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PROPOSITION ON BAPTISM

The Scriptures teach that baptism to a penitent believer is for (in order to the remission of past (or alien) sins.

AFFIRMATIVE ARGUMENTS

1. "For remission of sins" (Acts 2:38)
 1. "Repentance" and "baptism" joined to secure same results.
 2. "For remission of sins" from Greek "eis aspesin hamartion."
 - a. Shedding of blood, Mt. 26:28; Heb. 9:22; 10:4.
 - b. John's baptism, Mk. 1:4; Lk. 3:3.
 3. "Eis": "Direction towards, motion to, in or into." Liddel and Scott.
 4. Thayer: "to obtain the forgiveness of sins, Acts 2:38," P. 94.

OBJECTION: In Greek, "Repent" (second person plural number); "Baptized" (third person singular) cannot be joined to secure same result. Must agree.

REPLY:

1. 2nd and 3rd persons can be joined: "Ye (children) and your father must work for your living."
2. Address all (repent ye) - then emphasis with third person singular (every one of you).
3. Similar statement in Bible: "But ye (second person plural) that did cleave unto the Lord your God are alive every one (third person singular) of you." Deut. 4:4.
4. Illustration: "children, arise, and wash your faces, every one of you."
5. Singular and plural in Greek sometimes mixed.
"A masculine noun in the singular, with the article, is often used collectively to denote the whole class. The singular in all such cases presents the distinctive characteristic more exclusively and more forcibly than the plural, designating as the letter does, a multitude of individuals. Similar to this construction is the use of singular to express, in reference to plurality, an object which belongs to each of the individuals." Winer's N.T. Gr. Grammar, P. 174.

NOTE: "Every one of you" (Greek: "ekastos") is defined: "The singular from its collective sense is frequently joined with a plural verb - ye know each one of you." Liddell and Scott - Both have same verb. Cf. Thayer, page 192.

OBJECTION TO ACTS 2:38: They gladly received word (Hence had joy) before baptism (v. 41). Saved before baptism.

REPLY:

1. Some received word with joy (Lk. 8:13), then fell away. Were these SAVED? (Baptist will have to admit these were saved when they had joy.)

2. "Baptized - Added." But not "added" till "saved" (v. 47).
Therefore not saved till baptized.
3. Gladly received Word...Many THEREFORE BELIEVED (Acts 17:11-12).
Saved before faith? (Jn. 3:18)

OBJECTION: Jesus Christ (anointed) for remission.

REPLY:

1. This changes Christ (noun) into verb "anointed."
2. This not purpose for his anointing (Acts 10:38).
3. Shed blood "For remission," Mt. 26:28, cf. Rom. 6:3-4.

OBJECTION: "In name of Christ" - already in name/ hence saved before
baptized (Acts 4:12).

REPLY:

1. "That whosoever believeth 'in him' should not perish," Jn. 3:16.
Already in - then believe? "In name" - by authority - Illustration:
"Open door in name of law." Is man in house of lawyer?

2. Circumcision (Col. 2:11-13)

1. Were circumcised when "put off body of sin." V. 11.
2. But this accomplished in baptism, v. 2.
3. Were dead in sins when buried, v. 13.
4. Then quickened and forgiven, v. 13.

OBJECTION: This "Circumcision of Christ." When his life was cut off
in death. Therefore, it is not what we do but what he has
done. This baptism...the baptism of suffering...when cut
off.

REPLY: Says this circumcision takes place in baptism "with him." Do
we have anything to do? If this his death baptized into his
circumcision blood - death. Rom. 6:3-4. Baptism work of
Christ. Jn. 4:1-3. Made alive - forgiven in this circumcision.
(V. 13). If death of Christ - baptized into Rom. 6:3,4; hence
baptized into life - forgiveness.

3. "Baptism doth now save us" (1 Pet. 3:21).

1. Eight souls were saved by water, v. 20.
2. "The like figure" - (Antitype - antitype) baptism saves.
3. Water translated them from old world to new. Water translated us from
sin to forgiveness.
4. "Answer of good conscience" but that is not salvation (Acts 21:1;
22:16).
5. "Not putting away filth of flesh" refers to dirt, not sin. See
Goodspeed.

OBJECTION: Noah saved by staying out of water.

REPLY:

1. Boy's essay on pins: "They have saved thousands of lives - by not swallowing them."
2. Why not STAY out of it now.
3. Those baptized then are lost - all in water lost.

OBJECTION: Ark is Christ; hence, in Christ before water.

REPLY:

1. Is Baptist church in Christ? Must get out to be baptized into Church.
4. Believe...baptized...saved (Mk. 16:16).

1. Diagram and explain:

2. In form of check:

3. Authenticity of Mark 16:9-20.

a. Corroborated by other Bible statements:

Vs. 9-11, "Appeared first to Mary Magdalene," Jn. 20:14-18;
Mt. 28:9-10.

Vs. 12-13, "After that appeared to two of them," Lk. 27:13-15.

V. 14, "Afterward appeared to eleven," Mt. 28:19; Lk. 24:33-36;
Jn. 29:19.

V. 15, "Go preach to all world," Mt. 28:19; Lk. 24:46-47.

V. 16, "Believe...baptized...saved." Acts 2:36-38, "believed
not...damned," Jn. 3:18.

Vs. 17, 18, "Cast out devils." (Acts 5:16) "Speak with new
tongue." (Acts 2:8) "Take up serpents." (Acts 28:5) "Lay hands
on sick" (Acts 5:15, 16; 28:8).

