

The Weapons Of Our Warfare

**FAITH
ONLY
SALVATION**

JOHN A. WELCH

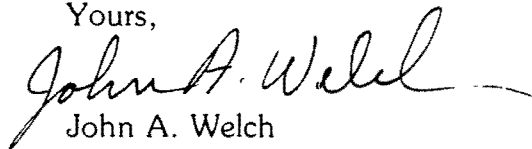
Introduction

It is our hope that this volume of debate charts will be of use in sermons and study. Many minds were used in preparing these charts. Some of them are borrowed and the specific source forgotten. Some of the men whose thoughts are here represented include: Weldon Warnock, Larry Hafley, Harry Lewis, L. A. Stauffer, Bob Dickey, Robert Hines, Ferrell Jenkins, Greg Gwin, Roy Cogdill along with myself and others. Art work should be credited to Bob Dickey or Rick Phillabaum.

These charts were prepared for the Welch-Russell debate. This debate used a standard Missionary Baptist proposition arguing that faith is the last requirement of salvation. Because of this many of the charts are slanted to the requirements of this particular proposition. This debate is in print and some of these charts will have been seen before, while some of these were not used in the debate and therefore have not been seen.

Wield the sword well.

Yours,

A handwritten signature in cursive script that reads "John A. Welch". The signature is written in black ink and has a long, sweeping horizontal line extending to the right from the end of the name.

John A. Welch

RESOLVED: The Scriptures teach that faith in Christ is the last condition of remission of sins of an alien sinner.

Affirms: W. T. Russell

Denied: John A. Welch

LAST

RESOLVED: The Scriptures teach that baptism in water is necessary for the remission of sins of the alien sinner.

Affirms: John A. Welch

Denies: W. T. Russell

FOR

THE FAITH THAT DOES NOT SAVE

BELIEVE-WON'T CONFESS — John 12:42

WEAK FAITH — Romans 4:19

DEAD FAITH — James 2:26

LITTLE FAITH — Matthew 16:8

DOUBTING FAITH — Matthew 14:31;

Luke 12:28

FEARFUL FAITH — Matthew 8:26

ERRING FAITH — 1 Timothy 6:10;21

DENIED FAITH — 1 Timothy 5:8

SHIPWRECKED FAITH — 1 Timothy 1:19

BLOOD

Matthew 26:28

“FOR THE REMISSION OF SINS”

**REPENT AND
BE BAPTIZED**

Acts 2:38

Without shed blood no remission, Heb. 9:22

Without repentance and baptism no remission

IF NOT, WHY NOT?

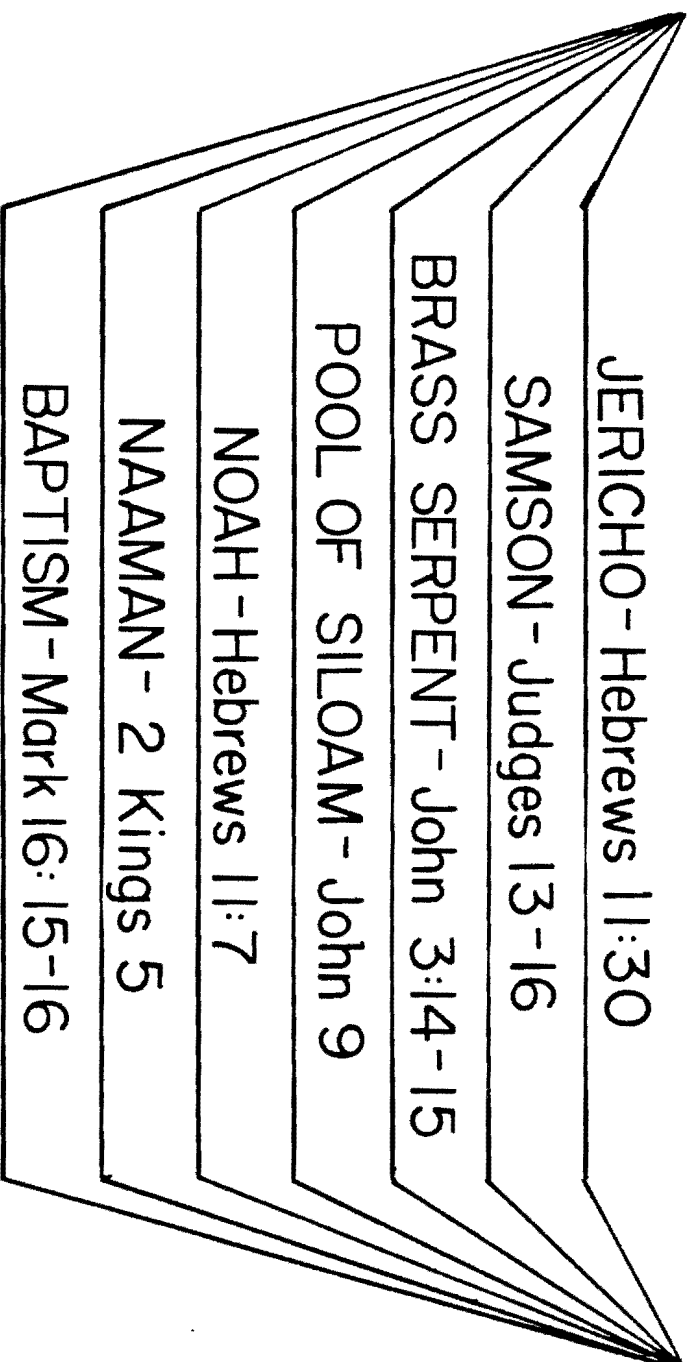
SALVATION BY GRACE THROUGH FAITH

EPH. 2:8-9

GOD'S GRACE

TITUS 2:11-12
ROMANS 5:1-2
GALATIANS 5:6
"FAITH WORKING"

MAN'S FAITH



Obedience Nullifies Neither Grace Nor Faith But Unites Them

Can That Faith Save Him?

