. WHILE CHRIST'S PRIESTKY WORK DID NOT BEGIN UNTIL HE

HAD OFFERED HIMSELF WITHOUT SPOT TO GOD (HEB. 9:14), AND HIS FULL MANIFESTATION AS KING AWAITS THE KINGDOM AGE, HE WAS AT HIS BAPTISM HE WAS ANNOINTED ONCE FOR ALL. IT WAS A REQUIREMENT OF THE LAW WHICH HE DID NOT COME TO OESTROY, BUT TO FULFIL. HIS SUBMISSION TO BAPTISM, A CEREMONIAL WASHING, WAS IN FULFILMENT OF THAT RIGHTEOUSNESS. IT WAS THEREFORE A RIGHT EOUSNESS WHICH IS OF THE LAW.

IN THIS CONNECTION MY OPPONENT SEEKS TO MAKE BAPTISM THE VERY RIGHTEOUSNESS OF GOD. BUT ACCORDING TO THE SCRIPTURES THE RIGHTEOUSNESS OF GOD IS CHRIST HIMSELF, WHO FULLY MET IN OUR STEAD AND ON OUR BEHALF EVERY DEMAND OF THE LAW, AND WHO IS, BY THE ACT OF GOD CALLED IMPUTATION, "MADE UNTO US RIGHTEOUSNESS (1 COR. 1:30).

MR. NEAL SAYS, REGARDING MARK 16: 16, "IF THE OPPOSITION DESIRES TO TACKLE THIS PARTICULAR PASSAGE OF SCRIPTURE, ETC." WELL, THE "OPPOSITION" CERTAINLY "DESIRES TO TACKLE THIS PARTICULAR PASSAGE OF SCRIPTURE, ESPECIALLY SINCE MR. NEAL HAS ONLY GARBLED IT. HE TAKES US TO GRAMMAR SCHOOL TO DIAGRAM THE PASSAGE, BUT HE MAKES THE FATAL BLUNDER OF TAKING ON LY A PART OF THE SENTENCE, STOPPING IN THE MIDDLE OF IT. WHY DOES HE NOT QUOTE AND DIAGRAM THE WHOLE SENTENCE? SIMPLY SECAUSE HE KNOWS THAT HIS CONTENTION - DIAGRAM AND ALL, CAN NOT BEAR THE LIGHT OF THE COMPLETED SENTENCE. THE OMISSION OF "BAPTIZED" IN THE LAST CLAUSE OF THAT SENTENCE SHOWS CONCLUSIVELY THAT THE QUESTION OF BEING SAVED OR DAMNED TURNS ON BELIEVING, AND NOT ON BEING BAPTIZED OR A FAILURE TO BE BAPTIZED.

HAD CHRIST CONSIDERED BAPTISM ESSENTIAL TO SALVATION HE CERATIMLY WOULD HAVE INCLUDED BAPTISM .IN THE LAST CLAUSE OF THIS SENTENCE, THE CLAUSE MY OPPONENT OMITS FROM HIS QUOTATION AND DIAGRAM. I'D BE DELIGHTED TO SEE HIS DIAGRAM OF THE WHOLE SENTENCE-*

HE QUOTES "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." THEN ADDS, "THAT IS ALL I BELIEVE A BOUT THE RELATION OF THE BELIEVER TO BAPTISM." IF, AS HE DECLARES, THAT IS ALL HE BELIEVES ABOUT THIS

PROPOSITION, THEN HE DOESN'T BELIEVE ENOUGH. FOR CHRIST CONTINUED, "BUT HE THAT BELI EVETH NOT SHALL BE DAMNED.•

MY OPP0NENT ASKS, "DO YOU BELIEVE .MORE, OR SOMETHING DIFFERENT?* TO WHICH I ANSWER, I BELIEVE ALL THAT CHRIST SAID IN THIS SENTENCE, AND I'M GOING TO PROVE THAT MY OPPONENT DOESN'T BELIEVE EVEN THE PART OF IT HE QUOTED. IN THIS SENTENCE SOLEMNLY UTTERED BY OUR LORD WE HAVE A CONTRAST. THE CON TRAST IS BETWEEN SALVATION AND DAMNATION. TO WHAT POINT IN TIME DOES "DAMNATION" LOOK? TO THE FUTURE OF COURSE. THEN TO WHAT PERIOD IN TIME DOES ITS WORD OF CONTRAST LOOK? TO THE FUTURE ALSO. THEN THE ONE WHO BELIEVES A NO IS BAPTIZEO IS SURE OF HEAVEN. FOR CHRIST SAID "HE SHALL BE SAVED." HE DID NOT SAY "MAY BE SAVED," OR "SHALL BE SAVED IF" BUT CHRIST SAID "HE SHALL BE SAVED." MR. NEAL DOES NOT BELIEVE THIS, BUT I DO. HOW DO I KNOW MR. NEAL DOESN'T BELIEVE IT? BECAUSE HE SIGNED THE THIRD PROPOSITION WE ARE TO DISCUSS. THAT PROPOSITION — READS, "THE SCRIPTURES TEACH THAT IT IS POSSIBLE — FOR A CHILD OF GOD, ONE WHO HAS BEEN SAVED BY GFWCE THROUGH FAITH, TO SO SIN AS TO BE FINALLY AND ETER NALLY LOST." MR. NEAL SIGNED THIS PROPOSITION TO AFFIRM IT.

CONCERNING MARK 16:16, HERE ARE SOME QUESTIONS TO BE SETTLED:

1. WHAT DOES "SHALL BE SAVEO" MEAN? IF IT DOES NOT MEAN THAT THE ONE WHO BELIEVES AND IS BAPTIZED IS SURE OF HEAVEN, THEN IT DOESN'T MEAN ANYTHING.) I BELIEVE IT, BUT MY OPPONENT DENIES IT.

2. WHAT PRECEOES BAPTISM? "BELIEVETH."

3. WHAT IS THE CONDITION OF THE BELIEVER?

   (1) HE WILL NOT PERISH. JNO. 3:14-16

   (2) HE IS NOT CONDEMNEB. JNO. 3:18

   (3) HE HAS EVERLASTING LIFE. JNO. 3:36

   (4) HE WILL NOT COME INTO CONDEMNATION - JNO. 5:24

   (5) HE HAS PASSED FROM DEATH UNTO LIFE -

JOHN 5:24.