V. 19, "Ascended." (Lk. 24:51; Acts 1:2-10) "At right hand of
God" (Acts 2:33).

V. 20: "Preached everywhere." (Col. 1:23; Rom. 10:18). "Confirm-
ing word." (Heb. 2:3-4).

b. Testimony of scholars, etc.

1. "Genuineness of Gospel." Smith's New Testament History, page
704. Found in three of the four great uncial MSS. - A, B, and D.

2. These MSS. date from 4th and 5th centuries. Wescott and Horts
Greek Testament, page 5:64.

3. MSS. A does not contain first 24 chapters of Matthew, parts of
John, and 2 Cor. (Westcott and Hort, Page 364) Do you reject
these?

4. Oldest Greek MSS. Dates only to 4th century. (Wescott and Hort, page 546) - But Irenaeus quoted it in 2nd Century. (Smith New Testament History, page 704)
 5. MSS. B (Vatican does not contain Revelation and other portions.) Wescott and Hort, page 564.
 6. Ancient Versions (older than MSS) contains it. Pishite Syriac, Old Italic, Sahidic Coptic. (See Comparison to the Greek N.T. by Philip Schaff, page 116).
 7. Forty-seven translators of Authorized version left it in.
 8. One hundred one translators of Revised Version left it in.
 9. Nine scholars of Revised Standard Version left it in.
- c. Who wrote account of Moses death? (Deut. 34) Do you doubt its authenticity?
5. Form of doctrine (Rom. 6:17-18)
1. Doctrine delivered was death, burial, and resurrection of Christ. (I Cor. 15:1-4)
 2. Baptism is form of it (Rom. 6:3-4)
 3. When form obeyed, "then made free from sins." (Rom. 6:17-18).
- NOTE: See different translations.
6. "Baptized into Christ" (Gal. 3:27).
1. Why the children of God?
 - a. "Children by faith" (v. 26)
 - b. "For," Greek "gar": "to introduce reasons." Liddell and Scott. V. 27.
 2. Meaning of into. Thayer: "to bring by baptism into fellowship with Christ," Page 94.
 - a. Believe "unto" - Rom. 10:10.
 - b. Repent "unto" - Acts 11:18.
 - c. Confess "unto" - Rom. 10:10.
 - d. Baptized into - Gal. 3:27.
 3. All affirmatives have negatives.
 - a. Hence, if not baptized, not Christ's, not seed, not heirs (v. 29).
 4. Baptism into Christ is water baptism (Rom. 6:3-4).
- OBJECTION: "Put on Christ" - baby born first, then clothes put on.
- REPLY:
1. Baptists put clothes on outward man that is not born till resurrection.

2. We become "new creatures" (Babies) in Christ. (2 Cor. 5:17). Hence, not putting on clothes.
3. "As many AS baptized put on Christ. No others had.

OBJECTION: Put Christ on because already yours. Illustration: My coat, put on because mine.

REPLY:

1. "Why call...Lord...unless do what I say? Lk. 6:46.
 2. Illustration: Man in snow storm with coat over arm...Thank God I have a coat! Won't do any good till get in.
7. Blessings in Christ, Eph. 1:3.

1. Salvation, 2 Tim. 2:10.
2. All spiritual blessings, Eph. 1:3.
3. Redemption, Rom. 3:24.
4. Forgiveness, Col. 1:14.
5. Reconciliation, 2 Cor. 5:19.
6. Promises, 2 Cor. 1:20.
7. Inheritance, Eph. 1:11.
8. Life, 1 Jn. 5:9-10.

ARGUMENT:

- a. Must get into place blessings are to receive them.
 - b. All steps necessary to put us into place necessary to receive blessings.
 - c. Baptism puts into Christ, Gal. 3:27.
 - d. Apply to each blessing.
8. Baptized into death, Rom. 6:3-4.
1. Shed blood in death, Jn. 19:34.
 2. Blood cleanses us, 1 Jn. 1:7.
 3. Can't reach before baptism.
 4. This water baptism, Rom. 1:11.
 5. "Newness of life" follows resurrection.

OBJECTION: "Eis" (Gal. 3:37) (Rom. 6:3-4) means "with reference to when relationship is meant - not into."

REPLY:

1. Then "believe 'eis' (into) Christ with reference to."
 2. Needed opponent to help translate.
 3. Illustration: Talk with fellow about hiring him, with reference to pay. Doesn't mean already paid.
9. Conversion of Saul.
1. To be told what he MUST do, Acts 9:6.
 2. Was told to be baptized that sins be washed away, Acts 22:16.
 3. "Calling on" (22:16) Greek "epikalesamenos" is first aorist tense and equals having called.
10. Conversion of Cornelius.
1. To be told what he "ought to do," Acts 10:6.

2. And words by which to be saved, Acts 11:14.
3. Commanded to be baptized, Acts 10:47, 48.

PROOF THAT HE WAS BAPTIZED TO BE SAVED

- a. He was a creature, Mk. 16:15-16.
- b. Saved like Jews, Acts 15:9; 2:38.
- c. Baptized in name, Acts 10:48.
- d. Baptism in name is for remission, Acts 2:38.

