

THE McGEE-PETTIT DEBATE

On The Plan of Salvation

Participants

Pat McGee, Church of Christ

W. H. Pettit, Open Brethren Church

Conducted in Wellington, New Zealand

October 13, 14, 15, 16, 1975

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RESOLVED:

The Bible teaches that water baptism is an essential act in order for the sinner to be saved.

Affirm

[Signature]

Deny

W H Pettit

RESOLVED:

The Bible teaches that the sinner is saved at the point of faith, before and without baptism.

Affirm

W H Pettit

Deny

[Signature]

Date of signing

1/10/75

Date and time agree upon for discussion

Oct 13, 14, 15, 16 W H Pettit

Each disputant shall select one Moderator.

In his final speech neither disputant shall introduce new material.

Each disputant shall have one twenty minute speech followed by one thirty minute speech.

Questions and answers follow each session.

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Wellington*

*October
13, 14, 15, 16
1975
in Wellington*

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The Worgan-Kingdom Debate, Church of Christ Information Centre, 276 Newtownards Road, Belfast 4, Northern Ireland.

The Warren-Ballard Debate, Thomas B. Warren, Harding Graduate School, 1000 Cherry Road, Memphis, Tenn. 38117, U.S.A.

The charts used in this debate were styled mostly from the charts in the above mentioned debates. The writer again expresses his gratitude.

Pat McGee

INTRODUCTION

It was my privilege to meet Pat McGee for the first time several years ago in Warrenton, Florida. Since that time my family and I and the McGee family have crossed paths on numerous occasions in different parts of the world. We have grown to love and appreciate them very much.

One of the main reasons that we love these people is because of their willingness to be used of the Lord to take the gospel to distant places beyond their own native soil. The McGees pioneered the beginning of the Lord's church in Djakarta, Indonesia at a time in which it was believed that that part of the world was closed to the gospel. Through their efforts not only was the work begun in Djakarta but this encouraged the Steve Cates and the Colin McKees to come to Medan to preach the gospel. Next, the Wesley Jones and David Caruthers came to Bandung. There have also been others.

On the second time out, Pat and family settled in Singapore and began the Lord's church in Johor Bahru, Malaysia. Being unable to get visas, they moved to New Zealand to work with the Christians in the city of Wellington. It was while there that this particular debate was conducted.

After returning to the States for awhile, the McGees once more were challenged to work in Djakarta, Indonesia. They have just gone back, hoping to launch an evangelistic program that will be felt throughout that vast country of well over one hundred million souls.

Pat is not only a faithful gospel preacher but also a defender of the faith. He is ready and able to proclaim

God's word at every opportunity and is also a zealous opponent of error. This particular book is a good example of that.

Since there are a good many people throughout Asia who are members of the Brethren Church, as well as many other religious people who hold to the "faith only" position, it is my prayer that a host of these people will read this book with an open mind in view of what the Bible teaches, so the truth can be readily seen. And surely anyone who will read this material should be able to see without any difficulty who is preaching God's will. It would take a great amount of prejudice to blind one's eyes so that he would not be able to see that truth.

We thank Bro. McGee for his able presentation of God's word and we look forward to the opportunity of printing other works by him in the future.

Personally, I am grateful to Bro. Gordon Hogan, my brother and co-worker in the Lord, for all of his help with this and other literature efforts here in Singapore and Malaysia.

J. C. Choate
Church of Christ
131 Moulmein Road
Singapore 11.
September 1, 1977

P a r t

I

Pat McGee — Affirmative Position

Dr. Pettit — Denial

PAT McGEE [1st SPEECH — 1st NIGHT]

Dr. Pettit, ladies and gentlemen, dear friends,

It is with a profound and very deep sense of gratitude and thankfulness to God that I now stand before you this evening. I appreciate your interest in the things that are spiritual, and in the things that are true. I highly respect the kind attitude and obvious interest on the part of Dr. Pettit for his willingness to come together in such an assembly as this to discuss the Scriptures. But this is, I trust, just indicative of the fact that his interest and his desire is to do what is right. I honor and respect this desire. I hold in my heart at this moment, God being my witness, no ill feeling or animosity toward him or toward any man.

We are grateful to God for this wonderful opportunity which God in His loving grace has provided—this evening's period of study and those to follow. We are under, the Scriptures say, the very profound responsibility of "proving all things, holding fast that which is good." (I Thess. 5:21). Also to "prove what is well pleasing in the sight of God." (Eph. 5:10). It is with the realization of this great truth that I stand before you, as well as, I hope, Dr. Pettit. It is our desire to prove by the authoritative standard of God's inspired word that which is pleasing and acceptable in His sight. And yet in spite of the fact that we do have this desire in our hearts, if we are honest with ourselves and true to our consciences, we must admit that we are here this evening because there is a difference between us.

There is a very vital difference. It is not a difference of personalities, it is not a difference of love. I esteem Dr. Pettit with the highest regard as I have said earlier. But, a basic difference exists and it is to this difference that we shall address ourselves in this series of Bible studies.

The proposition that is before us this evening and again tomorrow evening as has already been read is as follows: "The Bible teaches that water baptism is an essential act in order for the sinner to be saved." By "the Bible" we want you to understand that we are referring to those sixty-six books comprised of all the Old and New Testaments wherein holy men of old were moved by the power of God's sacred Spirit (II Pet. 1:20-21), and that every word recorded in those original texts is indeed inspired of God—verbally and plenarily. (II Tim. 3:16). We would want you to understand that we are appealing only to the Bible—to the word of God as our authoritative standard this evening. (I Pet. 4:11). We are saying, then, that this set of books, divine and sacred, inspired of God, teaches—it instructs, it imparts unto us the knowledge and the divine information that water baptism (immersion in water—the verb "baptizo" meaning to plunge, dip, or immerse) is an act which is essential in order for sinful lost men to obtain salvation. This is the issue before us.

There is, as I have indicated, a prime point of difference. This difference is perhaps best set before us by the brief reading of a number of quotes from a book that was handed to me by Dr. Pettit himself just a few days ago as we were together in Nelson. This book, authored by J. Foster Crane, a man whom I do not know, states the following: "Reconciliation with God and the enjoyment of His favour and fellowship is now wholly a matter of

grace and must be received in faith alone.” Another reading from this book, “The saved, redeemed Christian who has been immersed in the Holy Spirit does not need an immersion in water to add to or complete his salvation in Christ.” Again, “In baptism the saved forgiven sinner is privileged to follow His Master’s footsteps and yield his life to the Father’s will and pleasure.” Also, “It is possible, of course, for one to live a sanctified and separated life without being baptised.” And, last of all, “Water baptism does not make one a member of the Church in neither its universal or local aspect.”

Even though these statements are not from the pen of Dr. Pettit, they are from a man who, I assume, is a friend of his, in as much as he wrote the introduction of Mr. Crane’s book. And they do relevantly tie into the proposition that is before us; that is, Dr. Pettit is denying the fact, that water baptism is an essential act in order for the sinner to be saved. Dr. Pettit stated in this book, “Salvation is obtained by faith alone.” He also stated that the act of water baptism has no place or part in God’s plan for the saving of man. This, I think, is an unbiased and fair representation of the issue that is before us.

The question is not, “Are we saved by grace?” The difference between Dr. Pettit and myself this evening is not the question of grace. The Bible teaches in Titus 2:11 “For the grace of God has appeared bringing salvation unto all men.” To that divine truth we both affirm, at least I myself do with absolute and full confidence. Men are indeed saved by the loving grace and compassion of an infinite God. The issue and question before us tonight is not that we are saved by faith. The Bible says in Heb. 11:6, “Without faith it is impossible to be well pleasing

unto God, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." I affirm with all the fervor of my soul the necessity and essentiality of grace and faith.

Also, the difference between us this evening is not the biblical fact that we are saved by the blood of Christ. The Bible says in Eph. 1:7, "In whom we have redemption through His blood the forgiveness of our sins." I believe that with all of my heart. I teach and preach it and shall continue to do so. I stand in the grace, the goodness of God, and base my hopes upon the shed blood of the divine Son of God.

I know that my Bible says to me in Rom. 5:6, "While we were yet weak in due season Christ died for the ungodly, for scarcely for a righteous man would one die: peradventure for the goodman someone would even dare to die; but God commended his own love toward us in that while we were yet sinners, Christ died for us. Much more than being now justified by His blood shall we be saved from the wrath of God through Him." The question, the issue that is before us tonight, is not that we are saved by grace, by faith or by the blood of Christ. The question or the issue precisely defined is *when* and *how*—*when* are we saved by the grace of God?, and *how* are we saved by the grace of God.

I feel confident that I can say for Dr. Pettit that he does not believe in some form of universalism; that is, all men are saved whether they want to be or not—whether they choose to be saved or do not choose to be saved. This then is not the issue that is before us tonight. Nor is the issue baptismal regeneration. I deny this doctrine

as foreign to the word of God. Baptism has no value at all apart from faith and repentance, and then only because of the authority that lies behind them. This is why I affirm the doctrine of baptismal regeneration to be a Catholic doctrine. It is a doctrine that states that in the mere rite of baptism *per se*, without faith, man is saved. I do not believe that doctrine—it would be unfair to ascribe it to me. I do not believe in the doctrine of water salvation or the doctrine of water plus blood. It would be unfair to ascribe these doctrines to me.

My argument this evening is for the baptism (immersion) of the one who trusts with all of his heart in the merits of the precious blood of Jesus Christ. I affirm when the penitent believer in obedience to the command of Christ and in order for his sins to be forgiven is buried with Christ in baptism, the blood of Jesus our blessed Lord becomes effective for his cleansing and he arises as Paul says in Rom. 6:4, "To walk in newness of life." Therefore, this is the issue this evening and tomorrow evening. The issue is, what is the purpose of baptism?

I affirm fully and just as staunchly as Dr. Pettit, or any other man, God's part in salvation, but I also affirm that there is man's part. That is, there is something man *must* do. We are familiar with the beautiful text of John 1:11-12 where it says that our Lord "came unto His own and they that were His own received Him not. But to them that did receive Him He gave the right to become children of God, even to them that believed on His name." We are saying that men must receive our Lord for salvation; that there is something they must do. Our Lord has done His part. Now, there are works that man must do, and I am affirming that the Bible teaches that *one of* those

things that is an essential act on the part of man is the act of immersion in water. Resting upon the precious blood of Christ and leaning upon the eternal grace that is extended unto us through Calvary, man *must* respond by faith and by repentance, and finally in obedience to the command of Jesus Christ to be baptised.

During this discussion, I shall present seven arguments. Each of these seven comes explicitly from the sacred text. I will not have time, obviously, to enlarge upon any one of them, but I do want to set them before you. Six of these seven arguments are on these charts (very crudely done), and through them I think you will be able to easily follow us.

Passages are taken from the word of God in order that we might see the purpose or the design that baptism plays in God's plan to save man. Let me remind all of us that the purpose of baptism can be determined only by looking at the passages that deal with baptism. We cannot understand the purpose or the design of baptism by looking at a passage that discusses repentance. Jesus said in Luke 13:3 and again in Luke 13:5, "But I say unto you, except you repent, you shall all likewise perish." But you see, we would not understand anything about baptism from that text though it is a true text. If we are to understand the design and purposes behind baptism, we must deal with passages that discuss baptism—passages that mention baptism. Surely this simple hermeneutical principle should be ascribed to by all, and I hope shall be adhered to by Dr. Pettit.

Now in order to help Dr. Pettit in understanding precisely the very thing that I am arguing for from the Scrip-

tures tonight, my moderator will hand Dr. Pettit a list of questions. Six brief questions that I ask Dr. Pettit to please address himself to tonight and then again tomorrow night which will focus for all of us the issue before us. The questions are: 1. Using the very words of Scripture, describe the purpose of water baptism as it is stated in the Bible. 2. Using the exact words of Scripture, describe how the lost sinner gets into Christ (the passage you use must contain the preposition "into"). 3. Can you find a New Testament passage where baptism and salvation are mentioned together and salvation is mentioned before baptism? 4. Is baptism called a symbol in the Bible? Is the word "symbol" ever found in the New Testament? 5. In Acts 2:37 when the people asked, "What shall we do?" what did they want to know? 6. What does "blood shed for the remission of sins" mean as found in Matt. 26:28? Does it not mean that Christ's blood is shed in order that sins might be forgiven? These six questions, Dr. Pettit, I now give to you.

Therefore, I trust the issue has been set before us to some degree of sufficiency and I hope that all of us feel no animosity whatever in our hearts. There is no ill feeling in either Dr. Pettit's heart or in my heart. I hold the most profound respect for Dr. Pettit. In fact, it amazes me that a man of his advanced age would have the vigor and stamina to be able to engage in such an open and public discussion as this. I know that all of us, whether we agree or disagree, would want to applaud such courage and such conviction on his part, and I feel it a great honor myself, as a younger man (far younger—at least five years, I think, Dr. Pettit—laughter in the audience), to be able to stand with you and to discuss this in a very friendly and open

way, and I know that all of you share this feeling with me tonight.

Thus, I have set before you the proposition that I am affirming in this discussion. I want to tell you that I believe it with all my heart. I am truly sincere when I say baptism is a divinely appointed condition that the Bible teaches. If it does not teach it, I am willing to give it up—to deny it publicly, in print, in the papers of this city or any other place. I stand before God and His word with a willing heart, as the Lord said in James 1:21, willing to “receive with meekness the engrafted word which is able to save our souls.” I want to have the beautiful attitude which Jesus described in Matt. 5:6, “Blessed are they that hunger and thirst after righteousness and they shall be filled.”

Now that I have made this assertion and set forth the proposition that I am affirming that, baptism is a divinely appointed condition in order for the sinner to be saved, the burden of proof is now upon my shoulders. It is clearly a principle taught in the Scriptures as well as in philosophy and logic that the burden of proof is upon the affirmer. We ought to justify our conclusions with adequate evidence, and to sustain our beliefs with clear and simple proof. I shall now set about to do that very thing from the word of God.

I must now set before you the fact that the Scriptures teach that baptism, water baptism, is an essential act in order for the sinner to be saved. By doing this, I will demonstrate in seven different ways from seven different texts the fact that baptism stands between the sinner and salvation. Having proven this fact, I will have sustained the proposition which I am affirming—baptism stands between the sinner and salvation.

1. Mark 16:15 is where we will begin (You have your Bible. I know that you'll want to turn with us to that text). Jesus said unto the disciples, "Go ye into all the

MARK 16:16

1	2	3
'BELIEF	BAPTISM	SALVATION'
		JESUS

1	3	2
'BELIEF	SALVATION	BAPTISM'

The Scriptural Order ?

world and preach the gospel to every creature. He that believeth and is baptised shall be saved. He that disbelieveth shall be condemned." I want you to see that the difference tonight is the fact that Jesus said, "He that believeth and is baptised shall be saved," and that Dr. Pettit is affirming, "He that believeth is saved and can be baptised." What is the scriptural order? I am affirming that the Scriptures say in Mark 16 that one must believe and be baptised in order to be saved. In other words, baptism stands between the sinner and salvation.

2. In Acts 2:38 Peter said unto them that asked, "What shall we do?," "Repent ye and be baptised every one of you in the name of Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Spirit." Again, Peter said, "Repent and be baptised and you will have—you will attain to the remission of your sins." Note again in this text baptism stands between the lost man who must repent of his sins and those who would have their sins remitted.

3. In Acts 22:16 Saul of Tarsus who at this time had been in prayer for three days and nights, fasting before God, was approached by the gospel preacher Ananais and he said in verse 16, "And now, why tarriest thou, rise and be baptised and wash away thy sins calling on the name of the Lord." Note again that this man has the act of baptism standing between him and salvation. If he were saved he would not need his sins washed away. If you said to me, Mr. McGee, you need to wash the chalk off your hands, but I had no chalk on my hands, it would be a ridiculous statement. Therefore since the Lord told Ananais what he was to teach and Ananais said, "Arise and be baptised and wash away thy sins calling on the name of the Lord." It is obvious here that in this text baptism stands between the sinner and having his sins washed away.

4. The next text is Rom. 6:3 where it says, "I would not have you ignorant that all we who were baptised into Christ Jesus were baptised into His death. We were buried therefore with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, even so we also should walk in newness of life." When one is baptised, he is buried with Christ; he is baptised into Christ and into his death. Therefore, baptism stands between the sinner and getting into Christ.

5. In Gal. 3:27 the Bible says, "For as many of you as were baptised into Christ did put on Christ." Again I note that baptism stands between the sinner and getting into Christ and putting on Christ or being clothed with Christ.

6. And, last of all, in I Pet. 3:21 the Bible says, "Baptism now saves you." Let us all read that entire text.

"The like figure whereunto even baptism doth also now save us. Not the putting away of the filth of the flesh but the answering of a good conscience towards God by the resurrection of Jesus Christ." So we see here that the Bible says explicitly "Baptism now saves us." **BAPTISM NOW SAVES US.**

From these six texts we have seen that baptism stands between the sinner and salvation.

Now there is one final text. This is found in Eph. 2:16. Here we read, "that He might reconcile both," (that is, Jew and Gentile), "unto God in one body by the cross, having slain the enmity thereby." Reconciliation unto God takes place in the one body. Since reconciliation takes place in the one body (Eph. 2:16), and since we are baptised into the one body (I Cor. 12:13), it is therefore obvious that baptism stands between the sinner and reconciliation with God.

I believe with all my heart, as I have said, these truths I have set before you are truths from the word of God. They demonstrate the truthfulness of what Jesus said long ago, "He that believeth and is baptised shall be saved." They contradict the doctrine that has been affirmed by Dr. Pettit tonight, "He that believeth and is saved can be baptised."

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 once again affirm that the baptism Jesus spoke of here is essential—IT IS NECESSARY. It is exactly as Jesus said, “He that believeth and is baptised shall be saved, he that disbelieveth shall be condemned.” Dr. Pettit is saying, “He that believeth and is saved can be baptised.” I ask you, which of these shall you endorse? In short, let me simply remind you what the text says, “He that believeth and is baptised shall be saved.”

Now I invite your kind attention to the words that Dr. Pettit shall now bring to you. Thank you.

HE ————— **THAT**
BELIEVETH
AND
IS BAPTIZED

SHALL BE SAVED

Mark 16:16

DR. PETTIT [1st SPEECH — 1st NIGHT]

Mr. McGee and my dear friends,

Again I want to apologize for the inconvenience I have given you by being late, and I want to thank Mr. McGee for his very kind words of introduction to which I, from the personal point of view, entirely reciprocate. Before I turn to this question in a moment, let us just have a word of prayer.

“O God, our Father, Thou knowest the solemnity of the issues before us tonight, and we pray that we may realize that Thou has given us a promise—if any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him. We thank Thee Lord Jesus that Thou has said, if any man willeth to do the will of God he shall know of the teaching. Our Father, we have sought tonight as the Word has said, to prove all things, test all things, that is, test them by the Word of God and hold fast that which is good, hold fast that which is in accordance with Scripture. Search our hearts Lord. If there be any unwillingness to receive Thy truth and to allow Thy Holy Spirit to enlighten us, remove it we beseech Thee, and grant that we may see that the issue is so tremendous that eternal destiny of each person depends upon the right or the wrong view of the subject before us tonight. So we pray that Thou will guide and direct us as we commit ourselves to Thee in the name of the Lord Jesus.”

I want first of all to ask your attention for a moment or two to a few words spoken by the apostle Paul in I Cor. 1:11. (We can't read as much of the context as I would like). "For it hath been declared unto me of you my brethren by them which are of the House of Chloe that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas (that is Peter); and I of Christ." Is Christ divided? Was Paul crucified for you? or were ye baptised in the name of Paul? Now this is what I wanted to note in that context: "I thank God that I baptised none of you but Crispus and Gaius; lest any should say that I had baptised in mine own name. And I baptised also the household of Stephanas: besides, I know not whether I baptised any other. For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." And I want to ask you and to ask my friend Mr. McGee, if baptism is essential to salvation, how could Paul say "Christ sent me not to baptize but to preach the Gospel?" I've never been able to find any man who could explain that. Why would Paul say God sent me not to baptize if it is essential to salvation? Wasn't Paul sent with the very message that would bring salvation to mankind?

Now I want you to turn next of all to the opening words of Paul's epistle to the Galatians. (Gal. chap. 1) (And, by the way, if you want a magnificent exposition of Galatians bearing upon the subject before us tonight as well as many other parts of Galatians, I would like to recommend to you the commentary of John Stott, the Anglican minister from London, who came out for missions in our universities and training colleges two or three years ago). We read from Gal. 1:6, "I marvel that ye are so

soon removed from Him that called you into the grace of Christ unto another gospel." Paul had been preaching that salvation is by grace. Read his messages through the book of Acts. That is the great conflict between Paul and the Judaizers settled in the 15th chapter as described in the 15th chapter of the Book of Acts. Read it again and notice then, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel" (which is not another gospel, not another good news, not an alternate way of salvation) but "There be some that trouble you and would pervert the Gospel of Christ."

And, my dear friends, here's the awful issue. And here again I want to say that I entirely reciprocate the personal friendly feelings that Mr. McGee has expressed. This is not a personal matter; this is a matter of whether I am resting on a foundation that will take me to heaven or not. If I am as I understand it, Mr. McGee is not, and my heart longs as I meet men with all kinds of strange opinions.

My heart longs that they may find the way that God led me into nearly 80 years ago and which I've rejoiced about during those 80 years; resting in the finished work of Christ, and knowing that baptism had nothing whatever to do with my redemption and my reconciliation to God, my salvation and the place that I have in heaven; and I'm as certain that I have a place there and will go there if I am killed tonight going home and the Lord takes me to be with Himself. I am certain I'll be there.

I'm as certain as if I'd been there a thousand years. If I could think that I had to add something that was

human, some works in addition to the precious blood of Christ, then I, as I understand the Scriptures, I would be resting on a false foundation that wouldn't lead me there. And that's the great burden on my heart not only in regard to this question, but I'm meeting men all the time who are resting on a false foundation.

The other night I met three young men. One of them had been in the Assembly Fellowship at Rutherford Street in Nelson, and he sat with me for over an hour—an intelligent man high up in one of the secondary schools in the Nelson district, trying to persuade me of the marvelous advantages of Mormonism over what I believe the Bible teaches. You know, the word of God says, "But the god of this age has blinded the minds of them that believe not," and that once man is enlightened according to the Word of God with the spirit of love, there's no foolishness, there's no mistake, there's no error that he cannot accept as truth. And you see, essentially, there's very much that corresponds between the view expressed by some of the Roman Catholics I've talked to and what my friend Mr. McGee proposes tonight.

The Roman Catholic tells me that I cannot receive the benefits of Christ's atoning death unless I receive them through the sacraments of Rome; that Christ has provided a reservoir of grace but I must receive them through the seven sacraments of Rome. The seven pipes lead from the reservoir to man and there's no other way of getting them. And just as Rome says, we accept that Christ provided salvation but you can't get it except by doing something, by some work, some sacrament so exactly in principles is McGee as I see it. And, I hope if I'm wrong, Mr. McGee will show me where that he says to me, "When

you trust Christ as your Saviour you need to be baptised in order to get the benefit of what Christ did."

I was eleven years old. I was greatly burdened. The Bible teaching that I had burdened me tremendously with the sense of my sinfulness and my lost condition. I can remember the time when the boyfriend of mine who went to Sunday School with me died at about the age of ten. I went to the funeral and I can remember today that I was terrified when I saw the coffin lowered into the ground, and I knew from what I'd been taught of the word of God that if my body had been placed there I'd have been in a lost eternity.

And then one day I heard a message: "Now is the accepted time; now is the day of salvation." The minister came to a Sunday School special decision day and he asked those of us who wanted to accept Christ now to hold up their hands, and I did so. He came down to speak to me afterwards and he pointed me to a text that has been greatly used by many, but it was of no use to me. He pointed me to Rev. 3:20, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him and sup with him and he with me." He said, "Well there you are. Don't you see you've got only to open your heart and be willing to accept Christ and ask Him to come in and everything will be settled?" But he didn't explain to me what God had done to deal with the burden of my guilt. If he'd said to me first, "Don't you see that you've got a sense of guilt because you're a sinner and you can't save yourself, and nothing you can do will save you for God's provided a Saviour; and He, in the death of the cross, became your sin bearer? He became the sacrifice for your sins. He took your place

beneath the judgment of a holy God. He dealt with the sin question and removed it and God revealed that by rending the veil of the temple from top to bottom to show that now the sinner had a way freely into heaven to enjoy the life and fellowship of God through faith in the finished work of Christ.

If he'd told me that and then said look at Rev. 3:20, I might have been led into peace. I suppose he thought I was the dumbest boy he'd ever talked to, but in the grace of God within a short time without any other specific address that I can remember, the Lord showed me that my great burden didn't need to stay any longer. Christ had borne my judgment. He'd paid my debt. He'd put away my sins. He'd completely satisfied the claims of God, and God had proved that by raising the dead; and *all I needed to do* was to say, "Lord Jesus, I accept Thee as my Saviour." And that's the way I came into a peace and joy that I've known for eighty years.

But, if I came back to the position that my friend would put before me tonight, I couldn't be there. The two things are incompatible. Now I can't persuade you that the things that Mr. McGee says have not got scriptural warrant any more than he can persuade you that things that I say are not, unless you are willing to submit your minds to the Spirit of God and earnestly search the truth yourself—willing to obey what He showed you. Now what I would love to see would be that those of us who really see the seriousness, the solemnity, the eternal issues of this thing, not only come together for these four nights, but that we'd appoint a time when we'd get together for a time of earnest prayer, that God would speak to us and enable us to see the problems and to see the difficulties. I'm sure

if you want to ask Mr. McGee any questions as you have the opportunity, he'll do his best to answer them and I'll do the same. But don't—look you're not here by accident tonight! God has brought you here and He's got a purpose for it. In the over-ruling providence of God, you're face to face with eternal issues. You're, tonight, either on the road to heaven by the grace of God and the blood of Christ or you're on the road to a lost eternity because you're not trusting Christ and His finished work alone. So I see the word of God, and my dear friends, it's too great an issue to just argue about and leave in the background and treat lightly; and I would beg you if it could be arranged to see that sometime we'd get an opportunity to come together and wait upon God that He may give us light and show us the way of salvation.

