

Baptism (Purpose) - Chart Listing

Affirmative

1. Mark 16:16
2. Mark 16:16, The Aorist Participle
3. John 3:5
4. Acts 2:38
5. Acts 22:16
6. Galatians 3:26-27
7. I Corinthians 1:12-13, Must Be Baptized To Be "Of Christ"
8. Colossians 2:11-13
9. I Peter 3:21
10. Explaining Them Away

Rebuttal

11. Matthew 10:22, Initial Salvation Versus Eternal Salvation
12. Mark 16:16, Should Not Be In The Bible?
13. Mark 16:16, "And Eats the Lord's Supper?"
14. Mark 16:16, Some Parallels
15. Mark 16:16, Supposed Exceptions To The Aorist Participle Rule
16. Mark 16:16, Eternal Salvation?
17. Mark 16:16, He That Getteth On The Train And Is Seated Shall Go To Dallas
18. Mark 16:16, Holy Spirit Baptism?
19. John 3:5, Letting the Scripture Interpret Itself
20. John 3:5, The Old Man / New Man Concept
21. John 3:5, Born of Water EVEN the Spirit?
22. John 3:5, Water Referring to the Physical Birth?
23. John 3:5, "Water" Used Metaphorically For The Word?
24. John 3:5, "Christian Baptism" Not Yet Instituted?
25. John 3:5, Baptism Illustrates A Burial, Not A Birth?
26. John 3:5, Not In The Old Testament?
27. Acts 2:38, Does "Eis" Mean "With Reference To?"
28. Acts 2:38, Does "Eis" Mean "Because Of?"
29. Acts 2:38, Other Examples of the Use of "Eis"
30. Acts 2:38, Eis" In Mt 15:14 And Mt 26:28
31. Acts 2:38, Causal or Purposive Use of "Eis?"
32. Acts 2:38, 27 Translations
33. Acts 2:38, Definitions of "Eis" by Greek Scholars
34. Acts 2:38, Hina
35. Acts 2:38, Different in Person and Number?
36. Acts 2:38, "For The Remission Of Sins" Goes Only With Repent?
37. Acts 2:38, CAN Go With Both Clauses
38. Acts 2:38, DOES Go With Both Clauses
39. Acts 2:38, Positive Proof
40. Acts 2:38, "Eis" Followed By Forgiveness
41. Acts 2:38, Diagram

42. Acts 22:16, Figurative Salvation?
43. Acts 22:16, "Wash Away" in the Middle Voice?
44. Acts 22:16, HAVING called on the name of the Lord?
45. Acts 22:16, Paul Saved On The Road To Damascus?
46. Acts 22:16, Paul Called "Brother" Before He Was Baptized?
47. Acts 22:16, Paul Chosen Before Baptism?
48. Acts 22:16, "kai" Only Connects?
49. Romans 6:3ff, Holy Spirit Baptism?
50. Galatians 3:26-27, Baptism Only SHOWED Paul The Galatians Were Saved?
51. Galatians 3:27, Holy Spirit Baptism?
52. Colossians 2:11-13, Baptism Made Without Hands?
53. Colossians 2:11-13, Old Testament Circumcision Not Necessary?
54. Colossians 2:11-13, Baptism Is Just A Picture Of Our Salvation?
55. Colossians 2:12, Holy Spirit Baptism?
56. I Peter 3:21, The Filth of the Flesh
57. I Peter 3:21, The Answer of a Good Conscience
58. I Peter 3:21, Baptism is Not the Figure
59. I Peter 3:21, Is the Salvation Figurative?
60. I Peter 3:21, "Figure" In Hebrews 9:24
61. I Peter 3:21, Vine's
62. I Peter 3:21, Holy Spirit Baptism?
63. Figurative Language
64. Figurative Out Of Convenience?
65. Figuratively Speaking
66. Primary Meaning
67. Secondary Meaning
68. Baptism is Just Symbolic?
69. Baptism Saves Figuratively?
70. That Kind Of Testimony Is ALWAYS Reliable
71. Symbolic Forgiveness
72. What Does Baptism NORMALLY Refer To?
73. Baptism In The Name Of Jesus Christ Is Water Baptism

Negative

74. Matthew 28:19, Disciples Before Baptism?
75. Luke 18:13-14, The Publican
76. Luke 22:32, Peter Converted Without Baptism?
77. Luke 23:43, The Thief on the Cross?
78. John 6:29, God Does the Work?
79. John 6:53-54
80. John 15:4-5, Must Be In Christ To Bear Fruit (Be Baptized)?
81. Cornelius, King Saul Disproves My Opponent's Cornelius Theory
82. Cornelius
83. Cornelius, The H.S. Not Always Given As Seal/Earnest/SignOfApproval
84. Cornelius, Different Measures
85. Cornelius and John 14:17
86. Cornelius - Devout?

87. Cornelius And John 7:39
88. Romans 4, Baptism is Excluded Because It is a Work You Can Boast About?
89. Romans 4, Justification by Faith Apart From Works
90. Romans 4, Earning Basis or Conditions?
91. I Corinthians 1:17, Baptism Not Part of the Gospel?
92. Ephesians 2:8-9
93. The Walls Of Jericho, By Grace Through Faith, Yet CONDITIONAL
94. II Timothy 1:9
95. Titus 3:5
96. James 2:14-26, Justification Is Not Only In The Sight of Men
97. James 2:14-26, Justification Is In The Sight of God
98. I John 4:15, The Question is Limited, The Answer is Limited
99. I John 4:15, What About These Confessors?
100. I John 5:1, 4:2, etc.
101. Saved By Faith? - Summary Response
102. Saved By Faith, But What About Repentance?
103. Faith Only Rules Out Repentance, Confession, & Calling On The Name Of The Lord
104. Saved By Faith, But When?
105. Synecdoche
106. "Hear" Sometimes Used As A Synecdoche For The Complete Response
107. "Faith (Is) A Package Word"
108. One Condition Mentioned Doesn't Exclude Other Conditions
109. Taking Them From Where They Are
110. Saved by Faith Only? – James 2:24
111. Faith Includes Repentance?
112. Intersection Or Union?
113. Not By Works - Earning Basis versus Conditions
114. Mr. Ross' Explanation For "Not By Works" Rules Out Faith
115. Hardshell Baptist, Saved By Works?
116. Baptism the Unpardonable Sin?
117. Water Salvation?
118. Believe "Eis" Christ?
119. Unsaved Believers
120. Comparison of Baptism and the Lord's Supper
121. Jesus Forgave Without Requiring Baptism?
122. Some Received Forgiveness Without John the Baptist's Baptism?
123. The Blood Literally Washes Away Sin, Therefore Baptism Cannot Do It
124. Did Animal Sacrifices Provide Just Ceremonial Forgiveness?
125. There Must Be A Negative?
126. Steve's Syllogism - All Believers Are Saved
127. Repentance Before Faith?
128. Saved At Repentance Before Faith?

Negative Affirmative

129. Does Salvation Come at the Point of Faith?
130. Paul Was Saved AFTER He Believed
131. Comparison Of Romans 10:13-14, Mark 16:16, and Acts 22:16

- 132. "Calling On The Name Of The Lord," What Does It Mean?
- 133. Obedience is Necessary
- 134. Confession Comes AFTER Belief
- 135. Romans 10, Initial Salvation
- 136. Calling on the Name of the Lord Comes AFTER Belief

Dispensationalism

- 137. Matthew 3:15, Water Baptism Fulfilled?
- 138. Great Commission Includes The Miraculous, Therefore Is Not Valid Anymore?
- 139. Richard Jordan's Great Commission
- 140. Acts 2:38, Only To Jews?
- 141. Romans 2:16, 16:25, II Timothy 2:8, My Gospel?
- 142. Galatians 1:23, Paul Preached The Same Faith, Way, Gospel That He Persecuted
- 143. The Galatians And Ephesians And Water Baptism
- 144. Hebrews 9:10, Water Baptism Is A Carnal Ordinance?
- 145. Water Baptism Not For Today?

Mark 16:16

He that believeth and is baptized shall be saved; but he that believeth not shall be condemned

Examples of the word “and” connecting two conditions, both of which must be met:

- When my Daddy told us, “he that picks a bucket of weeds and hoes a row in the garden can go swimming,” we knew he meant that we had to do both things.
- He that eateth and digesteth his food shall live, but he that doesn’t eat shall die.
- He that comes to the podium and shakes my hand shall receive \$1000, but he that stays in his seat won’t get a dime. - **All of you would know EXACTLY what you had to do to get \$1000.** Why not when it comes to salvation?

Catholic - He that believeth not and is baptized shall be saved. (an infant)

My Opponent - He that believeth and is baptized not shall be saved.

JESUS - He that believeth and is baptized shall be saved.

Who Are You Going To Believe?

Mark 16:16

The Aorist Participle

The Greek proves conclusively that the order in the English is correct.

"Believeth"	"Is Baptized"	"Shall Be Saved"
Aorist Participle	Aorist Participle	Main Verb

The Aorist Participle NEVER indicates action which is subsequent to (after) the main verb.

1. A.T. Robertson - "The Greek never used the aorist participle for subsequent action." "The aorist participle may suggest simultaneous action ... or antecedent action The Aorist participle never gives subsequent action No such example has ever been found."
2. Ray Summers - "The Aorist participle indicates action which is antecedent to the action of the main verb."
3. Machen - "the aorist participle denotes action prior to the action of the leading verb. That rule needed to be impressed firmly upon the mind before the exceptions to it could be considered ... The aorist participle is sometimes used to denote the same act as the leading verb ... it is exceedingly important that this idiom should not be allowed to obscure the fact that in the majority of cases the aorist participle denotes action prior to the time of the leading verb."
4. Mare - "the aorist participle ... is antecedent to the time of the main verb, or sometimes coincidental with the time of the main verb"
5. Burton - "no certain instance of aorist participle used to express subsequent action has been found."
6. Schmiedel - "in no case a thing subsequent to it, if all the rules of grammar and all sure understanding of language are not to be given up."