11. Conversion of Jailor (Acts 16:30-34)
 1. Spoke to him "word" of "Lord," v. 32.
 2. What "word of Lord" embraces, 1 Sam. 2:2-3; Lk. 24:46-47; Acts 2:36-38, 16-17.
 3. Baptized same hour, v. 33. Why not wait until next month?
12. Conversion of Samaritans (Acts 8:5, 12, 13)
 1. Compare with Mk. 16:16.

OBJECTION: Already saved, he confessed, 1 Cor. 12:3.

REPLY: How does Spirit make known. Acts 2:4, 35-36; Cf. Heb. 10:8.

14. Conversion of Lydia (Acts 16:13-15).
 1. Compare with Mk. 16:16.
15. Conversion of Corinthians (Acts 18:8)
 1. Compare with Mk. 16:16.
16. Washing of regeneration, Tit. 3:5.
 1. Saved by washing of regeneration. Note references in reference Bible.
 2. Similar statement: Sheltered by roof of house.
17. Washing with water.
 1. Cleansed withit, Eph. 5:25-26.

OBJECTION: Church cleansed, not sinners.

REPLY:

1. Church cleansed by cleansing material. Stain roof by staining shingles.
 2. No church washes with water otherwise.
 3. If inner man doesn't sin after conversion, baptism couldn't cleanse it; if outer man remains sinful, baptism couldn't cleanse it.
18. Into the Body, 1 Cor. 12:13.
 1. Reconciliation in body, Eph. 2:16.
 2. But baptized into body, 1 Cor. 12:13.

OBJECTION: Spirit - not water - baptism.

- REPLY: 1. No church teaches Spirit baptism puts into body.
2. By spirit - not with - Illustration: "By law of state all put into one prison."
3. Compare Hebrews 10:8

19. Baptism of Israelites. I Cor. 10:1-2

1. A type of our baptism. I Cor. 10:1-2
2. "Stand still...see salvation God will work TODAY." Ex. 14:13
3. Thus God "saved Israel that day." Ex. 14:30
4. Thus - Adverb of manner. "In this manner - way." Baptism. I Cor. 10:1-2
5. The song of deliverance sung. Ex. 15:1

CONCERNING ISRAEL'S DELIVERANCE:

- a. Blood put on door posts in evening. Ex. 12:6,7,22
- b. Lord would pass through to smite the Egyptians and "pass over" Israel. Ex. 12:23.
- c. Lord passed through at midnight. Ex. 12:29
- d. Later in the night Pharoah told Moses and Aaron to leave with Israel. Ex. 12:30-33.
- e. And Israel began their journey. Ex. 12:37-39.
- f. So, they did not even start from Egypt till AFTER the Lord "passed over" them.
- g. And theri deliverance was not completed till they crossed the sea. Ex. 14:30.

OBJECTION: Blood came first, then afterwards baptized.

- REPLY: 1. This blood shed only for "first-born," only ones saved by it. Were they the only ones to be baptized?
2. Christ died years ago; blood is now applied. Rom. 6:3-4
3. "Salvation..today..." (14:13) "Saved,...that day" (14:30)

20. The New Birth. Jn. 3:1-6.

1. Can't enter kingdom unless born of water. Jn. 3:5.
2. No reference to fleshly birth: "Except a MAN..."
3. OBJECTION: Water means Spirit. Jn. 7:38,39; 4:10-14; Jer. 2:13; 17:13; Isa. 12:3, Rev. 21:6; 22:17

- REPLY: 1. Defined as "living water." Not of Jn. 3:5.
2. Isa. 12:3 is definitely figurative. "Wells of salvation"
3. Born of "Spirit and Spirit???"

OBJECTION: If "born or water" refers to baptism, then, if a man was baptized in White River, he has a white mammy; If he was baptized in Black River, he has a black mammy; if he was baptized in red river, he has a red mammy.

REPLY: 1. The preacher who converts you is your father in the gospel. (I Cor. 4:15) According to the above reasoning(?) if you are converted by a white man's preaching, you have a white daddy; if you were converted by a black man's preaching you have a black daddy; if you were converted by a red man you have a red daddy.

21. The counsel of God. Lk. 7:29-30.
- 1) "Justified God, being baptized." Lk. 7:29.
- 2) "Rejected counsel of God" by not being baptized. Lk. 7:30.
22. Fleeing wrath to come. Mt. 3:7.
1. Some came to be baptized.
2. John understood that was fleeing the wrath to come.
23. Likeness of his death. Rom. 6:5.
1. Must be FOR remission.
- a. Died for remission. Mt. 26:28.
- b. We baptized for remission. Acts 2:38.
2. Must die to sin in baptism.
- a. Jesus died to sin. Rom. 6:10.
- b. We die to sin in baptism. Rom. 6:2-4.
24. Not entitled to wear name unless baptized. I Cor. 1:12-13.
1. No right to wear Paul's name unless baptized in it. I Cor. 1:12,13
2. No right to wear Christ's name unless baptized in it. I Cor. 1:12,13
3. Christian is name of Christ. I Pet. 4:14-16. No right to it unless baptized.
4. But all Christians have a right to the name Christian; hence no Christian without baptism.
5. To be "of Paul" must be baptized in his name. To be "of Christ" must be baptized in his name.
25. Salvation by grace.

1. If any one ever saved, by grace. Tit. 3:5.
2. We are saved by grace. Eph. 2:5,8-9.
3. WHERE IS GRACE????
4. "Grace that is IN Christ. 2 Tim. 2:1
5. To be saved by grace, must get into Christ wherein is grace by which we are saved.