UNMERCIFUL FAITH - vs.15-16

DEAD FAITH - vs.17;20;26

DEVILISH FAITH - v.19

VAIN FAITH - v.20

UNJUSTIFIED FAITH - vs.21;24

IMPERFECT FAITH - v.22



THESE

ARE ACTS

OF HEART

IF FAITH IS LAST:

What induces love - Jn. 8:31;42

What produces prayer - Mt.21:22

What produces godly sorrow-2 Cor. 7:10

What produces turning-Acts 11:21

What produces confession-Rm.10:9-10;14

IF SAVED BEFORE

REPENTANCE,

We shall all likewise perish - Luke 13:1-5

LOVE, (saved while hating the Lord)

We are anathema to the Lord - 1 Corinthians 16:22

We are nothing - 1 Corinthians 13:2

CONFESSION,

Christ will deny us before the Father - Matthew 10:32-33

We are still antichrist - 2 John 2:23

BAPTISM,

We have not washed away our sins - Acts 2:16

PISTEUO-FAITH

γ. used especially of the faith by which a man embraces Jesus, i.e. a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ.

Thayer — page 511

"NEKROS"

WANTED: DEAD or ALIVE

(OR IS IT "INACTIVE")

Mt. 23:27-FULL OF "INACTIVE" MEN'S BONES.

Lk. 12:17-LAZARUS WAS RAISED FROM THE "INACTIVE."

Acts 20:9-EUTYCHUS WAS TAKEN UP "INACTIVE."

I Cor. 15:20-NOW IS CHRIST RISEN FROM THE "INACTIVE."

Eph. 2:1-"INACTIVE" IN TRESPASSES AND SINS.

I Th. 4:16-THE "INACTIVE" IN CHRIST SHALL RISE FIRST.

Heb. 9:17-A WILL IS OF FORCE AFTER MEN ARE "INACTIVE."

Rev. 14:13-BLESSED ARE THE "INACTIVE" WHO DIE IN THE

LORD THAT THEY MAY REST FROM THEIR LACK OF LABOR
AND THEIR INACTIVITY DOH FOLLOW THEM.

Gal. 3:26, 27

"FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS. FOR AS MANY OF YOU AS HAVE BEEN BAPTIZED INTO CHRIST HAVE PUT ON CHRIST."

Things Necessary To Belong To Christ

1) TO BE OF PAUL

- A. PAUL MUST BE CRUCIFIED FOR YOU.
- B. YOU MUST BE BAPTIZED IN THE NAME OF PAUL.
- C. FOR HOW MANY OF THE CORINTHIANS WAS PAUL CRUCIFIED? NONE!
- D. HOW MANY OF THE CORINTHIANS HAD BEEN BAPTIZED IN HIS NAME? NONE!

2) TO BE OF CHRIST

- A. CHRIST MUST BE CRUCIFIED FOR YOU.
- B. YOU MUST BE BAPTIZED IN THE NAME OF CHRIST.
- C. FOR HOW MANY OF THE CORINTHIANS WAS CHRIST CRUCIFIED? EVERYONE!
- D. HOW MANY OF THE CORINTHIANS HAD BEEN BAPTIZED IN HIS NAME? EVERYONE!

Mark 16 : 16

**HE ——— That believeth
AND
is baptized**

Shall be saved

Mark 16:16

1
'HE THAT BELIEVETH AND IS BAPTIZED
SHALL BE SAVED.'

2
'HE THAT BELIEVETH AND IS SAVED
SHALL BE BAPTIZED.'

Which will you endorse?

I COR. 1:17

1) OPPONENT'S LOGIC:

- A. NOT TO BAPTIZE (verb)
- B. BUT TO PREACH (verb)
- C. HENCE BAPTISM (noun) IS NO PART OF THE GOSPEL

2) NOTE!

- A. NOT TO BAPTIZE
- B. BUT TO PREACH
- C. HENCE, MERE ACT OF BAPTIZING IS NOT WHAT PAUL WAS SENT TO DO

3) **IF** OPPONENT IS CORRECT, PAUL THANKFUL HE WAS NOT SENT TO MAKE BAPTISTS, SINCE IT TAKES BAPTISM TO MAKE A BAPTIST!

4) **IF** BAPTISM IS NO PART OF THE GOSPEL, THEN THE BAPTIST CHURCH IS NOT A PART OF THE GOSPEL - NOT A GOSPEL CHURCH - SINCE IT TAKES BAPTISM TO MAKE A BAPTIST

5) I COR. 2:2 ; ACTS 18:8 ; MK. 16:16

Mark 16: 16

HE

THAT BELIEVETH AND IS BAPTIZED

SHALL BE SAVED

HE

THAT BELIEVETH NOT

SHALL BE DAMNED

Compare With

HE

THAT EATETH AND DIGESTETH
HIS FOOD

SHALL LIVE

HE

THAT EATETH NOT

SHALL DIE

THAYER

page 183

us, a Prep. governing the Accusative, and denoting entrance into or direction and limit: *into, to, towards, for, among*.

THAYER - page 94

...εις αφεσιν αμαρτιων, to obtain the forgiveness of sins, Acts 2:38;

Baptism For (Eis)
Remission of Sins

1. MATT. 26:26-BLOOD SHED FOR (EIS) REMISSION
2. ROM. 10:10-BELIEVE UNTO (EIS) RIGHTEOUSNESS
3. ACTS 11:18-REPENTANCE UNTO (EIS) LIFE
4. ROM. 10:9-CONFESS UNTO (EIS) SALVATION
5. ACTS 3:19-REPENT-CONVERTED-THAT (EIS) SINS BLOTTEED
6. ACTS 2:38-REPENT-BAPTIZED FOR (EIS) REMISSION