(6) HE IS JUSTIFIED. ACTS {3:38-39; HOM. 5:1

(7) HE IS BORN OF GOD. I JOHN 5:1

4. IS THIS THE MAN TO BE BAPTIZED - THE MAN WHO "SHALL NOT PERISH," "IS NOT CONDEMNED," "HAS EVER—LASTING LIFE," "SHALL NOT COME INTO CONDEMNATLON,"-"IS PASSED FROM DEATH UNTO LIFE," IS "JUST IFI ED,"IS BORN OF GOD?" YES, THE BELIEVER, OF WHOM ALL THIS IS TRUE, IS THE ONE TO BE BAPTIZED. OUR LORD TAUGHT IT, AND EVEN MY OPPONENT ADMITS THAT IT IS THE BE-LIEVER WHO IS TO BE BAPTIZED. BUT THE BELIEVER IS SAVED. HE IS SAVED AS SOON AS HE BELIEVES. JOHN 3: 36, 5:24; 6:47. NOW, IF YOU ADO 8APTISM TO HIS FAITH HE WILL STILL BE A SAVED PERSON, AND SHALL ULTIMATE LY BE SAVED IN HEAVEN. BEING SAVED AT FAITH BAPTISM DOES NOT UNDO NOR ADD TO THE SALVATION THAT FAITH RECEIVED.

HERE IS A STATEMENT THAT PARALLELS THAT OF MARK 16:16, "HE THAT BOARDS A SHIP AND IS SEATED SHALL REACH PORT; BUT HE THAT DOES NOT BOARD THE SHIP SHALL BE LEFT BEHIND." ANY ONE READING THAT STATE-MENT WOULD READILY UNDERSTAND THAT REACHING PORT DE-PENDED ON BOARDING THE SHIP - NOT ON BEING SEATED - THE BEING SEATED AFTER BOARDING THE SHIP INVOLVES COMFORT AND SATISFACTION, BUT NOT DESTINY. IT IS THE SAME IN MARK 16:16, REACHING HEAVEN DEPENDS ON BE-LIEVING - NOT ON BEING BAPTIZED. BEING BAPTIZED AF-TER BELIEVING RELATES TO THE PRIVILEGE AND SATISFAC TION OF THE CHRISTIAN LIFE, BUT DOES NOT RELATE TO THE DESTINY OF THE ONE WHO BELIEVES. AND ANY PERSON READING MARK 16:16 WITH AN UNPREJUDICED, AND UNBIAS EO MIND WOULD UNDERSTAND IT JUST AS HE WOULO UNDER-STAND THE PARALLEL STATEMENT ABOVE.

IN BAPTISM THE BELIEVER PROCLAIMS HIS FAITH IN CHRIST, BY BAPTISM BELIEVERS ARE MANIFESTED, MARKED OFF AS CHILDREN OF GOO. IN BAPTISM BELIEVERS SHOW FORTH IN SYMBOL THE BURIAL AND RESURRECTION OF THE SAVIOR. BAPTISM IS A PICTURE OF THE BELIEVERS SAL—

VATION, A LIKENESS OF IT, AND OF THE MERITORIOUS WORK OF CHRIST BY WHICH IT WAS ACCOMPLISHED. BAPTISM DOES NOT PROCURE SALVATION FOR THE PENITENT BELIEVER, AND OUR LORD DID NOT TEACH IT IN MARK 15:16, OR ELSEWHER.

EVERYTHING CONCERNING THE CONDITION OF SALVATION IS STATED IN GOD'S WORD, BOTH NEGATIVELY AND AFFIRMATLVELY.

AFFIRMATIVE	NEGATIVE
"REPENTANCE UNTO LIFE." ACTS 11;18	"EXCEPT YE REPENT YE SHALL PERISH." LK. 13:3
"BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED." ACTS 16:31	"HE THAT BEL IEVETH NOT SHALL NOT SEE LIFE." JOHN 3:36
"THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN." I JOHN 1:7	WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION." HEB. 9:22
"AND IS BAPTIZED SHALL BE SAVED." MARK 16:16	WERE IS THE NEGATIVE?

THE ABSENCE OF THE NEGATIVE PROVES THAT BAPTISM IS NOT ESSENTIAL TO SALVATION.

IN MY OPPONENT'S DIAGRAM OF MARK 16;16, WHICH SCRIPTURE HE DELIBERATELY MUTILATES BY A SUBTRACTION FROM THE WORD OF GOD, HE SAYS THE WORD "AND" IS A "CONNECTIVE," HE MAKES IT A SORT OF COUPLING PIN. BUT HE UNCOUPLED THIS SENTENCE WHEN HE LEFT OFF THE QUALIFYING, EXPLANATORY CLAUSE. HE SAYS, "THAT DIAGRAM BEING RIGHT, WORDS OF THE ENGLISH LANGUAGE HAVING ANY CERTAIN MEANING, AND JESUS CHRIST, THE SON OF GOO, KNOWING WHAT HE WAS ISALKING ABOUT, MY PROPOSITION IS ABUNDANTLY PROVED." WELL "WORDS OF THE ENGLISH LANGUAGE" DO HAVE "A CERTAIN MEANING," AND "JESUS CHRIST THE SON OF GOD," CERTAINLY KNEW "WHAT HE WAS TALKING ABOUT." BUT "THAT OIAGRAM" ISN'T "RIGHT," AS ANY HIGH SCHOOL STUDENT CAN PLAINLY SEE. FOR IT DOES NOT EMBRACE A COMPLETED SENTENCE, ONLY A SINGLE CLAUSE OF A SENTENCE,

BY MY OPPONENT'S METHOD I COULD PROVE FROM THE BIBLE THAT THERE IS NO GOO. FOR PSALM 14:1 PLAINLY SAYS "THERE IS NO GOD." BUT THAT IS ONLY HALF THE SENTENCE. THE COMPLETED SENTENCE READS, "THE FOOL HATH SAID . . . . THERE IS NO GOD."

THE NEXT ARGUMENT MY OPPONENT MAKES IS BASED ON ACTS 22:16

NOW WHEN WAS PAUL SAVED - AFTER OR BEFORE HE WAS BAPTIZED?