Since the aorist participle never indicates action which is subsequent to the main verb, neither believing nor being baptized occurs after one is saved - but both occur before one is saved!

John 3:5

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"

Water baptism is the ONLY thing of spiritual significance in the N.T. that involves water.

This passage teaches that unless one is baptized, "he cannot enter into the kingdom of God."

Acts 2:38

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

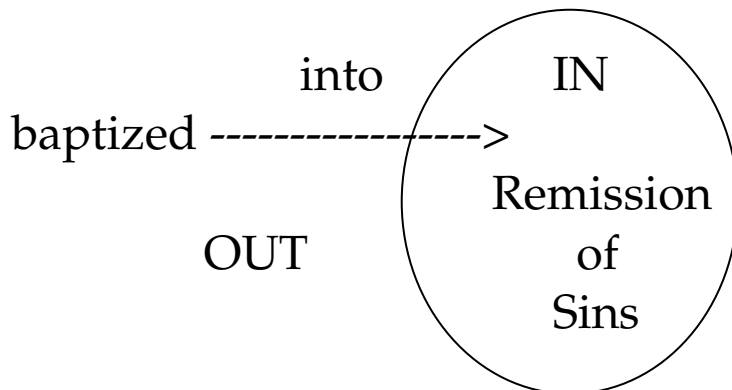
Parallels (benefit conditioned upon 2 commands)

- Acts 3:19a Repent ye therefore, and be converted, that your sins may be blotted out
- Enroll ye, and be instructed every one of you in the name of the state unto the receiving of a diploma.

Both the remission of sins and the gift of the Holy Ghost are conditioned upon repentance and baptism in Acts 2:38.

The English word "for" here (in "for the remission of sins") is from the Greek word "eis," which, as anybody can tell from a glance at a Greek concordance, is translated the vast majority of time into words such as "into," "unto", and "to," indicating "direction" towards something.

So Acts 2:38 teaches that baptism is "into" (by far the most predominate translation of "eis") the remission of sins.



Baptism is "for the remission of sins."
That is exactly what I am affirming !

Acts 22:16

"arise, and be baptized, and wash away thy sins, calling on the name of the Lord"

examples-"and" connecting & showing dependence

Everyday - Cut my yard, AND receive your five dollars pay

James 4:7 - Resist the devil, AND he will flee from you

Mt 7:7 - Ask, AND it shall be given you; seek, AND ye shall find;
knock, AND it shall be opened unto you

Lk 10:28 - Thou hast answered right: this do, AND thou shalt live

Mt 13:15b - lest ... they ... should be converted, AND I should heal
them

Many Others

An honest examination of Acts 22:16 will show that the following three things happened together:

1. "be baptized"
2. "wash away thy sins"
3. "calling on the name of the Lord" (which my opponent admits is necessary to salvation)

Acts 22:16 shows that Paul's sins were not forgiven at the point of his faith as recorded in Acts 9:5-6, but instead they were forgiven at the time of his baptism.

That is exactly my position in this debate!

Galatians 3:26-27

The word "For" that begins Galatians 3:27 means "to introduce the reason." My opponent agrees with this.

Therefore Gal 3:27 shows that the reason that "ye are all the children of God by faith in Christ Jesus," is that "as many of you as have been baptized into Christ have put on Christ."

All that have been baptized have become children of God, and also all that have become of children of God have been baptized. The same number of people, indeed the very same people, that have been baptized, have become children of God

The following are Bible (content) parallels:

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| <ol style="list-style-type: none"> 1. For ye (healed Israelites) are all physically alive by faith in God and his healing power, for as many of you as have looked on the brazen serpent have been healed by God (Num 21:9). 2. For Naaman is healthy by faith in God's cleansing power, for by washing in the river Jordan seven times, he was cleansed of leprosy (II Kings 5:14). 3. The Israelites took the city of Jericho by faith in God's power, for by walking around the city seven times, the walls came down (Josh 6:20). |
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In each of the above examples, and in Gal 3:26–27, a benefit is conditioned upon (though not earned by) a condition that must be met.

The Bible clearly teaches in Gal 3:26-27 that the reason that "ye are all the children of God by faith in Christ Jesus," is that "as many of you as have been baptized into Christ have put on Christ." So, saving faith is completed in baptism.

This passage teaches that one must be baptized in order to become a child of God.

I Corinthians 1:12-13

Must Be Baptized To Be "Of Christ"

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

This passage teaches, that for one to be "of Paul," two things would have had to have been true:

1. Paul must have been crucified for him.
2. That person would have had to have been baptized in the name of Paul.

Likewise then, this passage teaches that for one to be "of Christ," two things would have to be true:

1. Christ must have been crucified for him.
2. That person would have had to have been BAPTIZED in the name of Christ.

The UNAVOIDABLE conclusion then, is that one must be baptized in the name of Christ to be "of Christ" (that is, a Christian).

Colossians 2:11-13

"in putting off ... the sins ... Buried with him in baptism ... having forgiven you all trespasses"

v.11 is talking about the forgiveness of sins

v.13 is talking about the forgiveness of sins

v.12 is obviously telling when the forgiveness of sins takes place (at baptism), or else Paul changed the subject from v.11 to v.12, and then back again in v.13

The KJV uses a colon at the end of v.11 to indicate that v.12 is a further explanation of v.11; in other words, forgiveness (v.11) occurs simultaneously with baptism (v.12).

Notice the expression "WITH HIM":

1. Buried WITH HIM in baptism
2. Risen WITH HIM (wherein baptism)
3. Quickened WITH HIM
quickened - made alive spiritually ("forgiven")
"with him" where?, the obvious answer is WITH HIM in baptism, just like in #1 and #2 above

WITH HIM means "together, at the same time." But we don't literally do these things at the same time as Jesus, he actually did these things some 2000 years ago. How then do we do these things WITH Jesus?:

1. We are Buried together, at the same time WITH HIM by being buried in baptism which pictures his burial.
2. We are Risen together, at the same time WITH HIM by rising out of baptism which pictures his resurrection.
3. We are Made alive together, at the same time WITH HIM by being made alive spiritually ("forgiven") in baptism which pictures his being made alive physically again (resurrection).

The reason that it can be said that we are made alive WITH HIM, is that we are made alive when we picture his being made alive, that is, when we are baptized. If we are forgiven before baptism, then we wouldn't be made alive WITH him, we would be made alive BEFORE him (that is, before we picture his resurrection).

Col 2:11-13 proves that the forgiveness of sins occurs WHEN one is baptized.

I Peter 3:21

And corresponding to that, baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience – through the resurrection of Jesus Christ NASV

The physical salvation of eight souls at the flood of water prefigures our spiritual salvation at water baptism. This type and antitype have two things in common:

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- both involve water
 - both involve salvation (the first is physical salvation, the second is spiritual)

This is not saying baptism procures or earns our salvation, but that baptism is a condition that we must meet in order to receive the salvation provided for by the death of Christ.

This verse says “baptism doth also now save us.” My opponent is saying that baptism does not save us. **Who are you going to believe?**

Explaining Them Away

Albert Barnes:

“Because it seems to to be the most obvious. It is that which will strike plain men as being the natural meaning; men who have not a theory to support, and who understand language in its usual sense.”

Mark 16:16 He that believeth and is baptized shall be saved

John 3:5 Except a man be born of water and of the Spirit he cannot enter into the kingdom of God

Acts 2:38 Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins

Acts 22:16 arise, and be baptized, and wash away thy sins

Galatians 3:26-27 For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

Colossians 2:11-13 Buried with him in baptism, ... having forgiven you all trespasses

I Peter 3:21 baptism doth also now save us

Each of the preceding listed verses proves that baptism is necessary to salvation. Watch as my opponent will just try to “explain them away.”

Matthew 10:22

He That Endureth To The End Shall Be Saved Initial Salvation Versus Eternal Salvation

My opponent talks about commandments that we must keep (like the LS, I Cor 11:27,29) in order to be saved eternally, i.e., in order to live right after one becomes a Christian. My opponent and I recognize the Bible speaks of a salvation/forgiveness that occurs when one is "born again," (usually called "initial" salvation), & a salvation that occurs "in the world to come" (usually called "eternal" salvation).

Initial Salvation:

- John 3:3-5 "born again"
- Acts 10:43 "whosoever believeth in him shall receive remission of sins"
- Mark 16:16 "He that believeth and is baptized shall be saved"
- Acts 22:16 "arise, and be baptized, and wash away thy sins"

Eternal Salvation:

- John 3:3-5 "enter into the kingdom of heaven"
- Mark 10:30 "in the world to come eternal life"
- Matthew 10:22 "he that endureth to the end shall be saved"

Some conditions must be met in order to receive "initial" salvation (forgiveness of sins, born again); some are required for "eternal" salvation. This debate is over what is required for a person to be saved initially, that is, to become a Christian.

Mark 16:16

Should Not Be In The Bible ?

My opponent says that since Mark 16:9-20 is not in two (the Sinaitic and Vatican) of the three oldest manuscripts, that Mark 16:16 shouldn't be part of the Bible, and therefore cannot be used as proof that baptism is necessary to salvation.

I don't believe that for one minute !

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- The passage in question is in one of these three oldest manuscripts (the Washington).
 - It is quoted by men such as Irenaeus and Hippolytus two to three centuries before these oldest manuscripts were written.
 - There were at least ten translations done before these oldest manuscripts were written, all of which contain the passage in question.
 - A "whole column of space is left blank in the Vatican manuscript as if the copyist had intended, but for some reason had omitted, to fill it with the text."
 - The Vatican manuscript leaves out I and II Timothy, Titus, the last part of Hebrews, and the book of Revelation. Does my opponent reject these sections of scripture also?
 - Mr. Alexander Roberts, a member of the English Version Translation Committee, from a book describing their work: "On the whole a fair survey of all the facts of the case, seems to lead us to these conclusions: first, that the passage is not the immediate production of St. Mark; and secondly, that it is, nevertheless possessed of full canonical authority. We cannot ascertain it's author." So even many of those who question Mark's authorship, do not question the passage's inspiration.