Baptism in Order to
Remission of Sins

22 TRANSLATIONS OF ACTS 2:38

KING JAMES	"...repent, and be baptized...for the remission of sins"
AMERICAN STANDARD EMPHASIZED	"repent ye, and be baptized...unto the remission..."
MODERN SPEECH ANDERSON	"Repent ye, and be immersed...into the remission of your..."
LIVING ORACLES	"Repent...and be baptized...with a view to the remission..."
GERMAN TRANSLATION	"Repent and be immersed in order to the remission of..."
FRENCH TRANSLATION	"Reform, and be...immersed...in order to the remission..."
SPANISH TRANSLATION	"Repent and be baptized... (for, unto) in order to the for- giveness of sins"
ITALIAN TRANSLATION	"Repent, and be ye all baptized... in order to obtain the remission of your sins."
FIRST GERMAN BIBLE	"Repent and be ye all baptized for the purpose of the remission of your sins."
MODERN READERS BIBLE (MOULTON)	"Repent and be ye all baptized... into the remission of your..."
McKNIGHT'S TRANSLATION	"Repent and... be baptized... for (in order to, unto) the forgive- ness of sins."
MOFFAT'S TRANSLATION	"Repent and be baptized... unto the remission of your sins."
GOODSPEED'S TRANSLATION	"Reform and be each of you immersed... in order to the remis- sion of sins."
WEYMOUTH'S MODERN SPEECH	"Repent... and be baptized for the remission of sins"
ROTHERHAM'S TRANSLATION	"You must repent, and every one of you be baptized in order to have your sins forgiven"
PHILLIPS	"Repent... and be baptized... for the remission of sins"
MODERN ENGLISH WILLIAMS	"Repent ye... and be immersed... unto the remission..."
BAYLOR UNIVERSITY	"You must repent and everyone of you must be baptized-- so that you may have your sins forgiven"
SHORT BAPTIST COLLEGE	"Change your mind and be baptized--for a release of your sins"
	"You must repent-and as an expression of it, every one of you be baptized-that you may have your sins forgiven"
	"Repent (that is undergo a change of mind and feeling) and be baptized each of you-with a view to the remission..."
	"Repent and be baptized everyone of you for (in order that you may receive) the forgiveness of your sins"

PARALLELS ON ACTS 2:38

"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."

Turn ye, and be vaccinated everyone of you in the name of the doctor for the prevention of smallpox, and ye shall be free of the disease.

You (the audience, second plural) and He (opponent, third plural) can surely see that his statement is the opposite of the truth.

Go ye and bathe everyone of you by the authority of the doctor for the cleansing of the body and you shall receive the blessings of good health.

Go ye and be bathed everyone of you by the authority of the doctor for the cleansing of the body and you shall receive the blessings of good health.

ON ACTS 2:38

Unto the remission of your sins (eis aphasin tōn hamartiōn hūmōn). This phrase is the subject of endless controversy as men look at it from the standpoint of sacramental or of evangelical theology. In themselves the words can express aim or purpose for that use of *eis* does exist as in I Cor. 2:7 *eis doxan hēmōn* (for our glory). But then another usage exists which is just as good Greek as the use of *eis* for aim or purpose. It is seen in Matt. 10:41 in three examples *eis onoma prophētou, dikaiou, mathētou* where it cannot be purpose or aim, but rather the basis or ground, on the basis of the name of prophet, righteous man, disciple, because one is, etc. It is seen again in Matt. 12:41 about the preaching of Jonah (*eis to kērugma Iōnā*). They repented because of (or at) the preaching of Jonah. The illustrations of both usages are numerous in the N.T. and the *Koiné* generally (Robertson, *Grammar*, p. 592). One will decide the use here according as he believes that baptism is essential to the remission of sins or not. My view is decidedly against the idea that Peter, Paul, or any one in the New Testament taught baptism as essential to the remission of sins or the means of securing such remission. So I understand Peter to be urging baptism on each of them who had already turned (repented) and for it to be done in the name of Jesus Christ on the basis of the forgiveness of sins which they had already received.

ON MATTHEW 26:28

Unto remission of sins (eis aphasin hamartiōn). This clause is in Matthew alone but it is not to be restricted for that reason. It is the truth. This passage answers all the modern sentimentalism that finds in the teaching of Jesus only pious ethical remarks or eschatological dreamings. He had the definite conception of his death on the cross as the basis of forgiveness of sin. The purpose of the shedding of his blood of the New Covenant was precisely to remove (forgive) sins.

When Was

Robertson

Right?

CHART 5

PUT BAPTISM WHERE GOD PUT IT!
REPENT
AND BE BAPTIZED...
FOR THE REMISSION OF SINS
REPENTANCE AND BAPTISM
BEFORE REMISSION!

REPENTANCE NECESSARY!

REPENT

FOR THE REMISSION OF SINS

Repentance BEFORE Remission!

"EIS"

TOTAL	1600 times
into	571 times
to	282 times
toward	32 times
for	91 times
unto	208 times
in	131 times
with reference to	NEVER

ST. JOHN 18

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

BAPTIST

CHURCH MANUAL

by J. M. Pendleton

2. *The ceremonial qualification for church-membership.* This qualification is baptism. There can, according to the Scriptures, be no visible church without baptism. An observance of this ordinance is the believer's first public act of obedience to Christ. Regeneration, repentance, and faith are private matters between God and the soul. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. The penitent, regenerate believer is baptized into the name of the Father, and of the Son, and of the Holy Spirit.

The New Directory of Baptist Churches

by EDWARD T. HISCOX

Baptism is sometimes called "the initiatory rite," because persons are not received to membership in the churches until they are baptized. But baptism of itself does not admit to the fellowship of the churches; it, however, stands at the door, and admission is only on its reception. It has by some been called "the seal of the new covenant," as circumcision was the seal of the old. It is, however, a witness and a testimony to the covenant, since it is naturally and properly the first Christian act of the believer after an exercise of saving faith. It certifies therefore to the acceptance of Christ, and the union and fellowship of the renewed soul with its Saviour. It becomes a badge of discipleship, and is, in that sense, a seal of the covenant of grace.