Baptized INTO Christ. Gal. 3:27; Rom. 6:3

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PROPOSITION ON BAPTISM

The Scriptures teach that baptism to a penitent believer is for (in order to) the remission of past (or alien) sins.

NEGATIVE ARGUMENTS

1. Everlasting life to the believer.
 1. Believer has everlasting life. Jn. 3:36
 2. Believer before baptism.
 3. Therefore, everlasting life before baptism.

ANSWER:

1. Similar logic:
 - a. Believer has everlasting life
 - b. Believer before love God. Jn. 8:30,42
 - c. Therefore, everlasting life before love God.
 2. Not a promise to a disobedient believer. Acts 11:21; Isa. 55:7; Jn. 8:30,31,44; 12:42,43.
 3. Otherwise no harmony with the future tense of such things. Acts 10:43
 4. "obeyeth not....damned." (R. V.) (Jn. 3:36)
2. Believer not condemned.
 1. The believer is not condemned. Jn. 3:18
 2. Believe before baptism.
 3. Therefore, out of condemnation before baptism.

ANSWER:

1. See No. 1 above.
 2. "No condemnation" is in Christ. Rom. 8:1. Not in Christ before baptism. Gal. 3:27; hence, obedient believer meant.
 3. Notice verses 15 and 17 - "May IN him...have life." - "Through him might be saved."
3. The believer is saved.
 1. We are saved through faith. Eph. 2:8
 2. Believer before baptism.
 3. Hence, saved before baptism.

ANSWER:

1. See No. 1 on page 1 - "loving God."
2. Part of these had been baptized twice. Acts 19:1-5

3. Ephesians had (a) believed, Eph. 1:13; (b) repented, Acts 20:21; (c) Confessed, Acts 19:18; (d) been baptized, Acts 19:1-5; Eph. 4:5
4. Were forgiven in Christ. 4:32; Rom. 6:3
5. Saved by Grace. Cf. 2 Tim. 2:1; Gal. 3:27
4. Justified by faith.
 1. Justified and peace with God by faith. Rom. 5:1
 2. Faith before baptism.
 3. Hence, saved before baptism

ANSWER:

1. See No. 1 on page 1 - "loving God."
2. These had been baptized. Rom. 6:3-4
3. Paul used term "we", Acts. 22:16
4. "Have ACCESS by faith into grace" wherein have hope. Rom. 5:2; Cf. Jn. 1:12
5. Hearts purified.
 1. Hearts purified by faith. Acts 15:8,9
 2. Reach faith before baptism.
 3. Hence, saved before baptism.

ANSWER:

1. See No. 1 on page 1 - "loving God."
2. Faith that purifies is an obedient faith. I Pet. 1:22
3. Made no distinction. Acts 2:38
6. Not Perish.
 1. Believer shall not perish. Jn. 3:16
 2. We believe before baptism.
 3. "Have everlasting life" - present tense - saved before baptism.

ANSWER:

1. See No. 1 on page 1 - "loving God".
2. Elliptical sentence: Not "whosoever have," but "should have". Cf. "should not perish."
3. See 2 Pet. 3:9

4. Note verses 15 and 17
7. Believer born of God. I Jn. 5:1
 1. "Whosoever believeth...born of God."
 2. Believe before baptism.
 3. Hence, born before baptism.

ANSWER:

1. See No. 1 on page 1 - "loving God,"
2. Which comes first, faith or love? I Jn. 5:1; I Jn. 4:7
3. Born of God by other things.
 - a. "Every one that loveth." I Jn. 4:7
 - b. "Everyone that doeth righteousness" I Jn. 2:29
 - c. Either born of God three times or it takes all of these for one birth.
4. Compare these three verses with Gal. 5:6 - "Faith...works...love."
8. Lover born of God.
 1. He that loveth is born of God. I Jn. 4:7
 2. We love God before baptism.
 3. Therefore born of God before baptism.

ANSWER:

1. Which first, faith or love?
2. If faith, then (according to sectarians) we are born before we love God. I Jn. 5:1
3. If love, then born of God before faith. I Jn. 4:7
4. Men are forgiven after they love God. Jn. 14:23; I Jn. 5:3. But love him more after forgiveness. Lk. 7:41:47
9. Working righteousness.
 1. Accepted when we work righteousness. Acts 10:34-35
 2. Work righteousness before baptism.

ANSWER:

1. We work righteousness before faith if repentance precedes faith. Ps. 119:172; Acts 17:30
2. That would save us before faith. Mk. 16:16

10. Makes God dishonest.

1. God offers salvation for faith. Acts 16:31
2. If he comes up on the price and adds baptism, he is dishonest.

ANSWER:

1. God offers life for repentance; Acts 11:18; 2 Pet. 3:9. If he then adds faith, he is dishonest.
2. God offers salvation for faith; Acts 16:31. If he then adds love, he is dishonest.

11. Believe on...("eis": "into") Christ. Acts 16:31

1. We get into Christ actually by faith and figuratively by baptism.

ANSWER:

1. Repent "eis" life (or Christ) Acts 11:18; I Jn. 1:4. Is this actually
2. Confess "eis" salvation (Christ) Rom. 10:10; 2 Tim. 2:10. Is this actually?
3. The only way we get into Christ is figuratively - into his body.