I Peter 1:25 teaches that "the word of the Lord endureth for ever." God does take care of his word.

Mark 16:16

He That Believeth And Is Baptized And EATS THE LORD'S SUPPER Shall Be Saved (initially)?

This statement is true about like Tommy Thrasher's joke: "My first wife used to be a Pentecostal." It implies something that is false, that Tommy has had more than one wife.

My opponent's statement is misleading in 2 ways:

1. It implies that initial salvation does not come until after one eats the Lord's Supper.
2. It implies that initial salvation is conditioned upon eating the Lord's Supper.

Notice that Mk 16:16 implies both of these things about baptism.

Parallel Examples:

1. He that buys a ticket and gets on the train and stays with their relatives (in Atlanta) shall make it to Atlanta.
2. He that enters the race and gets the most votes and lives in the White House shall be elected President.

Jesus did not say, "He that believeth and is baptized and EATS THE LORD'S SUPPER shall be saved (initially)." If he had said that, I would be teaching that eating the Lord's Supper is necessary to initial salvation.

Jesus did say, "He that believeth and is baptized shall be saved." I say exactly the same thing. Why not just accept the obvious meaning of the verse?

Mark 16:16

Some Parallels

He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

He that eateth and digesteth his food shall live, but he that eateth not shall die.

- Both "eateth" and "digesteth" are absolutely necessary.
- "He that eateth not shall die" does not comment upon whether or not digestion is necessary.

He that plants and picks corn will have corn to eat, but he that doesn't plant will not have corn to eat.

- Both "planting" and "picking" are absolutely necessary to getting corn to eat.
- It is not necessary to say, "and doesn't pick" in the second clause of the sentence. If a man doesn't plant any seed, there isn't any reason for saying, "and doesn't pick."

He that plays MLB and bats for the highest average will win the batting title, but he that doesn't play will certainly not win.

- Both "playing" and "batting for the highest average" are necessary to winning the batting title.
- It isn't necessary to say, "and does not bat with the highest average" in the 'b' part of the sentence. If a man doesn't play the game, his batting average isn't applicable.

Both conditions are necessary to the result. Specifying the negative of the 2nd condition is unnecessary, especially if the 2nd condition is not applicable when the 1st condition isn't met.

Mark 16:16a tells what it takes to be saved.

Mark 16:16b tells all that it would take to be lost.

Mark 16:16

Supposed Exceptions To The Aorist Participle Rule

The Greek proves conclusively that the order in the English is correct.

"Believeth"	"Is Baptized"	"Shall Be Saved"
Aorist Participle	Aorist Participle	Main Verb

The Aorist Participle NEVER indicates action which is subsequent to the main verb.

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| 1. A.T. Robertson - "The aorist participle may suggest simultaneous action ... or antecedent action The Aorist participle never gives subsequent action No such example has ever been found." |
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Supposed Exceptions:

Acts 25:13 "came unto Caesarea to salute"

1. Robertson and Davis translate this "came saluting"
2. footnote in ASV has "arrived having saluted"
3. Green's Interlinear "arrived at Caesarea, greeting"

Acts 16:6 "gone ... and were forbidden"

1. Robertson - "passed through having been hindered"
2. ASV - "went through ... having been forbidden"
3. Green's - "having passed through ... being prevented"

Heb 9:12 "he entered in ... having obtained eternal redemption"

1. Green's - "entered ... eternal redemption having found"

Mt 10:4 "who also betrayed him" - past tense from the standpoint of when it was written

Jn 11:2 "which annointed the Lord" - past tense from the standpoint of when it was written

Since the aorist participle never indicates action which is subsequent to the main verb, neither believing nor being baptized occurs after one is saved - but both occur before one is saved!

Mark 16:16

Eternal Salvation?

My opponent says that "saved" in Mk 16:16 is not referring to initial salvation, but to eternal salvation. His reasoning:

1. "saved" and "condemned" are contrasted
2. "condemned" is referring to eternal condemnation
3. therefore, "saved" is referring to eternal salvation

If this were so, it would not help my opponent:

1. That would make eternal salvation CONDITIONED upon baptism.
2. That would mean that Jesus makes eternal salvation always come AFTER baptism. This my opponent does not believe.

The contrast does not prove my opponent's contention:

1. John 5:24 contrasts spiritual life (salvation) that we receive in this life with eternal condemnation.
2. Mk 16:16 is telling us how to be saved initially, and what will happen to us eternally if we never do what it takes to be saved initially, just like Jn 3:3 -> if you are never "born again" (initial salvation), you will not see the kingdom of God (eternal condemnation).

How do I know "saved" in Mk 16:15-16 does not refer to eternal salvation, but to initial salvation?

Because it is a parallel passage (of what we commonly call the "great commission") with Mt 19:18-20 and Lk 24:47 ---> and Lk 24:47 makes it clear that initial salvation ("the remission of sins") is under consideration.

Mk 16:16 proves two things:

1. Initial salvation comes after baptism.
2. Salvation is conditioned upon baptism.

Mk 16:16 teaches that we must be baptized in order to be saved, that is, to become a Christian!

Mark 16:16

He That Getteth On The Train And Is Seated Shall Go To Dallas?

Roy Deaver responded to this illustration well:

In English class it is often pointed out that we must be careful to see to it that our sentences are “true” sentences. There are “true” sentences and there are “false” sentences. If the blessings or benefits contemplated in a sentence can be had without one’s meeting the conditions specified in the sentence, then the sentence is a false sentence. If the sentence is “He that getteth on the train and is seated shall go to Dallas,” and if – in fact – one can get on the train and go to Dallas without being seated, then the sentence is a “false” sentence. But the Lord gave no “false” sentence. Every condition that He mentioned is necessary to the receiving of the promised blessing.

Mark 16:16 conditions salvation upon belief AND baptism. Both conditions must be met. It is just that simple.

Mk 16:16

Holy Spirit Baptism?

My opponent tries to "get around" the plain teaching of Mk 16:16 by claiming that it is referring to Holy Spirit baptism instead of water baptism.

- A cardinal rule in understanding the Bible (or any other written or oral treatise) is that we must take words in their primary and literal sense, unless the context or some other verse demands a secondary and/or figurative meaning.
- Mk 16:16 is a good example of a statement of condition, that is, a statement that demands that we meet a condition in order to receive a benefit (Lk 13:3 - "except ye repent, ye shall all likewise perish" - is another good example). But we cannot "do" Holy Spirit baptism; it is not a condition that we can meet, but it is a gift (promise) that God gave to people.
- I know that Mk 16:16 refers to water baptism, because it is a parallel account to Mt 28:19 of what is commonly called the "Great Commission;" and we all agree that Mt 28:19 refers to water baptism, because it is something that the Apostles were to perform, but only Jesus can perform the baptism of the Holy Spirit (Jn 1:33).

John 3:5 Letting the Scripture Interpret Itself

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

John 3:5	water Acts 8:36	Spirit
Acts 2:41	baptized	word Eph 6:17
I Cor 12:13	baptized	Spirit
Eph 5:26	washing of water Acts 22:16	word I Peter 1:23

My opponent refuses to accept the obvious reference to baptism in Jn 3:5 because it goes against his theory. I accept the obvious conclusion from Jn 3:5, that baptism is essential to salvation.

John 3:5

The Old Man / New Man Concept

The Old Man / New Man (Old Creature / New Creature) Concept (e.g., Eph 4:22,24, Col 3:9,10, Rom 6:6, Gal 6:15, II Cor 5:17) is but an extension of the "born again" concept.

Rom 6:3-6 teaches that the death of the old man of sin, and the resulting birth (or resurrection) of the new man happens WHEN a person is baptized.

1. "our old man is crucified" at baptism, v.6
2. we begin our "walk in newness of life" at baptism, v.4
3. Eph 4:22,24, Col 3:9,10, and II Cor 5:17 verify that the crucifixion of the old man and the birth of the new man happen at the same time

Here is the point: Since Rom 6:3-6 teaches that the Old Man / New Man transition happens at the time one is baptized, it confirms that the new birth of Jn 3:5 happens at the time one is baptized in "water."

My opponent refuses to accept the obvious reference to baptism in Jn 3:5 because it goes against his theory. I accept the obvious conclusion from Jn 3:5, that baptism is essential to salvation.

John 3:5

Born of Water EVEN the Spirit?

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

My Opponent's Response:

1. "kai" ("and") is sometimes translated "even"
2. water sometimes used as a metaphor for the H.S.
3. therefore, "born of water, even the Spirit"

Answer:

1. "kai" is translated "even" only about 1 percent (108 out of 9161) of the times that it appears in the N.T.
2. Water is used as a metaphor for the Holy Spirit only one time in all of the scriptures as far as I know (Jn 7:38-39). Water refers to baptism no less than 17 times in the N.T.
3. We must take the primary meaning for a word, unless the context or some other scriptural statement indicates otherwise.
4. "kai" in Jn 3:5 is translated "and" in all of the translations I have at home (the KJV, ASV, NASV, NIV, Simple English NT, and the NKJV); what versions translate it "even"?
5. How would my opponent's reasoning work in?:

Mk 16:16 He that believeth EVEN is baptized?

Acts 2:38 Repent, EVEN be baptized?

Acts 22:16 arise, and be baptized, EVEN wash away thy sins?

Acts 8:38 and they went down both into the SPIRIT, both Philip and the eunuch; and he baptized him?

My opponent obviously only believes that "kai" means "even" when it helps his position.

I believe that "and" means "AND", and "water" means "WATER" in Jn 3:5. My opponent doesn't believe either. What do you believe?

John 3:5

Water Referring to the Physical Birth?

My opponent says that “water” in Jn 3:5 is not a reference to water baptism, but to the physical birth (e.g., “Has her ‘water’ broken?”).

Points to remember

1. There is only one birth mentioned in v.5 (and v.3), not two. This one birth involves two elements, water and spirit.
2. v.5 is parallel to v.3, therefore both elements, water and spirit, refer to the “born again” process; “water” in v.5 does not refer to the first birth, but to the second.
3. Entering into the kingdom of God is conditioned upon being born of water and the spirit. Wouldn’t it be silly to make going to heaven conditioned upon the physical birth?