TWENTIETH CENTURY BAPTISTS

by H. C. VANDERPOOL & W. T. RUSSELL

PAGE CONVERTED BAPTIZED YEARS BETWEEN

35	1923	1928	5 years
37	1909	1915	6 years
165	1946	1952	6 years
110	1888	1896	8 years
26	1939	1948	9 years
49	1912	1921	9 years
44	1931	1941	10 years
42	1924	1935	11 years
167	1938	1950	12 years
23	1930	1949	19 years
148	1930	1952	22 years

WHY TARRIEST THOU

TWENTIETH CENTURY BAPTISTS

by H.C. Vanderpool and W. T. RUSSELL

Brother was reared the son of a farmer. He was converted at Ebenezer Baptist Church in October, 1930. Twenty-two years later, 1952, he united with Rutland Baptist Church and was baptized by Elder G. A. Gregory. In July 1955, he united with Beckwith Baptist Church in Wilson County. He was ordained by that same Baptist body September 23, 1956.

THE SAME HOUR OF THE NIGHT

CHANGING GOD'S WORD

GOD SAYS

MARK 16:16	BELIEVE	BAPTIZED	SAVED
ACTS 2:38	REPENT	BAPTIZED	REMISSION
ACTS 22:16	ARISE	BAPTIZED	W. AWAY S.
ROM.6:3-4	DEAD	BAPTISM	NEW LIFE
GAL. 3:27	AS MANY	BAPTIZED	PUT ON C.
1 Cor.12:13	ALL	BAPTIZED	ONE BODY
Col. 2:13	DEAD	BAPTISM	ARISEN
1 PET.3:21	FIGURE	BAPTISM	SAVES
MATT.28:18	TEACH	BAPTIZE	TEACH

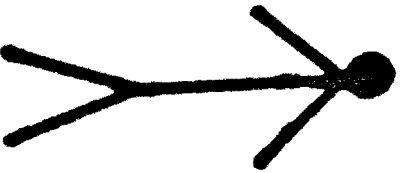
BAPTISTS SAY

BELIEVE	SAVED	BAPTIZED
REPENT	REM.	BAPTIZED
ARISE	W.A.S.	BAPTIZED
DEAD	NEW L.	BAPTISM
AS MANY	P. ON C.	BAPTIZED
ALL	ONE B.	BAPTIZED
DEAD	ARISEN	BAPTISM
FIGURE	SAVES	BAPTISM
TEACH	TEACH	BAPTIZE

Who Is Right - God Or The Baptists ?

BAPTISM STANDS BETWEEN THE ALIEN SINNER AND ALL OF THE BLESSINGS LISTED IN THE RIGHT HAND COLUMN

Alien
SINNER



**Water
BAPTISM**

Salvation, Mk. 16:16
Remission of Sins, Acts 2:38
Washing Away of Sins, Acts 22:16
Death of Christ, Rom. 6:3
Blood of Christ, Jn. 19:34; Rom. 6:3-4
Being a New Creature, Rom. 6:5;
2 Cor. 5:17.
Putting on Christ, Gal. 3:26, 27
Cleansing, Eph. 5:26
Sanctification, Eph. 5:26
Putting Off Body of Sins, Col. 2:11-13
Forgiveness, Col. 2:13
Kingdom, Jn. 3:5
Good Conscience, 1 Pet. 3:21
Holy Spirit, Acts 2:38; 5:32
Body (church) of Christ, 1 Cor. 12:13;
Eph. 1:22-23
Being a Child of God, Gal. 3:26, 27
Wearing the Name of Christ, 1 Cor.
1:12-17

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

1. Was Abraham saved by faith alone?
2. Was faith the last condition of his salvation?
3. Where is the record of his repentance? Prayer? Confession? These are not mentioned in Romans 4.
4. Is faith a work? Is it a work "whereof to glory?"
5. Is baptism for the remission of sins a work "whereof to glory."
6. Which of these acts commanded by God and performed by men denies God's grace: repentance unto life, confession unto salvation, faith for righteousness, prayer for forgiveness, or baptism for the remission of sins? Which of these acts is intended to put God in debt to us?

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

1. Would Abraham have had the faith that saves if he did not "obey," "go," "sojourn," "look," and "offer."
2. Was Abraham's obedience in offering Isaac an attempt to negate grace and obtain God's indebtedness? Is our baptism for the remission of sins such an attempt?
3. Did Abraham have "whereof to glory" in the work of sojourning in a strange country? Do we have "whereof to glory" as we "arise and be baptized and wash away our sins calling on the name of the Lord"? (Acts 22:16).
4. Since you claim that faith is the last work of remission, would Abraham have been saved if he had refused to do the works mentioned in Hebrews 11?
5. According to this passage, when was faith the last condition for remission: when Abraham left Ur of the Chaldees or when he offered up Isaac? Could he have been saved by one instance of faith and without the other?

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

1. Were these the works of men or God?
2. In Romans 4:3 the quotation "Abraham believed God" refers to the means of obtaining God's grace, then does not the same quotation in James 2:23, which refers to justification by works, imply that there are some works involved in obtaining God's grace?
3. What works were required of Abraham for justification? What works are implied as essential for Christians? Is baptism for the remission of sins included or excluded?

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ... And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

SALVATION & WORKS

Different Kinds of Works in New Testament

- 1 The Works of God - Jn. 6:28
- 2 The Works of Faith - 1 Th. 1:3
- 3 The Works of Righteousness - God's Righteousness
Acts 10:35 - 1 Jn. 2:29; 3:7,10
- 4 Works of the Law of Moses - Gal. 2:16
- 5 Works of Our Own Righteousness - Rm. 10:3, Titus 3:5

Which of these conflict with grace

Where does baptism classify

Baptism Is A Work Of God's Righteousness Wrought By Faith In Our Hearts
It Is Therefore A Work Of God—Originating With Him And Ordained By Him

The faith that saves

faith that is seen

Luke 5:20

faith that obeys

Romans 1:5

faith that takes steps

Romans 4:12

faith that works

Galatians 5:6



is never “alone”!