I don't want, directly now, to take up these points. There's something else I want to say. I will take an opportunity, if not tonight, later, to go into some of these—possibly tomorrow. You know the text that says, "By their fruits ye shall know them," and I don't want to take things out of their context. You know exactly what the context is, no doubt, but the results of a doctrine should be in accordance with (if the doctrine is of the word of God, the results that spring from it should be in accordance with the word of God). You see, if you take an isolated text you may get far away from the general teaching of Scripture.

God has not presented His truth in this word in such a way as to compel the intellectual assent of the man who won't obey it, and the wild differences of interpretation that you can hear today are due to various things. First of all, God has not put His truth in a set of propositions about which there can be no mistake; but He's put them

in a way that the Spirit of God can use to bring you into the light. And where there is difficulty, the Spirit of God can point you to scriptures that will indicate the way in which the difficult passages can be reconciled with the easy passages. And, never turn to the difficult passages and form a false conclusion on them and then try to make the simple passages mean something different from what they state. Begin with the simple things.

You know in the Gospel of John (at the end of the Gospel of John), the end of the twentieth chapter, we read that the writer says that the things that he's written in the Gospel of John are written that ye may believe that Jesus is the Christ, the Messiah, the promised Divine Redeemer of Israel and the world—the Redeemer of the World and that believing ye might have life in His name—not that believing and being baptised you might have life in His name. Note, it doesn't say that ye might believe that he's the Messiah, the Son of God, so that by baptism you may get the benefit of His atoning work. Read the Gospel of John. You notice, where do we see that that Gospel specifically stated to be divinely given to John to recount the very things that were true, the redeeming work of the one who the angels described at His birth as the Saviour of the world? I don't see that the teachings of the Gospel of John are being emphasized here.

And then, let's come back to Galatians, "I marvel that ye have so soon removed from Him who called you into the grace of Christ under another Gospel which is not another." Now, my dear friends, that's my concern about what my friend is saying and telling you tonight. It isn't another Gospel. If I understand what Paul preached, it is not another, but "There be some that trouble you and

would pervert the Gospel of Christ." They were adding works!, works to faith to produce salvation.

As I said, that was the great conflict of principle as we see in the 15th chapter of Acts. "But though we," now notice, "But though we," the apostles, the givers of Scripture, the men who were so moved of the Spirit of God that they gave the only verbally inspired record of divine revelation the human race has today, and he says, "Though we or an angel from heaven preach any other Gospel unto you than which we have preached unto you, let him be accursed."

Any man who sets before me anything except the Gospel of the grace of God, and puts salvation on the basis of something other than the grace of God and faith in Christ in His finished work, he does that. Paul by divine inspiration by the guidance of the Spirit says it. It is not a blessing but the anathema of God is upon it; because like Romanism, it will take the path to hell and label it—"this is the path to heaven." And that's the issue, my dear friends, that's before everyone of us tonight as we face this issue; and I am sure Mr. McGee would say, and I want to say to you, that if you want to talk it over, if you want to go over the matter more fully than we can in a few short talks, I'm at your disposal and I am sure he is. And I say, let's get together. Let's fix a time when we can really take time to look into these eternal issues and understand the situation.

But, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any preach any other gospel unto you than

that ye have received, let him be accursed." Can you find where Paul to the Ephesians told them that they couldn't be saved till they were baptised? I haven't found it. If you can, you show me.

Now, what did Paul preach to the Corinthians? He said he wasn't sent to baptize; what did he preach? Well, turn back again for a moment to I Cor. 1:18. We read, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world?"

You won't find the way of salvation through academic discussions. You'll find them by taking the word of God and reading it on your knees with an honest heart, and crying to God to show you the way of salvation. And, He'll show it because He said, "If any man willeth to do God's will, He shall know." "Hath not God made foolish the wisdom of this world for after that in the wisdom of God the world by wisdom knew not God. It pleased God by the foolishness of preaching," by preaching which man regards as a foolish way to solve philosophical questions—and that was the attitude of the Greeks, "to save them that believe," not to save them that are baptised—to save them that believe.

What does that mean? It doesn't mean to believe the facts. The devils believe and tremble, but the devils don't believe in Christ; they don't believe on Christ. He's not providing salvation for them. He hasn't died for them, and when it says the devils believe, that's an entirely dif-

ferent thing, from what it says here, that a man coming beneath the preaching of the Gospel believes.

One of the brethren showed me the meaning of Gospel. I believe I knew long before that that Christ had died for sinners. I knew I was a sinner; I knew I was guilty. I knew I was on the road to hell, but I didn't realize until the Spirit of God showed it to me that all I had to do was put my trust in Him and I came to the point which I could sum up like this. (Before Thursday, I hope to have some forms of decision that I sometimes use—not often. I have arranged for the printing of some forms of decision today which I hope will be ready on Wednesday or Thursday. If by any chance they're not and you're not going to be here again, if you give me your name and address I'll post you one). It goes something like this: My decision: O God, I know that I am a sinner (Rom. 3:23), "For all have sinned and come short of the glory of God." I know that I am a sinner abiding under Thy wrath. He that believeth has everlasting life and he that believeth not abideth under the wrath of God. I am a sinner abiding under Thy wrath, condemned already. (John 3:18), "He that believeth not is condemned already," going on to a lost eternity and unable to save myself. (Eph. 2:8-9), "For by grace are ye saved through faith not of yourselves: it is a gift of God. Not of works lest any man should boast."

If I come down to you and said, Mr. So and So, I don't want this Bible any more. I've got another one at home. I'm giving it to you. How much would you pay for it? And, when you went home with it and somebody said, "What did you pay for it?" what would you say? God says that the salvation which Christ purchased is given as a gift. You'll never get it any other way. The gift of

God is eternal life through Jesus Christ, Our Lord; but I believe Christ died for me. He bore my sins in His own body on the tree. My sins deserve it. (I'm taking you back to the decision form). My sins deserve eternal death, but Jesus died for me. I do accept the Lord Jesus Christ as my own personal Saviour now, and put my trust in Him alone for my salvation.

Just as I am without one plea,
But that Thy blood was shed for me;
And that Thou bid'st me come to Thee,
O Lamb of God, I come.

And I thank Thee Lord that Thou dost receive and make Thine own forever those who thus come, for Thou has said, "Him that cometh to me I will in no wise cast out."

My beloved friends, I've sought to understand, and I've been slow no doubt, slow in apprehending many things the Spirit of God might have taught me had I been more diligent; but I have sought for eighty years to understand the message of this Book, and from the moment that I came to the decision in my soul's relation to God expressed in that decision form, from that moment, for nearly eighty years, I've had the joy and the certainty that all my sins are righteously pardoned—past, present, and future. That all my debt is paid. That I can never be brought into judgment again as a sinner. I have a standing before God which is eternal and can never be changed. My judgment was executed 1900 years ago. The pervious blood of Christ satisfied all the claims of God against me forever.

I'll take another occasion to look at some of these, but this is the burden my beloved friends. This is the burden that's on my heart. I long, I long, yes, that the peace and joy that comes through resting in Christ might be the portion of everyone tonight. And, if I can help anyone towards that, I'll set aside time and pray with you. I'll look into the Scriptures with you.

May the Lord guide us all.

PAT MCGEE [2nd SPEECH — 1st NIGHT]

Thank you, Dr. Pettit, and thank you friends for your very good attention to what Dr. Pettit has said. I know that he appreciates that. Having worked for a number of years, in fact since 1967, in South East Asia among the people of Indonesia, Malaysia, and Singapore, I have learned the lesson, if I had not learned it before, that the younger ought to respect the older. This is, of course, a way of life in South East Asia, especially among Chinese people, that the young man is hardly, in ancient Chinese culture, even allowed to make his presence known in the presence of older people. Frankly, I say to you tonight that I do feel the same sense of respect with Dr. Pettit. It is, of course, with a great deal of hesitancy, and only then because of the compulsion of God's truth, that I would stand before you to differ with him, very frankly, very sharply, and very pointedly.

I want to say, Dr. Pettit, that I have listened—I have listened as closely and cautiously as I possibly could in my heart. I followed through the texts that you have used. I will continue to listen. I appreciate the good effort that Dr. Pettit is putting forth and I know that all of us do.

May I remind all of us that Dr. Pettit, tonight, is not in the affirmative position. I am affirming, and Dr. Pettit, by the rules that govern discussion and debate, is bound by necessity to follow the procedures of debates, that is,

to occupy the position of denial by answering the arguments which I have set forth, by dealing with them, by mentioning them, by discussing them, by showing explicitly or implicitly from the sacred text wherein these arguments that I have set forth are wrong. He has that obligation. I know that you have felt that. You should have. I do, and I do regret that Dr. Pettit has not even to the least extent yet chosen to deal with the arguments that I've set forth in the affirmative position. He has not touched them; he has not read them; he has not even looked at them. Therefore, to that extent, he has failed to fulfil the responsibilities that are his in the laws of discussion and debate.

I feel sure that Dr. Pettit will want to, in his next and concluding address, deal with those issues. That is, to take the seven arguments that I have set forth, and the seven different texts, read them and discuss them. We've listened to what Dr. Pettit said, and though I am not actually bound by the accustomed procedures of debate to occupy the position of denial, since I'm in the affirmative position, it is my position tonight in this debate to affirm. I will be denying on the latter two nights of this discussion.

Tonight I am affirming, and I have actually no responsibilities whatsoever from the laws of discussion and the rules of order to deal with a denial position tonight. Actually, I could just completely ignore anything and everything that Dr. Pettit has said which does not pertain to the arguments in the material that I set forth. I will not do that of course. I will do my best to try to deal with the material that he has presented, to attempt, with the limited abilities that I have, to help us to see the precise point of disagreement in this discussion.

It is not a matter of opinion; it is not a matter of interpretation; it is not, I say, a matter that rests with the blame on God or His word. God's word is simple, it is plain, the simplicity and the purity that is in the Gospel of Christ is mentioned by Paul in II Cor. 11:3. God's word is simple; it is understandable. In Eph. 5:17, God said that we ought to understand what the will of the Lord is. That means that we *can* understand God's word (see Eph. 3:4). Such that He would say in I Cor. 1:10, "I beseech you therefore brethren by the name of the Lord Jesus Christ, that you all speak the same thing, that there be no divisions among you; that you be perfectly joined together in the same mind and in the same judgment." That lets us see that God's word is understandable, it is simple, it is plain. Upon it's teaching we must have unity.

Now, there are obviously some things in the Bible that cannot be understood. The Bible says in Deut. 29:29 that "the secret things belong to the Lord our God." There are things that are unfathomable to man—man being a finite creature of course could not grasp the infiniteness of God. There are some things that are hard to be understood. Peter talks about those things in II Peter 3:16; things that are "hard to be understood." We are not discussing those two categories in this discussion.

We are discussing the things that are understandable. We are studying things that are simple. For example Mark 16:15, "Go ye into all the world and preach the gospel to every creature." Now there's the word "gospel." What is the gospel? Mark 16:16 says, "He that believeth and is baptised shall be saved; he that disbelieveth shall be condemned." As is stated in Mark 16:16 by the Lord Jesus Himself, there are two conditions for being saved—belief

and baptism. There is one condition for being condemned—disbelief.

Or in the simplicity of the text of Acts 2:38, when these men called, "What shall we do?" Peter said, "Repent ye and be baptised every one of you in the name of Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Spirit." This text simply contains two commands and two promises. The two commands in the imperative mood are "repent and be baptised." The two promises that result from this are the "remission of sins and ye shall receive the gift of the Holy Spirit." That is simple. It is one of the arguments I have presented.

Or the simplicity of the text of Gal. 3:27, "For as many of you as have been baptised into Christ Jesus did put on Christ." There is nothing complicated about that. We do not need, I say very kindly, we do not need to sit around and pray over a text as simple as that. Paul was told to stop praying in Acts 22:16, i.e., "Why tarryest thou, arise, and be baptised, and wash away thy sins calling on the name of the Lord." Notice the simplicity of the text of Rom. 6:3-4 which says, "Are you ignorant that all we who were baptised into Christ Jesus were baptised into his death; we were buried, therefore with Christ in baptism, that like as Christ was raised from the dead to the glory of the Father, even so we should walk in newness of life." Now that's simple. It is from the very clear teachings of the pen of the apostle Paul, the very same man which said, "Christ sent me not to baptize"—the text to which we will refer in just a few moments. Does there seem to be a contradiction? No! Certainly not. God's sacred text being from God and being perfect ("the law of the Lord is perfect, converting the soul" Psalms 19:7), has no

discrepancies. It is harmonious in all of its parts and the facts that it is stated in I Cor. 1:17, "Christ sent me not to baptize", does not clash or jar with the statements of Paul in other places. And, as I said, we will deal with that in a moment.

Another very simple statement of Scripture is I Pet. 3:21, "The like figure where unto baptism doth also now save us, not the putting away of the filth of the flesh, but the answering of a good conscience towards God by the resurrection of Jesus Christ." And then the very simple statement as we have noted in the book of I Cor. 12:13, "For by one Spirit were we all baptised into one body and made to drink of one Spirit." By the Spirit we are baptised into one body; reconciliation takes place in the one body. Eph. 2:16). Therefore, we have seen that reconciliation between a sinful man and a saving God is dependent upon one being baptised into the one body.

Let me say something again as I did in the beginning. I had hoped that those statements of mine would have forever put to rest the idea that I do not believe in the efficacy of the shed blood of Christ, or that I am in some way adhering to a type of Roman Catholic doctrine. Both of those I disavow with all of the strength of my heart. I do not believe in any form, or in any sense, any idea or doctrine which would indicate baptism alone saves. Baptism alone is a Roman Catholic doctrine. Faith only, or faith alone is Dr. Pettit's doctrine. The Lord's doctrine is, I quote, "He that believeth and is baptised shall be saved; he that disbelieveth shall be condemned." It is on this latter doctrine that I depend, and it is upon this that I stand in affirming the proposition of this discussion—that the Scriptures teach that water baptism is an essential act

in order for the sinner to be saved. The Roman Catholic view of baptism is not my view. I do not feel in any sense the necessity of defending it.

Now, Dr. Pettit in his personal testimony, which actually comprised most of his discussion, did not deal with the issues that are before us. To that extent, I was disappointed. But Dr. Pettit did make some statements and I would like to turn very quickly to a few of these things. One is, and I quote, "You cannot be God's child by doing something." Now this is, of course, contrary to the Lord's will. There are many things that one must do, and anything that is done is a work; there is not only God's part in salvation—there is man's part. I depend as completely as any man upon the finished work of Christ, but I know that there is something that man must do to receive that finished work, to accept the benefits of it. For example, in Heb. 5:89, "Though He were a Son, yet He learned obedience by the things which He suffered; And being made perfect, He became the author of eternal salvation unto all them that obeyed Him." In Matt. 7:21 Jesus said, "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Jesus said you must "Do the will of my Father which is in heaven." In Phil. 2:12, the Bible says, "Work out your own salvation with fear and trembling." In Acts 2:40, Peter says, "Save yourselves from this crooked and perverse generation." **SAVE YOURSELVES!**

Now what did Peter mean "save yourselves?" Did he mean that one attains unto salvation without God's help and God's grace? Obviously not. Clearly he didn't, but he is simply emphasizing that there's something that man

must do. That there is a work that must be performed by man whereby in response to what God conditions salvation upon, man must respond. That is, he must act. Therefore, "Save yourselves!"

Thus, it is the same Peter that says in Acts 10:35, "But in every nation he that feareth God and worketh righteousness is acceptable to Him." Fear God and work righteousness and you are acceptable to God. Now this demonstrates, if it demonstrates anything, that there's something that man must do. What are these works that man must do?

Number one—Faith. Now for Dr. Pettit to say that he does not depend upon any work of man for salvation is to say that he does not even depend upon faith. For my Bible says in John 6:29, "What is the work of God?" they asked Jesus, and Jesus said, "This is the work of God that you believe on Him whom God has sent."

Obviously faith or belief is a response on the part of man to God. That is, it is something that man must do. That's why Jesus said, "He that believeth." That's one condition. We are not quibbling this evening about the fact of faith. What I want us to see is that faith is a condition . . . "He that believeth."

Repentance is a condition, that is, an act of man; something that he must do or work or accomplish. Luke 13:3 illustrates that. As well as confession (Matt. 10:32), and as well as baptism. For Jesus said, "He that believeth and is baptised shall be saved." So therefore, God has spoken. We do not need to wait on God. We do not need to pray about His will. We simply need to open

it, study it, and believe it. That is in fact the very thing that we are doing tonight, and God be willing, tomorrow night, and the other nights of this discussion.

Now, there were certain passages used by Dr. Pettit and I would like to address them very briefly. First, I Cor. 1:11-17, which I will not read since it has already been read. The statement that especially attracts our attention was Dr. Pettit's comment, "Christ sent me not to baptize." What we have here is an infinitive construction used by Paul—to baptize. He says that "Christ did not send me to baptize". There's your infinitive. But He sent me "to preach the Gospel." There is the second infinitive and in these two verbal nouns we see a description of the work of Paul. He says Christ did not send me "to baptize" but Christ sent me "to preach" the Gospel. Now what does that mean? Whatever it means, it does not, it would not, it could not, and it never will mean that baptism is not an essential act for the sinner to be saved. If it did it would contradict the words of Jesus because Jesus said, "He that believeth and is baptised shall be saved."

Gal. 1. We are perverting the Gospel, Dr. Pettit says. If we are perverting the Gospel, Jesus did; for Jesus said, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved. He that disbelieveth shall be condemned." John 20:30-31 says, "Many other signs, therefore, did Jesus in the presence of His disciples which are not written in this book; but these are written that you might believe, and by believing have life in Him name."

Is belief the only condition of salvation, Dr. Pettit? You don't believe it is. No you don't! I don't. No man

really does because you've got to repent of your sins, don't you? You say, well if you do believe you will repent. Obviously! And I say, if you do believe you will be baptised. Now where does the Bible say such a thing?

Acts 16:31-34. Here Paul and Silas tell the man in verse 31, "Believe on the Lord Jesus Christ and thou shall be saved, and all thy house." Verse 32, they preached God's word to him. No man could believe if he did not have the word of God. (See Rom. 10:17, "Faith comes by hearing, and hearing by the word of God.") They emplant God's word which can save his heart. When he heard God's word, the Bible said, he took them and washed their stripes—that means he repented. He was sorry he laid those wounds on their backs. He went out and cleaned up their dirty wounds showing that he was sorry for what he had done and "was baptised". Now notice verse 34 says that he rejoiced with all his house," having believed in God."

Now there is the phrase which describes the response of this Phillippian jailor to the Gospel, i.e. "having believed in God." Does that mean he didn't repent? No. He did repent. Does that mean he was not baptised? No, he was baptised. In connection with in complete concurrence to the conditions of Jesus, "He that believeth and is baptised shall be saved. He that disbelieveth shall be condemned." And in complete concurrence with the statements of Peter in Acts 2:38, "Repent ye and be baptised every one of you in the name of Jesus Christ for the forgiveness or the remission of your sins."

The fact still stands unalterably in the word of God that baptism stands between man, the lost sinner, and sal-

vation (Mark 16:16); that baptism stands between the sinner and the remission of his sins (Acts 2:38); that baptism stands between the lost man and the washing away of his sins (Acts 22:16); that baptism stands between the lost sinner and being in Christ (Rom. 6:3); that baptism stands between the lost sinner and putting on Christ (Gal. 3:27); and then finally the explicit statement of the text of the Scriptures (I Peter 3:21), "The like figure where unto baptism doth also now save us."

The actual difference in this discussion hinges, it seems to me, upon the difference between these two words. This word, "Baptism doth now save us," and the affirmation of Dr. Pettit, "Baptism doth not save us." Was Peter teaching baptismal regeneration? Why of course he wasn't. Did he mean saved by baptism apart from faith and repentance—obviously not. For Peter said, "Repent ye and be baptised." But, there is of course the figure of speech in the Bible in which the part stands for the whole. Repentance is not mentioned in either I Corinthians or Ephesians in the passages that Dr. Pettit cited; and yet, he believes that repentance is an essential condition of salvation. I believe in faith, repentance, and baptism because that's what Jesus taught.

Thank you. My time is up. I now invite you to give your undivided attention to Dr. Pettit.

DR. PETTIT [2nd SPEECH — 1st NIGHT]

Shall we look first of all at the 20th chapter of Acts, one of the most important passages outlining the teaching of the apostle Paul. It is very important to realize that our discussion tonight, I suppose has set forth more than anything else, the fact that you can get all kinds of differences of viewpoint, of interpretation, of teachings if you take an isolated passage and build your doctrine on that and close your mind to the general teachings of Scripture.

Now turn for a few moments to the Book of Acts chapter 20. "From Miletus," (this is verse 17), "Paul sent to Ephesus, and called the elders of the Church. And when they were come unto him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I've been with you at all seasons. Serving the Lord with all humility of mind, and with many tears, and testings or temptations or trials, which befall me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have showed you and have taught you, publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward Our Lord Jesus Christ."

Supposing two burglars attended a Billy Graham campaign or a gospel meeting and they were told what Paul preached—that the blood of Christ met all the claims of God against the sinner; that if they put their trust in Him

and His finished work alone they would immediately pass from death to life, and they both professed to put their trust in Christ. And the next day one of them took his burglarizing implements—his jemmies and his secret keys and everything else. He handed them over to the police court and he gave them a full description of all the burglaries that he'd committed in the past six months.

The other man went home, spent the day quietly in his garden and that night took his instruments out and committed another burglary. What would you say?

“Ah!” you'd say, “Its perfectly obvious that the man who handed in his instruments and confessed his wrong had been converted; moved by the Spirit of God; led to put his faith in Christ; transformed—made a new creature in Christ last night and he proved it.” He was justified in the sight of men by his works the next day when he acted in keeping with a changed life. And if you are to understand the other man, the other man showed by his actions that there was no reality in his profession.

Now if you understand that extremely simply illustration, you'll see at once the difference between what is set forth as being the teaching of certain passages that you must both trust Christ and be baptised before you get salvation. You'll understand that the 2nd chapter of James does not deny that fact and does not establish the fact that you've got to be baptised or do any other work in order to be saved. But, if you are really saved, then your life will be a changed life because when the Lord Jesus Christ leads a man to faith in His finished work for salvation, the Spirit of God doesn't only bring home to him the fact that all his sins, past, present, and future

are pardoned forever and he's absolutely certain of heaven; but it places within his heart a new nature that longs to serve Christ and do the will of God and show his gratitude.

Do you remember, for instance, that John says, "We know that we've passed from death to life because we love the brethren, we love Christian fellowship, we love to joy with men and women in the wonder of our salvation." If you come to the point by the grace of God in which you've been able to sing:

Rock of Ages Cleft for me,
Let me hide myself in Thee;
Let the water and the blood
From Thy riven side which flowed
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labor of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless look to Thee for grace;
Foul, I to the fountain fly;
Wash me Savior, or I die.

That's the place to which the Spirit of God would bring you if you'll allow Him through the word of God, and when you get to that place you'll sing, "How happy they that fixed my choice on Thee my Savior and my God, well may

this stony heart rejoice and tell raptures all abroad." And you'll sing also, "Precious, precious blood of Jesus shed on Calvary, shed for rebels, shed for sinners, shed for me." And you'll begin to sing the song of redemption that every redeemed soul in heaven will sing, "Unto him that loves us and lifts us from our sins by His precious blood," but you'll never sing to Him that loves us and lifts us from our sins by His precious blood and the waters of baptism. No man will ever sing that in heaven.

May God deliver you from singing it or its equivalent here, and above all, from being deceived into thinking that really you're following the Scriptures when you put works along side the work of Christ for salvation. This is the work of God—that you believe on Him whom He has sent. They wanted to do something and be saved. The Lord said clearly in that statement—nothing that you can do will be of any value. This is the work of God. This is the only thing that God requires; put your trust, put your trust in me.

Let us turn for a moment to Acts 2. "Now when they heard this they were pricked in their hearts." The Spirit of God was leading them to a conviction that they were members of the nation the leaders of whom had condemned the Lord Jesus Christ as a false Messiah, a blasphemer who claimed to be the Son of God when he was only a man; and who therefore according to the Law of Moses was rightly executed. Rightly put to death because the result of blasphemy was—they were to be at the death sentence.

Now then came home the conviction to many of them that they were publicly associated with that awful act,

and now Peter had shown them that the very one that they regarded as a blasphemer God had raised from the dead and demonstrated to be the Son of God—risen and glorified in power.

Now, they did not say, “What shall we do to be saved?” But in that awful position, they said, “Well what can we do?” And surely its perfectly obvious that under those conditions publicly associated with the nation of Israel and its condemnation of the Savior, any man who truly repented and truly acknowledged in his heart that Christ was the Son of God (if he really believed that the only thing that he would do would be to confess it publicly in God’s appointed way—appointed way for believers, not for becoming a believer), and those who believed that day, that Christ was the Son of God, believed the preaching of the apostles that He was raised from the dead, those who honestly in heart believed it, of course they were baptised. They weren’t saved by the water of baptism. They were saved by the fact that the Spirit of God moved them to put their trust in Christ. And, because it was an honest work of the Spirit of God and their hearts were changed, and they were given a new nature. They were willing to pay the tremendous price of showing their belief in baptism.

Let us look—we can’t go over all of these. I’ll try to deal with some of them tomorrow—let’s turn now to Acts chapter 8. I want to point this out to you. Do you remember how the Lord said, “I, if I be lifted up will draw all men unto me.” And every man who ever lived will stand before Him either redeemed by His precious blood or stand before Him at the great white throne to hear those awful words, “Depart from me; I never knew

you. Depart from me into everlasting fire prepared for the devil and his angels. Depart from me into the outer darkness where there shall be weeping and wailing and gnashing of teeth."

And my dear friends, that's the solemn issue that burdens my heart tonight. What I want to say is this. In His unselfish love, the Lord was sent to the lost sheep of the House of Israel. He didn't come in the three years of his earthly ministry with a ministry to the gentile nations; but, the moment the death and resurrection opened the way, the great commission was given to go into all the world and preach the gospel to every creature.