John 3:5

"Water" Used Metaphorically For The Word?

My opponent believes that "water" in Jn 3:5 is not a reference to water baptism, but is being used metaphorically for "the word."

He gives Eph 5:26 as example of this use: "the washing of water by the word." However, notice some parallels:

1. "My car was cleaned with the washing of water BY Tommy" - are "water" and "Tommy" the same thing?
2. "My dog was cleaned with the washing of water IN the tub" - are "water" and "tub" the same thing?

Dana and Mantey's "A Manual Grammer Of The Greek New Testament" gives the following possible meanings for "en": into, in, on, at, among, within, besides, in, with, by means of, because of, with. None of these meanings put for "en" in Eph 5:26 would indicate that "water" and "word" were naming the same thing.

There is no indication that "water" is being used metaphorically for "the word" in Eph 5:26, or more importantly, in Jn 3:5.

We must take a word in its literally sense unless something demands a figurative use. Otherwise, WE CAN MAKE ANY VERSE FIGURATIVE THAT WE DON'T AGREE WITH!

My opponent refuses to accept the obvious reference to baptism in Jn 3:5 because it goes against his theory. I accept the obvious conclusion from Jn 3:5, that baptism is essential to salvation.

John 3:5 "Christian Baptism" Not Yet Instituted?

My opponent claims that since "Christian Baptism" had not yet been instituted at the time Jesus made the statement recorded in Jn 3:5, then it could not refer to "Christian baptism."

It is true that "Christian baptism" had not yet been instituted, but this would not prove my opponent's conclusion.

This reasoning would mean that nothing that Jesus said in his lifetime would apply today.

Does my opponent not understand that passages like Mt 18:15-17 (go to your brother if he sins against you) and Mt 19:9 (no divorce except for fornication) apply today?

This conditional statement was, as seen from other passages, intended by Jesus to go into effect when the new covenant law went into effect, which would be sometime after Jesus' death according to Heb 9:15-17.

John 3:5

Baptism Illustrates A Burial, Not A Birth?

My opponent says that Jn 3:5 ("born of water") cannot be referring to baptism, because, as he puts it, "baptism illustrates a burial, not a birth (Romans 6:4-6)."

Even if this contention were true, it wouldn't prove anything, because Jn 3:5 is not illustrating the new birth by baptism, it is teaching that the new birth is completed (the forgiveness occurs) at baptism.

As a matter of fact, Rom 6:4-6 teaches the same thing, that the death of the old man of sin, and the resulting birth (or resurrection) of the new man happens WHEN a person is baptized.

1. "our old man is crucified" at baptism, v.6
2. we begin our "walk in newness of life" at baptism, v.4
3. Eph 4:22,24, Col 3:9,10, and II Cor 5:17 verify that the crucifixion of the old man and the birth of the new man happen at the same time

So not only is my opponent's argument on Rom 6:4-6 false, Rom 6:4-6 actually verifies that Jn 3:5 is referring to baptism, and therefore that baptism is necessary to the new birth.

My opponent refuses to accept the obvious reference to baptism in Jn 3:5 because it goes against his theory. I accept the obvious conclusion from Jn 3:5, that baptism is essential to salvation.

John 3:5

Not In The Old Testament?

My opponent says that Jesus indicated that the teaching of Jn 3:5 is in the Old Testament when he said to Nicodemus in v.10, "Art thou a master of Israel, and knowest not these things?" He then claims that Jn 3:5 could not refer to water baptism since water baptism is not found in the Old Testament.

It is a stretch of the imagination to use v.10 to try to prove that there must exist Old Testament teaching on baptism, if baptism is connected with the new birth.

Verse 10 could be referring to any one of a number of things:

1. One possibility, as might be indicated by vs.11-12, is the fact that Jesus could have already taught some on the subject, so why should Nicodemus be so surprised?
2. Another possibility is that Jesus could be rebuking Nicodemus in v.10, because a teacher should have been able to understand Jesus' teaching in vs.3-8 the first time, and Nicodemus evidently did not (v.9).

Jn 3:5 refers to exactly what you would think that it refers to, water baptism!

Acts 2:38

Does "Eis" Mean "With Reference To?"

My opponent says that "eis" in Acts 2:38 means "with reference to."

This begs the question. Even if "eis" in Acts 2:38 was translated "with reference to" (which not one single standard translation does as far as I know), would it mean "with reference to" (because of) sins already forgiven, or "with reference to" sins being forgiven (at baptism)? In other words, is it a "causal" use, or a "purposive" use? The evidence supports the fact that it is a "purposive" use.

"With reference to" is a rare meaning for "eis." We should place the primary meaning on a word (in this case, "into") unless something DEMANDS otherwise.

Acts 2:38
Does "Eis" Mean "Because Of?"

My opponent says that "eis" in Acts 2:38 means "because of."

Our English word "for" can mean "because of," but the Greek word "eis" does not.

Can my opponent produce just one standard translation that translates "eis" as "because of" in Acts 2:38?

The question is, "is 'eis' being used in a 'causal' or a 'purposive' sense in Acts 2:38?" The evidence supports the fact that it is being used in a "purposive" sense.

Acts 2:38

Other Examples of the Use of "Eis"

1. Mt 26:28 - "this is my blood of the new testament, which is shed ... EIS (for, with reference to, because of) the remission of sins"
2. Acts 3:19 - "Repent ... and be converted, EIS (that, with reference to, because of) your sins may be blotted out"
3. Rom 10:10 - "with the heart man believeth EIS (unto, with reference to, because of) righteousness"
4. Heb 10:39 "we are ... of them that believe EIS (to, with reference to, because of) the saving of the soul"
5. Acts 11:18 - "Then hath God also to the Gentiles granted repentance EIS (unto, with reference to, because of) life"
6. II Cor 7:10 - "godly sorrow worketh repentance EIS (to, with reference to, because of) salvation"
7. What about in Phil 1:25, Eph 4:12, 5:2, I Cor 5:5, and many others, by far too many to name?

Why does my opponent have one meaning for the word "eis" in Acts 2:38, and another meaning in all these other verses?

Acts 2:38 teaches that baptism is (for, unto, to, into) the remission of sins. It proves my proposition!

Acts 2:38

"Eis" In Mt 15:14 And Mt 26:28

Jesus said in Mt 15:14b "And if the blind lead the blind, both shall fall into (EIS) the ditch."

Using my opponent's Acts 2:38 reasoning on "eis" in Mt 15:14b, we cannot be sure that Jesus actually meant "into" the ditch, but he might have been saying that the blind:

1. shall fall "with reference to" the ditch, or
2. shall fall "in regard to" the ditch, or
3. shall fall "in respect to" the ditch.

I don't know about you, but I know what Jesus meant. He meant that "if the blind lead the blind, both shall fall INTO the ditch," just as it is translated.

Jesus said in Mt 26:28, "For this is my blood of the new testament, which is shed for many for (EIS) the remission of sins."

Using my opponent's Acts 2:38 reasoning on "eis" in Mt 26:28, we cannot be sure that Jesus actually meant "for" the remission of sins, but he might have been saying that he shed his blood:

1. "with reference to" the remission of sins, or
2. "in regard to" the remission of sins, or
3. "in respect to" the remission of sins, or
4. "because of" the remission of sins.

I don't know about you, but I know what Jesus meant. He meant that he would shed his blood FOR the remission of sins, just as it is translated.

Now make the same application in Acts 2:38.

Acts 2:38

Causal or Purposive Use of "Eis?"

My opponent is arguing for a "causal" use (as opposed to a "purposive" use) of the word "eis" in Acts 2:38.

J.R. Mantey, in arguing for a possible causal use of "eis" in the N.T.,

1. admits that "none of the Greek lexicons translate 'eis' as causal"
2. admits that only one Greek grammar does as far as he knows
3. even says "that this type of usage (causal) is infrequent and rare"

Five passages are given by some as involving the "causal" use of "eis." Though these five passages might appear to some as involving the "causal" use of "eis," all can be explained in the "purposive" sense.

Mt 3:11 - I agree with the King James translation of "eis" in Mt 3:11 as "unto." They were baptized "unto repentance," not in the sense that repentance followed their baptism, but in the sense of being baptized unto (purposive) the reformed life that their repentance preceding baptism demanded.

Mt 14:31 could be taken as meaning, "for what reason" (causal) did you doubt?," but could just as easily mean "for what purpose" (purposive) did you doubt?" The same thing could be said about Mk 15:34.

Mt 12:41 (and the parallel passage Lk 11:32) could be taken as meaning that the men of Nineveh repented "because of" (causal) the preaching of Jonas, but could just as easily mean that they repented "into" (purposive) the reformed life that the preaching of Jonas demanded.

My opponent, in order to get around the obvious meaning of Acts 2:38, arbitrarily places a meaning (causal) upon the word "eis" that is rarely (0-5 out of 345 times), if ever, used. Actually, Greek scholars debate about whether or not "eis" is ever used in a "causal" sense. Can my opponent prove just one case?

My opponent easily understands that "eis" is used in the "purposive" sense in Mt 26:28. Why not the same in Acts 2:38?

Why not just take Acts 2:38 for what it says instead of just trying to explain it away?