THE INNER OR THE OUTER MAN?

WHICH IS A MEMBER OF THE BAPTIST CHURCH THE INNER
MAN OR THE OUTER MAN?

DOES THE INNER OR THE OUTER MAN CONFESS CHRIST?

IS THE INNER MAN "BORN OF WATER?" HOW?

HOW IS THE INNER MAN CHASTENED?

WHO PRAYS FOR SALVATION AT THE MOURNER'S BENCH?

IN ROMANS 6:3-4 WHO IS RAISED IN NEWNESS OF LIFE?

WHICH DID PAUL "BUFFET" IN 1 COR. 9:27 THE INNER

MAN OR THE OUTER MAN?

IN MATT. 5:28 WHO COMMITS ADULTERY THE INNER OR

THE OUTER MAN? WHO DOES THE LOOKING?

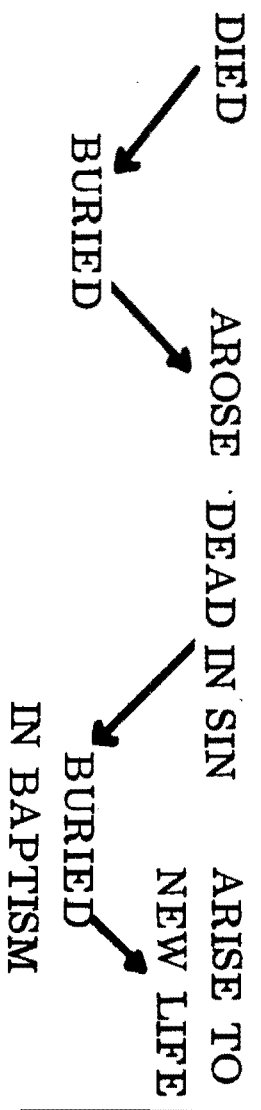
IN 1 COR. 6:19, WHICH IS THE TEMPLE OF THE HOLY GHOST

THE INNER MAN OR THE OUTER MAN?

Have You Obeyed The Form?

Christ

Truth



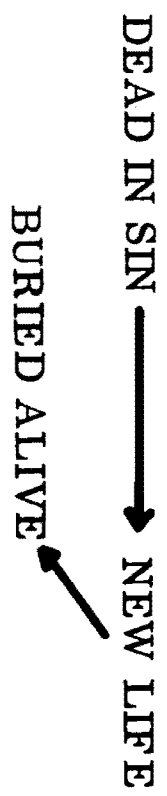
QUICKENED OR MADE ALIVE

QUICKENED OR MADE ALIVE

1 PET. 3:18

Col. 2:12-13

Error



Salvation by the Blood

GRACE

BLOOD

What

MT. 26:28
1 JN. 1:7
HEB. 9-14
REV. 1:5
ACTS 20:28
RM. 3:25

REMISSION
CLEANSE
CONSCIENCE PURGED
WASHED
PURCHASED
FAITH

FAITH

BAPTISM

When

ACTS 2:38
EPH. 5:26
1 PET. 3:21
ACTS 22:16
1 COR. 12:13
GAL. 3:26-27

1 Peter 3 : 21

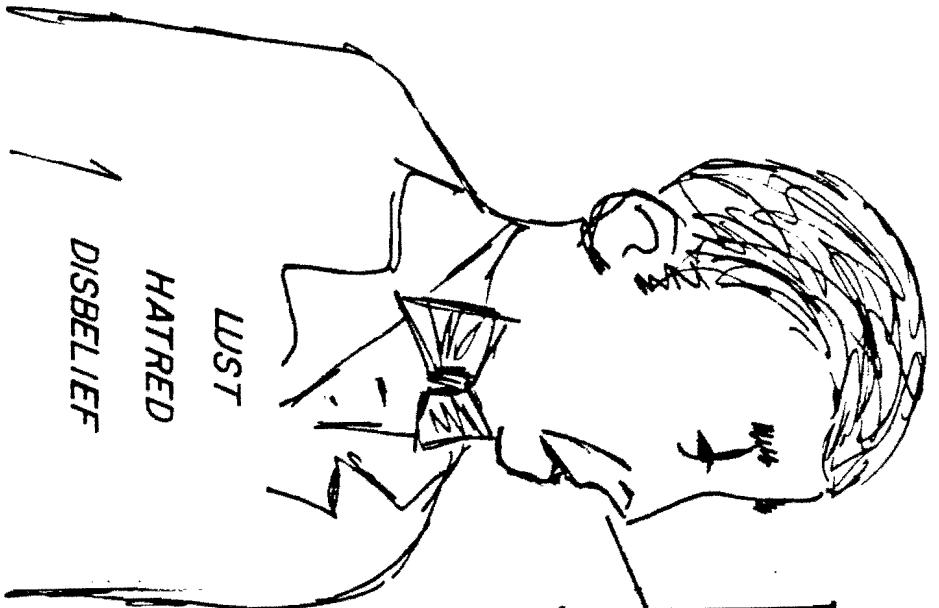
A. 'BAPTISM DOTH NOW SAVE YOU'

B. 'BAPTISM DOTH NOT SAVE YOU'

Q. WHICH STATEMENT IS TRUE?

Q. FROM WHAT DOES BAPTISM

SAVE NOW ?



PRAYING
CONFESSING
BAPTIZED

LUST
HATRED
DISBELIEF

ADULTERY
MURDER
LYING

WHICH
WILL BE
SAVED?