MR. NEAL ADMITS THAT PAUL "WAS A BELIEVER IN CHRIST, AND HAD BEEN A PENITENT BELIEVER FOR THREE DAYS" BEFORE HE WAS BAPTIZED. HE SAYS FURTHER, "ON THE ROAO TO DAMASCUS . . . RECOGNIZING CHRIST AS HIS LORD IN FULL ASSURANCE OF FAITH, AND CASTING HIS ALL UPON HIM." THESE ADMISSIONS ARE FATAL TO HIS ARGUMENT, FOR THE SCRIPTURES SAY THAT "REPENTANCE" IS— "UNTO LIFE - THAT IS "RESULTS IN LIFE. ACTS LL:L8"HE THAT BELIEVETH ON THE SON HATH (NOW HAS) EVERLASTING LIFE." JOHN 3:36. "HE THAT HEARETH MY WORD AND BELIE VETH ON HIM THAT SENT ME HATH (NOW HAS) EVERALSTING LIFE." JOHN 5:24 "HE THAT BELIEVETH ON ME HATH (NOW HAS) EVERLASTING LIFE."

IN EACH OF THESE PASSAGES THE VERB "HATH" IS IN THE PRESENT TENSE. WHAT DOES "HATH" MEAN? "NOW HAS!" WHAT DOES THE BELIEVER HAVE? THE SCRIPTURES SAY THAT HE HAS EVERLASTINE LIFE. WHEN DOES HE HAVE IT? THE SCRIPTURES SAY THAT HE HAS IT THE MOMENT HE BELIEVES, "HE THAT BELIEVETH ON ME HATH (NOW HAS) EVERLASTING-LIFE." JOHN 6:4V.

MY OPFONENT ADMITS THAT PAUL BOTH REPENTED AND BELIEVED THREE DAYS BEFORE ANANIAS TOLD HIM TO BE BAPTIZED. WHAT WAS PAUL'S CONDITION DURING THOSE 3 DAYS? WAS HE A LOST BELIEVER OR A SAVED BELIEVER? I WANT MR. NEAL TO ANSWER THAT QUESTION. ACCORDING TO THE THREE PASSAGES CITED ABOVE PAUL HAD SALVATION BE FORE HE WAS BAPTIZED - HAD IT THREE DAYS BEFORE HE WAS BAPTIZED. AND THERE ARE MANY OTHER PROOFS THAT PAUL WAS SAVED ON THE ROAD TO DAMASCUS AND BEFORE HE WAS 6APTIZED.

(1) PAUL ACKNOWLEDGED CHRIST AS HIS LORD, ACTS 9:4-6. MY OPPONENT ADMITS THIS. BUT WE ARE TOLD THAT "NO MAN CAN SAY THAT JESUS IS THE LORD, BUT BY THE HOLY SPIRIT." I COR. 12:3. PAUL THEREFORE, HAD THE HOLY SPIRIT WHEN HE CALLED CHRIST LORD. THAT WAS 3 DAYS BEFORE HE WAS BAPTIZED. 3UT ACCORDING TO MY OPPONENT'S INTERPRETATION OF ACTS 2:38 "THE REM!SSION-OF SINS" PRECEDES "THE GIFT OF THE HOLY SPIRIT." AND THEREFORE, PAUL HAD THE REMISSION OF SINS THREE DAYS BEFORE HE WAS BAPTIZED.

(2) PAUL PRAYED BEFORE HE WAS BAPTIZED. ACTS 9:11. MY OPPONENT TEACHES THAT AN UNSAVED MAN CAN NOT PRAY. THEREFORE, ACCORDING TO HIS OWN DOCTRINE PAUL WAS SAVED BEFORE HE WAS BAPTIZED.

(3) PAUL WAS A "BROTHER" BEFORE HE WAS BAPTIZED - ACTS 9:17. MY OPPONENT DENIES THAT A MAN IS A BROTHER UNTIL HE BECOMES A CHRISTIAN. THEREFORE, ACCORD— TO HIS OWN DOCTRINE PAUL WAS A CHRISTIAN BEFORE HE WAS BAPTIZED.

(4) PAUL HIMSELF TELLS US WHEN HE WAS SAVED. AND SINCE HE WAS THERE WHEN IT HAPPENED HIS TESTIMONY IS WEIGHTY AND SHOULD BE CONCLUSIVE. HE SAYS HE WAS BORN FROM AOOVE WHEN - FTHEN - HE SAW THE LORD. I COR 15:8. THE WORD FOR "BORN" HERE IS THE SAME AS IN JNO 3:3 - "BORN FROM ABOVE." "OUT OF DUE TIME" IS FROM - THE CREEK WORD "EKTROMATI," "BEFORE THE TIME." PAUL WAS THINKING OR HIMSELF AS AN ISRAELITE, WHOSE TIME TO BE BORN AGAIN HAD NOT COME, NATIONALLY, SO THAT HIS CONVERSION BY THE APPEARING OF THE LORD TO HIM A BOVE THE DAMASCUS GATES (ACTS 9:3-6), WAS AN INSTANCE 3EFORE THE TIME, OF THE FUTURE NATIONAL CONVERSION OF ISRAEL, WHICH WILL ALSO TAKE PLACE AT THE APPEARING OF THE LORD IN GLORY. EZEK. 20:35-38; HOSEA 2:14-17; ZECH. 12:10 TO 13:6; ROMANS 11:25-27.

AT ANY RATE, PAUL SAYS HE WAS BORN AGAIN WHEN HE SAW THE LORD. NOW, WHEN DID PAUL SEE THE LORD? HE SAW HIM THAT DAY ON THE ROAD TO DAMASCUS. AND THAT IS WHEN FAUL WAS BORN AGAIN, SAVED. AND THAT WAS 3 DAYS 8EFORE HE WAS BAPTIZED.

MY OPPONENT INSISTS THAT THE WASHING AWAY OF SINS IN ACTS 22:16 WAS NOT "SYMBOLICALLY." THEN IT MUST HAVE BEEN ACTUALLY. IT HAD TO BE ONE OR THE OTHER - BUT I JOHN 1:7 SAYS "THE BLOOO OF JESUS CHRIST, HIS SON, CLEANSETH US FROM ALL SIN." REV. 1:5 SAYS "UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOCD." REV. 7:14 SAYS, "THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION, AND HAVE WASHED THEIR ROBES, AND MADE THEM WHITE IN THE BLOOD OF THE LAMB.

NOW, IS IT THE WATER OF BAPTISM THAT ACTUALLY WASHES AWAY SINS, AND THE BLOOD OF CHRIST A MERE SYM BOL BEFORE GOD OF WAHT THE WATER DOES, OR IS IT THE BLOOD OF CHRIST THAT ACTUALLY V.'ASHES AWAY SINS, LEAV-ING THE WATER OF BAPTISM A SYMBOL BEFORE MEN OF WHAT THE BLOOD OF CHRIST DOES? I WANT MR. NEAL TO ANSWER THAT QUESTION. GOD'S WORD SAYS "THE BLOOD OF JESUS CHRIST, HIS SON, CLEANSETH US FROM ALL SIN." IF THAT STATEMENT IS TRUE, THEN THERE IS NO CLEANSING, WASH-ING AWAY OF SINS, FOR THE WATER TO DO, EXCEPT IN A FLGURE OR SYMBOL.