Acts 2:38

27 Translations

King James - "repent, and be baptized ... for the remission of sins"
English Revised - "repent ye, and be baptized ... unto the remission"
American Standard - "repent ..., and be baptized ... unto the remission"
Revised Standard - "Repent, and be baptized ... for the forgiveness of"
Emphasized - "Repent ye, and be immersed ... into the remission of your"
Modern Speech - "Repent ... and be baptized ... with a view to the remission"
Modern English - "change your minds and be baptized for a release of your sins"
Twentieth Century - "You must repent, and be baptized for the remission"
Anderson - "Repent and be immersed in order to the remission of"
Living Oracles - "reform, and be ... immersed ... in order to the remission"
German Translation - "repent and be baptized ... (for, unto) in order to the forgiveness of sins"
Indian Translation - "Stone said unto them, 'Turn back and be baptized ... in order to the forgiveness of sins'"
Spanish Translation - "Repent and be ye all baptized for the purpose of the remission of your sins"
First German Bible - "Repent and ... be baptized ... for (in order to, unto) the forgiveness of sins"
American Bible Union Translation (1858) - "Reform and be immersed ... for the remission of sins"
Modern Readers Bible (Moulton) - "Repent and be baptized ... unto the remission of your sins"
Emphatic Diaglotto - "Reform and be immersed for the forgiveness"
Moffat's Translation - "Repent ... be baptized for the remission of sins"
Macknight's Translation - "Reform and be each of you immersed ... in order to the remission of sins"
Goodspeed's Translation - "You must repent, and every one of you be baptized in order to have your sins forgiven"
Weymouth's Modern Speech (Robertson's Version) - "Repent ... and be baptized ... for the remission of sins"
Syriac Version - "Repent, and be baptized for the remisison of sins"
Rotherham's Translation - "Repent ye ... and be immersed ... unto the remission"
Douay Version (Roman Catholic) - "Do penance ... and be baptized ... for the remission of your sins"
Wycliff's Translation (1308 - the oldest complete English translation) - "Do you penance, and each of you be baptized in the name of Jesus Christ, into remission of youre synnes"

Will my opponent argue with all 27 of these translations (done by Greek scholars)? Can he provide just one standard translation that puts a causal use for the word "eis" in Acts 2:38?

Acts 2:38

Definitions of "Eis" by Greek Scholars

Thayer (page 94) - "Eis aphasin hamartion," to obtain the remission of sins"

Abbot-Smith says of "baptidzo" with "eis": "Of the element, purpose or result."

Robinson says, "With adjuncts marking the object and effect of the rite of baptism"

Mr. Winer, one of the greatest Greek grammarians who ever lived: "The purpose and end in view," Acts 2:38

J.W. Wilmarth, a great Baptist scholar, "The truth will never suffer by giving to 'eis' it's true significance. When the Campbellites translate 'in order to' in Acts 2:38, they translate correctly." "In order to declare' or 'symbolize' would be a monstrous translation of 'eis.'"

Hackett, another Baptist scholar, "This clause states a result of baptism in language derived from the nature of that act. It answers to 'for the remission of sins,' as in Acts 2:38; that is, submit to the rite in order to be forgiven."

H.A.W. Meyer, a German scholar, "'Eis' denotes the object of the baptism which is the remission of guilt contracted in the state before repentance."

D.A. Penick, Professor of Classical Languages, University of Texas, "Normally 'eis' looks forward, and I know of no case in the New Testament where it looks back."

Charles B. Williams, Baptist Translator of the New Testament and a student of Edgar J. Goodspeed, "That your sins may be forgiven."

Olshausen, "Baptism is accompanied with the remission of sins, 'eis aphasin hamartion' as a result."

Carl H. Morgan, Dean, Eastern Baptist Theological Seminary, "I do not know of any Greek Lexicon which gives to 'eis' the meaning of 'because of.'"

William R. Harper, President of Chicago University, "I would say that the preposition 'eis' is to be translated 'unto,' that is, 'in order to secure.' The preposition indicates that the remission of sins is the end to be aimed at in the actions expressed by the predicates 'repent and be baptized.'"

Will my opponent argue with all of these Greek scholars? Can he provide just one Greek-English Lexicon which gives to "eis" (in Acts 2:38), the meaning "because of?"

Acts 2:38**Hina**

My opponent makes the argument that "eis" could not carry the idea of "in order to" in Acts 2:38, because Peter would have used the word "hina" or "hopos" if he had meant "in order to."

Somebody should have told this argument to Jesus in Mt 26:28 when he said, "For this is my blood of the new testament, which is shed for many for ("eis") the remission of sins." I would ask my opponent, does it carry the idea of "because of" or "in order to" in Mt 26:28?

We might also ask my opponent if he knows that there is a Greek word ("dia") that means "because of" or "on account of" (causal) and it is not "eis?"

Acts 2:38

Different in Person and Number?

My opponent says that the phrase "for the remission of sins cannot be connected with "be baptized every one of you" because the phrase "Repent (ye)" is different in person and number from the phrase "be baptized every one of you." He states the rule in Greek and English "that the verb agrees with its subject in person and number."

Notice that Acts 2:38 does not violate this correct rule of grammar. Repent (second person plural) goes with the understood subject in the first clause, "ye." It does not go with the subject of the second clause, "every one of you," which is third person singular. That subject goes with the verb of the second clause, "be baptized," which is also third person singular.

The question is, does the prepositional phrase "for the remission of sins" modify both clauses? The answer is yes. There is no rule of grammar that says it cannot, or should not.

Can't we see that the phrase "that your sins may be blotted out" modifies both clauses, "repent ye therefore," and "be converted" in Acts 3:19? The same thing occurs in Acts 2:38.

In Acts 2:38 we have different phrases (with different grammatical person and number) referring to the same people (as with the English in Haggai 1:9 - "ye run every man unto his own house").

In the sentence, "Yall should repent, and he should be baptized for the remission of sins," the prepositional phrase "for the remission of sins" only modifies "be baptized," because "he" refers to different person(s) than does "Yall." But in Acts 2:38, "ye" and "everyone of you" refer to the same people, therefore "FOR THE REMISSION OF SINS" MODIFIES BOTH CLAUSES.

Other Examples:

1. "Enroll ye, and be instructed every one of you in the name of the state unto the receiving of a diploma."
2. If I said to the audience here, "Y'all (plural) stand up, and each one of you (singular) raise your hand, for (in order to receive) one dollar," you would know that you had to meet both conditions in order to receive the money wouldn't you?

Acts 2:38

“For The Remission Of Sins” Goes Only With Repent ?

The Argument: “for the remission of sins” is 2nd person plural, so can’t modify 3rd person singular “be baptized.”

Even if this argument were so, Rom 6:3 says “**baptized into (eis) Jesus Christ**” (opponent agrees Rom 6:3ff teaches that water baptism pictures the D,B,&R of Christ and is therefore an immersion). What’s the difference in “baptized into/eis (fellowship with) Christ” and “baptized for/eis the remission of sins”? **NOTHING**

What is the rule of grammar that says the prepositional phrase “for the remission of sins” cannot modify “be baptized”? **There is no such rule.**

From “for the remission of sins,” the last 2nd person plural going backwards is “you” in “**be baptized every one of YOU**” – so why wouldn’t “for the remission of sins” apply to those who were to be baptized?

Similar construction – Haggai 1:9:

“ye run (2nd person plural) unto/eis his (3rd person singular) own house”

By my opponent’s logic, since “his own house” is 3rd person singular, it can’t modify the 2nd person plural “ye run,” therefore we can’t tell where “ye” were running to.

Acts 2:38

CAN Go With Both Clauses

The following is a list of Greek scholars who say that the phrase, "for the remission of sins" **CAN** go with both clauses, "repent," and "be baptized every one of you" (notice that I am quoting their scholarship, not their theology; there is a big difference):

Mr. John Reumann of Lutheran Theological Seminary, "In that passage cited, Acts 2:38, I see no grammatical reason why one couldn't take the phrase 'eis aphasis hamartion,' 'for the forgiveness of sins,' with both verbs, repentance and baptism."

Marvin K. Franzmann, Concordia Seminary, "As regards the expression in Acts 2:38, it is grammatically possible to connect 'eis aphasis' with both verbs."

F.W. Gingrich - Is it grammatically possible that the phrase 'eis aphasis hamartion,' 'for the forgiveness of sins,' as used in Acts 2:38, expresses the force of both verbs, 'repent ye and be baptized each one of you,' even though these verbs differ in both person and number? "Yes. The difference between repent and be baptized is simply that in the first, the people are viewed together in the plural, while in the second the emphasis is on each individual."

My opponent may claim that "for the remission of sins" cannot go with both clauses, but:

1. There is no Greek rule that says that it can't.
2. I don't know of a single Greek scholar that says that it can't. Can my opponenet produce one?

Acts 2:38

DOES Go With Both Clauses

The following is a list of Greek scholars who say that the phrase, "for the remission of sins" **DOES** go with both clauses, "repent," and "be baptized every one of you" (notice that I am quoting their scholarship, not their theology; there is a big difference):

D.A. Penick of the University of Texas, in reference to a diagram where both verbs were connected with the expression "unto the remission of sins," says, "the diagram is correct." "'Repent ye,' the writer then wishes to be more emphatic, so he says 'hekastos baptistheto' 'let each one of you be baptized.' This distribution of a plural subject and predicate by the use of 'hekastos' and a third person singular is quite common in all Greek, and is frequently used in the New Testament."

Carl H. Morgan, Dean of Eastern Baptist Theological Seminary, "I would agree with the statement which you quote from Mr. H.B. Hackett, where he says, 'we connect naturally with both the preceding verbs'."

Thayer says, "the 'eis' expressing the end aimed at and secured by" - what - "by repentance and baptism, just previously enjoined."

H.B. Hackett, foremost Baptist Commentator, says in his Commentary on Acts, "We connect naturally with both the preceding verbs."

J.W. Wilmarth, an outstanding Baptist scholar, "This interpretation compels us" - that is, to try to separate the two verbs - "either to do violence to the construction, or to throw the argument or the course of thought in the context into complete confusion. Indeed we can hardly escape the latter alternative if we choose the former. For those who contend for the interpretation 'on account of remission' will hardly be willing to admit that Peter said 'Repent' as well as 'be baptized on account of remission of sins.' This is too great an inversion of natural sequence. Yet to escape it we must violently dissever 'repent' and 'be baptized' and deny that 'eis' expresses the relation of 'repentance' as well as 'baptism' to forgiveness of sins. But the natural construction connects the latter with both the preceding verbs. It enforces the entire exhortation, not one part of it to the exclusion of the other, as Hackett says."