LOVE
FAITH
HOPE

JAMES 3, 4

11 Doth a fountain send forth at the same place sweet water and bitter?

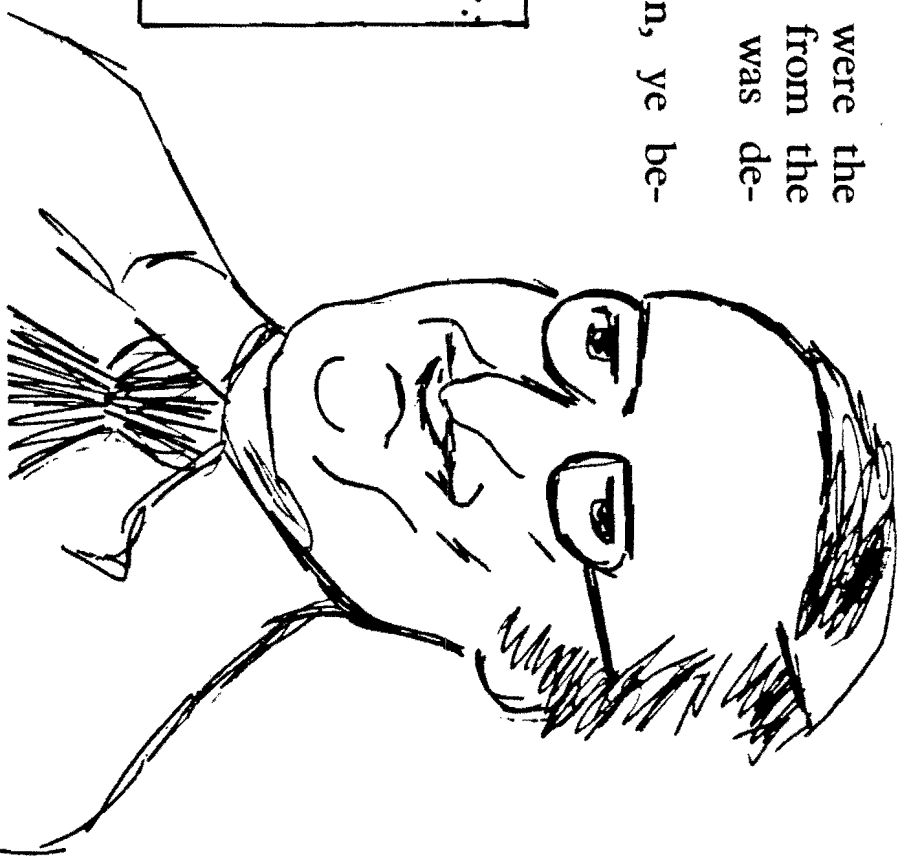
12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

ROMANS 6

17 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.

18 Being then made free from sin, ye became the servants of righteousness.

*We Will Be Judged By:
Heart - 1 Cor. 4:5
Deeds - 2 Cor. 5:10
Words - Mt. 12:37*



OBEDIENT FROM THE HEART!

CHURCH MANUAL

DESIGNED FOR THE USE

OF

BAPTIST CHURCHES

By J. M. PENDLETON, D. D.

48

CHURCH MANUAL

V. OF JUSTIFICATION

We believe that the great gospel blessing which Christ¹ secures to such as believe in him is justification;² that justification includes the pardon of sin,³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

35

THE

NEW DIRECTORY

FOR

BAPTIST CHURCHES

BY

EDWARD T. HISCOX, D.D.

552

THE NEW DIRECTORY.

sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

DECLARATION OF FAITH

(The New Hampshire Confession of Faith
as revised and enlarged by J. Newton Brown)

DECLARATION OF FAITH 9

of our peace was upon him; and with his stripes we are healed. (Matt. 20 : 28; Rom. 4 : 25; 3 : 21-26; 1 John 4 : 10; 2 : 2; 1 Cor. 15 : 1-3; Heb. 9 : 13-15.)

⁸ Heb. 1 : 8. Unto the Son he saith, Thy throne, O God, is for ever and ever. (Heb. 1 : 3; 8 : 1; Col. 3 : 1-4.)

⁹ Heb. 7 : 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. 2 : 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 2 : 18. In that he himself hath suffered being tempted, he is able to succor them that are tempted. (Heb. 7 : 26; Pa. 89 : 19; Pa. 34.)

V. OF JUSTIFICATION

We believe that the great gospel blessing which Christ¹ secures to such as believe in him is Justification;² that Justification includes the pardon of sin,³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