Now every living person in the world today is a descendant of Shem or Ham or Japheth—three sons of Noah. Every man living on earth today is a descendant of Shem or Ham or Japheth, and in the eight chapter of Acts you've got the wonderful story described of the Spirit of God, of the conversion of the child of ham, and in the ninth chapter, you've got the marvelous conversion of the apostle Paul, Saul of Tarsus, a descendant of Shem, and Cornelius in the tenth chapter, a descendant of Japheth. What a wonderful book it is—isn't it? But not one of those was saved by baptism.

Now, we'll have a look at the eight chapter. Remember how God in his overruling providence led the two men coming from different directions to meet at the point where the two roads joined, and in the overruling providence of God the Ethiopian eunuch was reading the prophesy of Isaiah; and he was reading that wonderful 53rd chapter which spoke of the atoning death of Christ and Philip guided by the Spirit of love which said, "Do

you understand what you're reading?" He said, "How can I unless someone explains it to me." So he said, "Come up into the chariot," and Philip went up into the chariot; and from that same scripture, "He was led as the lamb to the slaughter as a sheep before a shearer is dumb he opened not his mouth."

He preached unto him Jesus. He said why 700 years before he came, through the prophet Isaiah, God showed that He was going to provide a Savior to open up the way of salvation for those who would put their trust in Him. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon Him. By His stripes we are healed. All we like sheep have gone astray; we've turned everyone to his own way, and the Lord has laid on Him the iniquity of us all." He preached unto him Jesus and the Ethiopian believed. Philip obviously talked to him about the Lord's great commission in regard to baptism because having put his trust in Christ when he came to the water where there was sufficient space, he said, "What doth hinder me to be baptised?" You don't hear him saying, "Do I really have to be baptised?" "What doth hinder me to be baptised?" How gladly he stopped the chariot; how gladly he went down into it; how gladly before those Ethiopian charioteers he confessed his faith in Christ, and burning his bridges behind him let them go back and tell the people of Ethiopia about his conversion and his baptism.

Now notice where he said, "If thou believest", (v. 37). "If thou believest with all thine heart thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the chariot to stand still; and they went down both into the water, both Philip and the

eunuch, and he baptised him.” Philip baptised him. “And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more and he went on his way rejoicing.”

Why was he rejoicing? Because he found the peace and the joy that he'd gone up to Jerusalem to find and hadn't found; and God seeing a man with an earnest heart and an earnest desire, longing to find the way of salvation, sent Philip away down from an important work in Samaria to meet him at the very junction of the roads and saw that the eunuch had the very Scriptures from which he could present to him the finished work of the Lord Jesus Christ—his substitutionary work in that marvelous passage that we see in the fifth and sixth verses of Isaiah 53. He didn't tell him that if he put his trust in Christ according to the teaching from Isaiah 53 and he went back to Ethiopia without being baptised, he wouldn't be saved. At least, if the Spirit of God wanted to convey that to you and me, He might very easily have seen that the writer of the Book of Acts stated it.

If what Mr. McGee has told me tonight is divine truth, how simply the Spirit of God could have said it here in a way that not a living soul could have misunderstood. It's a condition; it's a position based on inference that will not bear the searching light of the whole teaching of Scripture upon the subject. (Three minutes have we?) Well, I think perhaps in that case we'd better just come to the crux of the matter concerning Paul.

Now, when was Paul saved? Now Paul was the bitterest of enemies. He hated the Christians. He wanted to blot out the name of Christ; and then suddenly, a light

above the blackness of the midday sun shone round about him, and he heard a voice saying, "Saul, Saul, why persecuteth thou Me, it is hard for thee to kick against the pricks." And, absolute amazement with the joy of the Shechinah—the glory of the divine presense that struck him blind and made him fall to the earth. Seeing that divine glory and hearing that question, he said, "Who art Thou Lord, Who art Thou Lord?" He knew that a divine voice was speaking. "Who art Thou Lord?" and the voice replied, "I am Jesus whom thou persecuteth." And in a moment, the spirit of love opened his eyes to see that the one he hated and persecuted as a blasphemer was a risen and glorified Savior; and he said, "Lord what would Thou have me to do?"

Was he a changed man or not. Go home and pray about it. Was he a changed man when he said, "Lord what would Thou have me to do?" If he wasn't, then I don't understand the word of God and I don't understand words; and if he was a changed man, his baptism had nothing to do with justifying him before God.

Thus, he was lined up as a public blasphemer and opponent of the Lord, and because he now claimed to claim Him as his Lord and Savior, it was necessary that he should wash away—in regards his relation to the nation and his public testimony—wash away the stigma he bore up till the point that he trusted Christ as his Savior.

May the Lord write His truth upon your heart and mine and my beloved friends. If I can be of any help to any of you, please allow me to try to help you.

PAT McGEE [1st SPEECH — 2nd NIGHT]

Dr. Pettit, ladies and gentlemen,

We again express our gratitude to the God of heaven, the God of the universe, the God of men, for this unique opportunity this evening to stand before you to discuss truths that are eternal. I appreciate personally your continued attendance and your interest in this discussion. I personally appreciate not only that, but also the good attitude that is expressed by everyone involved. And, I trust that in a land such as this, and in an age such as this, that this kind of discussion can always continue in the spirit of love, gentleness, and humility in the very fullness of the Spirit of Jesus Christ.

I am thankful tonight for the opportunity to discuss the proposition that has already been read in our midst, and that is that *the Bible teaches that water baptism is an essential act in order for the sinner to be saved*. This is the proposition that I am affirming tonight. I am affirming that this proposition is true—true because it is taught by the word of God.

Jesus said in John 17:17, "Sanctify them in the truth; Thy word is Truth." The only possible way that anything could be true is simply because it's from the word of God. In I John 2:21, the Bible says that, "no lie is of the truth." Since no lie is of the truth then everything that is true is always true. God's word is in it's fullest

essence truth, and I am affirming tonight that it is true because it rests upon the authority of God's word that water baptism is a necessary and essential act in order for lost and sinful men to attain unto salvation.

There is a very decided and very pointed issue of difference between myself and Dr. Pettit. That difference is simply stated in the fact that Dr. Pettit is denying this proposition. He is denying what I am affirming. Now we ought always to justify our conclusions with the offering of adequate evidence and we ought to sustain our beliefs with a "thus sayeth the Lord," a book, chapter, and verse. I am under obligation, as well as Dr. Pettit, to do that very thing in everything that I say (see I Thes. 5:21).

In I Pet. 4:11, the sacred Scriptures tell us that, "if any man speaks let him speak as the oracles of God." Everything that I say if it is ever to be acceptable in the sight of God must simply be in accordance to, and in agreement with the oracles of God Almighty. Not only that, but in II Tim. 2:15, the Bible says, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." Now if we must rightly divide the word or truth, then we see by implication that there is the possibility of wrongly dividing the word of truth. That is, wrongly using God's word. If I know my heart, before God I bear witness, it is not my desire in any sense to use the word of God wrongly.

Now God's word, since it is true, has only one true meaning. It has only one right understanding. It is not possible to affirm both that which is true and that which is not true; that is, to affirm as true something and then to affirm it's contradictory. It is inconceivable, logically

speaking, that such could be so. If what I am affirming tonight is wrong and what Dr. Pettit is affirming or denying tonight is true, then I am wrong and Dr. Pettit is right. If what I am affirming tonight is true, is sustained by the word of God, then the position that is occupied by Dr. Pettit is in error; and that, then, is the burden that is before us this evening and every evening of this discussion.

I know that you already understood that, but I wanted simply to set it before us again in order that we might properly focus the purpose of our gathering together in this place. It is a noble purpose, it is a purpose that I believe, in the depths of my heart, has the favor of God. We are here to do something good, to study, to show ourselves approved unto God, to rightly divide God's word of truth. If anything was ever done good by man, this surely is it.

The Bible tells us in II John 9 that, "Whosoever transgresseth and goeth beyond the doctrine of Christ, hath not God; but whosoever abideth in the doctrine, the same hath both the Father and the Son." It is an exceedingly serious sin in the sight of God to cross over the boundaries of the authority of God's will, to transgress and go beyond the doctrine of Jesus Christ. Inspiration through the pen of the beloved apostle says simply that whoever does that, "He hath not God." I know of no words that would be more sobering in their effect than that simple statement, "He hath not God."

If what I am teaching tonight is error, then I have not God—I admit it. If what Dr. Pettit is teaching tonight is not true—he hath not God. I am simply, in saying that, reiterating the very thing that Dr. Pettit stated

last night in his own words. Both of these ideas, both of these views, mine and his, are incompatible. Those are his words. They're incompatible. I concur with that; they *are* incompatible.

Now it was affirmed last night that we are engaged in the practice of taking isolated texts out of their place. Perhaps that is true. You say, "That is very frank of you to admit that." I'm trying to be frank and honest. *Perhaps* it is true, but since he has made that assertion, the burden of proof is upon him, my friend. He must demonstrate by proper use of reason and logic, by intellectual powers, and by the use of the word of God that such is true, that we have taken isolated texts out of their place and wrested them, as Peter says in II Pet. 3:16-17 "to their own destruction." If we are taking isolated texts out of their place, *let him prove it.*

The mere assertion of that proves nothing. I could tell you tonight and make the assertion that last night after the debate I went home and I went down to the Cook Straits and I swam across to the South Island and then I swam back again to the North Island. You may say, "That's an amazing thing." You see, I have made an assertion, but I think you would ask of me some evidence, some proof. Merely making assertions does not prove anything. It does not validate the truthfulness of something to assert it. There must be the offering of adequate evidence. That is why the Scriptures say in I Thess. 5:21, "Prove all things; hold fast that which is good."

We are engaged in a process of intellectual investigation of the sacred text of the word of God. We are concerned about what the Scriptures teach, what the word

of God says. You are not concerned about and do not care for my personal testimonies, my individual experiences when I was younger or any other thing of my own consideration. We are here to discuss what the Scriptures teach. It seems to me that this focuses on what is the real issue of our discussion. And that is, the "authority" question. I maintain that the sole authority in religion is the word of God. That the only authority we have is a book, chapter and verse from the will of our Blessed Lord; and that whosoever transgresseth and goeth beyond that will, beyond that doctrine, has committed a grievous error and a damning sin.

Our authority is the word of God. It is not, so-called, "divine illumination," wherein men claim by special leading of the Holy Spirit to have been led to an understanding of the word of God. I could bring before you this evening any number of men all of whom claim divine illumination, and yet, each one of them would give you a different interpretation of a select passage of Scripture. Now which one of them is true? They are all different and yet they all claim divine illumination.

My dear friends, God did not inspire His word and forget to illuminate it. "The entrance of Thy word bringeth light," (Ps. 119:130) said David in the long ago. God's word has the power to illuminate itself. In Eph. 6:17, the Bible says that, "The sword of the Spirit is the word of God." Therefore, it is not some personal subjective standard of authority to which we would appeal in this religious discussion in order to sustain the truthfulness or falsity of a particular doctrine.

Secondly, the standard of authority in this discussion is not personal testimony or personal experience. Things

that you have experienced as a younger person or I have experienced would prove only one thing, and that is, that I've had an experience. Personal experiences in the sight of God prove absolutely nothing as concerns truth or error. I hope that is understood. You may give your personal testimony. I personally have listened to Buddhists, Hindus, Moslems, Shintoists, Confucianists and others give their personal testimonies. I want you to know they prove nothing. The only thing that proves anything is God's word! Period! Nothing else!

Thirdly, the quoting of psalms, hymns, and other beautiful melodies penned by religious-minded men sustains or proves absolutely nothing as concerns the question that is before us in this discussion. I could read to you some very beautiful poems. Perhaps it would thrill our hearts and surely it could and should. Perhaps it would touch the chord strings of our souls and move us in the depths of our passions. After having done such a thing, I have proved nothing as concerns truth, for the only thing that proves anything in the sight of God and men is God's word—book, chapter, and verse. I say the real issue is *authority*, and when we begin to deal specifically with the verses, the passages, the texts, the books, the chapters, and the very places that we have been pointed to in this discussion, only then will we honestly and forthrightly be dealing in a fair Christian way with the issues that are before us in this discussion. Until that time, we are but beating the air and wasting your good time. I say that gently. I say that kindly, and I do say it frankly. The issue is to get down and deal with what the Scriptures teach. That is why we are here.

Now, I have said that because of a statement that was made last night which, frankly, disturbs me. I'd want to

believe that I had misunderstood. I have listened to the tape. I talked to others who have listened last night. I'll read it to you. Quote: "God has not put His truth into a set of propositions about which there can be no mistake." Now, I do not know how to understand and appreciate such a statement. I want to say that God has put His truth into a set of propositions which are without mistake whatsoever. That means that, "All Scripture is inspired of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be thoroughly furnished, adequately supplied unto every good work." (IITim. 3:16-17).

I believe that this is exactly what the Scriptures teach. "Thy word is Truth," Jesus said. That means that God has set his truth into statements or propositions about which there is no possibility of mistake. I differ with Dr. Pettit's statement just as sharply and as kindly as I know how. I believe that that statement has really brought into crystal clear and concise focus the true issue that is before us—the issue of authority. Are we going to appeal to a, "Thus saith the Lord" book, chapter, and verse? Or are we going to discuss our personal experiences, our passionate feelings, deathbed stories, hymns, and other such human things that would, in the final analysis, say nothing pro or con to the proof of the propositions that are before us? I plead with you. I pray to God that we will direct our attention only to a discussion of the Scriptures. If I err in that plea, I pray for you to forgive me and for God to. I believe in my heart, as I think you believe, I do not err.

Now, last evening as we were beginning our discussion, I passed to our good friend, Dr. Pettit, these following questions (the questions are held up before the audience).

They are six in number. They are very simple questions. I, this day, have made arrangements for everyone of you to have a personal copy of these questions at this time. My moderator along with the assistance of perhaps another man is going to pass them out to the audience in order that you might have your own copy. I am giving you nothing other than what has already been passed to Dr. Pettit and read in the presence of the assembly last evening. These questions are as follows:

1. "Using the very words of Scripture, describe the purpose of water baptism as it is stated in the Bible." That is not an unreasonable question. I have not asked you some stupid and unreasonable thing in asking this question. It is not difficult to answer.

2. "Using the very words of Scripture, describe how the lost sinner gets into Christ." The passage which you must use must contain the preposition "into" because you see, that is what the question is about—transference of state. That is, movement into Jesus Christ.

3. "Can you find a New Testament passage where baptism and salvation are mentioned together and salvation is mentioned before baptism?"

4. "Is baptism ever called a symbol in the Bible? Is the word 'symbol' ever found in the New Testament?"

5. "In Acts 2:37 when the people said, 'What shall we do?', what did they want to know?"

6. "What does, 'Blood shed for the remission of sins' mean as found in Matt. 26:28? Does it not mean that Christ's blood is shed in order that sins might be forgiven?"

Now, just before this service I had an experiment with my son Steven, and I honestly tried to see if I could answer every one of these questions while he was standing before me holding his breath. I did, and he held his breath considerably longer. In other words, I was able to answer these six questions while my young son was holding his breath. Surely, if these questions can be answered that simply they could be answered by Dr. Pettit this evening. We pleaded with him last night to deal with these questions—to read them and then answer them precisely as they have been asked. I would be very happy to do the same thing for him as I shall do for those of you that have passed questions to me last night.

Now, I want to move to the discussion of the word and a consideration of the doctrine of works. Much has been said about this—*works*! What does “works” mean in the New Testament? There are some works that are excluded from God’s plan of salvation. I believe that; but there are some works that are included in God’s plan of salvation. The Bible teaches that. John 6:29 is a very clear example. They asked the Lord, “What must we do that we may work the works of God;” and Jesus said, “This is a work; that you might believe.” Therefore, that simply means that faith is something that man must do in response to God’s call to salvation. It is a work. The Bible says in this passage, Acts 10:35, “He that feareth God and *worketh* righteousness is acceptable to Him.” Now, that’s simple. It is not a theologically moot question. It is not something inconceivably beyond the grasp of the human intellect. It says very simply, “Everyone that feareth God and *worketh* righteousness is acceptable to God.” That means that I must fear God and I must work righteousness or I’m not acceptable to God. That makes inconceivable

and incredulous the statement that has been made repeatedly, "That works have nothing to do with God's plan to save man!"

Next of all, in Matt. 7:21 Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." And there lies the crux of our consideration and the meat of the seven arguments that were presented last night—doing the will of the Father who is in heaven.

We have presented these seven significant arguments from the word of God; everyone of which sustained the truthful fact that baptism stands between the sinner and his salvation. It does in Mark 16:16, it does in Acts 2:38, it does in Acts 22:16, it does in Rom. 6:3, it does in Gal. 3:27, it does in I Pet. 3:21, and it does in I Cor. 12:13. Whatever kind of baptism it is, we will deal with that later.

Baptism clearly stands between sinful man and his salvation by the grace of God. This is an indisputable and undeniable fact. It is not an isolated text and if it is maintained again tonight that this teaching is a perverted gospel and the path to hell and a curse before God, (that I'm quoting) then I would but respond, if it is a perverted gospel, it is the very gospel that Jesus gave! "Go ye into all the world, preach the gospel to every creature; He that believeth and is baptised shall be saved; he that disbelieveth shall be condemned." (Mark 16:15-16).

As we did last night, we remind ourselves again of the dissention between the two positions in this debate. Jesus said, "He that believeth and is baptised shall be saved."

MARK 16:16

1	2	3
'BELIEF	BAPTISM	SALVATION'
		JESUS

1	3	2
'BELIEF	SALVATION	BAPTISM'

The Scriptural Order ?

Jesus said that in (Mark 16:16). **THAT IS WHAT JESUS SAID!** It has been argued in this debate that belief equals salvation and that one may then be baptised. "He that believeth is saved and can be baptised." This is not the position of Jesus though it is maintained that my position is a perverted gospel. Dr. Pettit's is not the position of Jesus, and this is the position that has been argued for in this debate.

What is the scriptural order? What is the order as it is laid out in the word of God? This is it! *HE* (that is the pronoun subject of the sentence) *THAT* (that is the condition) *BELIEVETH* (condition No. 1) *AND* (the copula or the conjunction joining something to it of coordinate value) *IS BAPTISED*, (condition No. 2) *SHALL* (here is the future consequence) *BE SAVED*. That is a grammatical analysis of the simple declaration of Jesus which Jesus said is the Gospel.

I rest there, firmly believing in the finished work of Jesus Christ; resting securely upon the grace of a loving and compassionate God who so loved the world that He gave His only Begotten Son in order that in the giving of that Son men might, and I quote, "Do the will of the Father

which is in heaven." And part of that will is, (I quote),
"He that believeth and is baptised shall be saved."

Thank you very much. My time is now exhausted and
I do now invite your attention to the speech of Dr. Pettit.

HE ————— THAT
BELIEVETH
AND
IS BAPTIZED

SHALL BE SAVED

Mark 16:16

DR. PETTIT [1st SPEECH — 2nd NIGHT]

Shall we bow for a moment's prayer. "Eternal and ever Blessed God, Father, Son, and Holy Spirit. In the solemnity of these moments, we cast ourselves upon Thee; pray for the guidance of Thy Holy Spirit; pray that everyone that in Thy providence has been led here tonight may hear Thy voice through Thine immutable word. O Father, we pray that Thou wilt give to each one the heart that desires to know the Will of God in order to do it. Overrule, we pray, and grant that everyone may seek to understand Thy purpose and to walk in Thy ways and to find the gift of everlasting life through the Lord Jesus Christ and His precious blood, and we ask it in His worthy and precious Name."

My dear friends, you will understand from what has been said tonight and what I have said previously that I entirely agree that it would be impossible to over estimate the solemnity of the issues that are before us in these discussions, because, if the proposition that baptism is necessary for salvation is correct, then those of us who've never been baptised by immersion, or I presume in our friend's view, those who were baptised by immersion without realizing its significance, at any rate, those who've never been baptised by immersion are on their road to a lost eternity.

I was staggered when a few years ago I met for the first time a person who put forward what our friend is putting before us tonight. I said, "Well, if what you say

is true, John Wesley must be in Hell", and he said, "Yes, John Wesley must be in hell." How can sane men who understand the Scriptures believe that John Wesley is in hell, and that Charles Wesley so mightily used along with John Wesley who was able to write, "And can it be that I should gain an interest in the Savior's blood, died He for me who caused His pain, to me whom Him to death pursued, amazing love, how can it be that Thou my God should'st die for me?"

I would think that any man who knows anything about the Scriptures, if he followed the line of argument that led him there, would go back to his knees to examine the Scriptures again to see where he'd gone astray. I think we need to realize this: that what has been put before us tonight is a doctrine that salvation is due to faith plus works, faith plus works, and I believe that the Scripture is crystal clear that it is due to faith without works. Now let me just give you one—

Of course Scripture from Genesis to Revelation, I believe, is full of the demonstration of that truth. Let me just read you a few verses at the beginning of Rom. 4, "What shall we say then that Abraham our Father pertaining to the flesh hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God." For what said the Scripture? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt."

If you get a boy to mow your lawn on Saturday and the regular wage of the lawn mower is \$2.00 an hour and he works for five hours, you don't say to him, "My boy,

I'm very grateful for your work and I'm going to make you a present." He's earned his ten dollars. If you like to give him another ten, that's alright, but you cannot ask a man to work paying him the right amount and call it a gift. And if a man works for you and you pay him nothing, then you're in his debt. I believe that this proposition in the early verses of Rom. 4 is as simple and as clear as that. I'm mentioning this because this is fundamental to the whole issue before us—to everything that has been put before us tonight and everything that we considered last night.

"Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt." If works have anything to do with it, then if I've done something of works, then I deserve a reward. That's what this says, and if I have done something to merit the gift of God then it is not true that my salvation is a gift because I've paid part; and to me, when I first came to believe that the precious blood of Christ, His life laid down as an atoning sacrifice, His life laid down as our sin-bearer, our substitute, our Savior was insufficient, but faith in Him and His finished work was insufficient for salvation, I was staggered because here you have the clear statement: "Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt, but to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

On what basis does the word of God say that Abraham was justified? He was justified by faith. Now absolutely essential to the position that has been put before us to-

night, and I want you to turn with me to the 2nd chapter of James and see the reference to Abraham there. We read from Jas. 2:20-24, "But wilt thou know, vain man, that faith without works is dead? Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with His works, and by works was faith made perfect? 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. Ye see then how that by works a man is justified, and not by faith only."

I want you to notice that it was thirty years before Abraham offered up Isaac that we have the declaration of the 15th chapter of Genesis to which Paul referred in Rom. 4 that Abraham was justified by faith. He believed God and it was counted to him for righteousness.

Now, if he was justified thirty years before the offering of Isaac, in what sense was he justified by offering Isaac. And, there is no real difficulty if one realizes the whole plan of salvation that God has set before men. We who read of the offering of Isaac when he trusted God thirty years before, we couldn't have read his heart. God knew he was a man of faith and God justified then, but when he offered up Isaac, those who knew that he offered up Isaac saw in the offering up of Isaac the proof of the reality of the faith on which God had justified him and it's as simple as that. Abraham was justified before men; he was justified by those who could read the evidence of his faith in the offering up of Isaac. In other words, anyone who knows that he was willing to offer up Isaac as described in Scripture knows that he was a man of faith as they couldn't know if they'd never seen any effect work-

ing out in Abraham's life of the faith that he evinced thirty years before.

I illustrated last night two men who were burglars who professed to be converted. One does another burglary the next night but the genuine man hands over his tools to the police. You know at once which of those men is genuine because the man who's genuine shows it in his works. Abraham showed by the offering up of Isaac that his faith was genuine, but he wasn't saved by the works. He'd been saved thirty years beforehand. Now it's difficult to know just exactly how to take the next step, but I want to hand you, if you would please distribute these. I'd like you to take one of these because I think this'll be the best approach at the moment.

You see really while verbally the emphasis is on baptism, what we're really considering is the way of salvation. What has God set forth from Genesis to Revelation as the way of salvation? He sets it forth as the substitutionary atonement of a divine and sinless person, the great truth of substitution runs from Genesis to Revelation. I entirely agree, as I hope I've made clear to you, that I haven't an element of doubt about anything the Scripture teaches. I know it is the verbally inspired word of God, the only verbally inspired record of the divine revelation that the human race possess, and therefore, we've got to come back to the truth of Isa. 8:20, i.e., "to the law and to the testimony: if they speak not according to this word it is because there is no light in them." And my friend, although he quotes Scriptures, he so puts his explanation upon them that the whole scheme is contrary to Scripture. There's nothing in this book that says that baptism is necessary to salvation.

ACTS: TRANSITIONAL PERIOD

Chapter	Hearers	Divine Order of Events
Acts 2	Jews	1. Repentance for remission of sins. (Compare Acts 20:21 — "Repentance toward God, and faith toward our Lord Jesus Christ"). 2. Baptism. 3. The gift of the Holy Spirit.
Acts 8	Samaritans (Acts 8:5)	1. Faith in Christ, see vs 5, 6, 12, 14. 2. Baptism. 3. Peter & John sent by the Apostles at Jerusalem, prayed that the Samaritan believers might receive the Holy Spirit. 4. Peter & John laid hands on them. 5. The Samaritans received the Holy Spirit.
Acts 10	Gentiles	1. The Gospel preached by Peter (Acts 10:34-43). N.B. Acts 10:43 ("To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.") 2. "The Holy Spirit fell on all of them which heard the word" (Acts 10:44). "The gift of the Holy Spirit was poured out on the Gentiles also" (Acts 10:45). 3. The Gentile believers spoke in tongues. 4. Peter commanded the Gentile believers to be baptised, in the name of the Lord Jesus.
Acts 19	Disciples of John the Baptist	1. Paul preached Christ (Acts 19:4). 2. They were baptised in the name of the Lord Jesus. 3. Paul laid his hands on them. 4. The Holy Spirit came on them. 5. They spoke with tongues and prophesied.

Now I want you to look at this chart. I'm indebted to the information of this, really, to a recent address I heard by an experienced and retired teacher administering in an assembly like this today, Mr. Ted Hay of Christ Church—and while we can't look exhaustively into these points, I want to ask you carefully to weigh them before the Lord and see whether they will not, under the guidance of the Spirit of God, be used by Him to open your eyes to see the error of what has been put before us tonight in these charts, and to see the truth of the Scriptures as here. And remember this, you know that in I Cor. 14:29, I think it is, we have let the prophet speak two or three times and let the others judge.