Henry J. Cadbury, member of the Revised Standard Version Committee, has this to say, "The grammar of the sentence in Acts 2:38 is perfectly regular and better Greek than if the author had kept the second person plural 'baptize' after using the singular 'each.' I have no doubt that another author would have written 'Do ye repent,' and 'be ye baptized,' each of you. But this writer seems to have preferred the less loose construction. I think that there would be no essential difference in meaning." Whether you said "Do ye repent, and be ye baptized each of you," or as it stands exactly, there would be no essential difference in meaning."

Bruce M. Metzger - "may I say that it seems to me that the phrase eis aphesin hamartion ("for the forgiveness of sins") in Acts 2:38 qualifies both of the preceding verbs in this verse, both of which are imperatives."

Mr. J.M. Pendleton, the writer of the manual which is the basis of almost every orthodox Baptist church, said, "It is as clear as the sun that both repentance and baptism are connected and are modified by this phrase."

The prepositional phrase "for the remission of sins" **DOES** modify both clauses because "ye" and "everyone of you" refer to the same people.

Acts 2:38

Positive Proof

The following two points give positive proof that baptism in Acts 2:38 is "unto" the remission of sins, and not "because" of the remission of sins.

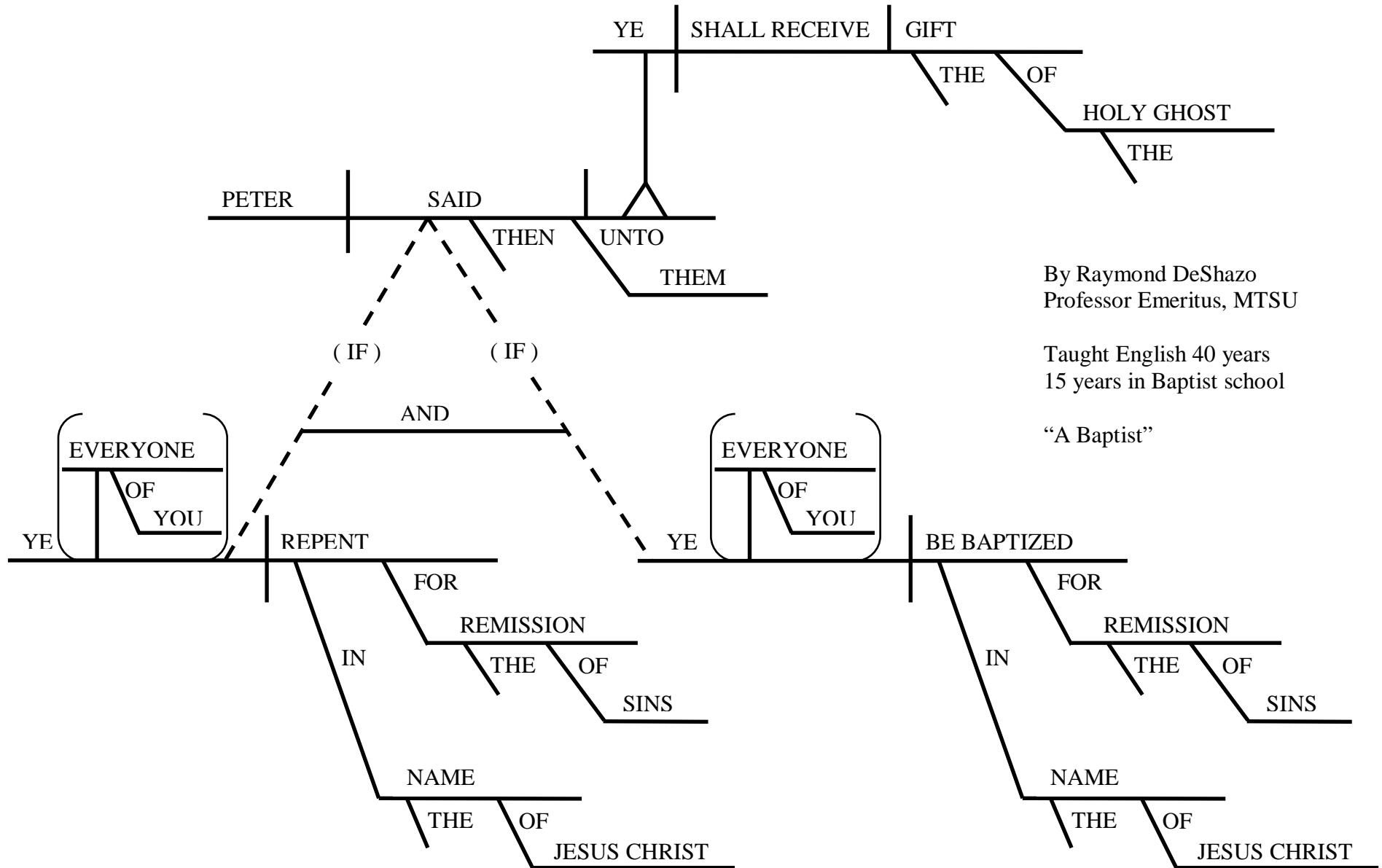
1. Notice that receiving "the gift of the Holy Ghost" (this is definitely in the approval sense) is conditioned upon repenting and being baptized. Will one receive the Holy Ghost when he is saved? Certainly, and so since baptism is necessary to receiving the Holy Ghost, then baptism is necessary to salvation.
2. The passage says that baptism is "for the remission of sins" just like repentance is "for the remission of sins." Is repentance "because of" the remission of sins? Certainly not. Likewise, then neither is baptism.

Acts 2:38
The 7 Other Passages Where You Have
"Eis" Followed By Forgiveness

Mt 26:28 "For this is my blood of the new testament, which is shed for many FOR the remission of sins."
Mk 1:4 "the baptism of repentance FOR the remission of sins"
Lk 3:3 "the baptism of repentance FOR the remission of sins"
Acts 3:19 "Repent ye therefore, and be converted, THAT your sins may be blotted out"
Heb 9:15 "FOR the redemption of the transgressions"
Heb 9:26 "TO put away sin by the sacrifice of himself"
Heb 9:28 "Christ was once offered TO bear the sins of many"

In ALL cases where you have "eis," followed by forgiveness, "eis" is used in the sense of direction "into" the forgiveness being talked about, and not "because of" or just "with reference to." Why would it be any different in Acts 2:38?

Acts 2:38



By Raymond DeShazo
 Professor Emeritus, MTSU

Taught English 40 years
 15 years in Baptist school

“A Baptist”

Acts 22:16

Figurative Salvation?

My opponent agrees:

"Words or phrases in the Bible (or any other written or oral treatise) are normally to be taken in their literal sense, unless something demands that we take them in a figurative sense."

What demands that we take "wash away thy sins" in this passage figuratively? Nothing but my opponent's theory.

Acts 22:16 makes baptism and calling on the name of the Lord necessary to the same washing away of sins. Is it only symbolic, or is it real forgiveness of sins?

If the washing away of sins in Acts 22:16 is only figurative, then "calling on the name of the Lord" (Acts 2:21 and Rom 10:13 also) is only required for figurative salvation. Who can believe that?

Not my opponent; he agrees that:

A sinner must "'call on the name of the Lord' (as in Acts 2:21, Rom 10:13) to be saved, that is, to become a Christian."

The conclusion of my opponent's position would be that a sinner does not have to call on the name of the Lord in order to be saved either!

Where in all the Bible was anybody ever saved (forgiven) figuratively anyway?

The truth is that the Bible never says, not even one time, that baptism saves figuratively; no, God washes away our sins actually, WHEN we are baptized (Acts 22:16).

Acts 22:16

"Wash Away" in the Middle Voice?

My Opponent's Argument:

1. The verb "wash away" in Acts 22:16 is in the middle voice.
2. "The middle voice represents the subject as acting upon himself."
3. We know that Paul could not have saved himself.
4. Therefore, the washing away of sins here must have been "in a figurative or symbolic sense and in no other way."

Answer:

- a. "The middle voice represents the subject as acting with reference to himself" (William Hersey Davis, Beginner's Grammar of the Greek New Testament, p.36).
- b. "The middle voice represents the subject as acting in some way that concerns itself, or as acting upon something that belongs to itself" (J. Gresham Machen, New Testament Greek for Beginners, p.57).

Middle Voice? Certainly!

The meaning of Acts 22:16 would be "Arise, get yourself baptized, and get your sins washed away."

Acts 22:16

HAVING Called On His Name?

My opponent argues that a better translation in Acts 22:16 would be "be baptized ... having called on the name of the Lord."

I wonder why the following most commonly used translations do not read that way?:

KJV - "calling on the name of the Lord"

NKJV - "calling on the name of the Lord"

ASV - "calling on his name"

NASV - "calling on His name"

NIV - "calling on his name"

Examples of the Aorist Participle occurring simultaneously with the action of the main verb:

1. Mt 27:4 "betrayed" (before sinned?)
2. Acts 25:13 "salute" (before came?)

Even if the phrase were translated "having called on his name," it could just mean "be baptized, and wash away thy sins, having called on his name in baptism."

I believe that "calling on the name of the Lord" means, "doing what the Lord says in order to get what he promised." In this case that would be, "be baptized, and wash away thy sins."

No matter how my opponent takes "calling on the name of the Lord," that would not change the fact that the verse clearly says that Paul's sins would be washed away at his baptism.

Paul Saved On The Road To Damascus?

Four of my opponent's points of proof:

1. PAUL HEARD THE VOICE OF CHRIST, and Jn 10:27 says that "My sheep hear my voice."
2. PAUL SAW THE LORD, and Jn 6:40 teaches that every one that seeth the Son will have life.
3. PAUL CALLED JESUS LORD, and I Cor 12:3 says that no man can call Jesus Lord, but by the Holy Ghost.
4. PAUL WAS BEING LED BY THE SPIRIT, and Rom 8:14 says that as many as are led by the Spirit of God, they are the sons of God.