THE VERY NEXT PASSAGE MY OPPONENT USES IN HIS AR-GUMENT, THOUGH HE QUOTES ONLY A VERY SMALL PORTION OF IT, I PET. 3:18-22, DECLARES VERY PLAINLY THAT BAPTISM IS "NOT THE PUTTING AWAY OF THE FILTH OF THE FLESH."

THAT "THE FILTH OF THE FLESH* MEANS SINS IS EVI-DENT, SEE ROM. 3:20; 2 COR. 7:I; GAL. 5:I6,19; COL. 2:1 I. PROF. F. L. DUPONT, A GOOD BIBLE EXPOSITOR, AF-FIRMS, "THERE IS NOT A PASSAGE IN THE BIBLE WHERE "FILTH, FILTHINESS, FILTHINESS OF THE FLESH, ETC. ARE USED IN ANY OTHER SENSE THAN THAT OF MORAL POLLUTION. AND PETER DECLARES THAT BAPTISM IS "NOT THE PUTTING AWAY OF THE FILTH OF THE FLESH," WHICH IS MORAL POL-LUTION, WHICH IS SIN. SO BAPTISM DOES NOT WASH AWAY SIN. THIS CONCLUSION JUST CAN'T BE SUCCESSFULLY CON-TRADICTED.

MY OPPONENT QUOTES ONLY THIS, "BAPTISM . . . DOTH SAVE US," PLEASE READ THE ENTIRE PASSAGE, FIVE VER-SES, BEGINNING WITH THE 18TH.

THIS SCRIPTURE, WHICH MR. NEAL SAYS TEACHES THAT BAPTISM IS ESSENTIAL TO SALVATION, DENIES THE VERY THINS HE SEEKS TO PROVE. IT TELLS US TWO THINGS A-BOUT BAPTISM:

1. NEGATIVELY - WHAT IT IS NOT.
2. AFFIRMATIVELY - WHAT IT REALLY IS.

THE HOLY SPIRIT THROUGH PETER ANSWERS THE QUES-TION AS TO THE PURPORT OR DESIGN OF BAPTISM, HE DOES IT BOTH WAYS - NEGATIVELY AND AFFIRMATIVELY, BECAUSE HE KNEW THAT THERE WOULD ARISE FALSE TEACHERS WHO WOULD DENY THE SUFFICIENCY OF THE BLOOD OF CHRIST, "SHED FOR MANY FOR THE REMISSION OF SINS (MAT. 26;28) BY ADDING BAPTISM AS A CONDITION OF SALVATION.

IN GIVING THE PURPORT OF BAPTISM PETER SAYS THAT IT IS "NOT THE PUTTING A AWAY OF (SINS) THE FILTH OF THE FLESH," THEN HE GIVES THE AFFIRMATIVE, AND HERE IT IS IN LETTERS SO BOLD THAT THE WAYFARING MAN, THO A FOOL, SHOULD NOT ERR THEREIN, WHAT DOES HE SAY BAP-TISM IS FOR? "NOT THE PUTTING AIVAY OF THE FILTH OF THE FLESH (SINS), BUT THE ANSWER," THE ANSWER, THE ANSWER OF WHAT? "THE ANSWER OF A GOOD CONSCIENCE TO WARD GOD." THAT IS WHAT HE SAYS!

MR. NEAL ADMITS THAT BAPTISM IS A FIGURE. HERE ARE HIS OWN WORDS, "YES, PETER DOES SAY THAT BAPTISM IS A FIGURE, A FIGURE OF SOMETHING THAT HAPPENED-CENTURIES BEFORE."

NOW, WHAT DOES PETER SAY THAT "SOMETHING THAT "HAPPENED CENTURIES BEFORE" WAS? HE SAYS THAT THE — ARK OF NOAH'S TIME PREFIGURED THE DEATH OF CHRIST ON OUR BEHALF. AS IN THE FLOOD, SO IN THE DEATH OF THE REDEEMER, ALL THE BILLOWS AND WAVES OF DIVINE JUDG-MENT ROLLED OVER THAT WHICH WITHIN ITSELF WAS WITH-OUT SIN. IN THE FLOOD THE CREATION WAS BURIED BE-NEATH JEHOVAH'S RIGHTEOUS WRATH, ANO AT THE CROSS — ALL THE ESSENTIAL AS WELL AS THE GOVERNMENTAL ANTAGO-NISM OF GOD TO SIN SWEPT FORTH ANO BROKE LIKE A DE-SCENDING DELUGE UPON THE PERFECT AND SINLESS SON OF GOD, AND GOD THE SON. SPEAKING ANTICIPATIVELY OF THAT HOUR ANO ENTERING INTO THE ORDAINED ANGUISH OF

THE CROSS, THE SAVIOR HIMSELF, THROUGH DAVID CRIED OUT, "ALL THY WAVES AND THY BILLOWS ARE GONE OVER ME." PSALM 42:7 FROM THE BEGINNING GOD HAD BEEN PURSUING SIN, AT THE CROSS HE CAME UP WITH AND OVER TOOK SIN IN THE PERSONAL REPRESENTATION OF IT BY HIS SON. THERE THE FATHER TURNED HIS BACK UPON HIM, HID HIS FACE FROM HIM, REFUSED TO LOOK UPON HIM,AND LEFT HIM IN THE SUNLESS, STARLESS, MID-NIGHT OF INFINITE REPUDIATION; WITHDREW FROM HIM HIS EVERY MANIFESTATION OF FATHERLY LOVE, AND LEFT HIM TO SINK UNDER AND BE SWALLOWED UP BY THE ENDLESS, MEASURLESS, BILLOWS OF WRATH, IN WHICH EVERY SURGE OF EVERY WAVE WAS A DEEPER AND EVER DEEPER AGONY OF HELPLESS AND HOPELESS DESPAIR, BECAUSE HE HAD "MADE HIM WHO KNEW NO SIN, TO BE SIN FOR US; THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." 2 COR. 5: 21. "FOR CHRIST ALSO HATH ONCE SUFFERED FOR SINS - THE JUST FOR THE UNJUST, THAT HE MIGHT BRING US TO GOD, BEING PUT TO DEATH IN THE FLESH, BUT QUICKENED BY THE SPIRIT." 1 PET. 3:18