My dear friends, you will listen to two absolutely exclusive viewpoints, both claiming scriptural warrant. It is for you individually, realizing that your eternal destiny is at stake, to weigh carefully, in the light of the word of God, the issues of these two propositions and either place your faith in Christ and His finished work, His precious blood, His life laid down as your sin bearer and substitute, and in that alone; or say, I must also do something, I must produce, I must execute or carry out some work, I must do something in addition to what Christ did. I cannot put my faith in what He did alone and believe I'm going to heaven. I must also have water baptism to make my eternal security right—certain.

Now, just look at these. We have in the book of Acts many things that show us that the book of Acts was a transitional period. The book of Acts sets forth conditions of affairs that never happened before and has never happened since. The conditions of the Apostolic age described in the book of Acts have never recurred and can never

recur in many features; and therefore, we have to be very careful when we read what is taught in the book of Acts, all of which is verbally inspired, to be sure that we take into account its dispensational significance and the time in which it happened and is recorded.

Look at Acts chapter 2. Now remember that this is entirely to Jews. On the day of Pentecost, Peter was preaching to an audience of Jews—Israelites who had been prepared through the long centuries by the prophets for the coming of the Messiah, who had crucified the Lord of Glory because they were blind to who He was in spite of the fact that He gave you all the proofs that He was the prophesied Messiah. He cleaned the lepers; He made the lame to walk; He gave hearing to the deaf; He gave sight to the blind; He raised the dead; He did everything that the prophets said the Messiah would do, and yet, they didn't believe He was the Messiah because they wanted a different kind of Messiah; and they put Him to death as an imposter, a blasphemer, one who claimed to be the Son of God when He was only a man—and if He was that, of course, He was rightly under sentence of death according to the Law of Moses.

Now preaching to these Jew, what do we find—the order—we'll just turn to it. Just look to Acts Chapter 2. Peter ended at verse 36 with these words, "Therefore, let all the House of Israel know assuredly, that God has made that same Jesus, whom ye have crucified, both Lord and Christ. How when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" Now they didn't say, "What shall we do to be saved?" In the context of this situation, what did they mean when they said,

"Brethren what shall we do?" They were pricked in their hearts, why? Because God had revealed to them what He had revealed to Saul of Tarsus on the road to Damascus when the light above the brightness of the sun shone round about him and he heard the Lord's voice saying, "Saul, Saul, why persecuteth thou Me?" And he said, "Who art Thou, Lord, in amazement?" And the Lord said, "I am Jesus who thou persecuteth," and in a moment, he saw that the one that he regarded as a blasphemer and an imposter and a false claimant to be a divine person was manifesting forth the glory of God, and he said, "Lord what wilt Thou have me to do?"

Now, my dear friends, if Paul was not converted when out of that awful life of bitter hatred and persecution he turned and said, "Lord what will Thou have me to do?" If he wasn't converted then, if that wasn't to mark his transition from darkness to light and from death to life, I don't understand anything of the great truths of Scripture from Genesis to Revelation. Paul passed from death to life the moment that God revealed His Son in him and he bowed to His Lordship and acknowledged it.

Three days later, as you know, Ananaias came, sent by God to baptize him and he said, "Brother Saul, arise and be baptised and wash away your sins." When was Paul fitted for heaven? On the road to Damascus. What was he doing when he was baptised? He was declaring to the nation of Israel that the one he'd blasphemed was now the Lord of his life, and he was going to devote his life to serve Him. His baptism, his public declaration of his change of attitude to the Lord didn't bring him salvation, didn't bring him a step nearer salvation; but it declared honestly and openly and publicly, as God required

it, the fact that he was a converted man, and Paul was no safer after Ananias had baptised him, no safer for eternity than he was before. (Three minutes left? Thank you.)

Now when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Now here we see, "Repent and be baptised everyone of you for the remission of sins." Now you see, our friends say that means, "Repent and be baptised for the remission of sins." It doesn't, it means, "Repent for the remission of sins." (Slight laughter from audience). That's the whole truth of the New Testament. (Disturbance in audience). How can a man put his trust in Christ as his Savior and sin bearer if he says I'm going to go on living a Godless, sinful, corrupt life. You can't separate repentance and faith.

How clearly that's set out in the 20th chapter of Acts: Why did Paul preach repentance toward God and faith toward our Lord Jesus? Now you can't separate them, and here in this instance, it was the repentance and the faith which accompanied it that was the means of salvation to those who repented and had the faith. But, of course, it was the purpose of God that since they were joined to the nation that had publicly crucified and rejected the Messiah, if they were genuine in their repentance, then they would show it by being baptised. And Paul—Saul of Tarsus—was not one atom better qualified for heaven after he was baptised.

He was better qualified to be an apostle on earth. He was better qualified to preach the Gospel and he went out

preaching the truth of the Gospel; and men said, "Well this is the man that persecuted the Lord; now he's preaching him;" and Paul said, "They glorified God and me." He wasn't saved by his baptism. His baptism showed the reality of his repentance, and so, while his faith in Christ on the road to Damascus when the word was revealed to him fitted him for heaven. His baptism was the public declaration of what God required of every Israelite who genuinely accepted Christ and wanted to take his stand with Him, and that fitted him for the kind of life on earth that God wanted him to do. And, my dear friends, if you ever knelt and accepted Christ as your Savior, you're fit for heaven; but the Lord wants you publicly, in his own appointed way, to be baptised, and live what will be the proof of the hidden process of your heart in a transformed life.

Now I'm sorry—we're taking up things. Our friend says you can answer all these questions while you hold your breath. Well you can't answer them with any satisfaction, and I just want to say to you in the audience and to Mr. McGee, I want to say to you that if my way of dealing with things is taking up time in a way that's a bore to you, I'm sorry. I can't help it. I've got to speak what I believe. The Lord gives me to speak, but I'm prepared to extend the time of these meetings if we can't get them over. I'd like to show you what you've got on the sheet that I've handed out to you. Study it before tomorrow night, and I'll take it up again.

Thank you and forgive me for the extra minute.

PAT McGEE [2nd SPEECH — 2nd NIGHT]

Let us bow together in prayer. "Blessed Lord, God of all grace, Father of Eternal Mercies and Comfort, how glorious it is to be able to stand before Thy word and to sink deeply into the study of it; to break open its truths. Father, as we stand in reverence before Thy word and its greatness; may we be people of honesty of heart and depth of conviction. We pray that with meekness we would receive that word; with humility, we would turn from that which is not in harmony with it and turn to that which is true. Dear Father, we pray that we may seek to do Thy will for we know that Thy Blessed Son did say, if any man willeth to do His will he shall know the teaching, whether it is of God. Give us, O Lord we pray, free course in Thy word, and Thy word, free course in us. For it is in the Blessed Name of Jesus that we do pray. Amen."

I cannot help but make the comment again as concerns the marvelous way in which this debate is being conducted. The very forthrightness and yet, the very frank openness with gentleness and love and concern for both parties. For my part, it is not my desire to in any way to say anything that is out of order or abrasive. My desire is only to speak, as it were, the oracles of God; "To speak the truth in love," said the apostle to the Ephesian church. (Eph. 4:15). I've listened very closely and I have taken copious notes to what was said. Since I am in the position of the affirmative

and Dr. Pettit is in the position of the denial, it is very tempting to me this evening, since he has reversed his position, for me to reverse my position—and that is, to take much of my time in denying what he has said which is not really my task in this debate this evening. I am not in the denial position. That which I have set forth in clear and concise argument, he has the responsibility to deal with.

What are these arguments that I have set forth. Let us look at a few of them more closely realizing that the Bible says, "He that feareth God and worketh righteousness is acceptable to Him" (Acts 10:35); or, "Work out your own salvation with fear and trembling" (Phil. 2:12); or, "Save yourselves from this crooked and perverse generation" (Acts 2:40); or, "Not everyone that saith unto me Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;" remembering that *there is something that man must do*. That is why Acts 2:37 records the very honest and frank question of sinful men, "What must we *do*?" That is why Saul is recorded asking in Acts 9:6, "What must I *do*?" There was something that had to be done. What was the purpose behind these questions.

The purpose was, "What must I do in order to be acceptable in Thy sight O Lord." "He that feareth God and worketh righteousness is acceptable in His sight." (Acts 10:35). What is it that man must do? Is it baptism alone? No, I deny that doctrine as devilish and foreign to the Scriptures. It is not baptism alone. The Bible nowhere indicates such an idea. That is Roman Catholicism. It is baptismal regeneration. Is it repentance alone? Obviously not, for there is more for men to do than merely

repent. Is it faith alone? With all of the strength of my soul I say frankly NO! (out cry in audience). It is *not* faith alone! There is no place in the Scriptures—there is no place in the Scriptures where the phrase “faith alone” is found except one (James 2:24). It says there, “*Not* by faith alone.” I repeat again, there is no place in the Scriptures that says “faith alone.” There is one place that says, “Not by faith alone.” (James 2:24). That is a very simple declaration of the Scriptures. If it is felt that there is a verse that says, “by faith alone”, let it be presented. Let it be set forth. It cannot be found! It will not be set forth! The phrase “faith alone” is not found in the Scriptures. I have the exhaustive concordance by Young with me this evening. You may look for yourself; you will search until you are blind. It is not there! It is not to be found. What then is it that man must do.

It is maintained that man must hear the word of God; that is, God's word must be preached unto him. He must, upon hearing the word of God, believe. Rom. 10:17 says, “Faith comes by hearing and hearing by the word of God.” He must repent, for Peter said in Acts 2:36-38, “Therefore let all the house of Israel know assuredly,” (that is, believe with all of your hearts), “that God has made that same Jesus whom you crucified both Lord and Christ. Now when they heard this word, they were pricked in their hearts, and they said unto Peter and the rest of the apostles, Brethren, what shall we do?” The response in inspiration is, “Repent and be baptised.” The reason is, “For the remission of your sins.”

Now let us look and see more closely at Acts 2:38 as it is diagrammed before us. It is common ground of agreement that repentance is necessary, for the Bible says,

REPENTANCE NECESSARY!

REPENT

For the REMISSION of SINS

Before

REMISSION
Acts 2:38

PUT BAPTISM *where* **GOD PUT IT!**

REPENT

AND

BE BAPTIZED

FOR THE REMISSION OF SINS

Repentance and Baptism before Remission!

“Repent for the remission of sins.” It is agreed by everyone present that repentance comes before remission. It is that way in the Greek text. It is that way in every single English text ever printed. That is what it says, repentance is necessary, but is that all that it says? It is not!

We need to put baptism where God put it, right in the text. It is not my right, your right, my business or your business to rewrite the text of God’s word. Rev. 22:18-19 says somethings about that. Adding to and taking from God’s word is a heinous sin in the sight of God. To alter, to edit, or reconstruct the text either in its original text of Hebrew or Greek or in its translated text in English or any other translation is inexcusable. The text says “repent” and then there is the conjunction. It is a coordinate conjunction; that means, it joins or binds together two elements or qualities of equal or parallel value. That is a quotation from a renowned lexicographer. That is what the purpose of the copula is, to join together qualities of equal value. “Repent *and* be baptised everyone of you in the name of Jesus Christ.” Why? “For the remission of your sins.” So what does this phrase, “For the remission of sins”, mean? It means exactly the same thing that it means in Matt. 26:28. Jesus said to the disciples, “This is my blood of the new covenant which is shed for” (*eis*, the preposition) “the re-

Matt. 26:28 “My blood shed **FOR** the remission of sins”

Acts 2:38 “Repent and be baptized **FOR** the remission of sins”

FOR MEANS THE SAME IN BOTH PASSAGES

mission of sins.” That is what Jesus said. *Eis* in Matt. 26:28 the preposition “for” or “in order that” means exactly the same thing as it means in Acts 2:38.

Now, how do we know that that is so? We know it is so for many reasons. The prepositional phrase, “For the remission of sins,” modifies two verbs. There are two verbs in Acts 2:38. A verb is a working word. What are the two working words or verbs in Acts 2:38? No. 1, *repent*; No. 2, be *baptised*. The coordinate conjunction “and” joins them together. The prepositional phrase “for” or “unto the remission of sins” modifies these two verbs. There is no committee translation or revision of any English text ever brought into print that differs from that. You cannot find a committee translation.

Notice my words: I am not talking about a partisan translation, an individual or personal translation, and anyone that does, and there is one, flies in the face of established scholarship as does Mr. Kenneth Wuest who flies in the face of even Open Brethren Scholarship as is shown by the following statement of Dr. F. F. Bruce, the renowned English scholar from the University of Manchester. Bruce writes, “In Acts 2:38 the preposition *EIS* or ‘for’ may mean ‘for’, ‘in order to’, ‘in order that’, or ‘with a view to’. I remember seeing,” Bruce continues, “the suggestion that it might have retrospective force, that is, referring to something already taken place, causal *EIS*,” he says parenthetically. “This is such”—now listen—“this is such”—and I remind you that F. F. Bruce is from the Open Brethren, “This is such an extraordinary interpretation of this preposition that one can hardly think that the man in question came to the text with his interpretation readymade instead of deriving it from the context.” That is the clear force

of scholarship—theologically or linguistically known today. It cannot be countermanded by any scholar in any recognized lexicon, grammar, or committee translation.

The fact is, the prepositional phrase, “for the remission of sins,” modifies the two verbs “repent” and “be baptised.” Now let me show you what that means. If, “for the remission of sins” means “because of the remission of sins” then that means that repentance is “because of the remission of sins.” Of necessity it means that, since the two verbs are joined together by the conjunction “and” “Repent and be baptised” are modified by the prepositional phrase “for the remission of sins.” If baptism is not essential, not necessary, then repentance is not either, grammatically speaking, and you will not find a Greek scholar of any note, that will differ one iota from that statement. Now there is no need to brandish Greek scholarship; that is not my purpose. My purpose is simply to set before you a singular fact—that this evening we have borne witness to us a rewriting of the Greek and English text of Acts 2:38. Notice (reference to Pettit’s chart), No. 1, under Acts 2, “Repentance for remission of sins.” I concur with that. But notice, No. 2, “baptism”, *period*. I differ from that, not because of my personal prejudice, but because it is a rewriting—a reconstruction of the text of the Scriptures. Where does the Scripture say such a thing in Acts 2:38?

Present the English translation that says, “And Peter said unto them, Repent ye for the remission of sins everyone of you in the name of Jesus Christ and be baptised.” Find it! Present it! Bring it forward! You will never find it—NEVER! It is not in existence. It will never be in existence. It is impossible grammatically speaking. Thus,

any reconstruction such as we have on this sheet of paper is unwarranted; it is unscholarly; and it is a harsh and serious misuse of the sacred text. The text says, "Repent and be baptised for the remission of sins." "For" means the same thing in both passages i.e., Matt. 26:28. In Greek the phrase is identical. There is no difference. If it means something different in Acts 2:38 from what it means in Matt. 26:28, i.e., "My blood shed because of remission of sins," it would of course, be unbelievable.

The truth of the matter is that there is no such creature as "causal *eis*", as grammarians know. It is a theory that has never been sustained and when men lay their scholarship on the line, men who know, such as Dr. F. F. Bruce, they will frankly and forthrightly confess, as Dr. Bruce has said tonight that it is an extraordinary interpretation. And one can only think that the man who has such an idea has brought to the text his own interpretation, ready-made, instead of deriving it from the context. I concur completely with that scholarly appraisal of the situation.

Now Mark 16:16 has not been touched by Dr. Pettit side, top, or bottom. I regret that. I am going to place it up here again. I am placing it here because it is in the sacred text; because the Lord Jesus did say, "He that believeth and is baptised shall be saved." Now what does that mean? It means that there is a pronoun "he," that there is a verb "shall be saved;" but before this, there are two aorist (past tense) participles "he that believeth" and "he that is baptised." It is a fact that aorist participles always have their action before the tense of the main verb in the clause. The main verb is in the future tense indicative mood, "shall be saved." The pronoun is "he;" the participles in the past tense are "believeth and

HE ————— **THAT**
BELIEVETH
AND
IS BAPTIZED

↓

SHALL BE SAVED

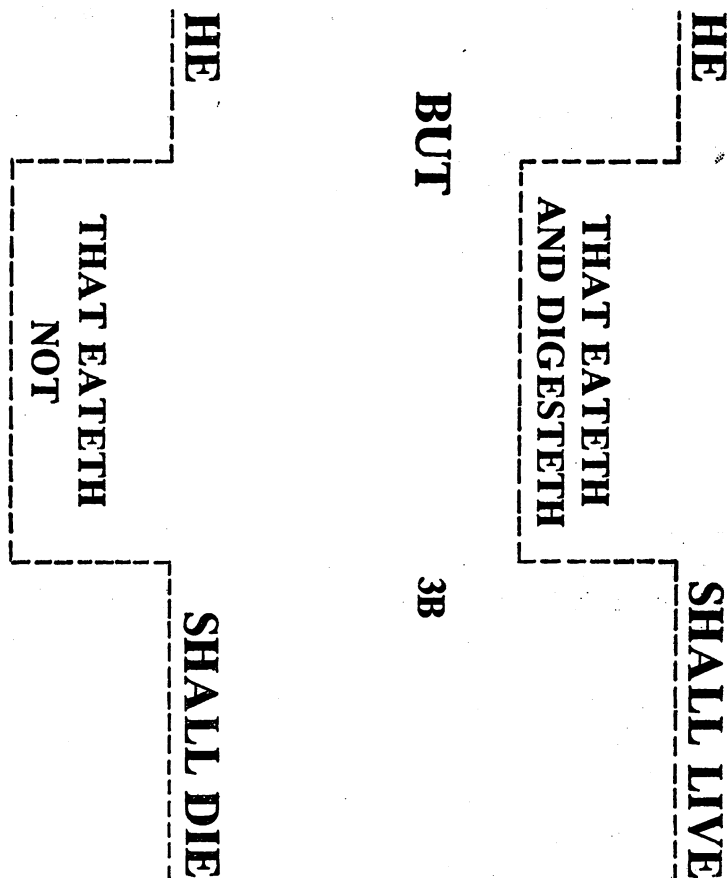
Mark 16:16

be baptised" and, it is simply, "he that believeth and is baptised shall be saved." Perhaps it may be suggested, as it was in another place when Dr. Pettit was discussing this, that it doesn't say, "He that does not believe and is not baptised shall be condemned." And it has been suggested that that statement cannot be found in the Scriptures. I hope that that suggestion is made again so we can deal with it.

I now have a simple illustration to bring to your attention. Notice this parallel, "He that eateth and digesteth shall live, but he that eateth not shall die." Grammatically it is an identical analogy or parallel, completely word for word. Now notice, you do not need, it is not necessary, (in fact, it would be superfluous and foolish to say), "He that eateth not and digesteth not shall die." That would be foolishness. None of us talk like that. The Lord does not talk like that.

There are two conditions for salvation. There is one condition for damnation in Mark 16:16. The text says, "He that believeth and is baptised shall be saved; he that disbelieveth shall be condemned." He that eateth and digesteth shall live, but he that eateth not shall die." Why didn't Jesus say, "He that disbelieveth and is not baptised shall be condemned?" Because it would have been an unnecessary and absurd. It has been asked, "Where is the verse that says such a thing?" If I were to present it, *if I were to present it*, then, upon the presentation of such a text, would Dr. Pettit stand up and disavow his denial of the proposition now under discussion? Let us hear his response. Let him come now and deal with this matter.

May I remind you, then, in conclusion, of the next that is before us (Mark 16:16), "He that believeth and is baptised shall be saved." Our case is rested upon not a perverted gospel but the "Old Jerusalem Gospel."



DR. PETTIT [2nd SPEECH — 2nd NIGHT]

Let's bow again for a moment's prayer . "Our Father, we confess how helpless we are to enlighten one another, how helpless to reveal Thy truth, but that is the work of Thy Holy Spirit. We just ask Thee again, that Thou will give to every one in Thy providence gathered here tonight the will to know and do Thy will and open up Thy truth; we pray, in the name of the Lord Jesus. Amen."

When you misinterpret one statement of the word of God and misinterpret it in such a way as to deny the great truths that God sets forth from Genesis to Revelation, there's something wrong with your interpretation. Let me repeat what I said before, to which exception was taken, God has not given His truth in such a way to make misunderstandings impossible. They are always impossible to the natural life, but they're opened up as we walk in obedience to the Spirit of God.

The great redemptive truth will always be opened up to us according to the promise of John 7:17, "He that willeth to do God's will shall know." When Peter confessed, "Thou art the Christ, the Son of the Living God," the Lord said, "Blessed are thou Simon Bar-Jonah; flesh and blood has not revealed it unto thee but my Father which is in heaven." It is a revelation. And my dear friends, if you tonight do not see that the word of God from Genesis to Revelation bases salvation, redemption, forgiveness of sins, the gift of eternal life, eternity in heaven,

eternal security, bases them all on faith in Christ and His finished work alone, then you have wrested the Scriptures to your own destruction, and I cannot correct you, but the Spirit of God can through the word of God.

Now, just let's look again for a moment at Mark 16:15-16 which of course has been the very foundation of the approach of the section of the Church of Christ that we are considering tonight. If it were true that the man who believed in the Lord Jesus Christ would be damned if he was not baptised, can you imagine that not once would such a truth be indicated from the first to the last word of the New Testament? Would the Spirit of God lead us in doubt if it were necessary for us to know that we could not be saved except by water baptism?

"He that believeth and is baptised shall be saved." In the light of the whole of Scripture does not mean that you've got to be baptised before you're saved (outcry from audience), and if what our friend has deduced from Professor Bruce's statement really is what he has indicated, it would mean that Professor Bruce and all these Greek scholars agree with our friend that you've got to be baptised to be saved. But they don't. Professor Bruce doesn't.

Now my dear friends, our arguing over points like this is not going to get you anywhere. The only thing that would bring you to see the light through these conflicting view-points is the Spirit of God through the word of God. Nothing else will ever do it and I didn't come here with any idea that I would be able, in anything that sprang from my reason, to bring men to faith in Christ.

You see, the Scriptures have so many things that you cannot reason out, and it's perfectly true that God has not

set forth the truth in such a way as to make it impossible for us to be in doubt about many things. Otherwise, we wouldn't have the confusion that we've got here tonight, and the confusion that we've got throughout the Christian church.

But, the way to find the light is clear; it's here and if you will to do God's will and will come to it, the Spirit of God can reveal it to you; and therefore, I commend again that you take this sheet that I have given you this evening. I shall deal with some of these things tomorrow and just see.

Now, "He that believeth and is baptised shall be saved." Why does he put baptism in? Because it was clearly the purpose of God that as soon as a man confessed the Lord as his Savior he should confess it openly to the world. (Outcry from audience). His faith in Christ fitted him for heaven but the Lord wanted him to live a life of dedication to Himself, to the Lord, on earth. He wanted him to live a transformed life to show that he'd passed from darkness to light and that he was living in fellowship with a resurrected and glorified Lord by the power of the Holy Spirit; preaching the gospel, making known the great truth of salvation through faith in Christ alone, through Christ and His finished work alone. And if you look at the story of the book of Acts, you'll find that that is exactly what the apostles lived. You cannot find one apostle who, as he went out preaching the gospel in obedience to the great commission, ever said, "If you're not baptised with water you'll go to hell." Not one—and my dear friends, it isn't in this book. Where ere you look within this book, five things observe with care: to whom it speaks, of whom it speaks, and why, and when, and where, and these great

principles have been completely set aside in the type of approach and reasoning that we have listened to tonight.

Now I can't reveal that to you, but the Spirit of God can and I beg you again to look to these things. Well now, let's look again for a moment at Acts 10 which again was completely misinterpreted and misapplied—grossly misapplied. (Acts 10:33), "Immediately therefore," Cornelius says, "I sent to thee" (to Peter) "and thou hast well done that thou art come now; therefore are we all here present before God, to hear all things that are commanded thee of God." And my dear friends, if that is your attitude, that you're willing to hear all things commanded of God, if that's honestly your attitude, if you will to find and do the will of God, the Lord's promise in John 7:17 will give you the light that you need.

"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons but in every nation..." Peter was a man who stood so strongly for the very outstanding, special, elect position of the nation of Israel. Now God was telling him that he was going to embrace the Gentiles, that now that Christ's death and resurrection was passed, Israel was not to stand in the position that she had stood under the law; but as Peter says here in every nation among the Gentiles as well as among the Israelites, "In every nation he that feareth Him and worketh righteousness is accepted with him."

But my dear friends, Cornelius wasn't saved, that wasn't the way that he reached the goal that God had before him. He was a man who honestly lived up, as far as a sinful erring man can, to the light he had as you see in the earlier verses. We can't go into them in detail; look them up your-

self. "In every nation he that feareth Him and worketh righteousness is accepted with him;" but he wasn't accepted as having now reached the full salvation into which God wanted to lead him in his grace and mercy and in the love that He had for him. See what he says next, "The word which God sent unto the children of Israel preaching peace by Jesus Christ, He is the Lord of all, that word I say ye know, which was published throughout all Judea, and began from Gallilee, after the baptism which John preached; how God annointed Jesus of Nazareth with the Holy Spirit and with power: He went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Spirit fell on all them which heard the word."

Why? Because Cornelius was told to send for Peter and told that Peter would show him words by which he might be saved. See the exact words. I'm sorry my eye won't fall on the verse, perhaps someone will tell me the verse (Pettit pauses here for sometime looking through his Bible), but anyway, you know that God told Cornelius to send for Peter who would tell him the way of salvation; and therefore, what is said that God respects all and every

nation who are honest before Him didn't mean that because Cornelius was that type of man that therefore he didn't need to put his faith in Christ and His finished work; and as Peter unfolded the glorious Gospel of Christ and His finished Work; and the heart of Cornelius and those with him moved by the Holy Spirit put his trust in the Lord Jesus Christ, the proof of their acceptance by God; the proof that they were now brought into the church along with the children of Israel that was shown by the fact that the Holy Ghost fell upon them as he fell on the Israelites on the day of Pentecost; and the gift of tongues was given to show to the Israelites who were with Peter it wasn't necessary. The gift of tongues had nothing to do with their being accepted of God, but the gift of tongues was given to show that just as God has formed the church initially of 3,000 Israelites, now He was bringing the Gentiles into the same identical position.