Bethel Missionary Baptist Association

Nineteenth Annual Session

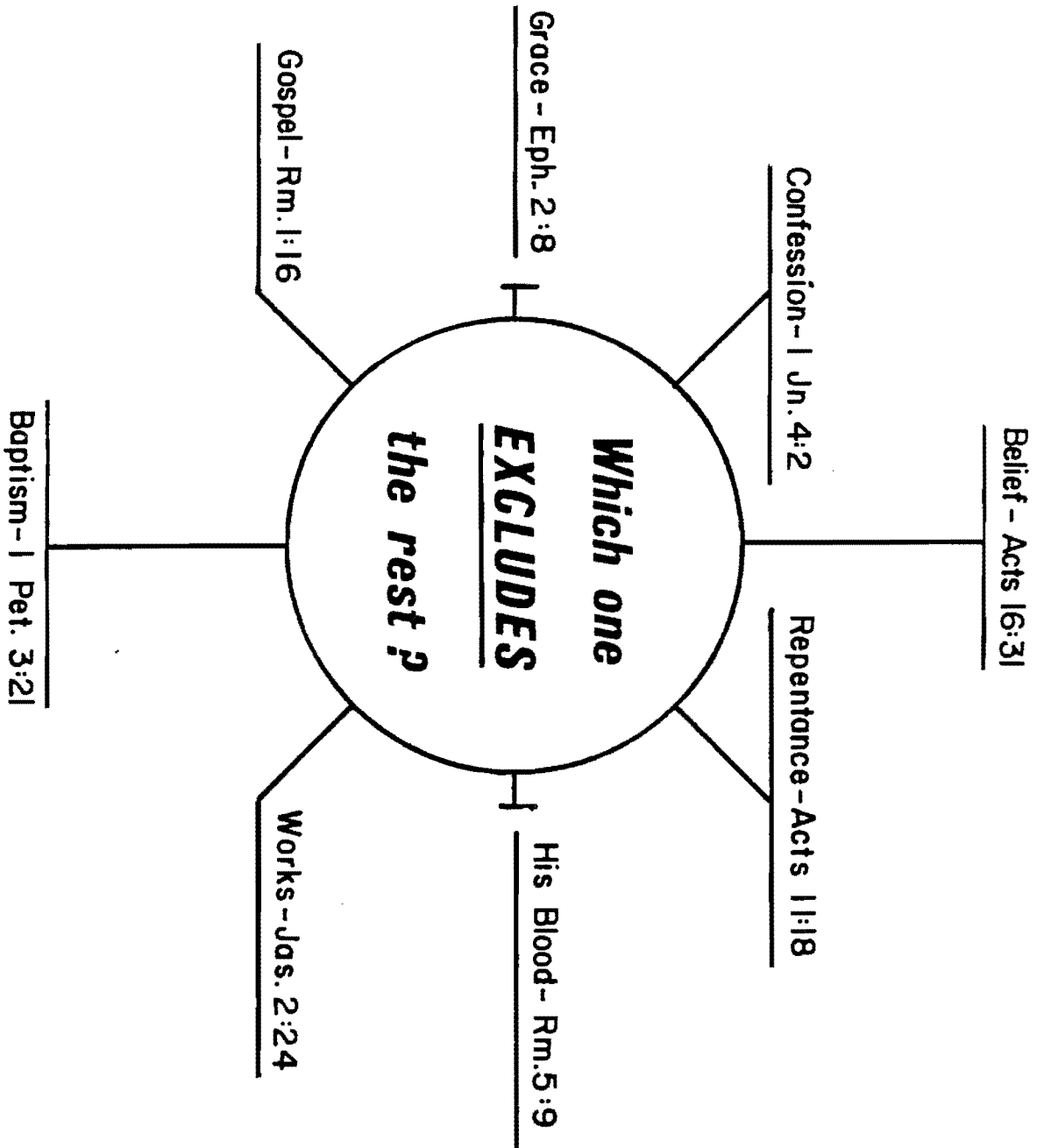
held with

Bethel Missionary Baptist Church September 17 through 19, 1976

Bethel Baptist Association

3

the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.



James 2

v. 17 FAITH - No works - dead in itself!

v. 20 FAITH - Apart from works - barren!

v. 26 FAITH - Apart from works - DEAD!

BODY WITHOUT SPIRIT

v. 26 & FAITH WITHOUT WORKS

BOTH DEAD!

FAITH ALONE IS DEAD!

CAN THAT FAITH SAVE HIM?

IS BAPTISM A WORK OF MAN OR GOD?

WHENCE

WAS

IT?

MATTHEW 21:25-27

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell.

JESUS SAID: John's baptism was "to fulfill all righteousness."

MATTHEW 3:14-15

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

JOHN SAID: John preached "the baptism of repentance for the remission of sins."

MARK 1:4

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

LUKE SAID: The people justified God in John's baptism; others rejected the counsel of God being not baptized.

LUKE 7:29-38

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Phâr'î-sêes and lawyers rejected the counsel of God against themselves, being not baptized of him.

WHAT WILL MY OPPONENT SAY?

1. May a man who has not submitted himself to the righteousness of God be saved? (Romans 10:3).
2. Will he try to disconnect the phrase "baptism of" from the phrase "repentance for the remission of sins."
3. Will he justify God's means of saving man in baptism?
4. Will he reject the counsel of God saying that baptism is unnecessary?
5. Will he say that baptism is merely a work of man because he "fears the people?"
6. Will he argue that Jesus' baptism by John was for some unnecessary reason and thus Jesus did not need to fulfill all righteousness?
7. Will he argue that we are not to follow the example of Jesus in being baptized "to fulfill all righteousness"?

The Elder's Dilemma

Is Baptism a Work of Man or God

Mt. 23:24-27

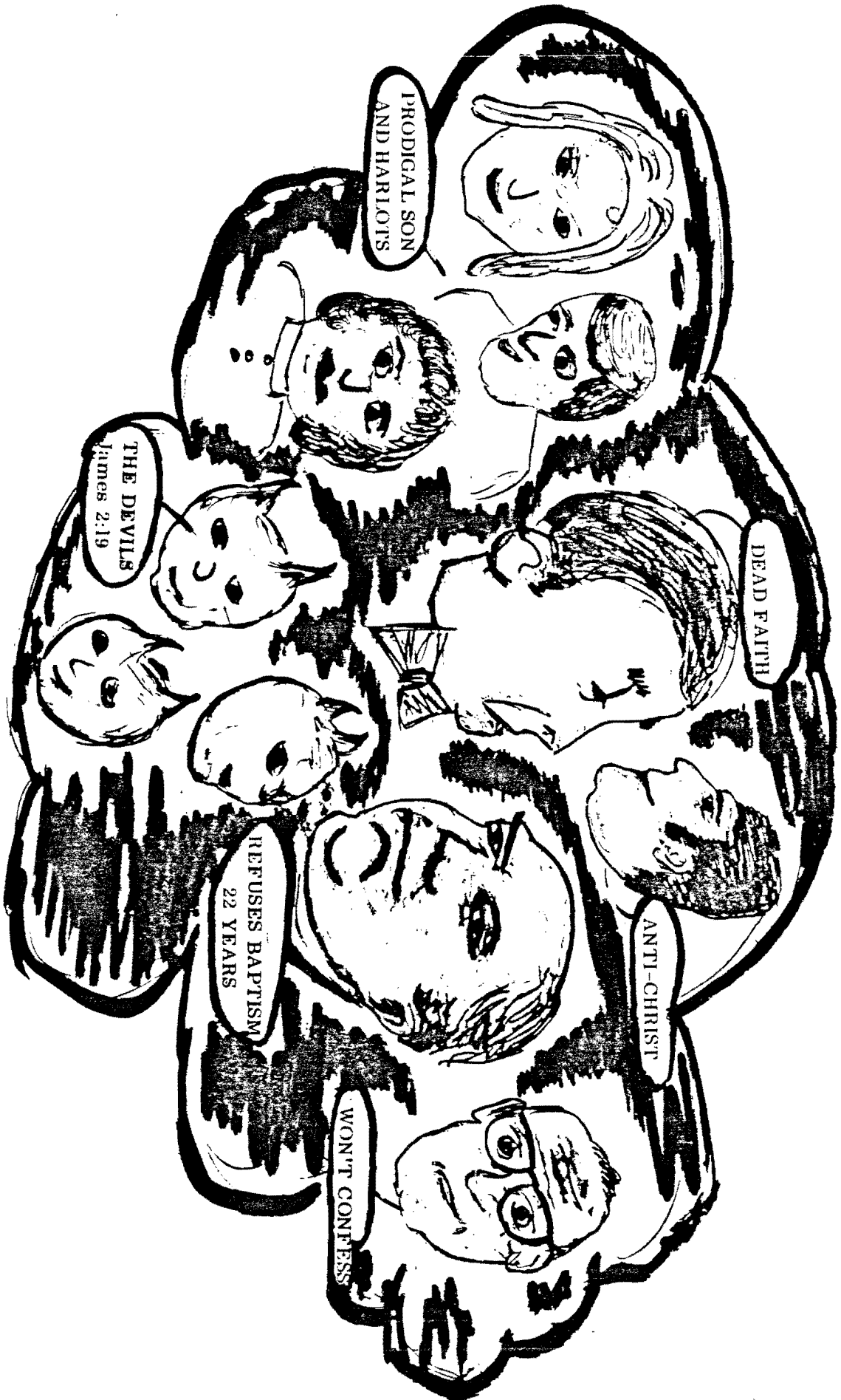
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