NOW, PETER SAYS ALL THIS WAS TYPIFIED IN THE OLD TESTAMENT BY THE FLOOD OF NOAH'S TIME. THEN HE SAYS "THE 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." IN UNMISTAKABLE LANGUAGE PETER SAYS THERE ARE TWO FIGURES, ONE LIKE THE OTHER. THIS CAN NOT BE AVOIOED!! WHAT ARE THOSE TWO FIGURES? THE FIRST ONE IS THE SALVATION OF THE EIGHT SOULS IN THE ARK; THE OTHER IS BAPTISM. BOTH ARE FIGURES. MY OPPONENT CAN NOT DENY IT, BUT HERE IS HIS INTERPRETATION, "THAT SALVATION BY THE ARK WAS TYPICAL OF OUR SALVATION BY BAPTISM," THOUGH PETER SAYS THAT BOTH ARE FIGURES - BUT LET'S SEE HOW MY OPPONENT'S INTERPRETATION WILL WORK OUT. MR. NEAL MUST KNOW THAT A TYPE MUST AGREE WITH THE ANTE-TYPE IN ITS REPRESENTATION OF THE THINGS TYPIFIED, ELSE THERE IS NO RESEMBLANCE-, LET'S APPLY THIS RULE TO MR. NEAL'S TYPE, THE SALVATION OF THE EIGHT SOULS BY WATER, AND HIS ANTE—TYPE - THE SALVATION OF THE PENITENT BELIEVER BY BAPTISM HE SAY? THAT IN THE ANTE-TYPE, BAPTISM, PEOPLE ARE

SAVED BY BEING PUT IN THE WATER, BUT ANYBODY CAN SEE THAT IN THE FIRST TYPE, THE ARK, PEOPLE WERE SAVED - BY BEING KEPT OUT OF THE WATER. SO THE TYPE AND ANTE TYPE THEORY BREAKS DOWN. BETTER JUST LET PETER SAY WHAT HE DOES SAY, THAT THERE ARE TWO TYPES, ONE LIKE THE OTHER. THE FIRST BEING THE SALVATION OF 8 SOULS BY WATER IN NOAH'S TIME, AND THE OTHER BEING BAPTISM. 3APT1SM IS A FIGURE, A PICTURE OF OUR SALVATION BY CHRIST, JUST AS NOAH'S SALVATION IN THE ARK WAS A PICTURE OF SALVATION THROUGH THE DEATH OF CHRIST.THE TROUBLE WITH ,\!R. NEAL IS THAT HE I S SG TAKEN UP WITH THE PICTURE (BAPTISM) THAT HE DEPENDS ON THAT IN-STEAD OF THE SAVIOR THE PICTURE POINTS TO.

NOW, HAVING ANSWERED MY OPPONENT'S ARGUMENTS I WILL TELL YOU WHY I DENY THAT "BAPTISM TO THE PENI-TENT BELIEVER IS ESSENTIAL TO HIS SALVATION FROM PAST OR ALIEN SINS."

1. BECAUSE, AS I HAVE SHOWN, NONE OF THE PASSA-GES CLAIMED FOR THIS DOCTRINE REALLY TEACH IT.

2. BECAUSE CHRIST SAID NOT A WORD ABOUT BAPTISM TO NICODEMUS, THOUGH THAT MAN OF DISTINCTION SOUGHT THE SAVIOR OUT TO INQUIRE THE WAY OF SALVATION. JOHN 3:1-18 I BELIEVE THAT MY LORD AND SAVIOR TOLD NICO-DEMUS THE TRUTH, THE WHOLE TRUTH AND NOTHING BUT THE TRUTH. YET HE NEVER AS MUCH AS MENTIONED BAPTISM.

3. BECAUSE JOHN, WHO WROTE THE FOURTH GOSPEL FOR THE VERY PURPOSE OF SHOWING MEN HOW TO BE SAVED, (SEE JOHN 20:30-31) DOES NOT NAME BAPTISM AS A CONDITION-OF SALVATION ANYWHERE IN THAT ENTIRE BOOK.

4. BECAUSE PETER, WHEN HE WAS SENT OF GOD UNTO CORNELIUS TO TELL HIM HOW TO BE SAVED (ACTS 11:14), GAVE THIS TESTIMONY, "TO HIM GIVE ALL THE PROPHETS WITNESS, THAT THROUGH HIS NAME WHOSOEVER BELIEVETH — ON HIM SHALL RECEIVE REMISSION OF SINS." ACTS 10:43. HE DID NOT SAY, "WHOSOEVER BELIEVETH ON HIM AND IS BAPTIZED SHALL RECEIVE REMISSION OF SINS," BUT MERE-LY AND ONLY, "WHOSOEVER BELIEVETH IN HIM SALL RE-CEIVE REMISSION OF SINS." I BELIEVE THAT PETER TOLD CORNELIUS AND HIS HOUSEHOLD THE TRUTH, THE WHOLE

TRUTH AND NOTHING 9UT THE TRUTH, YET HE DID NOT SAY A WORD ABOUT BAPTISM BEING ESSENTIAL TO SALVATION.

5. BECAUSE THE AROUSED PHILIPPIAN JAILOR IN ACTS 16 ASKED A POINTED QUESTION OF PAUL AND ST LAS, "SERVANTS OF THE MOST HIGH GOD, WHICH SHOW UNTO US THE WAY OF SALVATION (VER.I7), "SIRS, WHAT MUST I DO TO BE SAVEO? AND THEY SAID, BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED, AND THY HOUSE." ACTS 16:30-31. I BELIEVE THAT PAUL AND SI LAS TOLO, THAT ANXIOUS SOUL THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. 3UT THEY DID NOT NAME BAPTISM AS A CONDITION OF SALVATION. I CAN NOT THEREFORE, SAY AS DOES MY OPPONENT, THAT BAPTISM IS ESSENTIAL TO SALVATION. NEITHER CAN ANY READER, IF THAT READER BELIEVES, AS DID THAT UNFORTUNATE GIRL, THAT "THESEMEN ARE THE SERVANTS OF THE MOST HIGH GOD,WHICH SHOW UNTO US THE WAY OF SALVATION," ACTS 16:16-17, OR THAT THEY TOLD THIS MAN THE TRUTH.