And that was one of the greatest steps in the apostolic days. For a man to live in the way that Cornelius lived before Peter went to him that day would never fit him for heaven, but when in response to his honest seeking, and you may have an honest seeking that the Lord will lead you into light, that He wants to lead you into—you know the things we've discussed.

When He sent for Peter, then, through Peter God gave the message that unfolded the glory of the deity of Christ—His atoning sacrifice, His precious blood. The only thing that was needed, the only thing that was needed to satisfy all the claims of God for all eternity against any sinner who turns away from every other ground of confidence including baptism and baptismal water, they've nothing to do with it.

And my dear friends, you can never, you can never receive what God wants to give you through faith in Christ alone by adding something to it and reckoning that you'll have part of your forgiveness through the work of Christ and part through the work of the baptistry. You never will.

There'll be nobody in heaven who will sing, "To Him that loves us and washed us in His precious blood and in waters of baptism, we're offering our praise and thanks to Him."

P a r t

II

Dr. Pettit — Affirmative Position

Pat McGee — Denial

DR. PETTIT [1st SPEECH — 3rd NIGHT]

Shall we bow again for a moment's prayer. "Eternal and ever blessed God—Father, Son, and Holy Spirit, we bow before Thee in reverence and adoring worship; we marvel at the matchless grace that has taken poor, helpless, corrupt, defiled, hell deserving sinners, deserving nothing but everlasting judgment, and Thou has opened up before us, at infinite cost, the precious blood of Christ, a righteous way of making us Thine own forever. O Father, we pray that the marvel of the grace of God, the preciousness and all sufficiency of the blood of Christ, and the wonder of a free and full salvation to all who will acknowledge their need and put their trust in Him and His finished work—His precious blood, His life laid down as an atoning sacrifice. We pray Lord, that by divine enlightenment and the work of Thy Holy Spirit in minds and hearts tonight, the wonder of the Gospel of the grace of God may be made known to perishing men; all that come tonight might rest in faith in the glorious person of Christ and the eternal efficacy of His precious blood, and go forth rejoicing in accomplished salvation, and in the entering into the good of it by faith in Him and in His work. Lord, this is the object of our hearts; we cannot accomplish it. We pray that Thou will direct, through Thy Spirit, that the Scriptures that Thou has desired to bring before men and women tonight may be open, and we ask Thee that Thy spirit may open the Scriptures and illumine the minds of those who hear that they may pass from death to life. We ask it in the name of the Lord Jesus. Amen."

I would like to open by drawing your attention to two very clear and simple statements. The first of them you will find in the epistle to the Hebrews, chapter 9, where the Spirit of God has led the writer to sum up the fact that under the Old Testament economy, under the Law of Moses, God ordained that everything in the way of the purification of the Temple, the leading of men to the peace of the knowledge of sins forgiven—everything was ordained by blood.

Let me read you the verse that I want to draw your attention to. For sake of context we read verse 21, It's Hebrews 9:22 if you want to jot it down where you'll find the words I want you to notice, "Moreover Moses sprinkled with blood both the Tabernacle and all the vessels of the ministry, and almost all things are by the law purged with blood, and without shedding of blood is no remission"—no forgiveness. Now, that is a summing up of everything that God gave through the Old Testament. That is the great principle that was illustrated from the moment of the fall until the Old Testament closed and until the Lord Jesus Christ came in fulfillment of those types which were set forth so wonderfully in the Old Testament.

His perfect sinlessness, His absolute adequacy has gone to man to accomplish our redemption, and the fact that it was not His teaching, it was not the excellency of what He was that brought remission of sins, it was the shedding of His precious blood, it was His laying down His life voluntarily as a sacrifice for us. It was that He took our place and became our substitute. He bowed to the judgment that was righteously ours and that would have separated us from God forever, and by His precious blood the pouring out of His soul unto death. God was satisfied

because His holy claims against a world of sinners, His holy claims were fully met and He demonstrated that fact by raising the Lord Jesus Christ from the dead; and so, through faith in the Lord Jesus Christ alone, faith in Him and His work, faith in the fact that in His death and resurrection He put away sin by the sacrifice of Himself and He rose to demonstrate that what He did was acceptable to God.

That it fulfilled the claims of a Holy God against sinners everywhere and for all time; and that therefore there's nothing left for you and me to do but acknowledge our need to see God's provision in the Lord Jesus Christ to turn aside from confidence in anything else—put our trust in Him and His precious blood alone.

And my dear friends, it's hard for me to find language to express to you the tremendous distress of my soul as I have had unfolded during the time of these last two nights, as I had unfolded more fully than before, what the charts set out—the one particularly that was in the middle last night—that a man can't use the Gospel; he comes to acknowledge he's a sinner; he repents; he confesses his sins; he exercises faith; but there's no salvation accomplished by that faith. And then he passes through the ceremony of baptism—he's put down in the baptismal under water and he comes up again and then his sins are forgiven.

To one who knows the Scriptures, knows its teachings from Genesis to Revelation, that apart from the blood of Christ no man can be saved and apart from faith in Christ and his blood, anything that is taken from it or added to it makes it impossible for us to receive what can be based only on faith in the Lord Jesus and His work. I've no

words in which I can express to you the distress and the sorrow and the grief of my heart because as I understand the Book from Genesis to Revelation no man who says that in addition to the blood of Christ he needs water baptism before he's acceptable to God, he doesn't understand the Gospel.

That's why I drew your attention to the fact that in the first chapter of Galatians Paul says, "If anyone preaches any other Gospel than the Gospel that he and the apostles preached; if anyone preached any other Gospel than the Gospel which the Galatians had heard," and you can read in the book of Acts exactly what he preached to them, "If any man preaches any other Gospel, the curse of God, not the blessing of God, is upon him; the judgment of God is upon him. Let him be accursed."

My dear friends, that's the awful burden upon my heart that we've had presented here in these two nights "another gospel." If you think Paul preached that you couldn't be saved till you were baptised, go through the record of what he preached. I've never found it. I've never seen it, and Mr. McGee has not drawn our attention to any place where Paul said that you couldn't be saved unless you were baptised; and therefore, what we have been told these last two nights is another gospel. And by the Spirit of God, Paul says, "Let him be accursed," and that's the burden upon my soul that God would give divine enlightenment to all those who've never yet have rested in Christ and His finished work alone, in His precious blood alone. Without shedding of blood is no remission and with it I want you to link I John 1:7, "The blood of Jesus Christ, God's son, cleanseth us from all sin"—all sin.

Now I know specifically in the first chapter of I John the reference is to the constant cleansing that continues right through life of the believer, the constant cleansing; but the great truth is there, and the blood of Jesus Christ makes it personal. I know that it specifically refers to the fact that the blood of Christ has so completely satisfied the claims of a God of infinite holiness against me as a sinner that when I put my trust in Christ as my Savior all my sins, past, present, and future were pardoned. I was given the standing of perfect and eternal righteousness in the presence of a Holy God on the basis of my faith in Christ and His atoning death; but, as I go on in the Christian life, I need from time to time, from day to day, because I never live a day in the sinless perfection of the Lord Jesus Christ and I never shall until this mortal life is ended; but the wonder of it is that the atonement is so complete and perfect and eternal in its accomplishment, its satisfaction of a Holy God that the moment I confess my sins as the Bible says, the Spirit of God convicts me. If I've spoken impatiently that I'd done something that was contrary to Scripture or displeased the Lord, the moment I confess it, my fellowship is restored because of the infinite and eternal perfection of what the Lord Jesus Christ did upon the cross in those awful hours of darkness.

And so I want you to ponder, to pray over, to take home and meditate on the tremendous significance of those two statements—with shedding of blood is no remission, and the blood of Jesus Christ, God's son, cleanseth from all sins—and I want to ask Mr. McGee again tonight to tell me in view of his chart how much of his sins were dealt with in the precious blood of Christ, and what proportion of them was dealt with in the baptism. How much of his sins had been dealt with before he was baptised,

and how much of his sins were dealt with after he was baptised. These are the relevant questions and I want you to realize, my dear friends, that each one of you individually is faced with this great issue because you have heard and you will hear, I've no doubt, tonight two different methods of salvation.

You will hear what I trust as you earnestly look into the Scriptures, you'll see is the gospel that Paul preached, and you will hear another gospel which adds works to faith, which adds water to the precious blood of Christ. You know, it's almost inconceivable to me that any man who ever realized in the faintest way the fact that the greatest problem in the universe—how a Holy God can pardon a sinner settled at infinite cost in the infinite purposes of God, in the eternal purposes of God, in a sacrifice beyond the power of the human mind to understand when His son became man in order that He might bear the dreadful judgment of the hours of darkness on the cross—how a man can think that God is a magician and because a man goes down under water and comes up again that's got something to do—can be put beside the mighty work of the cross—the greatest work in eternity and link it with that.

I can only pray, as I've been praying, that any of you who are willing to receive the word of God and the message of God and the salvation of God may realize that you've got to abandon the thought that baptism can have anything whatever to do to add to the glorious work which God planned in the past eternity, carried out by the death of His son, and is now offering, as a result through Christ and His precious blood, eternal redemption to everyone in this audience tonight. Ah, that I could give divine enlightenment to everyone here. I can't do it, but the Spirit

of God can, and the word of God is the vehicle through which He gives it.

Let us turn to see what Paul preached in Rom. 4. "What shall we say then that Abraham our Father, as pertaining to the flesh hath found; for if Abraham were justified by works, he hath whereof the glory but not before God." Works have nothing to do without relation to God except as they, after we become converted, walk in good works that God's ordained for us to walk into His glory. But no man is saved by his works. You know, I've practiced among Roman Catholics for many years and I found again and again and again as I sought to present the Gospel of the grace of God they would quote to me two verses; "Work out your own salvation," and "Faith without works is dead," and that really is the basis of what Mr. McGee has been putting before you tonight. "Work out your own salvation," was written to converted people who'd been saved through the preaching of Paul by faith in Christ and His finished work—His precious blood alone—and when he said, "Work out your own salvation," he didn't mean what so many people mean and seem to me to be inferred in what Mr. McGee said that he was saying—"Work for your own salvation; add works to faith in order to gain your salvation."

Paul never preached that. Paul said, "Work out your own salvation," because there were problems in the assembly to which he was writing that needed them to avail themselves of the grace of God and the guidance of the Holy Spirit in order that their problems might be solved. It had nothing to do with the obtaining of salvation. So, "Work out your own salvation," has nothing whatever to do with it.

“Faith without works is dead,” I refer to very briefly, I hope to refer to it again. “Faith without works is dead,” never means in Scripture and it doesn’t mean in Jas. 2 that if you’ve got faith in Christ, the faith of the New Testament, the faith that the New Testament sets forth—that you’ve got faith in Christ and His precious blood, you won’t be saved unless you add some of your works to make yourself acceptable to God—it doesn’t mean that at all. The context shows so clearly that it doesn’t mean that. It means so clearly that if you say you put your trust in Christ and there’s change in your life that shows you’re a changed, converted man, that you’ve been given a new nature; that you’re seeking to serve the Lord. If you don’t show that in your life then that kind of claim to have faith is worthless because no man has saving faith—the regenerating work of the Holy Spirit in his life—that doesn’t make a change in his life. That’s what Scripture teaches and so James says if you claim that you put your faith in Christ, but you haven’t got in your life the evidence of it, then that is a worthless claim because it’s unreal and you haven’t got saving faith, and he illustrates it with Abraham.

You see, Abraham, as described in the 15th chapter of Genesis, was given a promise by God. He believed the promise and God justified him. He declared him righteous. Abraham was a changed, converted man from the moment that he put his faith in God and His promises.

Now, many years afterwards, the Lord gave him the opportunity to demonstrate the reality of the faith that he had put in the promise of God as described in the 15th chapter of Genesis, and as we see in the 22nd chapter of Genesis many years after God justified him, God enabled

him by obedience to His commands, to offer up his only son in whom the promise of redemption had been given. Abraham was able to demonstrate by being willing to offer up his son and being on the point of slaying him when God stayed his hand. Abraham demonstrated that he was a justified man.

My dear friends, to an enlightened soul who's been enlightened by the word of God and the Spirit of God there's no difficulty there to see the difference between the eternal justification that came to Abraham when he believed God's promise. As you can believe it tonight, that if you put your trust in Christ, His finished work, His precious blood alone, your eternal salvation will be secure. You'll be justified forever, but it doesn't mean that that will demonstrate the fact that you're changed to the people round about you if you don't live the kind of life that proves that you're a changed person with a new life; and you're living now not to please yourself, not to live according to the standards of the world, not to live according to the false ideas and interpretations of Scripture you have before, but you'll go out to proclaim the Gospel of the grace of God; you'll go out to tell men not that they need to be baptised and need the water of baptism as well as the precious blood of Christ to be saved; You'll go out and tell them what Paul told them that salvation is by faith in Christ and His finished work alone. And that'll be proof that you have been justified.

Abraham was justified when he trusted God and when he offered up Isaac that his faith was a real faith. If he'd had nothing by which to show that he was a different man from the natural man, then nobody would have known. And that's why the epistle to James presents no difficulty to one

who really understands the gospel of salvation through faith alone in Christ and His finished works. It only presents a problem to those who take the view of the other Gospel of salvation through faith plus works through blood plus water.

May the Lord help us, each one, to prayerfully ponder these things.

PAT McGEE [1st SPEECH — 3rd NIGHT]

Good evening ladies and gentlemen. It's again a great pleasure to be with you this evening and to be in your presence. I am happy to have this great honor of discussing with you again this evening, on this the third evening in this series of discussions from the word of God, the vital subjects that are before us. The proposition which has been read, though not read or defined by the one who is in the affirmative position tonight is, "*The Scriptures teach that the salvation of sinful man is at the point of faith before and without baptism.*" The issue is then that Dr. Pettit is affirming this position this evening. I stand before you to deny it's truthfulness.

The issue is not, "Are we saved by faith." The issue is not, "Are we saved by the blood of Christ." The issue is not, "Are we saved by blood plus water." I have never in my life said such a thing. You have listened for this, the third evening, you have never heard me say such a thing. It is unfair to attribute this phraseology to me. I've never said it! That is not the issue and that kind of an accusation only clouds, confuses and fogs the issue. The issue is not, "Are we saved by the grace and the love of a beneficent God." This I believe completely.

Hebrews 9:22, I John 1:1-7, John 16 or any other verse that could be selected from God's precious truths — I believe with all my heart and that is not the issue —

The question is *not*, "Are we saved by faith or the blood of Christ," but "when" and "how" and those are key words. "*When*" and "*how*." You would think this evening, you would imagine after having listened to what we have been listening to, that I had on my own made up the doctrine of baptism. My friends, it is not *my* doctrine. It is the doctrine of Jesus Christ. "He that believeth and is baptised shall be saved," (Mark 16:16). It is the doctrine of the apostle Peter, baptised in the Holy Spirit, inspired by the same Spirit: "Repent ye and be baptised everyone of you in the name of Jesus Christ for the remission of your sins," (Acts 2:38). It is the doctrine of the apostle Paul, again inspired by the Holy Spirit. "For as many of you as were baptised into Christ did put on Christ," (Gal. 3:27).

It seems to me that we are being led to imagine that I have created the doctrine of baptism, the necessity of baptism and the imperativeness of baptism. And by the manipulation of words and phrases, you are being led to feel that I concocted this idea. *I have not!* This doctrine comes from the word of God. The attributing of this idea to me is but a strawman and will lead us astray from the true proposition this evening. The verses that I have listed for the last three nights must be dealt with. If they are not, we will simply get nowhere.

Now what is my task this evening as I am occupying the negative position. My task is:

- 1) to show that every one of the arguments presented by Dr. Pettit or the assertions presented by Dr. Pettit, does not, *does not* sustain his proposition. His proposition is, "The Scriptures teach that sinful man is saved at the point of faith before and without baptism."

2) It is my task this evening to counter with negative arguments which will clearly, fully, and finally prove his doctrine to be false — to be error. This is my task. How will I do this. I will accomplish this task by the following ways:

a) by the use of clear and simple logic, that is by the intellectual presentation of the clear word of God.

b) by the use of valid scriptural arguments. I will not use emotion. I will not use testimony, personal experience, songs, hymns, written by men of a deep religious mind. I will use valid arguments from the word of God.

c) by the use of reason in the employment of the sacred Scriptures. The Bible says in I Peter 3:15, "Sanctify Christ as Lord in your hearts and be ready always to give an answer to the man that asketh you a reason for the hope that is within you." That is my task this evening — to reason and to give reasons.

In Acts 17:2, Acts 18:4, Acts 18:19, and Acts 24:25, Paul in every one of these passages is said to be reasoning with men from the sacred Scriptures. It says, for example, in Acts 17:2 that he "reasoned with them from the Scriptures."

I fully believe in Isa. 8:20 which says, "To the law and to the testimony." The law is the will of God; the testimony is the word of God. It is not personal testimony. Testimony there does not mean your own subjective experiences. It is the word or the testimony of God Almighty. Now who understands the word of God? Any man whose heart is good and honest.

Jesus taught that in the parable of the soils (see Lk. 8:9-15). I Cor. 2:14 cannot be employed to teach the misconception that men cannot understand the word of God until the Holy Spirit reveals it to them. The Bible says in Eph. 5:17, "Do not be foolish but understand what the will of the Lord is." God expects and directs men to understand His will. It has always been an amazing thing to me that men could be led to believe that the Scriptures are inspired but they're not understandable in and of themselves, that they need some external movement of the Holy Spirit in His supposed ministry of enlightening men in the Scriptures. As we pointed the other night to Psalms 119:130 which says that "The entrance of God's word giveth light" — it does. God's word *itself* enlightens; therefore, we must use reason. That is what God said in Isa. 1:18, "Come and let us reason together."

Therefore, men understand the Scriptures when they use the Scriptures rightly. (II Tim. 2:15). When they wrest the Scriptures, misuse the Scriptures, and deceitfully handle the Scriptures and do not use every Scripture on a single subject, they are then under the severe and harsh condemnation of God. (see II Pet. 3:16, II Cor. 4:2, Gal. 1:8-9, I Tim. 6:3-4, II Jn 9).

Now, how has Dr. Pettit argued thus far. In the two preceding nights and in the first affirmative speech —

1) He has said that the study of the Scripture text will not solve this issue. He tells us that it is the ministry of the Holy Spirit to unfold the meaning of Scripture to us. He says, "And we need to get together to pray and wait for God." This is what he has told us. Study will not bring us to oneness, but prayer, waiting for the Spirit

to make it clear will! If such is so, why is there not unity among his own people?

2) Dr. Pettit has argued that certain passages which he has referred to cannot mean, cannot possibly mean what they seem to say because if they do mean that then that would mean that so many are lost. This is the line of argumentation that he used.

In reference to Mark 16:16, Acts 2:38, and other texts he says, "They don't really mean what they say." Last night he read explicitly Act 2:38, "And Peter said unto them repent ye and be baptised everyone of you in the name of Jesus Christ for the remission of your sins," and then he says, "The text says 'repent and be baptised for the remission of your sins,' but it doesn't mean that." That is an exact quote from his statement. Now if it doesn't mean what it says, then it means nothing.

The truth of the matter is, is that it *does* mean that. Now for years as I have worked among Hindus and Buddhists and I have quoted unto them such verses as John 14:6 where Jesus says, "I am the way, the truth and the life; and no man cometh unto the Father except by me," and I have had them respond to me with the identical argument. They say, "Why, if that verse is true, then that means that my mother is lost in hell; my father is lost, my aunts, my uncles, my ancestors are lost forever and ever if that verse means what it says." This is the identical kind of argumentation that Dr. Pettit has used.

3) A third classification of arguments that he has presented is, and I say it kindly but frankly, the rewriting of the Scriptural text. Now that is evidenced from this sheet

which was distributed last night and was again encouraged to be distributed tonight which was written by a Mr. Ted Hay, from Christchurch and is used by Dr. Pettit. In this material Acts 2:38 is rewritten — it is repentance for remission of sins on point one, but baptism, period, on point two. That is a manipulation, alteration, and reconstruction of the Sacred Text. Therefore, the complete alteration of the word of God has been one way that Dr. Pettit has chosen to deal with the subject before us.

4) He has not answered a single one of the seven arguments, six here, and the other that was presented. Not a single one of these arguments of the first two nights has been answered. *NOT ONE!* Every one of these verses has demonstrated to us conclusively that baptism stands between the sinner and his salvation.

For example, Mark 16:16, "He that believeth and is baptised shall be saved." That is what Jesus said:

1) believe, 2) baptised, 3) salvation. But Dr. Pettit has rewritten the text with his doctrine by saying all you need to do is believe and at the point of faith one is saved before and without baptism. Therefore, that makes one, three, two. Now, if I counted like that I could have never gotten past form one in the very beginning of school. What we need to do is to count it just like the Lord Jesus did.

5) Dr. Pettit has argued in this way in that he has failed to answer a single one of the six questions that I presented on the first night. These questions were distributed to the audience on the former two nights and you may have your copy again tonight.

Now this evening I have seven other questions that will now be presented to the audience and also to Dr. Pettit. These questions are given not to trick, as someone said last night, "Why, Mr. McGee's questions are trick questions — they can't be answered." My friend, they *can* be answered. Seven questions were presented to me last night. I answered them in less than four minutes — in less than four minutes. You said, "Not to the satisfaction of everyone." My dear friend, Jesus Christ didn't answer questions to the satisfaction of the Pharisees but He answered them. Now what are the new questions that are before us tonight?

1) Do you know of any New Testament passage that states that sinful men believe "into" Christ? The passage must contain the preposition "into."

2) Is every believer in the New Testament saved?

3) What kind of faith saves?

4) Is the phrase "Faith only" ever found in the New Testament? Where?

5) Please harmonize passages like Eph. 2:8-9, Rom. 4:4-5 (which was used by Dr. Pettit this evening), Rom. 11:6 which states that no works can save and other passages like Acts 10:35, Rom. 1:5, Rom. 16:26, Heb. 5:8-9, Jas. 2:24, Gal. 5:6, and John 6:29, all of which state that there are works upon which salvation is conditional. Harmonize these two different groupings of passages.

6) Is baptism a work of God or a work of man?

7) Using the very words of Scripture, describe the purpose of water baptism as it is stated in the Bible. If those are trick questions I'll eat this paper.

Now let us turn to another consideration very briefly and that is a list of the verses that have been misused by Dr. Pettit in the former two nights of our discussion. *1 Cor. 1:17*, "Christ sent me not to baptise but to preach the Gospel." Well, then, did Paul disobey when the baptised — he said he did baptize — did he disobey in doing that? He must have if Paul meant what Dr. Pettit tries to make him mean — that Jesus did not send Paul to baptize.

Or, why did Christ send the apostles to baptize if He did not send Paul to baptize? Jesus sent the apostles to baptize, "Go teach all nations baptising them into the name of the Father, the Son, and the Holy Spirit." (Matt. 28:19).

The second text or group of texts, John 20:30-31, *1 Cor. 1:21*, and John 3:36, three texts used by Dr. Pettit in which faith or belief is mentioned. Belief is a biblical doctrine. Belief alone is not. The phrase, and I quote, "All I had to do was put my trust in Him," is a phrase never to be found in the Scriptures. In the very concluding sentence of Dr. Pettit's speech this evening he said, and I quote, "Paul said salvation is by faith in Christ and His finished work alone," end of quote. Where is the verse? If you can present me a single verse in which it is stated by Paul, "Salvation is by faith in Christ and His finished work alone," I will quit this debate. I will sign the proposition where Dr. Pettit's name now stands and begin to affirm his doctrine. My friends, that phrase is not to be found in the Sacred Text. If it can be found, a simple solution to this discussion would immediately be forthcoming.

Another grouping of verses was from Acts 20:17-21 when Dr. Pettit said, "See, baptism is not there in the text,

thus it is not necessary." He said, "Paul did not teach the Ephesians to be baptised in order to become Christians." My friends, he did too, and you know that he did. Note Eph. 5:26 where it says that Christ has "sanctified the church having cleansed it by the washing of water with the word." Now I John 1:7 says, "We're cleansed in the blood of Christ." Eph. 5:26 says, "Jesus has cleansed the church by the washing of water with the word." Dr. Pettit is not arguing against me tonight, he's arguing against Paul and the other passages of the text of the Scriptures.

Then Acts 2:37-38 was used by Dr. Pettit in which he actually rewrote verse 38 as we have noted, said that this is just to the Jews in spite of the fact that we read in verse 39 last night, "For the promise is unto you, to your children and to *all them that are afar off*." I have not yet heard Dr. Pettit apologize for making that mistake. Verse 38 is not just to the Jews and Peter said it was to every man that was afar off, that's Gentiles.

And then Acts 8, Acts 9, and Acts 10 were referred to. None of which passages I ever referred to. I have not, in this debate, referred to the conversions found in Acts 8, Acts 9, or Acts 10, and yet Dr. Pettit did refer to them. Actually his position was to deal with the arguments in the passages that I gave since I was in the affirmative, but he chose to assume the affirmative even from the negative position in the two beginning nights. "Not one of these," that is Acts 8, Acts 9, Acts 10, he says, and I quote, "Not one of these was saved by baptism." Well Acts 8:36 says, "See here is water; what doth hinder me to be baptised?" Acts 10:47-48 says, "Can any man forbid water, that these should not be baptised, who have received the Holy Spirit as well as we? And he commanded them to be baptised

in the name of the Lord Jesus." Acts 9:6 reads, "Lord, What wilt Thou have me to do?"

Now Dr. Pettit says, well, that does not mean must do to be saved. That's evasive. He says Paul was a changed man. Oh, indeed he was. He was a changed man; that's not the question. I shake hands with him right now on the fact that he was a changed man, but he wasn't a saved man. (outcry from audience). *No, he wasn't.* If he was a saved man Jesus didn't know it because Jesus sent him into Damascus that he might know what he must do. If he was a saved man Paul didn't know it because Paul was in prayer, misery and fasting for three days and nights. He never rejoiced a single time. If he was a saved man, Ananias didn't know it as Ananias came to him and said, "Brother Saul." Now, you know why he said brother? Dr. Pettit said in Nelson it was because he was already Christian and brother in Christ. He hasn't said that here because it was pointed out to him then that the word "brother" there simply means brother in Judaism as is used in Acts 3:17 when Peter addressed the Jews that had crucified Jesus and called them brothers or brethren.