Responses:

- 1&2. Surely my opponent doesn't believe that everybody that physically heard or saw Jesus would be saved. Jn 10:27 and Jn 6:40 are talking about hearing and seeing in the sense of responding. The question of this debate is, "what constitutes a complete response?"
3. This verse uses a special type of wording to especially emphasize that one must confess Christ to be considered right with the Lord. This special type of wording is also found in I Jn 2:29, 4:2, 4:7, and 5:1.
4. Those becoming Christians only do so when they let themselves be led by the Spirit of God through the word (Acts 2:41).

If we accept my opponent's apparent view, then the devils of Lk 8:27-33 are going to be saved:

- | |
|--|
| <ol style="list-style-type: none"> 1. The devils heard the voice of Christ (v.30). 2. The devils saw the Lord (v.28). 3. The devils called Jesus Lord (v.28). 4. The devils were being led by the Spirit (v.29). |
|--|

Paul Called "Brother" Before He Was Baptized?

Yes, Paul was called "brother" in Acts 9:17 before he was baptized.

But Paul was called "brother" in Acts 9:17, not because he was a fellow Christian to Ananias, but because he was a fellow JEW to Ananias.

-
1. Acts 2:29 Peter calls unsaved Jews "brethren"
 2. Acts 3:17 Peter calls unsaved Jews "brethren"
 3. Acts 13:26 Paul calls unsaved Jews "brethren"
 4. Acts 22:1 Paul calls unsaved Jews "brethren"
 5. Acts 23:1 Paul calls unsaved Jews "brethren"

If Paul was a "brother" in the sense of "fellow Christian" in Acts 9:17, then:

1. Paul was a "Christian" before he called on the name of the Lord (Acts 22:16), which my opponent agrees is necessary to salvation.
2. Paul was a "Christian" while he was still in his sins, because Acts 22:16 teaches that he was still in his sins until he was baptized to wash them away!

Who believes it?

Anybody can look at Acts 22:16 and see exactly WHEN Paul's sins were washed away!

Paul Chosen Before Baptism?

Mr. Ross makes the following three points (among others) on page 98 of his book, "Campbellism, Its History and Heresies":

1. He was a "chosen vessel" - Acts 9:15
2. He had been "separated" from birth - Gal 1:15
3. He was called to preach - Acts 26:15-18

Mr. Ross says that all this happened before Paul was baptized, therefore this proves that Paul was saved before he was baptized.

Response - what proves too much, proves nothing:

I agree that Paul was chosen to preach before he was baptized. But Paul was chosen to preach BEFORE HE BELIEVED in Christ. Mr. Ross' "interpretation" of Gal 1:15 shows he agrees with this (I believe God chose him after he demonstrated his heart, Acts 23:1), and Acts 26:16 teaches it when Jesus said "I have appeared unto thee for this purpose, to make thee a minister and a witness." So if Paul being chosen to preach means that he was saved, then he was saved before he believed and the Hardshells are right!

If my opponent could find a verse that showed that Paul's sins were forgiven before he was baptized, you better believe that he would produce it, instead of just bringing up all these other side points.

Acts 22:16 shows clearly that Paul's sins were not washed away when he believed, they were NOT washed away until he was baptized!

Acts 22:16

"kai" Only Connects?

My opponent says that "and" ("kai") in Acts 22:16 does not show any dependence.

Even if there were no dependence shown, the verse wouldn't fit my opponent's position as it would then have the washing away of sins occurring after water baptism.

Thayer on "kai" - much oftener it annexes a clause depending on the preceding negative ... it annexes what follows from something said before ... so as to be equivalent to "and so"

Examples:

<p>Everyday - Cut my yard, AND receive your five dollars pay</p> <p>James 4:7 - Resist the devil, AND he will flee from you</p> <p>Mt 7:7 - Ask, AND it shall be given you; seek, AND ye shall find; knock, AND it shall be opened unto you</p> <p>Lk 10:28 - ... this do, AND thou shalt live</p> <p>Mt 8:8 - but speak the word only, AND my servant shall be healed (also Lk 7:7)</p> <p>Mt 4:19 - Follow me, AND I will make you fishers of men</p> <p>Mt 13:15b - lest ... they ... should be converted, AND I should heal them (also Jn 12:40 and Acts 28:27)</p> <p>Many Others</p>
--

It appears to me that any unbiased person can see that the washing away of Saul's sins in Acts 22:16 depended upon his being baptized.

Romans 6:3ff

Holy Spirit Baptism ?

My opponent tries to "get around" the plain teaching of Romans 6:3ff by claiming it refers to Holy Spirit baptism instead of water baptism.

A cardinal rule in understanding the Bible (or anything else) is that we must take words in their primary and literal sense, unless the context or some other verse demands a secondary and/or figurative meaning.

My opponent uses Rom 6:3ff to prove water baptism is a picture of the DBR of Christ & is therefore an immersion. It is inconsistent for my opponent to use this passage to prove water baptism should be an immersion, but switch to saying this passage is talking about HS baptism when arguing against the necessity of water baptism.

Holy Spirit baptism doesn't picture the D,B,R of Christ.

If this passage is talking about the Holy Spirit as the element of the immersion, then what is the condition of the person when he is raised up out of that element (v.5)?

Verses 17-18 show we are "made free from sin" when we obey "that form of doctrine." Holy Spirit baptism is a gift to be received, not a command to be obeyed.

Gal 4:6 has "HS baptism" because/after one is saved, not in order to salvation. Verse 3 teaches that one must be baptized in order to get "into (fellowship with) Christ," in order to get "into (the benefits of) His death," that is, to be saved !

Galatians 3:26-27

Baptism Only SHOWED Paul That The Galatians Were Saved?

My opponent believes that Gal 3:26-27 is only teaching that baptism showed Paul that the Galatians were saved.

If this were so, it would still prove that baptism is necessary to salvation, because baptism would only show that someone is saved if it is necessary to salvation. Notice that I Jn 3:14a ("We know that we have passed from death unto life, because we love the brethren") teaches that love shows that someone is a brother. Why does it show that? I believe that my opponent would agree that it is because love is necessary to being a brother (saved).

However, my opponent is NOT correct in saying that Gal 3:26-27 is only teaching that baptism showed Paul that the Galatians were saved. He gives no proof for this, he just asserts it!

How do I know that works show our faith? Answer: The Bible says it! - James 2:18, "... and I will SHOW thee my faith by my works."

What makes my opponent think that Gal 3:26-27 is teaching that baptism shows that we are saved?; there is nothing in the text to indicate such.

My opponent agrees that v.27 (the word "For" beginning) introduces the reason for v.26. Notice:

1. Verse 27 does NOT introduce the reason that Paul knew that the Galatians were children of God. The text does NOT say that!
2. Verse 27 DOES introduce the reason that the Galatians were children of God. That is what the text DOES say!

Why not just accept what the text DOES say?: the reason Christians are the children of God by faith is because they have been baptized into Christ.

Gal 3:26-27 clearly teaches that baptism is necessary to becoming a child of God.

Galatians 3:27

Holy Spirit Baptism?

My opponent tries to "get around" the plain teaching of Gal 3:26-27 by claiming that it refers to Holy Spirit baptism instead of water baptism.

- A cardinal rule in understanding the Bible (or any other written or oral treatise) is that we must take words in their primary and literal sense, unless the context or some other verse demands a secondary and/or figurative meaning.
- Gal 3:27 is referring to water baptism:

1. It is parallel to Rom 6:3 in that both passages refer to being "baptized INTO" Christ.
2. We know that Rom 6:3 refers to water baptism because Rom 6:4-5 obviously refers to a baptism that pictures the burial and resurrection of Christ. Water baptism fits this; Holy Spirit baptism does not.

Gal 3:26-27 clearly teaches that the reason that "ye are all the children of God by faith in Christ Jesus," is that "as many of you as have been baptized into Christ have put on Christ."

This passage teaches that one must be baptized in order to become a child of God.

Colossians 2:11-13

Baptism Made Without Hands?

My opponent says that the baptism of Col 2:11-13 is “the circumcision made without hands,” therefore it must refer to a figurative baptism, and not to a literal water baptism that is done with hands.

This passage does not teach that “the circumcision made without hands” is baptism, but that “the circumcision made without hands” occurs at the time of baptism.

The “circumcision made without hands” is the “putting (cutting) off ... of the sins of the flesh” (v.11), the forgiving of trespasses (v.13). This is done “by Christ” (v.11), of course, without hands, since forgiveness of sins is spiritual, and occurs in the mind of God.

We know that this passage refers to water baptism because that is the time that we are buried with Christ (in water baptism we picture the death, burial, and resurrection of Christ, Rom 6:3-5).

This passage teaches that the “putting off ... of the sins,” the forgiveness of our trespasses, happens at the time we are baptized, and not before. God quickens us (makes us alive) spiritually when we are baptized (v.13), and not before.

Yes, this passage teaches that we are saved when we are baptized, and not before!

Colossians 2:11-13

O.T. Circumcision Not Necessary?

My opponent says that the baptism of Col 2:11-13 is N.T. circumcision, and since O.T. circumcision was not necessary to salvation (Rom 4:9-10), then N.T. circumcision, that is, baptism, is not necessary to salvation.

First of all, we should never carry a parallel, illustration, or type, further than what God carries it.

The truth is that this passage does not teach that “N.T. circumcision” is baptism, but that “N.T. circumcision” occurs at the time of baptism.

This passage teaches that the “putting off ... of the sins of the flesh” (v.11), the forgiveness of our trespasses (v.13), happens at the time we are baptized. God quickens us (makes us alive) spiritually when we are baptized (v.13), and not before.

Yes, this passage teaches that our sins are forgiven when we are baptized, and not before!

Colossians 2:11-13

Baptism Is Just A Picture Of Our Salvation?

My opponent believes that Col 2:11-13 is only teaching that baptism is a picture of our salvation, and is not teaching that salvation occurs at baptism (my position).

He gives no proof for this, but just asserts it!

How do I know that baptism is a picture of Jesus' burial and resurrection? Answer - Rom 6:4-5

- | |
|--|
| <ol style="list-style-type: none">1. burial - v.5, "planted together in the LIKENESS of his death"2. resurrection - v.4, "LIKE as Christ was raised up from the dead" |
|--|

What makes my opponent think that Col 2:11-13 (or any other passage) is teaching that baptism is a picture of our salvation?; there is nothing in the text to indicate such.