6. BECAUSE OF THE FINDINGS OF THE FIRST GREAT CHURCH CONFERENCE ON RECORD, AS FOUND IN ACTS 15:1-27 WHEN PAUL AND BARNABAS HAD GONE OUT FROM JERUSALEM AS MISSIONARIES, PREACHING THE GOSPEL AND ESTAB—LISHING CHURCHES, THEY WERE FOLLOWED BY THE LEGALISTIC, JUDAIZING TEACHERS "WHO TAUGHT THE PEOPLE AND SAID, EXCEPT YE BE CIRCUMCISEO AFTER THE MANNER OF MOSES, YE CAN NOT BE SAVED" IT SOUNDS VERY MODERN-IT IS AN EXACT CASE OF THE PRESENT DAY LEGALISTS WHO SAY, "EXCEPT YE BE BAPTIZED AFTER THE MANNER OF OUR CHURCH, YE CAN NOT BE SAVED." PAUL AND BARNABAS HAD CONSIDERABLE DISPUTATION WITH THESE EARLY PERVERTERS OF THE TRUTH, ANO THE RESULT WAS THIS CHURCH CONFER ENCE. THE FINDINGS OF THIS CONFERENCE WERE SUMMED UP IN THE STATEMENT THAT SALVATION IS BY GRACE, THROUGH-FAITH (VERS. 8 AMD 11), AND THEREFORE ONE DOES NOT - HAVE TO BE CIRCUMCISED AND KEEP THE LAW OF MOSES IN ORDER TO BE SAVED. SEE VERS. 23-27.

IT DOES SEEM THAT THIS SHOULD HAVE ENDED FOREVER THE CONTROVERSY, THAT IT SHOULD HAVE FOREVER SETTLED, ALL QUESTIONS AS TO THE RELATION OF ORDINANCES TO SALVATION. BUT, BEHOLD, THE LEGALISTIC, JUDAIZING — CEREMONIAL MIND IS STILL WITH US, ANO PREACHERS AND

SECTS KEEP ON PERVERTING THE GOSPEL OF GRACE, TEACHING PEOPLE THEY MUST BE BAPTIZED IN ORDER TO BE SAVED. THERE IS NO TRUTH IN SUCH TEACHING, IT IS A DESTRUCTIVE DENIAL OF THE WORD OF GOD, A SUBTLE, SOULOESTROYING HERESY.

7. BECAUSE THE MATCHLESS APOSTLE PAUL DECLARES IN ACTS 20:20-21, "I KEPT BACK NOTHING THAT WAS PROFITABLE (ESSENTIAL) UNTO YOU , . . TESTIFYING BOTH TO JEWS' AND GREEKS, REPENTANCE TOWARD GOD AND FAITH TOWARD OUR LORD JESUS CHRIST." IF BAPTISM IS ESSEN— TIAL TO SALVATION, IT MOST CERTAINLY WOULD HAVE BEEN PROFITABLE TO THOSE TO WHOM PAUL TESTJFIED. THE VERY FACT THAT HE DID NOT SO MUCH AS MENTION BAPTISM IN THIS CONNECTION PROVES CONCLUSIVELY THAT BAPTISM HAS NO PART OR PARCEL IN GOD'S PLAN OF REDEMPTION FROM SIN.

8. BECAUSE PAUL, WRITING UNDER THE DIRECTION OF THE HOLY SPIRIT TO THE CORINTHIAN CHURCH SAYS, "IN CHRIST JESUS I HAVE BEGOTTEN YOU THROUGH THE GOSPEL"

9.
(I COR. 4:15). TO THIS SAME CHURCH AND IN THIS SAME LETTER HE WRITES, "I THANK GOD I BAPTIZED NONE OF — YOU, BUT CRISPUS AND GAIUS ... ALSO THE HOUSEHOLD OF STEPHANAS J BESIDES I KNOW NOT WHETHER I BAPTIZED ANY OTHER." I COR. 1:14-16 HE SAYS HE HAD "BEGOTTEN"THEM "IN CHRIST JESUS," YET THAT HE THANKED GOO HE , HAD BAPTIZED ONLY A FEW, AND ADDS "I KNOW NOT WHETHER I BAPTIZED ANY OTHER," PAUL, THEREFORE, DID NOT ATTACH TO SAPTISM THE IMPORTANCE TO BAPTISM MY OPPONENT DOES. PAUL CERTAINLY DID NOT CONSIDER BAPTISM ESSENTIAL TO SALVATION, ELSE HOW COULD HE HAVE THANKED — GOO THAT HE HAO BAPTIZED ONLY A FEW? IT WILL DO NO GOOD FOR MY. OPPONEMT TO COME BACK AND SAY THAT OTHERS BAPTIZED THESE CORINTHIANS. THAT IS CONCEDED, BUT PAUL SAYS THAT HE HIMSELF WAS THE ONE WHO HAD "BEGOT TEN" THEM "IN CHRIST JESUS," THAT HE WAS THE ONE WHO HAD PERFORMED ALL THE NECESSARY HUMAN INSTRUMENTALITY IN THEIR SALVATION.

THE REASON PAUL ATTACHED NO SUCH IMPORTANCE TO BAPTISM AS DOES MY OPPONENT IS FOUND IN HIS ACCOUNT OF HIS OWN CONVERSION TO CHRIST AND CALL TO APOST LESHIP, AS RECORDED IN ACTS 26:12-19. NOTICE ESPECI-

ALLY VERSES 17 TO 19. HE WAS SENT TO THE GENTILES TO "OPEN THEIR EYES, ANO TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD, THAT THEY MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM THAT ARE SANCTIFIED BY FAITH THAT IS IN ME." HOW DID PAUL UNDERSTAND THAT THE GENTILES WERE TO RECEIVE THE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM THAT ARE SANCTIFIED? BY FAITH IN CHRIST!! THAT IS WHAT CHRIST TOLD PAUL. CHRIST DID NOT SAY ** "BY FAITH THAT IS IN ME AND BAPTISM." SO PAUL UNDERSTOOD FROM THAT TIME ONWARD THAT THE GENTILES WERE TO RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM THAT ARE SANCTIFIED, BY FAITH IN CHRIST — PLUS NOTHING, MINUS NOTHING. SO HE SAYS, "WHEREFORE, O KING AGRIPPA, I WAS NOT DISOBEDIENT TO THE HEAVENLY VISION." HOW COULD PAUL, AFTER THAT VISION, HAVE EVER AOOEO BAPTISM TO FAITH IN CHRIST AS A CONOITLON OF SALVATION? HOW CAN MY OPPONENT DO IT? HOW CAN ANY MAN DO IT?