But Ananias said, "Brother Saul why tarriest thou, arise and be baptised and wash away thy sins calling on the name of the Lord." (Acts 22:16). Mark 16:16 is another verse and Dr. Pettit said this cannot mean what it seems to say. Well it does, and if you differ with it you differ not with me. It is not my Gospel and if it is a perverted Gospel then Jesus perverted it, I didn't.

Now there are four arguments to be presented in the negative side:

1) Against the position held by Dr. Pettit, if his position is true then salvation is by a dead faith. It is not by a living faith because faith — by faith means a living faith — faith only, is faith alone without any intervening act or work and faith without works is dead.

2) Salvation is in Christ. Dr. Pettit, do you know of a single New Testament verse that says believe into Christ? If you can find it the debate will stop at the precise moment that you do. You do not believe into Christ. How then do you get into Christ? Gal, 3:27 says, "for we are all baptised into Christ and did put on Christ in baptism."

3) The true and scriptural meaning of the word "faith." Faith, biblically defined, is taking God at His word and obeying everything that God says. Faith is, in fact, obedience to all that the Lord has declared.

4) If I can find in the New Testament text a single believer that was unsaved then the position of Dr. Pettit falls in a crumbling heap. His position leaves no place at all for an unsaved believer. I can find five of them. I will show him where they are, that is, those who believe in Jesus and yet the Scriptures say they are not yet saved, and I'm not referring to the demons of Jas. 2:19. I'm not going to use that. I am referring to men of whom it is stated in the Scriptures that they believed and yet the Scriptures say they were children of the devil and still lost. The text is to be found — there are many and here's one in conclusion: (Mark 16:16) "He that believeth and is baptised shall be saved." There is a believer, one who believes, but he's not done the other thing that the Lord Jesus said will bring him to salvation i.e., baptised. There-

fore, there is faith alone and faith alone is not a saving faith, for faith alone is a dead faith. Jas. 2:24 says, "Not by faith alone." But saving faith is always in obedience or in response to all the commands of the Lord Jesus Christ.

Now who taught us that we are to be baptised? Jesus did. Paul did. Peter did. If Dr. Pettit is grieved at this doctrine he is not grieved at me. He is grieved at the Lord Jesus himself. Baptism does not add to the glorious work of Christ. Did I ever say such a thing? No I didn't. I never stated that baptism added to the glorious work of Christ. You never heard me say that. I will never say it but I will say in conclusion, "He that believeth and is baptised shall be saved."

I confidently rest my case there with the simple plea that if he can find the verse that says men were saved by "faith alone" or "faith only" I will quit the debate immediately. If he can, the very first thing that he says right now ought to be the reading of that verse.

Thank you, and I invite your attention now to Dr. Pettit. Remember, please note if he now comes to read the verse which says, "saved by faith alone."

DR. PETTIT [2nd SPEECH — 3rd NIGHT]

Let's bow again for a moment's prayer. "Father, we acknowledge again that unless Thou dost open our understanding to understand the Scriptures, and unless Thou dost open to us the Scriptures by Thy Holy Spirit, there is no wisdom in us to understand them or to make them known to others. And so, we just place ourselves entirely in Thy hands, at Thy disposal, under Thy control, and under Thy command, and pray that by Thy Spirit Thy will guide as to what shall be said; and grant, we pray, that those who listen may listen with a prayerful attitude seeking to know what the Word teaches, and seeking to enter into that wonderful salvation which Thou hast in that way set before perishing men. We ask it in the name of the Lord Jesus Christ, Amen."

It's very difficult for me, dear friends, with so many of the things that I've sought from Scripture to show you are not scriptural—not according to the Gospel of the grace of God. It's very difficult to know where to start now to go over a further review of these misunderstood passages.

Let's come again to the one that of course we all know is the basis of the attitude that Mr. McGee takes and that your branch of the so-called Church of Christ takes. You see, we read, "He that believeth," the Lord said, "He that believeth (Mark 16), "He that believeth and is baptised shall be saved." Now in the light of what I

believe—Scripture teaches with crystal clarity from Genesis to Revelations—I have no difficulty whatever in that verse, “He that believeth and is baptised shall be saved.” There’s nothing in that to lead an instructed, enlightened child of God to believe that he’s got to take two steps in order to be saved (loud noise in audience). But it is perfectly true that every man who having put his faith in Christ as his Savior should confess it in God’s appointed way by baptism, in which he declares that not only has he found eternal justification through faith in Christ and His precious blood alone, but that the word of God shows him that he now is, having put his faith in Christ, he’s in Christ, he’s identified with Christ; and in baptism he sets forth and bears witness to the fact that he has passed from death to life. The old life of living for himself under the power of sin, and deluded and blinded by Satan that’s all behind him, and now he’s living unto the Lord Jesus Christ.

As the Israelites were baptised unto Moses—that’s to say the power of Pharoah was broken—they were now to find their leadership and their guidance and their direction. Even so, the power of Satan over the life of the one who’s put his trust in Christ and His finished work alone, the power of Satan is broken. He cannot hold him in bondage any longer. He’s now free to follow a risen and glorified Christ and to live His glory and he shows it forth in baptism. Death to the old life, immersion, that that old life is finished with in the sight of God and by the grace of God in the experience of the one who’s trusted Christ and His finished work alone and now he goes forth to walk in newness of life.

And, water baptism sets forth—and this is the thing that seems to be completely misunderstood by my friend

Mr. McGee—water baptism in symbolizing death, burial, and resurrection, does not mean that death, burial, and resurrection in a man's experience happens when he's baptised. It doesn't. It happened when he was baptised in the Spirit into the body of Christ, the moment his eyes were opened to see the meaning of the Cross of Christ and when he put his faith in Christ and His finished work alone for salvation. At that moment he became a child of God. At that moment he became a believer in the New Testament sense. He may have believed a great many facts about Christ before—the devils believe the facts about Him, but no demon, no devil believes in the New Testament sense. No devil becomes a believer.

What is a New Testament believer? A New testament believer is one who has put his whole faith in Christ and His finished work alone and sees that that is all that God requires and that the moment he does, that he's justified forever. That's a believer. No demon is a believer in the scriptural sense. The devils believe and tremble; they believe they're coming to judgment; they believe that they're lost eternally and they are. They believe that Christ died for sinners but they know He didn't die for them, and so we see when the Lord said, "He that believeth and is baptised shall be saved," He wasn't saying that you have to first believe and then be baptised before you were saved. (Noise in audience). That's the whole essence of the tremendous departure from the word of God that was set forth in the chart of last night which showed the steps before and the steps after baptism.

Baptism always follows salvation in the word of God. So Mark 16:15-16, "He that believeth and is baptised shall be saved," clearly in the light of the whole New Testament

indicates that it is the will of God that (laughter in the audience)—when a man through faith in Christ and His finished work is justified, becomes a child of God, becomes a member of the body of Christ, then it is the will of God that he should confess it in baptism which symbolically sets forth what has already happened in his life—(outcry in audience)—the moment the Spirit of God enlightened him and he trusted Christ alone for his salvation.

Now, my dear friends, that is the whole question that's before each one of you in this audience tonight—to decide because that is the question upon which your eternal destiny depends. If you rest on the fact that you have had to have baptism in water in addition to the glorious work of Christ when He took our sins upon Him at infinite cost—a cost beyond the power of human mind to conceive—made atonement, put sin away, became our substitute and sacrifice. If you think that anything that will fit you for justification and eternal life in the presence of God by a ceremony which is a ceremony carried out by man, for man, then you are blind to the way of salvation that Paul set forth.

And, if you would read carefully the book of Acts, as you can, you have it, you'll never find that Paul anywhere said that salvation had anything to do with baptism. Now the verse that was quoted, let's look at it for a moment, Eph. 5:26, well it reads from 25, "Husbands love your wives even as Christ also loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water." The water there has nothing to do with baptism. (Outcry from audience). It shows you it doesn't. The washing of water by the word, the water that the Lord's speaking of here has nothing to do with baptism. I wasn't cleansed by baptism. No member of

the body of Christ was cleansed by baptism. (Disturbance in audience). He was cleansed by the word.

Now I've no doubt, and I'll ask Mr. McGee to tell us when he speaks next time, I've no doubt that Mr. McGee believes that when the Lord said to Nicodemus, "Except a man be born of water and the Spirit he cannot enter the Kingdom of God," that he was referring to baptism. But he wasn't. And the Spirit of God has made it abundantly clear, crystal clear, that he wasn't referring to baptism because, in the very same book, the Book, the Gospel of John, written in order that we might put our trust in Christ and find salvation through Him, in that very Book in the 15th chapter in the third verse, the Lord is recorded as saying to the disciples (the apostles), "Now ye are clean" through baptism. No, of course it isn't. He said, "Now ye are clean through the word," and it's the word that cleanses, water doesn't cleanse. Water cleanses the body but only the word can be used by the Spirit of God for the cleansing of the soul. The opening of the eyes of a man to see his needs and see Christ as the sufficiency to meet that need. So that John 15:3 shows you plainly that the water of which the Lord spoke to Nicodemus has nothing to do with baptism. That the Lord has made it so crystal clear by confirming it by other apostles, and if you will turn, well I've shown you how Paul confirmed it, "The washing of water by the word" that He might sanctify and cleanse the Church with the washing of water by the word. In every case where a man is converted, when he becomes a child of God and is born again the Spirit of God uses the word of God first of all to show him he's lost, to show him his state before God and then to point him to Christ that he may put his trust in Him and His finished work alone.

Let me read to you again, and tomorrow night if you would like to have a copy—I shall have some copies of this for distribution labelled “My Decision”—and I’ll just read it again because it brings us right to the answer to this problem. “Oh God, I know that Thy word declares that I am a sinner” (I won’t read the references, they’re all here and you’ll get one tomorrow), “Thy word declares that I am a sinner abiding under Thy wrath, condemned already, going on to a lost eternity, and unable to save myself.” The recognition of that brought home with the power of the Spirit of God through the Scriptures, brings a man to see his estate, to see his need, and to confess his need.

But I believe Christ died for me. He bore my sins in His own body on the tree. My sins deserve eternal death, but Jesus died for me. I do receive the Lord Jesus Christ as my personal Savior now and put my whole trust in Him alone for my salvation (John 1:12).

Just as I am without one plea, but that Thy blood was shed for me. (Not that Thy blood was shed for me and I’ve been baptised. Not that in baptism I’ve taken the final step to make me a child of God), just as I am without one plea, but that Thy blood was shed for me, and that Thou bidst me come to Thee, O Lamb of God, I come, I come, and I thank Thee that Thou dost receive all who thus come to Thee; Thou dost forgive their sins; Thou dost give them eternal life; Thou dost make them Thine own forever. (John 10:27-29) which runs, “My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, Neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; And no man is able to pluck them out of my Father’s hand.”

If you have trusted Christ alone, you're in His hands, you're eternally secure. No power on earth or hell can rob you of the facts of an everlasting inheritance in heaven with Christ based upon His work alone. If you are resting on anything else, then there is no possible hope of the salvation that He wants you to receive tonight.

Well, then, John 15 shows that the Lord Himself said that the water of which He spoke to Nicodemus was the type, not of baptism, but a type of the word of God. And as a matter of fact, if there's any man here tonight who is really born again and really trusting Christ alone as his Savior, he knows that it was through this word that he was led into that; and if you are in that condition and you have been born again, you know that it rests in the finished work of Christ.

All that Mr. McGee has said about the need for baptism before you're saved for eternity should be seen by you to be another gospel upon which not the blessing but the anathema of God rests according to the word of Paul in Gal. 1. Now not only do we have the Lord's word in regard to the water confirmed by Paul, but we have it confirmed by James because if you turn to Jas. 1:18 you will find there that it's made very clear, "Of His own will begat He us." God begat us. What does that mean? It means that we were born again as described in John 3 and James says, "Of His own will begat He us." With baptism? No, with the word of Truth—so the good news typified by the water of which the Lord spoke to Nicodemus was the word of God.

And then, finally, you have exactly the same truth brought out under a different figure in I Peter 1:23, "Being

born again—there's a new birth—not of corruptible seed but of incorruptible.” By baptism? No, by the word of God which liveth and abideth forever—how clear! And remember that if you take the truth of the whole of Scripture on a matter, you will be preserved from building your doctrine on misunderstanding and misapplication of an isolated passage, and you'll always find that the general truth of Scripture on baptism will correct everything that Mr. McGee has set before you and show you that it has nothing whatever to do in the word of God with any man's salvation.

My dear friends, don't rest until the Spirit of God shows you the truth as to how you can have eternal salvation.

PAT McGEE [2nd SPEECH — 3rd NIGHT]

Ladies and Gentlemen,

It would have greatly facilitated our discussion this evening if Dr. Pettit, before he sat down, had given us the verse that does say the very thing that he finished by saying, i.e., that there is a verse in the Scripture that says that baptism has nothing whatsoever to do with salvation. If he had presented that verse, if he had directed us to it, if he had told us where we could find it, we would have been brought a long way toward the conclusion and the satisfaction of this discussion.

Dr. Pettit, in his concluding remarks, has exhorted us to take the truth of the Holy Scripture. I believe we should, that is, that we should take every verse from the word of God that deals with salvation and use them all, not just isolated and select verses upon which often times we find ourselves forcing strange and weird interpretations as we have witnessed from Dr. Pettit even this evening.

Now, may I begin again this evening by making this following comment. Dr. Pettit in the affirmative position this evening, in his two speeches has yet to make, present, or submit to this audience, a single argument to sustain his proposition. It amazes me that in the first two nights of the debate in which I was occupying the affirmative position that Dr. Pettit wanted to assume the opposite role,

and now tonight in the opposite part of the discussion when I am in the negative, Dr. Pettit is still wanting to take the opposite role. It is Dr. Pettit's purpose not to argue against me but to present his arguments against which I may argue. He has not yet made one argument, not a single one, that deals with, "The Scriptures teach that salvation is by faith alone, at the act of faith, at the point of faith, before and without baptism." He has not dealt with that proposition.

Now Dr. Pettit says in reference to Mark 16:16, "In the light of what I believe I have no trouble with this verse." I do not doubt that. In the light of what he believes perhaps he doesn't have trouble with that verse, but I'm not concerned and I feel that you are not concerned about what he believes, but about what the Scriptures teach. Therefore, instead of telling us what he believes, reading us some confession that he has written, why doesn't he give us the verse that would sustain what he is trying to teach to us tonight.

For example, in the very concluding words of my last speech, I pled with Dr. Pettit to bring in his opening words a passage from the word of God that says, "We are saved by faith alone." Dr. Pettit says that that is all we need to do, to trust only and believe only in the finished work of Christ and that Paul said that. Where is the verse? If he had given you that verse as I pled with him to do, we could have ceased from this discussion. He did not give you that verse. My friends, he will not give you that verse. If he could, I would give him the remainder of my time right now. If he could stand and read to us from the pen of Paul that man is saved by faith alone and by trusting only in the finished work of Christ, I would gladly relinquish every remaining minute of my speech this evening.

He will not accept that challenge. No other man will in this assembly because, my friends, there is no verse that says from the pen of Paul, Peter, John or any other one that man is saved by faith alone. The phrase is not found in the Scriptures to the consternation of many last evening when that statement was made. (Outcry from audience). It still stands as true. If I were a rich man I would offer a thousand dollars for every verse that you could submit that contained the phrase "faith alone" and that says man was saved by that faith. There is one verse in the Scriptures that uses the phrase "faith alone" but, sadly, it says "not by faith alone" and that is in James chapter 2 as we well know.

Now, Dr. Pettit has said that I am making God's plan of salvation with two steps—*two steps*. Let me respond to that by simply observing again that Jesus said, "Believe and be baptised." Now, that is two steps. Dr. Pettit infers that his is one step—faith—and he uses Abraham to sustain that.

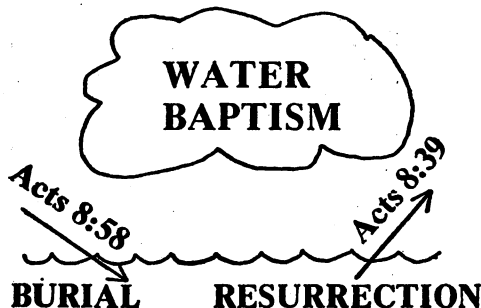
Last evening he argued quite prolifically from Rom. 4:1-5, and Jas. 2:21-24 about Abraham. I notice he did not use Heb. 11:8 which talks about the fact that by faith Abraham obeyed, and that was way back yonder in the land of Mesopotamia before he ever came into Canaan. But there is one verse that is to the eternal undoing of this doctrine; that is that there is just one step, and by step I mean the word in the singular, if I could write it here, s-t-e-p, singular. That is Dr. Pettit's doctrine and he scorned "steps" that is plural, s-t-e-p-s. Let me show you a verse in the Bible that uses the word steps and it's used in reference to Abraham. Please turn to Rom. 4:12, and let us read it. "And the Father of circumcision to them

THE ONE BAPTISM

— Eph. 4:4-6 —

BEFORE

Preaching
Hearing
Faith
Repentance
Confession



AFTER

Salvation
Remission of Sins
Holy Spirit
In Christ
All Spiritual Blessings
Eternal Life

Rom. 6:2-4 Col. 2:12

Chart used from Star New Testament
Star Bible Co.

who not only are of the circumcision but who also walk in the steps—plural—the steps, (and that means there's more than one, Dr. Pettit, plural, s-t-e-p-s), of that faith of our father Abraham." Dr. Pettit ridiculed the idea of a number of steps whereas in the very example that he has chosen we see that there is a plurality of steps. There is, we know, because Jesus said, "He that believeth and is baptised shall be saved." That is true. I rest my case upon that fact.

Now he said, "It is baptism of the Spirit." We would have been greatly benefitted if he had given us a verse when he said that. It is said that it is at the moment that one trusts in the Lord Jesus in faith in the finished work of Christ that at that moment he is baptised into the Spirit. Baptism in the Spirit, he says. Where is the verse? Why didn't he give us one? I wish he had. The truth of the matter is that Eph. 4:5 says as we saw last night in the large chart here, that there is one baptism and we note that that one baptism is water baptism. Dr. Pettit has argued against the fact from Eph. 5:26 that that water or washing of water there means the waters of baptism. That is, of course, an object contradiction to his own brother and esteemed scholar in his own church, the Open Brethren, Dr. F. F. Bruce, who says on page 116 of his well-known Ephesian commentary, I quote, "On (Eph. 5:26) this washing of water accompanied by a spoken word can scarcely be anything other than baptism. This is what the language would most naturally have conveyed to the original readers." Now, I ask a question, does Dr. Bruce have the enlightening power of the Holy Spirit when he made this comment? Dr. Pettit says that we should pray for the Holy Spirit to guide us in the opening of His word. Is Dr. Bruce wrong and Dr. Pettit right, or is Dr. Pettit

wrong and Dr. Bruce right? Which one are we to believe! Both of them, I assume, believe that they have the enlightening power of the Holy Spirit and yet they are led to two clashing conclusions. What are we to do? Well, we are simply to take the Scriptures at their simple word.

Now what do we mean by that? Let us look briefly at John 3:23, and I notice he didn't want to go to that verse. What does it say? It says that John was baptising at Aenon near to Salim because there was "much water." Now if water in verse 5 means something figurative, and not literal water, then why not water in verse 23 mean something figurative also. Maybe it means buttermilk, maybe it means Coca Cola or something else. I'm not being trivial, but I'm simply telling you that men have no right to manipulate the Scriptures in such tricky fashion.

Where does the Bible ever say that the "word equals water" or that "the water equals word." The Bible doesn't say that. John 15:3 doesn't say that. Jesus said in John 3:5, (a verse that I have not used—why will he not use the verses I use, he keeps bringing up other verses)—but John 3:5 is good enough, and John 3:5 says simply, "Except a man is born of the water and of the Spirit he cannot enter into the Kingdom of God." I believe that verse with all of my heart. It is identically parallel to Eph. 5:26 which says Jesus Christ has cleansed the church "By the washing of water with the word."

Now, my dear friends, let us note a singular fact, that Dr. Pettit has not dealt with the questions that have been submitted to him. I would have wished at least that he could have dealt with question number one. After all, it is the first question. What is this question? "Do you

know of any New Testament passage that states that sinful men believe into Christ?" The passage must contain the preposition "into." Now you can get a concordance, Young's and Strong's, both of which are exhaustive. You can trace the preposition "into." You'll never find it joined to the verb "believe." It is not there! It is never there! That verse cannot be found!

Now, how then is the preposition "into" used in the Scriptures? It is used with reference to, in reference to, a particular thing. We have with us this evening some more charts that perhaps will help illustrate this great truth. This chart that I want you to note now has to do with this preposition "into."

Now do we believe into Christ? Is there a verse in the scriptures that teaches that we believe into Christ? Where is it? Or are there verses that say that we are baptised into Christ? Surely Dr. Pettit and I are on identical ground when we say that all spiritual blessings are in Christ. (Eph. 1:3). Salvation is in Christ. (II Tim. 2:10). Grace is in Christ. (II Tim. 2:1). Eternal life is in Christ (I John 5:11), and that men are made new creatures in Christ. (II Cor. 5:17). But the question is *how* do I get into Christ? Where is a verse that has the preposition "into" that tells me how I get into Jesus Christ, into the death of Christ where we find His blood?

Now, where did Jesus shed his blood? John 19:34 says he shed it in his death at Calvary on the cross. That's where He shed His blood. If I get into the death of Christ that means I have His blood; if I'm not in contact with the death of Christ, I don't have His blood. He didn't shed His blood in Matt. 5 at the great Sermon on

BELIEVETH? BAPTIZED?

INTO



DEATH OF CHRIST

JESUS CHRIST

BODY OF CHRIST

the Mount. He didn't shed his blood in Matt. 17 on the Mount of Transfiguration. He did not shed His blood in that supper room with the disciples in prayer and study. Where did Our Lord shed His blood?—*in his death!* I must be in the death of Christ. I must be in Christ and I must be in the body of Christ.

Why must I be in the body of Christ? My friends, where is your blood? Is it at home or did you bring it with you. Well, you say that's a ridiculous question. Indeed it is because everywhere your body goes your blood goes. Where is the blood of Christ? It's in His body. That's why you need to get into His body. Now where are the verses that say how we get into Christ?

1) *Gal. 3:26-27*, "For you're all sons of God through faith in Christ Jesus." Where are you sons of God—in Christ. How do you get into Christ? Verse 27, "For," now there is the particle, the introductory word "for"—"*gar*" in the Greek—which says literally this is the reason that you're all sons of God through faith in Christ Jesus. Thus verse 27 says, read it, "For as many of you as were baptised INTO Christ did put on Christ." There's the preposition.

2) *Rom. 6:3-4*, "Or are ye ignorant that all we who were baptised INTO Jesus Christ were baptised INTO His death. We were buried, therefore, with Christ in baptism." Some would blasphemously say baptism is insignificant and unnecessary in salvation, yet Jesus is there. "We are buried with Christ in baptism. That as Christ was raised from the dead through the glory of the Father even so we also should walk in newness of life." We meet Jesus in the burial of baptism.

When did Jesus live? He lived when he was resurrected out of the tomb. When does sinful man live? When he's raised in newness of life. When is that? After he's buried. Where is he buried? We were buried therefore with Christ in baptism (Rom. 6:3-4), we're baptised into Jesus Christ and baptised into His death. That is an argument Dr. Pettit will never get around when we see simply where God places the prepositions in our way of getting into Jesus Christ.

Now, let's look more closely and very quickly at Gal. 3:26-28. Perhaps you have your Bible open. Let us read this verse again. Now as you're turning to it let us remember that every affirmative has a negative, doesn't it? Every affirmative has a negative. That is, you can take an affirmative statement, turn it around into its negative, and it will still be true. Let us do that to Gal. 3:26-28 just by way of illustration. Listen to these verses as I change them into the negative side of their truth. I quote, "For ye are *not* all the children of God by faith which is in Christ Jesus for as many of you as have *not* been baptised into Christ have *not* put on Christ. There is Jew and Greek, there is bond and free, there is male and female, for ye are *not* all one in Christ Jesus, and if ye be *not* Christ's, then ye are *not* Abraham's seed, *nor* heirs according to the same promise." (Disturbance from audience).

Now isn't that enlightening as we take the affirmative truth and change it around into its negative truth? It follows therefore that the man who has not been baptised into Christ is not Abraham's seed. He is not an heir according to the promise, he has not put on Christ and he is not a child of God, all because he has not been

baptised into Christ. Now if there was ever a simple exegesis of a beautiful text, that is it. Not by anything I have said, but by just simply taking the affirmative truth, changing it into the negative truth, and helping us to see what it says. It says, in fact, the same thing if we just simply read, "For ye are all sons of God through faith in Christ Jesus, for as many of you as were baptised into Christ did put on Christ."

Now my friends, what I will do now, I do kindly, I do in love, but I do it to focus the attention of our discussion this evening. I have here two statements—statements that I want to bring to your attention. One statement says, "Baptism doth now save. The other statement says, "Baptism doth not save." I want to ask Dr. Pettit which one of these two statements does he believe. They are contradictory—that is, if one is true the other must be false and conversely. Which one does he believe? Baptism doth *now* save? Baptism doth *not* save? I want to ask him of these two propositions which he believes. If you will take the one that he does not believe and erase it for us—erase it—here is the eraser—wipe it off the board.

"BAPTISM DOTH NOW SAVE"

Peter

"BAPTISM DOTH NOT SAVE"

Pettit

WHICH ONE IS TRUE?

That is the one that he does not believe. If he does not believe this one then he should erase it; if he does not believe this one then that is the one that he should erase. Perhaps he doesn't believe either of them. Then he may erase both of them.

But it is impossible—it is impossible for both of them to be left there. Either he must erase the top or the bottom, and Dr. Pettit when he comes forward in just a minute when my speech is completed shall be able to do either one or the other if he wants to. Now, if he doesn't want to he doesn't need to.