12. Not sent to baptize. I Cor. 1:17

1. Paul not sent to baptize, but to preach gospel. I Cor. 1:17
2. But he was sent to turn men to God. Acts 26:18
3. Therefore, baptism is no part of it.

ANSWER:

1. Had he been sent to baptize, would it prove necessity of it? Mt. 28:19
2. Paul did baptize (I Cor. 1:14-16). Did he act without authority?
3. He preached the necessity of it. Rom. 6:3,4; Gal. 3:26-27.
4. Compare Jn. 12:44; Mt. 10:19,20
5. Work of John the Baptist
 - a. Sent to turn people to God. Lk. 1:16-17
 - b. Yet sent to baptize. Jn. 1:33
6. Sent not to make baptists, but preach gospel.
7. Why do you do what Paul was not sent to do?
8. Baptist Church not essential to turning people to light.
9. Do you believe that anyone besides Baptist preachers preach Baptist doctrine?

10. Did Paul teach or preach that people should be baptized? If so, do you? Gal. 1:8-9. If yes, then doesn't this verse merely show that Paul was not sent to personally, with his own hands, baptize those he converted and convinced that it was their duty to be baptized?

OBJECTION: PAUL SENT NOT TO BAPTIZE

1. Sent to Gentiles to:
 - a. Open their eyes
 - b. Turn from darkness to light
 - c. From power of Satan to God
 - d. To give remission of sins
 - e. And an inheritance among them that have faith
2. But "Christ sent him not to baptize but to preach the gospel".
3. Hence, baptism necessary to none of the things that he was to do.

ANSWER:

1. Conclusion reached based on misunderstanding I Cor. 1:17
 - a. Does not mean was not sent forth with authority to baptize. I Cor. 1:14-17. Did he do this without authority from Christ?
 - b. Meant not sent personally to do all baptizing with own hands.
 - (1) He did personally baptize some. vs. 14-17
 - (2) Couldn't remember "who" and "how many" baptized. Accustomed to doing it. V. 16
 - (3) His helpers could baptize for him. I Cor. 1:12-13; 3:3-5
2. ALL WERE BAPTIZED:
 - a. "Hearing...believing...baptized." Acts 18:8
 - b. "All baptized into one body." I Cor. 12:13; Eph. 1:22-23; 5:23
 - c. "Were ye baptized into name of Paul?" I Cor. 1:13; 1:15,17
 - d. Christ baptized many by having it done. Jn. 4:1-2
 - e. Hence, he turned sinners to God by teaching them and they believed, repented, and were baptized in turning to the Lord.
3. THE TURNING POINT
 - a. Sent to "turn". Acts 26:18
 - b. "Believed...turned." Acts 11:21
 - c. "Repent...turn." Acts 26:20
 - d. "Repent...be baptized." Acts 2:38
 - e. "Repent...be converted." Acts 3:19
 - f. Paul to turn, they do believing, repenting, being baptized thus turn to God.
4. OTHERS SENT TO BAPTIZE:
 - a. If sent to baptize - unto salvation.
 - b. Apostles - Mt. 28:18-20
 - c. John - Jn. 1:33; Mk. 1:4
 - d. Remission of sins - Acts 2:38
 - e. "Baptism..."salvation". Mk. 16:16

f. "Baptism...now saves." I Pet. 3:21

Peter's commission (granting that he preached what he was commissioned to preach) is worded in Acts 2:38, thusly:

"Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38

The items or steps there presented are:

1. Assurance of belief.
2. Repentance
3. Baptism unto the remission of sins
4. The gift of the Holy Spirit

Paul's commission is stated in these words:

"Delivering thee from the people, and from the gentiles, unto whom I sent thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." Acts 26:17-19

Compare this with Peter's statement in Acts 2:38. In so doing, we have:

1. To open the eyes (through belief and repentance)
2. That they may turn (in being baptized)
3. That they may receive remission of sins
4. And an inheritance (Spiritual gifts)

Peter's "know assuredly" is Paul's "opening their eyes." Peter's "repentance" is Paul's "That they may turn." Peter's "be baptized" is Paul's "turning from darkness to light." Peter's "gift of the Holy Spirit" is Paul's "inheritance." This identifies it with Peter's "gift of the Holy Spirit."

Peter's "be baptized" is the equivalent of Paul's "turning". In Acts 3:19, Peter uses this "turning" to mean "baptism":

"Repent ye, therefore, and turn again, that your sins may be blotted out."

In Acts 2:38, Peter puts it this way: "Repent ye and be baptized..."

13. Case of Cornelius

1. "World cannot receive Spirit. Jn. 14:17
2. Cornelius received it before baptism. Acts 10:44-47
3. Hence, not of the world - a Christian
4. Already believed - "That word...ye know." Acts 10:37

ANSWER:

1. Limited to apostles.
 - a. They were distinguished from rest of world. Jn. 17:6-20
 - b. They received Spirit as a comforter instead of Christ. Jn. 14:16-17,18,26; 16:13
 - c. Cornelius did not so receive it.
2. This would save without faith.
 - a. Faith came by Peter's preaching. Acts 15:7
 - b. Spirit fell as he began to speak. Acts 11:15
 - c. If saved before Spirit fell, saved before Peter began to speak. Acts 11:14
3. If "ye know" meant he believed, he was not made believer by Peter's preaching...Peter's mouth. Acts 15:7

OBJECTION:

1. "Know dwell in him because he hath given of his Spirit. I Jn. 4:13
2. Comforter to Apostles only, not true: "Church walked in comfort of Holy Spirit." Acts 9:31

REPLY:

1. How did they receive Spirit? (Acts 5:32) How did know dwell in Him? (I Jn. 2:3-5; I Jn. 3:23)
2. Acts 9:31: "Walking in the fear of the Lord and the comfort of the Holy Spirit." How did Spirit comfort? (verses 27-30) Through the preaching of Paul inspired by the Holy Spirit. (Gal. 1:11-12)

CHART ON CORNELIUS:

Saved before Spirit fell as Peter began to speak

Saved before Peter began to speak

Saved before Faith

14. If we cannot get forgiveness for leaving off baptism, it is the sin against Holy Spirit. Mt. 12:32

ANSWER:

1. Can we get forgiveness for leaving off faith? Mk. 16:16
2. Can we get forgiveness for leaving off repentance? Lk. 13:3
3. Can we get forgiveness for leaving off love? I Cor. 16:22
4. By term "forgiveness" shows believe it to be a sin to leave it undone.

15. Fruit bearing. Mt. 3:7-8

1. John demanded fruit of those whom he baptized. Mt. 3:7-8
2. Must be in Christ to bear fruit. Jn. 15:4
3. Tree must be good to bear fruit. Mt. 12:33

ANSWER:

1. Difference between Christian fruits and the king John had in mind.
2. John associated baptism with fleeing wrath to come. Mt. 3:7
3. Baptized for remission of sin. Mk. 1:4
4. Jesus the vine (Jn. 15) but Jesus not the tree (Mt. 12:33)
5. Is "repentance" a good fruit?

16. Apostles told to baptize disciples. Mt. 28:18-20

1. Disciple (saved) - then baptized.

ANSWER:

1. A disciple is a learner.
2. Some disciples walked no more with Christ. Jn. 6:66
3. Jn. 2:11 - Disciples (saved?) believed on him. Jn. 1:12
4. "Disciples"... "That ye may believe." Jn. 11:12-15

17. In Paul's discourse on Mars Hill nothing said about baptism. Acts 17:22-31

ANSWER:

1. Neither anything about "loving God."
2. Things are often implied.
 - a. Ananias said nothing to Saul about faith or repentance. Acts 9:17; 22:13-16
 - b. Paul said nothing about repentance to Jailer. Acts 16
 - c. Philip said nothing to Eunuch about repentance. Acts 8

18. Decision of council at Jerusalem did not mention baptism. Acts 15:23-29

ANSWER:

1. Neither repentance or faith.
2. Decision concerned those who were brethren. vs. 23, also v. 1

19. In Paul's discourse at Antioch nothing said of baptism. Acts 13:14-43

ANSWER:

1. Baptism was mentioned in verse 24.
2. Nothing said of repentance.

20. In Stephen's discourse nothing said of baptism. Acts 7:2-60

ANSWER:

1. Neither about repentance, or faith.

21. Not mentioned in Sermon on Mount. Mt. 5 to 7.

ANSWER:

1. This was to his followers. Mt. 5:1,2; 8:1; 5:13,14; 6:14,15

22. Not mentioned in conversation with rich young ruler. Mt. 19:16-22

ANSWER:

1. Neither repentance or faith.

23. Publican saved without baptism. Lk. 18:9-14.

ANSWER:

1. Compare Lk. 7:29-30
2. He was already child of God. Ezek. 44:9
3. Peter confessed he was a sinner. Lk. 5:8
4. Heb. 9:16-17

24. Thief on cross. Lk. 23:43

ANSWER:

1. Died before Commission given. (Mk. 16:16) or will became effective. (Heb. 9:16-17)
2. May have been baptized before. (Mt. 3:5-6; Jn. 4:1)

25. Women that anointed Christ's feet. (Lk. 7:36-50) Saved by faith.

ANSWER:

1. Will not in effect. Heb. 9:16-17
2. Power on earth to forgive sins as he chose. Mt. 9:6
3. Her faith expressed in an overt act.
4. "Because she loved much." v.47

26. Sick of Palsy. (Mt. 9:2-6)

ANSWER:

1. Will not in effect. Heb. 9:17
2. Saved on faith of friends. v.2
3. Faith expressed in overt act. v.2

27. Woman at well. Jn. 4

ANSWER:

1. Will not in effect. Heb. 9:17

28. Zacchaeus Lk. 19:1-10

ANSWER:

1. Will not in effect. Heb. 9:17
2. He was a publican. vs.2: Cf. 7:29-30
3. A son of Abraham. v.9

29. If baptism necessary, salvation put in hands of another man. I Tim. 2:5

ANSWER:

1. Where did any one receive salvation in name of Christ in absence of man?
2. Can heathens be saved without missionaries?
3. Men instruments to save. Acts 26:18; I Cor. 9:22; I Tim. 4:16; Jas. 5:20

30. If salvation comes in act of baptism, can measure distance to Christ with line.

ANSWER:

1. If salvation comes in answer to prayer at bench, can measure distance to Christ with tape.
2. Measure distance to Baptist Church house.

31. If salvation comes in act of baptism, is easier to be saved in wet weather than in dry.

ANSWER:

If missionary necessary to convert heathen, must be supported; hence, easier to be saved in prosperous times than in depression!