THIS VISION TO WHICH PAUL WAS NEVER DISOBEDIENT IS IN THREE PARTS;

1. HE SAW AND HEARD THE PLEADING CHRIST. THAT IS WHEN HE WAS SAVED, BORN AGAIN, ACCORDING TO HIS OWN TESTIMONY IN I COR. 15:8

2. HE SAW THE CONDITION OF MEN WHO ARE OUT OF CHRIST - BLIND, IN THE DARK AND UNDER THE POWER OF SATAN.

3. HE SAW THE WAY OF SALVATION - FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM THAT ARE SANCTIFIED, AND CHRIST TOLD PAUL THAT THIS SALVATION, THIS FORGIVENESS CF SINS, AND INHERITANCE AMONG THEM THAT ARE SANCTIFIEO, IS "BY FAITH THAT IS IN ME." THAT SETTLES IT. AT HIS CONVERSION ANO CALL TO APOSTLE*** SHIP CHRIST HIMSELF TOLD PAUL THAT "FORGIVENESS OF SINS" IS BY FAITH. PAUL COULD NOT HAVE BEEN OBEDIENT TO THAT HEAVENLY VISION AND TACK ON BAPTISM AS A CONDITION OF RECEIVING "REMISSION OF SINS" AS MY OPPONENT DOES. AND NO OTHER MAN CAN BE OBEDIENT TO THE HEAVENLY VISION AND PREACH BAPTISM AS ESSENTI AL-TO SALVATION.

HENCE PAUL THANKS GOD THAT HE HAD 8APTIZ«TO ONLY A FEW - YET SAYS THAT HE HAD "BEGOTTEN THESE CORINTH—IANS IN CHRIST JESUS," - THAT HE HAD BEEN THE HUMAN INSTRUMENTALITY IN THEIR BEING BORN AGAIN (THE WORD "BEGOTTEN IS FROM THE SAME WORD TRANSLATED "BORN A-GAIN IN JOBN 3:5), BUT HE DID NOT BAPTIZE THEM. HOW ABOUT THIS, MY FRIEND? IF SALVATION DEPENDS ON BAPT-ISM, AS MY OPPONENT CONTENDS, THEN PAUL HIMSELF, NOT SOME OTHER, WOULD OF NECESSITY HAVE BAPTIZED EVERY ONE WHOM HE HAD "BEGOTTEN IN CHRIST JESUS." BUT HE DID NOT BAPTIZE ANY OF THEM EXCEPT A FEW THAT HE NAMES. IT THEREFORE, FOLLOWS THAT BAPTISM IS NOT ES-SENTIAL TO SALVATION.

9. BECAUSE THE BIBLE TEACHES THAT SALVATION IS A GIFT. "IF THOU KNEWEST THE GIFT OF GOD, AND WHO IT IS THAT SAITH TO THEE, GIVE ME TO DRINK, THOU WOULD-EST HAVE ASKED OF HIM AND HE WOULD HAVE GIVEN THEE LIVING WATER." JOHN. 4:10 "THE WAGES OF SIN IS ---- DEATH; BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD," ROM. 6:23. "AND THE SPIRIT & THE BRIDE SAY, COME. AND LET HIM THAT HEARETH SAY, COME. AND LET HIM THAT IS ATHIRST COME. AND WHOSOEV-ER WILL, LET HIM TAKE THE WATER OF LIFE FREELY." REV. 22:17

IN THIS LAST PASSAGE WE ARE TOLD THAT GOD HAS TWO AGENTS IN THE WORLD EXTENDING THE GOSPEL INVITA-TION. ONE OF THOSE AGENTS IS THE HOLY SPIRIT. HE IS IN THE WORLD TELLING MEN TO COME AND TAKE THE WATER OF LIFE "FREELY," THAT IS, AS A GIFT. BUT WE ARE WARN-ED, "BELOVED, BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS WHETHER THEY BE OF GOD: BECAUSE MANY FALSE PROPHETS ARE GONE OUT INTO THE WORLD." I JNO. 4: 1. ANY SPIRIT THAT TELLS MEN TO SEEK SALVATION IN ANY OTHER WAY THAN AS GOD'S FREE GIFT IS A FALSE SPIRIT. THE OTHER AGENT THAT GOD HAS IN THE WORLD EXTENDING-THE GOSPEL INVITATION IS "THE BRIDE, THAT IS A TRUE CHURCH. THE BRIDE, IN EXTENDING THE GOSPEL INVITA-TION, SAYS THE SAME THING THE HOLY SPIRIT IS SAYING, "COME AND TAKE THE WATER OF LIFE FREELY," THAT IS AS GOD'S FREE GIFT. ANY THING CALLING ITSELF A CHURCH OF CHRIST THAT TELLS PEOPLE THAT SALVATION CAN BE

HAD IN ANY OTHER MANNER THAN AS GOD'S FREE GIFT IS ONLY A FALSE AND WOULD-BE BRIDE OF CHRIST, AND IS NO CHURCH AT ALL.

IF ANYTHING OTHER THAN THE ACT OF RECEIVING IT IS REQUIRED, THEN SALVATION IS NOT A GIFT. BUT GOD'S' WORD ABUNDANTLY TEACHES THAT SALVATION IS A GIFT- THEREFORE NOTHING, OTHER THAN THE ACT OF RECEIVING - IT, IS REQUIRED.

THE RECEIVING ACT IS DECLARED IN THE SCRIPTURES OVER ANO OVER AGAIN TO BE THE EXERCISE OF FAITH IN CHRIST, READ JOHN 1;12-I3; 3:14-18,36; 5:24; 6:47; 20: 30-3I; ACTS 10:43; 13:38-39; 16:30-31; 26:18; ROMANS 1:16-17; 3:22,24-26; 4:3; 5, 16; 5:1; GAL. 3:6,8-9, 14, 26; EPH. I:I3; 2:8-9; PHILIPPIANS 3:9

(EXPLANATION OF FIGURES: THE FIRST FIGURE AFTER THE NAME OF THE BOOK INDICATES THE CHAPTER, THE COL- UMN (:) DIVIDES THE NUMDER OF THE CHAPTER FROM THE NEXT FIGURE WHICH INDICATES THE NUMBER OF THE VERSE, WHERE TWO VERSES OR MORE ARE TO BE HEAD TOGETHER THE HYPHEN (-) APPEARS. WHEN SEPARATE VERSES IN THE SAME CHAPTER ARE TO BE READ ONLY A COMMA (,) IS USED. WHEN A NEW CHAPTER IS TO BE INTRODUCED IT IS SEPARATEO FROM THE PREVIOUS REFERENCE BY A SEMI-COL- ON (;)