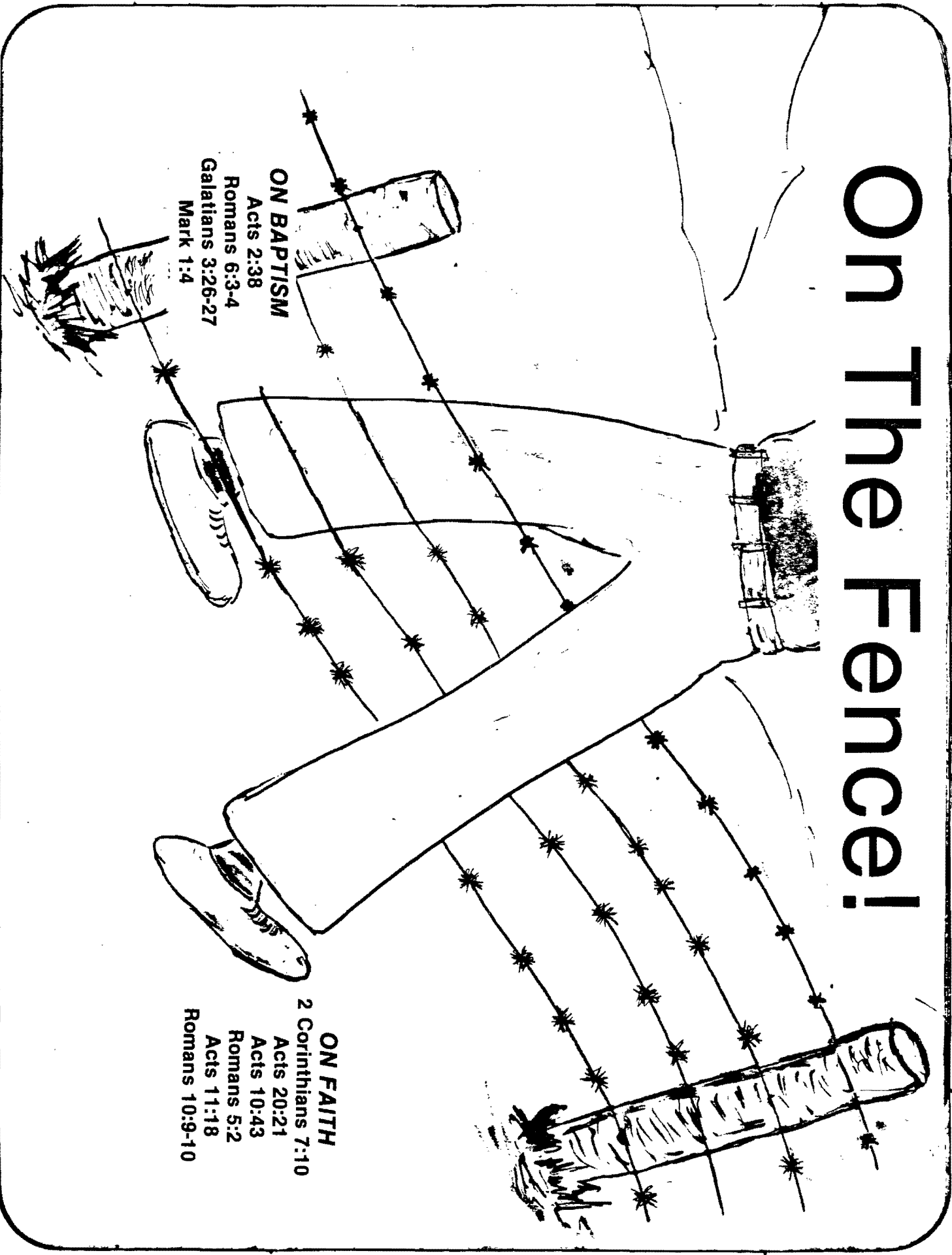
27 And they answered Jesus, and said, We cannot tell.

WHENCE WAS IT



RUSSELL HEAVEN

On The Fence!



ON BAPTISM

Acts 2:38
Romans 6:3-4
Galatians 3:26-27
Mark 1:4

ON FAITH

2 Corinthians 7:10
Acts 20:21
Acts 10:43
Romans 5:2
Acts 11:18
Romans 10:9-10