2. Easier to enter Baptist church in wet weather than in dry!

32. Blood of Christ cleanses from all sins. I Jn. 1:7. None left for water cleanse from.

ANSWER:

1. But we must reach his blood. Rom. 6:3-4

33. Work or Grace?

1. Rom. 11:16. If by grace, no more works.
2. Rom. 11:6. If by works, no more grace.
3. But it is BY GRACE. Rom. 4:4-5. Hence, not by Baptism.

ANSWER:

1. Contrasting works of law and gospel. Jn. 1:17; Rom. 9:31-32
2. Even FAITH is a work. Jn. 6:28-29
3. Saved by works of gospel. Jas. 2:24; Acts 10:34-35
4. But not by works of law. Rom. 3:20,28; Gal. 2:16
5. Baptism comes nearer not being a work than any other gospel requirement.
6. Do men enter Baptist church by WORK? or GRACE? If works, no more grace!

34. Saul saved before baptism.

1. He was CHOSEN before baptism. Acts 9:15
2. Ananias called him "Brother" before baptism. v.17
3. Born again out of due time, when saw Jesus. I Cor. 15:8

ANSWER:

1. Jeremiah was chosen before birth. Jer. 1:5
2. Paul called Jewish council "brethren". Acts 23:1; Acts 3:17-19
3. If born by faith alone, and that was "out of due time", what would have been due time?
4. "AS" born out of due time - as inferior to other apostles, as premature child to a mature child. vs.9. Compare "Gar" - "For".

35. Confession:

1. God dwells in those who confess him. I Jn. 4:15
2. Confess before baptism.
3. Hence, God dwells in us before baptism.

ANSWER:

1. God dwells in our hearts by faith. Eph. 3:17
2. But faith comes before love. Jn. 8:30,42
3. Hence, God dwells in us before love.
4. Or if love comes first, the same may be said of faith. I Jn. 4:16
5. Not confession alone. Can confess without believing.

36. Eunuch's confession

1. He said that Jesus is Son of God. Acts 8:37
2. But a man must be regenerated, have Spirit, before he can say that. I Cor. 12:3

ANSWER:

1. The centurion, who had charge of Lord's crucifixion called him "Son

of God." Mt. 27:54; Was he regenerated?

37. Received Christ. (Gr. Logos) before they were baptized. Acts 2:41

ANSWER:

1. But logos doesn't always mean Christ. Cf. 2 Tim. 2:17; Jas. 1:21 "which", not "who".
2. "His word" - Peter's words.

38. God has one plan for all ages.

1. An unchangeable God. Mal. 3:6
2. Christ is unchangeable. Heb. 13:8
3. The "blood plan" has never been changed.
 - a. Blood of Christ washed away sins before cross. Heb. 9:15
 - b. Blood shed from foundation of world. Rev. 13:8
 - c. Blood atones for soul. Lev. 17:11
 - d. Blood (not water) cleanses us. I Jn. 1:7

ANSWER:

1. God and Christ are eternal beings but they change their law. Heb. 7:12
2. Blood of Christ reached back (Heb. 9:15) but sins were not actually forgiven before cross. Heb. 10:1-4; 10:17-18
3. His blood not actually shed till cross. Jn. 19:32; Heb. 13:12
4. Blood of Lev. 7:11 was blood of animals. Lev. 7:5-9
5. We have a new plan of salvation. Heb. 9:16-17; 10:9,19,20

39. Justification of Abraham. Rom. 4

1. He was not justified by works. v.2
2. Believed God, counted for righteousness. v.3
3. This was before his circumcision. v.10
 - a. He was 99 years old when circumcised. Gen. 17:25
 - b. He was 100 years old when Isaac was born. Gen. 21:5
 - c. Hence, was righteous before Isaac born. Rom. 4:11
 - d. Consequently, not saved before God when offered Isaac. Jas. 2:21; Rom. 4:2; but before men.

4. We are saved "even as Abraham". Gal. 3:5-6

ANSWER:

1. Language of Rom. 4 refers to works of law of Moses. v. 13-16. He was saved before law was given; we since it ceased.
2. The faith counted for righteousness was his faith in God's promise of a seed from his own bowels. Rom. 4:17-22; Gen. 15:2-6
3. Abraham was a worshiper of God. (Gen. 12:7; 13:4) before that time and had an active faith. Heb. 11:8

4. And Gen. 15:5-6 was not fulfilled till he offered Isaac. Jas.2:21-23
 5. His justification in Jas. 2:21-23 was not before men - (Who were the men?) - Nor was it the same work as in Rom. 4:2
 6. If Jas. 2:24 means "justified before men"; then faith dead when justified before God."
 7. We are justified by faith without works of law "even as was Abraham". Gal. 3:10-11
 8. But his faith had steps. Rom. 4:12
40. Children of God manifested.
1. Righteousness manifested people as already children of God. I Jn. 3:10
 2. But baptism is work of righteousness. Mt. 3:15
- ANSWER:
1. This would prove that we are children of God before we repent. Ps. 119:172; Acts 17:30
41. Led by Spirit.
1. If led by Spirit of God, already Son. Rom. 8:14
 2. Does His Spirit lead to baptism?
- ANSWER:
1. Does His spirit lead to repentance and faith?
42. Christ was Son of God before he was buried - so are we. Rom. 6:3-4
- ANSWER:
1. He was God's Son before he was crucified. Are we? Rom. 6:6; Gal.2:20
43. As receive Jesus the Lord, so walk in him. Walk in him in water? Col.2:6
- ANSWER:
1. If receive him by faith without works, walk in him that way.
 2. Cf. bench, field, wood, etc.
44. Salvation a gift, Eph. 2:8-9, not a reward; hence, no obedience (works) necessary.
- ANSWER:
1. Rewards those who seek him. Heb. 11:6. Not simply those who have found him. Rom. 4:4-5; Heb. 11:30; Josh. 6:2
45. Buried with him, Rom. 6:3-4. Not to get with him.