10. BECAUSE THE SCRIPTURES CLEARLY REVEAL THAT GOD HAS NEVER HAO BUT ONE WAY OF SALVATION. ALL WHO HAVE EVER BEEN SAVED, BEFORE THE CROSS OR SINCE, WERE SAVED ACCORDING TO GOD'S ONE AND ONLY PLAN - - - THE BLOOD OF CHRIST AVAILED OF BY FAITH. BEFORE CHRIST'S DEATH ON THE CROSS FAITH LOOKED FORWARD TO HIS SACRI- FICE FOR THE REMISSION OF SINS. SINCE HE DIED FAITH LOOKS BACK TO THAT SACRIFICIAL OFFERING FOR OUR RE- DEMPTION. IN NO HOUR NOW GONE FOREVER INTO THE TOMB OF TIME HAS ANY ONE RECEIVED REMISSION OF SINS BY — ANYTHING OTHER THAN OR IN ADDITION TO THE BLOOD OF CHRIST. IN NO HOUR THAT MAY YET COME FROM THE WOMB OF TIME WILL ANY ONE BE SAVED IN ANY OTHER WAY, OR - BY ANY OTHER MEANS THAN THE BLOOD SHED ON CALVARY. IN NO LAND IN ANY CLIME AT ANY TIME HAS THERE EVER BEEN OR EVER SHALL BE ANY HOPE OF HEAVEN APART FROM OR IN

ADDITION TO THE BLOOD OF CHRIST.

HERE IS THE TRUTH TO LIVE AND DIE BY. IF A MAN LIVES AND DIES NOT IN THE HOPE OF THIS TRUTH, HE LIVES AND DIES IN VAIN. IF A MAN BUILDS NOT ON THIS FOUNDATION, HE BUILDS ON SHIFTING, SINKING SANDS. IF A MAN DIES NOT IN THE ASSURANCE OF THIS TRUTH, HE PILLOWS HIS HEAD IN THAT DYING HOUR UPON A STONE WHICH NO HAND CAN SMOOTHE OR SOFTEN. IF A MAN WALKS NOT IN THE LIGHT OF THIS TRUTH, HE IS GROPING IN A DREADFUL DUNGEON WHOSE WALLS ARE CREVICES OF CONFUSION AND WHOSE ONLY LIGHT IS A SHAFT OF DEEPEST DARK NESS. IF A MAN REJOICES NOT IN THIS TRUTH, HIS EARS ARE DEAF TO THE SWEETEST STORY EVER TOLD. IF A MAN RELEGATES THE CROSS TO A SECONDARY PLACE IN REDEMPTION, OR ADDS ANYTHING TO THE BLOOD OF CHRIST AS A MEANS OF SALVATION, HE IS A BLIND LEADER OF THE --- BLIND, EADED STRAIGHT FOR THE DITCH OF DESTRUCTION. THE BLOOD OF CHRIST IF FUNDAMENTAL, PRIMAL, PREEMINENT AND <u>EXCLUSIVE</u> IN HUMAN REDEMPTION. IT HAS ALWAYS BEEN SO. IT WILL ALWAYS REMAIN SO.

BEFORE IT 1S TOO LATE, CUT LOOSE FROM ALL THE FALSE HOPES OF MEN, TURN FROM SIN AND SELF AND ALL SELF-HELP; CAST YOURSELF WHOLLY ON THE CHRIST OF GOD; AND, IF NEED BE, GO DOWN INTO THE CHILLY WATERS OF DEATH AND INTO THE DISMAL TOMB, THEN UP FROM THE GRAVE AND INTO THE PRESENCE OF GOD SINGING

"MY HOPE IS BUILT ON NOTHING LESS
THAN JESUS' BLOOD AND RIGHTEOUSNESS;
I DARE NOT TRUST THE SWEETEST FRAME,
BUT WHOLLY LEAN ON JESUS' NAME.

HIS OATH, HIS COVENANT, HIS BLOOD,
SUPPORT ME IN THE WHELMING FLOOD;
WHEN ALL AROUND MY SOUL GIVES WAY,
HE THEN IS ALL MY HOPE AND STAY.

WHEN HE SHALL COME WITH TRUMPET SOUND,
O, MAY I THEN IN HIM BE FOUND;
DRESSED IN HIS RIGHTEOUSNESS ALONE,
FAULTLESS TO STAND BEFORE HIS THRONE."

BIBLE WORDS USED THE BIBLE WAY.
(EVERY WORD QUOTED AND USED AS IN THE BIBLE)

"JESUS CHRIST OF THE SEED OF DAVID . . "
"DIED FOR OUR SINS . . "
"WAS BURIED ..."
"ROSE AGAIN . . . »

"ALIVE FOREVERMORE ..."
"GOD HATH MADE HIM BOTH -
LORD AND CHRIST."

"BELI EVE THAT JESUS IS THE CHRIST THE
SON OF GOD."

"REPENT ..... FOR THE REMISSION OF SINS."

"BE BAPTIZED . . FOR THE REMISSION OF SINS."

"HE THAT BELIEVETH
AND IS BAPTIZED
SHALL BE SAVED."

"THE LORD
ADDED TO THE CHURCH . .
SUCH AS SHOULD BE SAVED."

"THE DISCIPLES WERE CALLED CHRISTIANS"
"GLORIFY GOD IN THIS NAME."

"UPON THE FIRST DAY OF THE WEEK THE DIS-
CIPLES CAME TOGETHER TO BREAK BREAD."
"THE CONTINUED STEADFASTLY IN
THE APOSTLES' DOCTRINE."

"LIVE

SOBERLY, RIGHTEOUSLY, GODLY."

"THE CHURCHES OF CHRIST SALUTE YOU."

HEAR DAILY BROADCASTS

OF

THE BIBLE WAY

FROM

K L C N - BLYTHEVI LLE, ARK. ---------- 1320

WEEKDAYS: - 12:15 - 12:30

SUNDAYS: - 2:30 - 3:15

OSCAR L. HAYS

EVANGELIST

PRESENTED BY

CHURCHES OF CHRIST

I N

N.E. ARK.,S.E. MO., W.TENN.

TEACHING:

ONE GOD - ONE LORD - ONE SPIRIT

ONE HOPE - ONE FAITH.