Where does my case rest this evening? Mark 16:16, "He that believeth and is baptised shall be saved." Acts 2:38 "Repent ye, and be baptised everyone of you in the name of Jesus Christ for the remission of your sins." Acts 22:16, "Why tarriest thou; Arise and be baptised and wash away thy sins calling on the name of the Lord." And the text that is found in Gal. 3:27 that tells us how we get into Christ, "For as many of you as were baptised into Christ did put on Christ." There is, in fact, the Biblical solution to the proposition that is before us this evening.

DR. PETTIT [1st SPEECH — 4th NIGHT]

Shall we bow for a moment's prayer.

"Eternal and ever Blessed God, Father, Son, and Holy Spirit, Thou who art the same yesterday and today and forever, Thou who art the alpha and the omega, the first and the last, the beginning and the ending, Thou who seest the end from the beginning, Thou whose wisdom is infinite, whose love is infinite whose holiness is infinite, whose wrath against sin is infinite, as we open Thy word again tonight we pray that Thy Holy Spirit may open our eyes to see the Lord Jesus Christ in all the glory of His divine and everlasting person, in all His creative power, in all the wonder of His redeeming grace, in all the infinite sufficiency of His precious blood, in all the power of His resurrection. Father we acknowledge that no wisdom of ours can unfold the Scriptures. We know that the natural man receiveth not the things of the Spirit of God for they are foolishness to him, neither can he know them because they are spiritually discerned and so we acknowledge that only as hearts that are willing, desiring, willing above all else to know and obey the truth, to such, Lord Jesus, Thou hast promised that the truth will be revealed. Search every heart we beseech Thee, enlighten everyone who wills to do Thy will and we give to Thee the glory for all that may be accomplished and pray that Thou will be glorified by men and women looking in faith Lord Jesus to Thyself, resting in the precious blood of Christ alone for their salvation

and going out in changed lives to glorify Thee in the power of Thy Holy Spirit for we ask it in the worthy and precious name O God of Our Lord Jesus Christ. Amen.”

Most of the great truths regarding God’s way of salvation have been referred to in previous evenings, much that is said today will be a re-emphasis. Now does the forgiveness of my sins rest in faith in the Lord Jesus Christ alone or does it rest in something else. I want first of all to remind you—I do want to ask you tonight—it’s strange to me that you don’t take notes because even if you don’t take notes of what a speaker says, if you take down a note of the Scriptures that he uses you’ve always got something to refer to, otherwise, you forget nine tenths of what you hear of an evening very often.

But I want to remind you again of Eph. 2:8-9, “By grace are ye saved”—by grace. “By grace are ye saved” and grace is utterly divorced from merit or goodness or anything that men can plead in his own behalf—by grace is he saved through faith. Grace is the outpouring of the wonders and infinite love of God in the person and the redeeming work of the Lord Jesus Christ, and there’s only one thing the Scripture sets forth as necessary to receive the benefit of it; that is, to have faith in Him and in the work He accomplished, and having faith in Him means putting your whole faith in Him alone, not in Him plus something else.

Salvation, in Scripture, is through faith in Christ plus nothing. By grace are ye saved through faith. As the children of Israel bitten by the serpent believed God, and He said, “If you look at the serpent you’ll be healed.” The moment a man believed that if he looked at the serpent

he'd be healed, he was healed. And if you would look to the Cross tonight and see there what this word declares concerning it; there He took your place; there He bore your judgment; there He paid your debt; there He shed his precious blood as your sin bearer and substitute and Savior. If you would do that and bow in reception, in acceptance, in thankfulness, that moment you will pass from death to life on the authority of the word of God.

"By grace are ye saved" (Eph. 2:8-9), "By grace are ye saved through faith"—not through works—through faith, and that, not of yourselves. It has nothing to do with man. No man has himself anything to do with his salvation except to look in faith to the Lord and His finished work and rest there. Give up every other ground or hope or confidence; trust in Him alone! By grace are ye saved through faith and that not of yourself.

It is a gift of God. If I gave you this book as a gift and you were willing to accept it, all you'd have to do would be to say, "Thank you" and accept it. But if somebody asked you in the evening, "How much did you pay for the book?" You say, "I didn't pay anything for it—it was a gift;" and God says that salvation is offered to you as a gift because the Lord Jesus has purchased it for you. "By grace are ye saved through faith and that not of yourselves." It's a gift of God, the gift of God. If you pay anything it isn't a gift. "By grace are ye saved through faith and that not of yourselves." It is the gift of God. Now listen, not of works—*not of works*.

Now, that doesn't mean it's partly by works. It doesn't mean it's partly by the precious blood of Christ and partly by water at baptism. It doesn't mean it's partly

by the precious blood of Christ and partly by your efforts to live a moral life according to the moral standards of the word of God. It doesn't mean it's partly through the precious blood of Christ and an effort to keep the Ten Commandments or to live according to the Golden Rule.

"By grace are ye saved through faith and that not of yourselves." It is the gift of God for which the whole price was paid in the awfulness of the death of the cross. Not of works lest any man should boast and sing in heaven that he's rejoicing in the fact that he's been saved by the precious blood of Christ plus something else; and boast of his own efforts, and his own attainments, and his own works. Everyone who reaches heaven will sing, "To Him who loves us and lifts us from our sins," not by His precious blood and the waters of baptism but "By His precious blood."

I want you to think again of the Philippian's question. You know, if you could send a reply paid telegram to heaven—if you could send a reply paid telegram to heaven asking the question that the Philippian jailor asked, "What must I do to be saved?", you would get the same answer that the Philippian jailor was given, "Believe on the Lord Jesus Christ and thou shalt be saved." Nothing is added. And it's obvious that if the Spirit of God has wanted to convey the idea that if you believe on the Lord Jesus Christ and do something else to get salvation, He'd have made it very plain—but He hasn't. He says, "Believe on the Lord Jesus Christ and Thou shalt be saved." And that's what the jailor did.

No doubt, he heard the Gospel, obviously, from Paul and Silas during the time that he put them in the dungeon,

in the stocks, as they conversed with him and bore witness to the saving grace of God in Christ and then pondering it, no doubt, through the night when the earthquake came, the Spirit of God convinced him that he was a sinner who needed salvation. Obviously, that was the foundation of his question, "What must I do to be saved?" And what did they say, "Believe on the Lord Jesus Christ." Put your trust in Him.

They'd been telling him about the Lord Jesus. They'd been telling him about—no doubt Paul had been telling him about his conversion and how he saw Him on the road to Damascus, and he thought before that He was an imposter and a blasphemer, but then he saw that the one who said, "I am Jesus whom thou persecuteth," was manifested in the divine glory of God Himself, and he believed, and he was baptised as a believer.

And my dear friend, there's no baptism of unbelievers. There's no baptism of people who haven't become believers—that's believers on the Lord Jesus and brethren one with all those who likewise have believed on Him alone for salvation—children of God because they've been born again by the Spirit of God and the word of God.

Baptism in water has nothing to do with water in John 3. As I showed you last night, it's a type, a figure of the word of God as John records in John 15:3, as Paul records likewise in Eph. 5, I think it's verse 23, as James records in Jas. 1:18, and as Peter records in I Peter 1:23. You can look them up. But look!

How wonderful when God wants to impress something in the Scriptures, He so often repeats it. He says twice that here this wonderful truth that salvation was

the work of the Holy Spirit using the word of God. He teaches it through John, through Paul, through James, and through Peter. Are you willing to accept it, to bow to it, to believe it, to rest in it, and pass from death to life, and go out from this place tonight rejoicing in an everlasting salvation, rejoicing in the fact that you have the assurance from the word of God that you have passed from death to life and you're as certain that you'll be for eternity with the Savior who redeemed you as if you'd already been in heaven a thousand years?

That is possible if you will open your mind and heart to the work of the Spirit of God and see what the word of God says as inspired by Him. There are, of course, almost numberless passages that one might refer to for this essential truth, but let me remind you of just one or two in John's Gospel, and remember, if you want to understand the way of salvation, read the Gospel of John prayerfully because, as I pointed out, it states clearly and it's unique of the four Gospels in this—it's stated clearly in the 20th chapter that these things that John, under divine inspiration, wrote the signs that he recorded here, are recorded that you may believe that Jesus—Jesus of Nazareth—Jesus the man—that Jesus is the Messiah, the Divine Redeemer, the Incarnate Son of God, the one who created the universe, and the one who laid aside the insignia of glory; who didn't grasp for something to be retained, the worship of the heavenly hosts, but who became man that He might die for man. As God, He could not die—He who became man that taking your place and mine in sinless humanity He might pour out his precious blood to make it possible for an infinitely Holy God to forgive you on a righteous basis. Ah, how wonderful a day it was when He opened my eyes to that.

My dear friends, I'd spend any time tonight or some other time if you want to know what this word says about the way of salvation, about what it says of the glory of the Deity of Christ, and what it says about the fact that His life was laid down as a substitute for you; instead of you to pay your debt, to bear in full your judgment so God wouldn't have to righteously call you to judgment—I'd spend any time with you. Look, I only wish that instead of having to give so much time to public declarations of two completely different viewpoints that I could come and spend half a day or an evening with you individually, and we could quietly—quietly open the word, and prayerfully seek the guidance of the Spirit of God (until some of these things concerning which such contradictory things have been said from this platform) so the Spirit of God might open your eyes to see them. And if there are some of you who would like to do that tell me at the close of the meeting or surely, you probably know or could find out from Mr. McGee or others here that I have been staying with Mr. Turkington in 18 Singers Road, Petone, and if you wanted someone who wanted to open up the word of God with you as I have sought in much weakness to do, with much defect and with great insufficiency, if you want someone who'd be willing to spend an evening with you and open the word of God, prayerfully consider it with you and listen to you and let you state exactly what you believe and what you believe the Scriptures teach, I'm sure if you rang Mr. Turkington he would be able to find someone who was willing to do that.

If we haven't got sufficient love for the Lord Jesus Christ who's redeemed us at infinite cost to be willing to put our time and our energy and our capacities at the service of men and women who are seeking to know the

way of salvation, then our lives are utterly unworthy of that which the Lord has done for us and what He has called us into. I've been redeemed by His precious blood, redeemed at infinite cost. My life is not my own. It's His, and a great purpose of my life, with much failure, the great purpose, the dominant purpose is to make it known according to the truth of this. The precious blood of Christ is set forth here but the only ground of salvation without shedding of blood is no remission, no forgiveness, and the blood of Jesus Christ, Thy Son—the blood of Jesus Christ, God's Son (I John 1), "Cleanseth us of all sin." If it cleanses us from all sin, there's none left anyway to be cleansed by baptism. And, I want to ask again, "What percentage of my sin is met by the blood of Christ, and what percentage by the water of baptism?"

PAT McGEE [1st SPEECH — 4th NIGHT]

Good evening dear friends,

It is again a joy to be present with you this, the concluding period of study in the series of discussions concerning the subject of faith only. Dr. Pettit, one hundred percent of the blood of Jesus Christ cleanses one hundred percent of the sins of obedient man. Zero percent of the sins of sinful man are cleansed by the water of baptism. Water itself does not cleanse, blood does. The question is, how do I get into the blood? That will be one of the burdens of our study in the continuing words that I have to say in this the opening speech that I have in the negative position this evening.

The propositions, as it has already been read in our midst, I will bring to our attention and focus again. That proposition reads: "*The Scriptures teach that the salvation of sinful man is at the point of faith before and without baptism.*" That is the issue. To this precise point in this second half of our religious discussion not one single formal argument has been set forth to sustain that proposition. That is, not one argument, not even a part of an argument has been set forth to sustain the proposition that the Scriptures teach that salvation is by faith alone, before and without baptism. In fact, the proposition has not been defined, it has not been discussed by the one that is in the affirmative position. That, to no small measure, indicates

the weakness of the effort that is being put forward in the attempt to sustain this proposition.

My good friends, in this few moments together I would ask you to briefly consider some very important matters—matters of the deepest sort of solemnity because the souls of men, souls loved by God and by His Blessed Son Jesus hang in the balance. Man is sinful. “For all have sinned and fall short of the glory of God.” (Rom. 3:23). And because of man’s sin, man must have a Savior, thus Jesus came. He defined His own coming in the words of Luke 19:10, “the son of man came to seek and to save that which is lost.”

And I thank God this evening that God did so love the world that He gave His only begotten Son. I thank God that He was willing to send His precious Son and that we today may love because He first loved us, and that we are saved completely upon the merits of the grace of an Infinite God and the blood of the loving Savior. I know that I cannot merit my salvation. Thanks be to God for that wonderful and marvelous truth of (Eph. 2:8), “For by grace have you been saved through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast.”

I believe that text with all my heart. That does not mean of course that man has no part in his salvation. We have seen sustained time and time again that there is something that man must do in order to have the benefits of the shed blood of Christ. Part of what they must do is to believe, that is a work; the work of God that man must do. “This is the work of God that ye believe.” (John 6:29). Part of what they must do is turn from sin, to repent of

their sins. (Luke 13:3; Acts 17:30-31). Part of what they must do is to confess the name of Christ, Acts 8:37; Matt. 10:32; Rom. 10:9-10, and other passage that sustain the fact that man must confess the name of Jesus before audiences and before men.

And then there is the very clear, simple, and forth-right teaching in the word of God that men must be buried with Christ in baptism. That is why Jesus said, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, he that disbelieveth shall be condemned." (Mark 16:15-16).

My Bible tells me that men that do not obey that Gospel suffer the most serious sort of consequences. In II Thess. 1:7-9 the Bible says, "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire rendering vengeance to them that know not God, and *to them that obey not the Gospel* of Our Lord Jesus Christ, who shall suffer punishment, even eternal condemnation from the face of the Lord and from the glory of His might." It is a serious, serious thing to refuse to obey the Gospel, and if the Gospel is perverted as it has been perverted in the "faith only theory" (outcry from audience) then there is no Gospel which is God's power to save men.

Rom. 1:16 says, "I am not ashamed of the Gospel for it is the power of God unto salvation." Through the blessed Gospel of Jesus, God lets men know what they must do to enjoy the benefits of the grace extended through Jesus and His shed blood. And I am thankful to God that I can stand this evening and last evening and on the other occasions by the strength and the goodness of God to bear

witness to the fact of the truthfulness of the Scriptures. What a joy it is to have a "Thus saith the Lord"; to be able to sustain your faith by just the simple declarations of the Scriptures, to not have to manipulate them, rewrite them, alter them, reconstruct them or completely change them (as has been done by my opponent) on many occasions.

My friends, there are some areas, and I say this kindly, that there are definitely some areas where Dr. Pettit needs to repent.

1) One of these is in the rewriting of Scriptures. He has changed and rewritten Mark 16:16. He says, "He that believeth is saved and can be baptised." He needs to repent of his rewriting of Acts 2:38 where he said, "Repent for the remission of sins and then be baptised." That is exactly what is written on this sheet of paper concerning conversions in the Book of Acts.

He has in part number one, repentance for the remission of sins, and in part two, baptism, full stop. That needs to be repented of openly and publicly this evening before this debate goes out before this audience and the world out yonder, not only in its recorded form as it is being recorded by many, but also, I trust, in some written form.

2) Dr. Pettit needs to repent of the fact of using words not found in the Bible, words such as "faith only." I challenge him this evening again, in all humility, if he knows of a single text that has this phrase "faith only," let him present it. Let him bring it to our attention. I know that I'm not the smartest man to be found, but I believe that I am smart enough that, if he could bring

it, I could understand it and know where it was. The phrase "faith only" is not found in the Scriptures except once and you know what that Scripture says, "Not by faith only." That is to the eternal undoing of the proposition that he is attempting to sustain.

3) Dr. Pettit needs to repent of the fact that he has equated his own personal experiences with the authority of the Bible.

4) Dr. Pettit needs to repent yet of this statement, and I quote, "God has not put His truth into a set of propositions about which there can be no mistake." Now he tried to explain that away, but error cannot be explained away. The only thing you can do with error is to repent of it and that is exactly what needs to be done with that statement.

5) Of Acts 2:38, Dr. Pettit said, it is to the Jews only. Now we saw that Peter disagreed with that conclusion, because Peter said in Acts 2:39, "For the promise is unto you, and unto your children, and to *all them that are afar off*." Now my friends, that's the Gentiles.

I have here this evening the great commentary written by Dr. F. F. Bruce who is from the Open Brethren Church. Let me read very briefly a statement concerning his comment on verse 39. Dr. Bruce says, "The promise of the Gospel was extended not only to those present on that occasion, not only to the contemporary generation, but to their descendants as well; not only to the people of Jerusalem, but to those of distant lands, and as soon appeared, not only to the Jews, but also to the Gentiles as well." Now here is Dr. F. F. Bruce who says that Acts 2:38 was

for the Jews and the Gentiles. Dr. Pettit has said at least twice that it was for the Jews only. That demands repenting of.

6) Acts 22:16 which states, "Arise and be baptised and wash away thy sins calling on the name of the Lord," was changed and altered with this phrase, "Wash away the stigma." That was the exact word that was used. He changed sin to stigma. That needs to be repented of.

7) Dr. Pettit said last evening that there is only one step—that step is faith. He quoted Rom. 4 and the example of Abraham to sustain that theory that there was only one step. He said, step, singular. Whereas we saw last evening even from the text of Rom. 4:12 that the word "steps" is found, and that is plural. Now that is an abject and absolute contradiction to the statement of Dr. Pettit. Who's right—Paul or Pettit. I call upon Dr. Pettit to repent.

8) Dr. Pettit has said on more than one occasion, "Water doesn't mean water." Now that is the most amazing thing that I have ever heard. If water doesn't mean water, and he says it means "word of God," then (1) Let him find a verse in the Scripture that says water is the word of God. Let him find it! (2) If water doesn't mean water, what proof has he that it means word. Perhaps I think it means buttermilk or something else such as that. You may think that's rather trite. My friends, I have as much right making water into buttermilk as he has making it into word. The truth of the matter is the Bible no where says that the water is the word.

Now, if you are to make something into word, let's take the word "spirit," "Born of the water and of the

Spirit," in John 3:5. For in John 6:63 Jesus said, "The words that I speak unto you the same are Spirit and are Life." Now there's a verse that says the Spirit is the word and if you have to make something into the word, Dr. Pettit, make it the Spirit. Now that's what is stated exactly by Paul in Eph. 5:26, "The washing of water with the word." Now you've got a preposition in between there—"with"—that shows that there is a distinction between the water and the word. Now if I were to tell you I'm writing with my pen, the preposition "with" means that this pen is not me, that there's something different between this instrument, the pen, and myself. I am writing *with* the pen. The washing of water *with* the word in Eph. 5:26 indicates that there is a distinction from the water and the word. There is! And again as we have seen, Dr. Bruce can be quoted on my side of that and not on his side.

And that does amaze me and somewhat perplex me that these two men from the Brethren Church, both of whom constantly appeal to the divine leading of the Holy Spirit, can come up on contradictory sides of very simple issues. How is it? Did the Holy Spirit lead both of them and lead them both into something that is contradictory? Well, I believe that that is impossible. But, my friends, last night we witnessed a man affirming as true that baptism doth now save us and also affirming at the same instant that baptism doth not save us, I was completely overwhelmed with amazement at that act. (laughter in audience).

Now, let us turn our attention very quickly to the book of Numbers, chapter twenty-one. Here we find an event to which our Blessed Lord referred in John 3 how

that Moses lifted up the serpent in the wilderness, and we see that it states here in Num. 21 that Moses reared this serpent in order that men who had sinned might be made whole, might be saved, might be cleansed. I quote from the words of Dr. Pettit a few moments ago, when he said, "You're not taking notes." Well perhaps some of you aren't but, my friends, I'm taking notes. I've got reams of notes from what Dr. Pettit has said and this is one statement he said, "The moment he believed he would be healed, if he looked, he was healed." I want you to notice Dr. Pettit has them healed *before* they look. "When they believe that, if they would look," Dr. Pettit said, "then they were healed." Now that's Dr. Pettit. Let me quote Moses' side. Now Moses' side is recorded in Num. 21:9 wherein we read, "And Moses made a serpent of brass and set it upon the standard, and it came to pass that if a serpent had bitten any man, *when* he looked unto the serpent of brass, he lived." It doesn't say before he looked as Dr. Pettit has said. There's another thing he needs to repent of.

My dear friends, I want to call to your attention the fact that sin is a terrible thing in the sight of God; that it must be forgiven; that the wages of sin is death, but the free gift of God is eternal life in Christ Jesus. (Rom. 6:23). "For the wages of sin is death!" God provides the marvelous and free gift of Himself in Christ Jesus, the gift of salvation. Sin can be forgiven by a loving God but it will only be forgiven if we are obedient to the will of God. Heb. 5:8-9 says, "Though He were a Son, yet He learned obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation unto all them that *obey* Him."

My dear friends, we, if we are to be saved, must obey the Lord. We must obey the truth. I Peter 1:22 states, "In your obedience to the truth you are cleansed of sin and born again, not of corruptible seed but of incorruptible seed. That is the word of God that liveth and abideth forever." "By God's own will has He brought us forth." (Jas. 1:17). "Receive with meekness the engrafted word which is able to save your souls." (James 1:21).

Dear friends, we must receive the word of God. But the question is, "What is the Word of God that leads men to salvation?" Now through the word of God and the instrumentality of the word of God faith comes. (Rom. 10:17). "Faith comes by hearing and hearing by the word of Christ." So then, as we hear the word of Christ we are led to faith and we are led to believe and to do all that our Blessed Lord has said. Now what has our Lord said? Well among the many things that He has said is, "He that believeth and is baptised shall be saved." (Mark 16:16). Now Jesus said it. I have no right to alter, I have no reason to alter, and I shall not alter. I will not change the verse. It is simply, "He that believeth and is baptised shall be saved." I rest my case there without any fear that it shall be shaken one bit.

Last evening it was said that Paul said, "Salvation is by faith in Christ and His finished work alone." Where does Paul say such a thing? Last evening it was said, and I quote, "Baptism always follows salvation in the Bible." Where does the Bible say such a thing? The word "always" means a hundred percent, doesn't it? For example, if I were to say the sun always rises in the East that means that there is never an occasion when the sun rises in the West. It never has, it never will. The sun always rises in the East.

Now, "Baptism always follows salvation in the Bible" means that there is not even one occasion where you will ever find baptism mentioned before salvation, but you know where there is one verse, as well as I. It doesn't take a genius to quote Mark 16:16, "He that believeth and is baptised shall be saved." There you have one verse where baptism is prior to or before salvation. Therefore, there is one example that will forever bring the downfall of that statement and simply illustrates the error thereof. Dr. Pettit is wrong again.

Now last evening there were four arguments presented:

1) That salvation is in the Bible by live faith. Now by live faith we mean a faith that works; a faith that will do God's will. And the faith that saves in the Bible is the faith that is seen. (Luke 5:20). The faith that obeys. (Rom. 1:5), i.e., "obedience of faith;" the faith that takes steps (Rom. 4:12); the faith that works—"faith working through love" (Gal. 5:6); the faith that acts (Heb. 11:30) wherein the Israelites encompassed the walls of the city of Jericho seven days and *after* they had done that, *after* they had acted, then the walls fell down. So men must act, work, take steps, obey and do something that can be visibly seen. Now, the faith that saves is never alone, *never*. That is why the Bible says, "Not by faith alone." "NOT BY FAITH ALONE." Do you hear that?

We see in the Book of James chapter two these marvelous truths taught that faith, if it has no works, is dead in itself; that faith apart from works is dead; that it is not by faith alone—not, and faith apart from works is a dead faith. "As a body without the Spirit is dead,

JAMES 2

v. 17 — FAITH — No works — DEAD IN ITSELF!

v. 20 — FAITH — Apart from Works — BARREN!

v. 24 — FAITH — Not by Faith Alone — NOT!

v. 26 — FAITH — Apart from Works — DEAD!

BODY WITHOUT SPIRIT

and

v. 26 FAITH WITHOUT WORKS (DEEDS)

BOTH DEAD!

**FAITH ALONE IS DEAD!
CAN THAT SAVE HIM?**

THE FAITH THAT SAVES

Faith that is SEEN	Luke 5:20
Faith that OBEYS	Rom. 1:5
Faith that takes STEPS	Rom. 4:12
Faith that WORKS	Gal. 5:6
Faith that ACTS	Heb. 11:30

IS NEVER 'ALONE'!

so faith without works both are dead.” (Jas. 2:26). Faith alone is dead. “Can that faith save?” James asks. No it can’t. Faith alone cannot save. Why? It is a dead faith.

What kind of faith can save—a live faith. “Faith only” says that salvation is by faith alone without any intervening act or work. That means that the doctrine of faith only is a doctrine of death and I believe that with all of my heart (outcry from audience). It is not a biblical doctrine (audience disturbance). It is a protestant doctrine. The phrase “faith only” was not found before 1531 when it was inserted into the Roman translation by Dr. Martin Luther. (outcry from audience).

2) Last evening we saw the second argument that salvation is “in Christ”—that’s where it is. How do we get into Christ? Does Dr. Pettit have a verse that says, “Believe into Christ?” He doesn’t. Do I have a verse that says, “Baptised into Christ?” I do. Is it my verse? No! Whose verse is it? Why, it’s the Holy Spirit’s Gal. 3:27, Rom. 6:3, and I Cor. 12:13. He says this latter verse is baptism of the Spirit. He affirmed, last night, that there were two baptisms. Paul affirms that there is one, (Eph. 4:5). Again I choose Paul over Pettit. Again Dr. Pettit is wrong.

3) Last evening we saw the third argument that the true meaning of faith is faith that acts, that works, that obeys, and that does all that God wants us to do. Faith unto the saving of the soul (Heb. 10:39) is faith that does everything that God has said. We must be obedient in all of the will of God.(II Cor. 2:9; Matt. 28:20).

4) We saw last evening that there is such a thing in the Scriptures as the lost believer. That is someone who has believed on the Lord and yet who is still in his sins—still lost—not a child of God. John 1:12 is one example. Now that passage is quoted on a sheet of paper that has been passed to you. We'll notice that later as I am sure Dr. Pettit will bring this up. This is a clear example of religious denominational error. It will be proven that that is what it is and that John 1:12 which is referred to on this paper does not say at all what Dr. Pettit tries to make it say. The lost believer—the lost believer—a good illustration of it is found in a passage in the Book of Acts that Dr. Pettit referred to last night and in my next speech we will look at that passage (i.e., Acts 8:20-22).