ANSWER:

1. Crucified with him. Rom. 6:6; Gal. 2:20
46. If baptism necessary, can put a rock between man and God. Man in cave can't be saved.

ANSWER:

1. If faith necessary, can put rock between man and God. Man in cave who has never heard gospel can't be saved. Rom. 10:17
47. "Shall be damned."
1. Believer not condemned.
 2. Repent not, perish. Lk. 13:3
 3. But were "baptized not...damned."

ANSWER:

1. To refuse baptism is to reject counsel of God. Lk. 7:29,30
 2. Shall not escape if we refuse him. Heb. 12:25
 3. To reject will bring judgment (damnation) Jn. 12:48
 4. Born not of water, can't enter kingdom. Jn. 3:5
48. Baptism not universal command.
1. All commanded to repent. Acts 17:30,31
 2. All commanded to believe. Jn. 3:16
 3. Not all commanded to be baptized.

ANSWER:

1. It is a universal command. Mk. 16:15-16; Mt. 28:19
49. Now accepted time, 2 Cor. 6:2; couldn't be if baptism is necessary; have to wait.

ANSWER:

1. Then couldn't be if faith necessary - have to wait to hear the gospel Rom. 10:17
 2. Note use of "now" in Acts 10:5,7; Acts 26:17-18
 3. "Now" in connection baptism. Mt. 3:15; Acts 22:16; I Pet. 3:21
50. Christ end of law to all that believe. Rom.10:4; hence no law to condemn them before baptism.

ANSWER:

1. "End" means design or object -not cessation.
 2. Believers are under law. I Cor. 9:21
51. Corinthians born without baptism.
1. Paul begot Corinthians. I Cor. 4:5

2. But "begotten" from same word as "born". Jn. 3:5
3. Yet didn't baptize them. I Cor. 1:14. Born without baptism.

ANSWER:

1. When reference to father, it is "begotten"; to mother, "born". When to both, "Born" - takes precedence. Hence, Paul had "begotten" not born.
2. "Born" of a HE?
3. New Covenant our mother, Gal. 4:22-31. Zion brought forth children. Isa. 66:8

52. Follow Christ in baptism.

1. He was baptized to manifest him as Son of God. Jn. 1:31. So must we be.

ANSWER:

1. Was baptized to manifest him as one who would baptize with Holy Spirit. v.33. Are we?
 2. "THE Son of God." v.34. Not "a son".
53. Paul preached nothing but what Moses and prophets said would come. Acts 26:22. Where did they say baptism necessary to salvation?

ANSWER:

1. Where did they say baptism "because of remission?"
 2. Or, symbolically, saved by baptism.
 3. "Repent and TURN and DO WORKS MEET FOR REPENTANCE." Acts 26:20; 3:19; 2:38
 4. Verse 23 specifies what prophet said.
 5. Moses: Acts 3:22-23; Mk. 16:16
 6. Prophets: Acts 10:43. "Through his name." Acts 19:6; Mt. 28:18-20.
54. "I thank God that I baptized none of you save Crispus and Gaius." I Cor. 1:14
1. Paul only baptized Crispus and Gaius and the household of Stephanas. vs. 14-16
 2. But all the Corinthians were his work in the Lord. 9:1
 3. If baptism makes Christians, it would have been very irregular for Paul to have been thankful for not baptizing more than just a handful.

4. Did he thank God for not making many Christians?

ANSWER:

1. Why was he thankful for this? "Lest any should say I baptized in mine own name." v.14
2. Corinthians were his work in the Lord because he converted them by preaching the gospel to them. I Cor. 9:1; 4:15
 - a. They were also the work of Apollos. 3:5-8
 - b. God gave the increase. 3:5-8. Compare Mk. 16:16; Acts 2:47;

Baptized - Saved
Saved - Added
This is when God gave the increase.

3. Did Paul thank God that he did not make many Baptists?

55. I Cor. 1:17. Baptism no part of Gospel.

1. Was sent not to baptize.
2. But was sent to preach gospel.
3. Therefore, baptism is no part of gospel.

ANSWER:

1. One can't get into Baptist church without baptism.
2. Baptism is essential to existence of Baptist church.
3. If baptism no part of gospel, its fruits are not either.
4. Therefore, Baptist church is no part of gospel!
5. Agai: Baptism, and consequently, its fruits no part of the gospel.
6. To preach baptism and its consequences brings Anathemas of heaven on one's head. Gal. 1:8-9
7. Do you preach baptism and its consequences in the Baptist church?
8. To reach conclusion of your argument, must change "Baptize" (a verb) into "Baptism" (a noun)
9. Syllogism should be:
 - a. Christ sent Paul "not to baptize."
 - b. He was sent to "preach the gospel."
 - c. Therefore, "TO BAPTIZE" (the mere act of baptizing) is no part of gospel PREACHING.