Dear friends, in my last five seconds let me say that their position, that is, the position of the Brethren Church entails the facts that they must find—must find a verse that says, “Men are saved by faith only” or “faith alone.” Let them find the verse. Let the very first words that Dr. Pettit has to say right now, let them not be a prayer, but let them be simply that verse. If he has it, let him mention where the phrase “faith only” is found, and if he doesn't mention it, I believe with all of my heart that means he simply cannot prove his proposition. He knows he can't. I know he can't. Let's see if he will tell us honestly and truly that he doesn't have the verse.

Thank you. I invite your attention to Dr. W. H. Pettit.

DR. PETTIT [2nd SPEECH — 4th NIGHT]

Let's bow for a moment's prayer again,

"Our Father, almighty God in Whom all men live and move and have their being, Who alone has creative power, exercised by the Lord Jesus Christ, who alone has redemptive power through His blessed person and His all sufficient work, guide again, by Thy Spirit, as we look further into Thy precious word, we ask it in His worthy and Precious Name."

The repetition of the two utterly contradictory viewpoints as regards how a man can have his sins forgiven is of course obvious again tonight, and it would be of no use my trying to go over again the examination of many of the things that Mr. McGee interprets so differently from what I believe the word of God sets forth. I would like to point out, however, that if my words so slipped, I've no thought of saying that the men who were bitten by the serpent were healed before they looked because God said that when they looked they'd be healed. However, it's a matter of verbal expression that we needn't spend time on.

Now that baptism always follows salvation, you'll find very clearly if you read the book of Acts. They hearing believed and were baptised. And let me very specially draw your attention to this that the Lord's words in Matt. 28 in the great commission made it abundantly clear. "Go into all the world and make disciples of all the nations

baptising them.” Who? Disciples. A disciple is a believer, not a believer about the historical facts, but a believer on the Lord Jesus Christ and His precious blood, His atoning work as the only hope and ground of salvation.

That’s what the New Testament teaches as a believer and when the word was preached they became believers and then as believers they were baptised. They didn’t become believers by being baptised. (Disturbance from audience). And if you read the book of Acts that’s as clear as daylight. But if you have closed your eyes to it and accepted a misinterpretation of Mark 16:15-16, then I can’t open your eyes but the Spirit of God can and let the Spirit of God show you the significance of the fact that never in Scripture anywhere does it say that he that is not baptised shall be damned. It does say if he doesn’t believe he’ll be eternally lost—he’ll be damned—he’ll be condemned to an everlasting judgment at the great white throne. He’ll go out to the lake of fire in the outer darkness.

And my great sorrow and distress to have heard the propounding of this theory that baptism has something to do with our salvation—my great distress is that, as I see the writing of the word of God, I see that that cannot lead to heaven. It’s another gospel as I pointed out that has not the blessing but the condemnation, the judgment, the anathema, the curse of God, because it takes the road to hell and labels it “This is the road to heaven.”

Now I want to just run over the card that you have—“My Decision”—and this is a summary of the teaching of the New Testament applied to a person as you will have to apply. I don’t worry about the signing of the card in itself, but if you’ll ever want to find salvation the Spirit of God must bring you to the truths that are set forth here.

“O God I know that Thy word declares that I am a sinner,” the references you can look up, “Abiding under Thy wrath, condemned already, going out to a lost eternity and unable to save myself.” That’s your place out of Christ. “But I believe Christ died for me. He bore my sins in His own body on the tree. My sins deserve eternal death but Jesus died for me. I do receive the Lord Jesus Christ as my personal Savior now and put my whole trust in Him alone for my salvation (John 1:12); Just as I am without one plea but that Thy blood was shed for me,” not that I’ve been through the waters of baptism. “Just as I am without one plea, but that Thy blood was shed for me, and that Thou bidst me come to Thee, O Lamb of God, I come, I come. And I thank Thee that Thou dost receive all who thus come to Thee; Thou dost forgive their sins; Thou dost give them eternal life; Thou dost make them Thine own forever. I rest in Thy promise which stands forever, him that cometh to Me I will in no wise cast out.”

As the Spirit of God leads you to that position and to that step tonight you will go out from this place with everlasting security if you rest in the word of God. The blood of Christ makes you safe for eternity. Not if you add something to it for that purpose. The word of God makes you sure that if you’ve been born again, if you’ve become a believer, if you’ve become one of the brethren, one of that great company who are brought into light in Christ, if you’ve become a child of God, if you’ve become a Christian, if you’ve become a disciple, if you’ve become a saint, you’re safe for eternity and no one as the Lord says in John 10, “My sheep hear my voice, I know them, they follow me, I give unto them eternal life and they shall never perish.” That’s plain enough, isn’t it? “No

man is able to pluck them out of my hand, my Father which gave them me is greater than all, no man is able to pluck them out of my Father's hand." And if you turn to the first epistle of John you'll find that he that believeth on the Son hath life, not he that believeth on the Son plus is baptised in water. He that believeth on the Son hath life, he that believeth not the Son shall not see life but the wrath of God abideth on him and the first epistle of John is written, "That ye may know that ye have eternal life," through faith in the Lord Jesus Christ.

Now I want just briefly to refer to what I cannot go into in detail of course tonight, but which for that reason I've had copied out from the book of Dr. Harry Ironside that I spoke to you about last night, the book called *Great Words of the Gospel* and you can, I hope after reading these notes carefully and prayerfully, you'll get a copy. If you have any difficulty in securing one I'd be very glad to order one for you and send it to you free if you will send me a note care of Mr. Turkington. *Great Words of the Gospel* by Harry Ironside. Now we've only got of course at the moment time to glance at them but let's take page three on "Substitution" and see how he set that forth.

"The word I now desire to bring before you is one that is not actually in the Bible, it is the word "substitution." Although it is not in the Bible, it stands for a great truth that runs through the Scriptures from Genesis to Revelation, that is the fact that the Lord Jesus Christ in infinite grace took the place of poor, lost, guilty sinners and made it possible for a Holy God to reach out in mercy and save all those who would come to Him in the name

of His beloved Son. In the epistle to the Galatians chapter 2 verse 20 the apostle writes, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." That's the individuality of it. Paul who had been a bitter persecutor of the people of God, who had been an enemy of the cross of Christ, one day had his eyes opened and he suddenly realized that the one who'd died on that cross went there for him, that He had taken his place, that it was love that had led Him to go to that shameful death. From that moment the heart of Saul of Tarsus went out in adoring gratitude to our Lord Jesus Christ and until the very end of his days he found his greatest joy in trying to give some evidence by a life of service of his love for the one who had thus loved him.

Notice how he speaks of Him, the Son of God who "Loved me and gave Himself for me." There you have the very heart of the Gospel—Himself for me. That is substitution. The word of God makes it very definite, the work that took place on Calvary was a substitutionary transaction, it was the Lord Jesus Christ, God's own blessed eternal Son who became man for our redemption, giving Himself on our behalf. The Son of God loved me and gave Himself for me. That is the language of faith. When a poor, needy sinner looks at that cross and sees as it were the Blessed Savior hanging there he says, "He was there for me, it is my sins that put Him there, it was in order that I might be fitted for the presence of God that He went into the darkness and endured the judgment of God, He is my substitute, the Son of God loved me and gave Himself for me."

The moment that the Lord revealed Himself to him Paul showed by his turning to the Lord and saying, "Lord what wilt Thou have me to do?" that when he became a believer, then God revealed His Son in Saul of Tarsus, then he passed from death to life, then he became a child of God, then he was born again and three days later he had to separate himself from the nation with which he was so closely allied in its rejection of Christ and publicly show forth in God's appointed way the fact that now he served the one that once he hated and sought to destroy.

He was saved for all eternity on the road to Damascus but in order to show, in order to show that now he was a believer, not an unbeliever, in order to show that he had passed from death to life, in order to show that the Lord Jesus Christ had become the Lord and Master of his life, in order to disassociate himself from the nation that crucified the Lord in blasphemy, it was necessary that he should be baptised because it's God's appointed way of showing that he'd finished with the old life, that was ended, it was buried, it was out of sight. He'd been raised to a new life of devotion and service and obedience to the one who once he hated and opposed.

And that as one takes the whole truth of Scripture as you will find in these three pages a number of other things clearly set forth. If you take the whole truth of Scripture that is, why it was necessary for Paul to be baptised that he might disassociate himself from the nation that had rejected the Lord with whom he had been publicly associated and that of course is exactly in keeping with what Peter said on the day of Pentecost and in Acts 2, "Separate yourselves from this untoward generation." Paul had to separate himself, not in order to get salvation, but

to prove the reality of the fact that now he had come to understand by divine enlightenment the glory of the person of Christ and the perfection of His atoning death.

I want in closing for those two minutes to look again at Rom. 10 and I'll be happy to talk to any of you personally after if you wish. (Rom. 10:8), "The word is nigh thee in thy mouth and in thy heart, that is the word of faith which we preach, the word of faith that if thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God has raised him from the dead thou shalt be saved." Now you notice it doesn't say, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God has raised Him from the dead and be baptised and go through the waters of baptism then you'll be saved." Of course it doesn't, because this, like so many other Scriptures, shows that it comes to you by faith in Christ alone and not through faith in Christ plus baptism, not by blood plus water; and there might be many scriptures which you can read but which I could show you if the opportunity arose, "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." For the Scriptures said, "Whosoever believeth on Him shall not be ashamed." Whosoever believeth! Not whosoever believeth on Him and is baptised! Why doesn't it say so if it is where Mr. McGee states, in the mind of God.

"Whosoever believeth on Him shall not be ashamed," the same as John 3:16, the same as John 3:36, in all these it's faith alone. For there is no difference between Jew and Greek for the same Lord over all is rich unto all who call upon Him for whosoever shall call upon the name of the Lord shall be saved. Not whosoever shall call on the

name of the Lord and then is baptised. Now whosoever believes the blood of Christ is not sufficient in itself to put away sin and the grave truth of the Gospel was seen by the man who wrote that it took him fourteen years to realize three things: first, that he could do nothing to save himself, baptism cannot save you and if you add it as the ground of salvation you cannot be saved. No man who believes that through the work of Christ and baptism he's going to heaven, no man will be there who believes that.

May the Lord help us all to bow to the word of God. Read these things, write me if you'd like a copy of *Great Words of the Gospel* by Dr. Ironside or write to the Gospel Publishing House, Palmerston North for them, or write to Mr. Turkington for one, or Dr. Overton and if you want to talk to me privately now or at some other time I'm at your service. I only desire that the Lord will bring you to the joy that has been mine for eighty years since the day when I just trusted in Christ alone and His finished work, and I've been enjoying salvation through faith in Christ alone, resting in His precious blood alone, I've been enjoying it for eighty years and I long, it's the passion of my life, I wish it were more greatly so, the great desire of my life to point men to the glorious savior who so fully over these long years has satisfied my heart and given me the certainty of heaven with Him for eternity.

The Lord bless you.

PAT McGEE [2nd SPEECH — 4th NIGHT]

Ladies and gentlemen, Dr. Pettit,

This is the last speech that shall be given in this four day period in which we have been discussing two propositions. The first two days, I was affirming the truthfulness of the proposition that, "The Scriptures teach that water baptism is an essential act in order for the sinner to be saved."

Last evening, and again this evening, a second proposition was being discussed. This proposition, as you know, was that, "The Scriptures teach that sinful man is saved at the point of faith, before and without water baptism"—before and without baptism.

These two propositions have been discussed, the former I affirmed, the latter I denied. I affirmed the former because of the fact that the authority of Scripture sustains it. I have proven that. I have proven it overwhelmingly. I have proven it not by my wisdom, not by my personal manipulation of texts, not by the ripping of isolated passages from their places in the precious word of God. I have proven them by simply reading Scripture, not forcing upon them my interpretation, my opinion, or my own insight.

The question of this evening as has been the question of every evening is simply not just two conflicting ideas,

but one idea that comes from the word of God and one that does not. Now, the fact that this is true is but illustrated very simply by the mere fact that Dr. Pettit did not accept the challenge I gave him. That is to come to this platform, to read to you the passage or verse from the word of God that says men are saved by faith alone or faith only. He cannot find such a passage in the Bible.

Now as we have for these four nights gone from proposition to proposition and passage to passage to sustain the truthfulness of certain propositions and to deny the truthfulness of others, we have done it with book, chapter, and verse; by going to the law and to the testimony. By doing this, we have light. By refusing to do it, men walk in darkness.

I trust it is obvious to everyone, no matter what religious persuasion you may be personally, that one of the speakers of this religious discussion has been walking in the light and one has been walking in darkness. He could not answer questions; he could not form questions; he did not deal with the charts; he did not deal with anything that I said; he rewrote the word of God; he changed and altered passages and has chosen to ignore completely the things that I have brought to you in my speeches.

Now, that grieves me for many reasons but especially for one reason—and that is for your sakes—that because of his refusal to actually enter into honest debate procedures, he has not assisted us in bringing the true issue into proper focus before the audience. He has pled with us—"we need to go off into quiet rooms and quiet places, one at a time, and discuss these issues"—whereas we have chosen in every situation to discuss them openly.

There are three things that one may do with truth—three things and only three things when man confronts truth: 1) obey it; 2) fight against it; and 3) ignore it. In the beginning I thought Dr. Pettit was trying to fight against it. I was sure it was obvious he would not obey it, but it has now become clear to me that he has chosen to ignore it. That is, the truthful arguments that I have made—the six or rather seven in the opening two days of discussion, and the four in the latter two days of discussion he has totally ignored.

He has ignored it because as I have already said, he has altered and changed and rewritten the word of God. He has flown in the face, even of his own scholarship from his own religious background, that is those of the Open Brethren. We have found him in clear contradiction and conflict with great and renowned Open Brethren scholar, Dr. F.F. Bruce; and, even in his last speech, he found himself again in contradiction with Dr. Bruce. And, I thought I would bring this to your attention—and that is, as he was reading this sheet of paper that has been handed to us (written by a man, I want you to note, not God, a man not led by the Spirit of God, but just a man), and that in this article he has written in paragraph four which begins, “But now all is changed, we have been brought to know Christ...” and he goes on through this passage, and notice in the last paragraph, that he quotes, “the washing of regeneration and renewing of the Holy Ghost.” This is from Titus 3:5.

I want you to note what Dr. F.F. Bruce says about Titus 3:5 in his commentary on the Ephesian epistle—this is from page 116 on the page where he comments concerning the washing of water with the Word in verse 26

— he says, “This washing of water accompanied by the spoken word can scarcely be anything other than baptism; this is what the language would most naturally have conveyed to the original readers.” Dr Bruce continues, “The washing of water is the same washing as is called the washing of regeneration in Titus 3:5.” I ask you again, who is right—Dr. Bruce or Dr. Pettit? Dr. Pettit is wrong again.

We, really, the answer to that is irrelevant my friends. The answer is irrelevant because both of these men are but men, and I admit that I am myself but a man, the answer to everything must come from the Scriptures, and to the Scriptures we would make our appeal and that is simply that the word of God is true.

Now, why is it I made no reference in my opening speech to the seven questions that were handed to Dr. Pettit last evening, and why is it that he has chosen again to totally ignore these questions? They are good questions. I will not read them to you again because I think all of you who are here tonight were with us last night. If not, you may get a copy of these questions for yourself. None of these questions have been answered. I regret that. But Dr. Pettit has chosen to go back into the old passages that he used before, attempting to prop up his proposition that will not stand.

For example, in Matt 28:19-20 he has chosen again to depart from the particular Bible that he has so highly recommended, the King James text, with the translation “make disciples.” The King James text says, “Go teach all nations, baptising them,” that is the nations, “Into the name of the Father, Son, and Holy Spirit.” Now that’s

what the text says. But Dr. Pettit has again changed the text from the text or Scripture that he brings into this pulpit—the King James translation. Dr. Pettit is wrong again.

But we already noted that the word translated “go teach” or as it is in the revised 1900 translation “make disciples” is a verb, that the word “baptize” is not a verb, it is a participle, Dr. Pettit. A participle has its action at the same time as the action of the main verb in the sentence or clause. The main verb is in the translation Dr. Pettit has used “make disciples.” How do you make disciples?

The text says you make disciples by baptising them into the name of the Father, the Son, and the Holy Spirit. Now if that were not true that would mean that someone was a disciple as Dr. Pettit says—one who is saved before he is in the name of the Father, Son, and Holy Spirit. A consequence with horrible results.

Then again, Dr. Pettit has said in attempting to alter that statement that he made on Numbers 21, and I quote, “Faith, that is those who looked upon the serpent were saved by faith.” But I want you to note that looking is itself an act of faith and that is the issue that we are discussing that faith always, without exception, expresses itself in acts, in works, in deeds. I challenge Dr. Pettit to find an illustration to the contrary in the Scriptures. He shan’t! It’ll be in the same verse that says “faith only.” But since “faith only” is not found in the Bible, he will not find an illustration where faith is not expressed by some sort of action or work or deed.

Now two questions have been presented to me last night and again this evening by Dr. Pettit. They were not clearly formed and he did not put them on a piece of paper so that I could have them before me, but the two questions were: when is sin dealt with, before baptism or after baptism? How much sin before baptism and how much sin after baptism? I answered the question but let me answer a little more fully. There is no sin, the Scriptures teach, that is dealt with until one has complied with all of the word of God. And where does the Bible say that? It says it in Matt. 28, the very verse that Dr. Pettit quoted partially from a moment ago. Matt. 28:18, 19 and 20, "All authority in Heaven and on earth has been given unto me, go ye therefore and make disciples of all the nations, baptising them in the name of the Father, Son, and Holy Spirit, *teaching them to observe all things* whatsoever I have commanded you."

Now how much must one obey to be pleasing in the sight of our loving Savior? He says, "All things." Now the word "things" is plural. That shows that there are a number of things to be done, not one thing. "Only" means one. If I said to you this evening I have only one son you would say, "now how can that be because here sits Michael Timothy, here sits Jonathan David, and here sits Steven Philip. Those are three sons. What do you mean you have only one sons?" I would be wrong, just as wrong as Dr. Pettit is. The word "only" means singular whereas such a thing cannot be found in the Bible passages.

The Bible says, "Teaching them to observe all *things*," that's plural, that is more than one thing and among those things are faith, repentance, confession, and baptism. Faith because John 8:24 says, "Except you believe that I

am He you shall die of your sins." Repentance because Luke 13:3 says, "I tell you nay, but except you repent you shall all likewise perish." Confession because Jesus said in Matt. 10:32, "Unless you confess me before men I will not confess you before the Father which is in Heaven." Baptism because Jesus said, "He that believeth and is baptised shall be saved." These are some of the things that is love, humility, and devotion we must commit ourselves to as we rest on the precious grace of God and the shed blood of His only begotten Son.

Dear friends, these two questions, that is, "How is sin dealt with before baptism and after baptism?," are to be answered simply that God does not deal with sin at all before baptism because: 1) he's not saved (Mark 16:16); 2) he has not remission of sins (Acts 2:38); 3) sins are not washed away (Acts 22:16); 4) he is not in Christ (Rom. 6:3); 5) he has not put on Christ (Gal. 3:27) and 6) he's not in the body of Christ, (I Cor. 12:13). Now if that isn't so then nothing's so. But it is so—so because it's true and you know yourself you can read it in your own quiet study. You don't need to go to a doctor's house or to Petone or any other place to read it and to know it's true. You can know it's true in your own heart because you've got your own Bible and you've got your own mind and you can "study to show yourself approved unto God, a workman that needeth not be ashamed rightly dividing the word of truth."

Now I want to say something about I Peter 3. We have had brought before us on almost every evening this text from verse 21—a text that last evening was written on the blackboard as we see here and which says simply in verse 21, "The like figure whereunto even baptism doth

1 PETER 3:20,21

**OLD
WORLD**

Sinful

**'8 SOULS'
SAVED
BY WATER
-TYPE-**

**NEW
WORLD**

Cleansed

**WHAT
WORLD???**

(Sinful men today)

**"BAPTISM
DOETH NOW
SAVE US"
-ANTITYPE-**

**WHAT
WORLD???**
(The church)

"This is the true grace of God"

1 Pet. 5:12

also now save us, not the putting away of the filth of the flesh, but the answer of a clear conscience towards God by the resurrection of Jesus Christ." The contradictory statement to this statement, "Baptism doth now save us." is "Baptism doth never save us."

But I didn't want to place it that harshly. I just said, simply, "Baptism does not save us," which in essence, is the same thing. If it doesn't save us it never could, did or will, and that means NOT; Dr. Pettit said, "I affirm both of them." Well, that is incredulous my friends. (laughter in audience). It is unbelievable, and I cannot imagine that an intelligent and sane man would stand before an intelligent and sane audience and say that he would affirm something that is absolutely contradictory and say both are true. (Amens from audience). "Baptism doth now save us" and "Baptism doth not save us." Amazing!

Let us investigate more closely and yet briefly because of limitation of time the passage I Peter 3:21. The Holy Spirit says, "Baptism doth now save us." If Dr. Pettit would be honest he says, "Baptism doth not save us." That is what he affirmed on the first night, that's what he affirmed on the second night, that's what he affirmed on the third night. I heard him affirm it tonight. Verse 20 says that Noah and his household were saved. How were they saved? Read it. It's in the text. "Saved by," now there's your agency, by what? By *water*. Why, that's amazing! I wonder if that's word, Dr. Pettit? (laughter in audience).

Why, if water means word in John 3:5, perhaps it means word in I Peter 3:20? But, you know it doesn't because the world was flooded with water, that is H₂O, not

word that is w-o-r-d; and it was not the word, w-o-r-d that covered the tops of the mountains universally and world-wide, it was water, liquid, just like we drink every day. Saved by water.

From what were they saved and what does it mean, "Baptism doth now save us," and from what does it save us? Let us look very simply at this chart. There was a world in the days of Noah; it was a sinful world, wasn't it? You know it. There was a new world after the flood; new because it was clean, because it was cleansed. Cleansed by what? Well, the Bible says souls were saved by water. There's your comparison. **THERE'S YOUR COMPARISON.** Now the word antitype or figure is found in verse 21, the word figure that shows that there is a parallel between what happened in the days of Noah and what happens when the soul is saved in obedience to the Gospel. You've got an old world in Noah's day; you've got an old world in the days in which we live, even as in the first century, and you've got a new world in the days of Noah, a world that was cleansed and you've got a new world in our day.

Now the question is how did Noah get from the old world into the new world? How was it? You answer me. The Bible says he was saved by water. Now does that mean water, H₂O? Not any more than it means water in II Kings 5 when we read about old Naaman who had a body full of leprosy, who was told by the prophet of Israel by the Holy Spirit, "Go down yonder to Jordan's River, get down into that water seven times and when you do it you'll be cleansed." Now what did that mean? What did the Holy Spirit mean? Did it mean that the waters of the Jordan were magical, mystical, sacramental; does that

mean the Roman Catholic idea of water? No, it doesn't. Did it mean that there's power in the water? No, it didn't. What does it mean?

It means that water was a condition—that's what it means, and as water separateth the old world from the new world in the days of Noah, my friends see, water separates the old world from the new world today. That's why Peter said, "Baptism doth now save us."

Now we've heard a lot about the grace of God. I believe it with all of my heart. Oh, the love of our Blessed Lord Jesus, how precious it is. Peter says it's precious and marvelous. I could quote hymns and songs, I could read the beautiful poems of religious minded men that would touch and tingle the heart strings of any decent soul. But, dear friends, let us turn our hearts to the Bible. By that word shall we be judged (John 12:48), that it is by the blood of Jesus Christ that we're cleansed. (Eph. 1:7; 2:13).

My dear friends, how do we get into contact with that blood? We get into contact with that blood by being baptised into the death of Christ (Rom. 6:3), by being buried with Christ (Rom. 6:4), by being baptised into the body of Christ wherein is His blood. (I Cor. 12:3). By putting on Christ. (Gal. 3:27). I believe in the grace of Christ; I stand upon it; I fully proclaim it throughout all of the world. I Peter 5:12 says, "This is the true grace of God." What is? What Peter had written unto them, part of which was, "Baptism doth now save us." That is the grace of God—hear it and believe it.

You don't need to go to a doctor's house, you don't need to go to Petone to know it. You can go by your-

self into your room where you live, get your Bible open, read it, believe it and obey it. You don't need to get in your car and go out yonder and waste gas, you can get it right in your own home if you've got the right kind of heart. "Baptism saves us." The Bible says it. I believe it.

Now, let us see that righteousness was and is obtained in the following manner —

1) The waters of the flood brought up the Ark and delivered its occupants from destruction.

2) Those waters separated those who were saved from those who were drowned in them.

3) The flood destroyed the evils of the old world and enabled Noah and his family to emerge into a new existence. In like fashion (1) baptism is the final condition in God's plan to save through which one is enabled to escape damnation, the damnation of the lost (Mark 16:16). (2) Baptism designates the line of demarcation between the saved state and the lost state. And, finally, in baptism the old man of sin is buried and from its watery grave one comes forth to walk in newness of life. (Rom. 6:3-4).

I thank God that my blessed Lord shed His blood for me. This is the true grace of God which saved the apostle Paul, not on the Damascus road but when Ananais came and preached the Gospel and said, "Arise and be baptised and wash away thy sins." (Acts 22:16).

This is it! Believe it, obey it, and live by it, and heaven will surely be your home. Amen.

ARE WE SAVED BY FAITH ONLY?

If men are saved by faith only, then people will be in Heaven who:

1. Do not love Christ. (John 14:15; 1 Corinthians 13:2).
2. Are not His friends. (John 15:14).
3. Are not truly His disciples. (John 8:30, 31).
4. Do not the Lord's will. (Matthew 7:21).
5. Are not justified. (James 2:24).
6. Do not repent. (Luke 13:3; Acts 17:30).
7. Do not confess Christ. (Matthew 10:32, 33).
8. Do not have their sins washed away. (Acts 2:38).
9. Do not obey God. (Hebrews 5:8, 9).

THE NEW HAVEN THEATRE COMPANY

It was not until the 19th of March that the
company was formed.

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