Why not just accept what is in the text, that the "putting off ... the sins" (v.11), forgiveness of all trespasses (v.13), happens WHEN a person is baptized (v.12)?

This passage clearly teaches that baptism is necessary to having our sins forgiven.

Colossians 2:12

Holy Spirit Baptism?

My opponent tries to "get around" the plain teaching of Col 2:11-13 by claiming that it refers to Holy Spirit baptism instead of water baptism.

- A cardinal rule in understanding the Bible (or any other written or oral treatise) is that we must take words in their primary and literal sense, unless the context or some other verse demands a secondary and/or figurative meaning.
- Col 2:12 is referring to water baptism:

1. It is parallel to Rom 6:3 in that both passages refer to the baptism being a BURIAL with Christ.
2. Both Col 2:12 and Rom 6:3 obviously refer to a baptism that pictures the burial and resurrection of Christ. Water baptism fits this; Holy Spirit baptism does not.

Col 2:11-13 clearly teaches that we are quickened (made alive spiritually - "forgiven") WITH HIM when we are "buried WITH HIM in baptism" and "risen WITH HIM" (wherein baptism).

This passage proves that the forgiveness of sins occurs WHEN one is baptized.

I Peter 3:21

The Filth of the Flesh

My opponent says that "filth" ("rhupos") always means a spiritual uncleanness, therefore this verse is not talking about salvation from spiritual uncleanness (sin).

Answer:

1. A form of the word is translated "vile" in James 2:2, and obviously has to do with physical uncleanness.
2. The NASV translates this portion of the verse, "not the removal of dirt from the flesh."
3. I Pet 3:21 is the only time in the Bible where the word is used in this exact form, but it is used elsewhere in different forms three times by my count. The meaning of the word is "dirt, filth" and should not be taken in a figurative sense unless the context demands it. For example when we say that a person has filthy hair, the listener would understand by the context that we are talking about physical uncleanness. When we talk about a filthy mouth, the context indicates to the listener, spiritual uncleanness. When we say that a person is filthy (period), the context doesn't demand physical or spiritual uncleanness, the listener would have to assume physical, since that is the primary meaning of the word. Indeed that is the way we communicate. If I intended someone to understand that I was talking about spiritual uncleanness when I said someone was filthy, I would recognize that physical uncleanness is the primary meaning of the word, so I would somehow specify spiritually filthy in that situation.

The meaning of I Pet 3:21 is simple and is the obvious. Peter is saying that baptism saves us, not a physical cleansing ("not the putting away of the filth of the flesh" (water baptism does look much like a bath)), but a spiritual cleansing ("the answer of a good conscience toward God"), actually procured by the resurrection of Jesus Christ.

I Peter 3:21

The Answer of a Good Conscience

Is there a problem with the phrase "the answer of a good conscience toward God?"

Answer:

1. The NASV translates the phrase "an appeal to God for ("eis" meaning "in order to") a good conscience."
2. Thayer defines the word translated "answer" (KJV) as "an inquiry, ... a demand, ... earnest seeking, ... a craving, an intense desire."
3. Wigram-Green defines it as "question, inquiry, demand."
4. It would mean nothing different than calling on the name of the Lord after believing in God (Rom 10:13-14, Acts 22:16).
Baptism = Calling = Appeal.

But what if this passage were saying that we baptize someone with a good conscience? What would that prove?

A good conscience does NOT necessarily indicate that someone is right with God (forgiven). A good conscience simply means that one is right according to his own conscience, and that is all. Paul lived in good conscience even while killing Christians (Acts 23:1, 26:9ff), because he thought he was doing right. Prov 14:12 teaches us that our conscience is not a safe guide when it says, "there is a way which seemeth right unto a man, but the end thereof are the ways of death." As a matter of fact, I would not baptize someone who did not have a good conscience, that is, one who was not repenting of all his sins, one who was not doing what he thought to be right in obeying the gospel.

I Peter 3:21 says that "baptism doth also now save us." I believe that. My opponent evidently will not have it. Who will you believe?

I Peter 3:21

Baptism is Not the Figure

My opponent claims that this verse says that baptism is a figure. He then says that this shows that baptism saves only figuratively.

My opponent's FIRST MISTAKE is that I Pet 3:21 does not say that baptism is a figure. The figure in the passage is Noah and his family's salvation by water; baptism is the antitype (defined by The Random House College Dictionary as "something that is foreshadowed by a type or symbol, as a New Testament event prefigured in the Old Testament"), the real.

1. The King James translators indicated this with the word whereunto, which according to The Random House College Dictionary means "whereto" or "to what or what place or end." So the passage is saying that the figure (Noah's salvation by water) is to the place or end of water baptism. The figure points to baptism, not vice-versa.
2. Thayer indicates that Noah's salvation by water is the type and water baptism is the answer to this type when he defines the word as, "a thing resembling another, its counterpart; something in the Messianic times which answers to the type prefiguring it in the O.T., as baptism corresponds to the deluge."
3. Vincent's Word Studies says that it is to be read as "which, the antitype or as an antitype; i.e., which water, being the antitype of that water of the flood, doth now save you, even baptism."
4. Arndt and Gingrich's Lexicon reads, "Thus in I Pet 3:21 ... means baptism, which is a fulfilment (of the type), now saves you, i.e., the saving of Noah from the flood is a ..., or 'foreshadowing' ..., and baptism corresponds to it."
5. The NKJV translation indicates the same when it names the antitype as water baptism as it reads, "There is also an antitype which now saves us, namely baptism" (baptism is the antitype or real).
6. The NIV indicates the same as it reads, "and this water symbolized baptism that now saves you also" (baptism is not the symbol, but is what is being symbolized, the real).

If baptism is the type in this verse, then the eight souls being saved by water is the antitype. Who believes that?

The NASV translates the first part of the verse, "And corresponding to that, baptism now saves you" - that is not hard to understand is it?

I Peter 3:21

Is the Salvation Figurative?

My opponent claims that this verse says that baptism is a figure. He then says that this shows that baptism saves only figuratively.

My opponent's SECOND MISTAKE is to shift the figure from baptism to save. He first claims that baptism is a figure, and then jumps to saying that baptism saves figuratively. These are two totally different concepts. If baptism is a figure (and it is, but I Pet 3:21 doesn't teach it, Rom 6:4-5 does), then that wouldn't say anything about whether or not it saves figuratively. This jump cannot be justified by logical reasoning, and is just an attempt to place an arbitrary meaning upon the word "save" in this passage.

My opponent agrees with both of the following points about Jn 6:53-54:

1. The language is FIGURATIVE.
2. Whatever is enjoined is essential to eternal SALVATION.

Therefore something can be a figure and still be necessary to salvation. Baptism is a figure of the death, burial, and resurrection of Christ, and it must be obeyed in order to be saved (I Pet 3:21).

The truth about all this is that Noah's physical salvation by water is a figure of the real, that is, water baptism. This real, water baptism, saves us, not figuratively, but really (spiritually). This is the obvious and true meaning of the passage.

I Peter 3:21 "Figure" In Hebrews 9:24

My opponent correctly points out that the only other place that this word (antitupos) is used is in Heb 9:24, and it is translated "figure." He then says that this proves that baptism is the figure in I Pet 3:21.

Arndt and Gingrich - "since tupos can mean both 'original' and 'copy ... ,' antitupos is also ambiguous ... Thus in I Pet 3:21 ... means baptism, which is a fulfilment (of the type), now saves you, i.e., the saving of Noah from the flood is a tupos, or 'foreshadowing' (hardly the 'original' ...) and baptism corresponds to it"

Arndt and Gingrich are saying that since tupos (type) can refer to the figure or the real, then antitupos (antitype) can also refer to the figure or the real. Notice that their words, "hardly the 'original'" indicate that they understand that "baptism" must be the real in I Pet 3:21, otherwise the saving of Noah would have to be the real, and that is obviously not so.

The figure and the real are both in the passage. Either baptism is a figure of Noah's salvation, or Noah's salvation is a figure of baptism. Will my opponent tell us which? I think we know.

This verse says that "baptism doth also now save us." The simple truth is that I believe it; my opponent does not.

I Peter 3:21 Vine's

My opponent quotes, on the meaning of antitupos (antitype) in I Pet 3:21, Vine's - "a corresponding type, I Pet 3:21, said of baptism; the circumstances of the flood, the ark and its occupants, formed a type, and baptism forms 'a corresponding type' (not an antitype), each setting forth the spiritual realities of the death, burial, and resurrection of believers in their identification with Christ. It is not a case of type and antitype, but of two types, that in Genesis, the type, and baptism, the corresponding type."

Mr. Vine is obviously showing his theological bias

1. He says, WITHOUT PROOF, that the washing away of sins at Paul's baptism in Acts 22:16 is figurative.
2. He says that "antitupos" in I Pet 3:21 in "not an antitype" even though antitupos is the word "antitype" itself!
3. The weight of Greek scholarship disagrees with him.

The following is a quote from "Campbellism, Its History and Heresies," by Bob L. Ross:

"... and were witnesses in their own cases, ⁽¹⁾according to a common custom we will refuse that part of their testimony that is in their favor, ⁽²⁾and take only that that was against themselves, for that kind of testimony is ALWAYS RELIABLE; the other generally unreliable."

The figure and the real are both in the passage. Either baptism is a figure of Noah's salvation, or Noah's salvation is a figure of baptism. Will my opponent tell us which? I think we know.

I Pet 3:21 says that "baptism doth also now save us." The simple truth is, my opponent just does not believe it.

1 Peter 3:21

Holy Spirit Baptism?

My opponent tries to “get around” the plain teaching of 1 Peter 3:21 by claiming that it refers to Holy Spirit baptism instead of water baptism.

- “Words or phrases in the Bible are to be understood with their primary, normal, and literal meaning unless the context or some other verse demands that we take them in a secondary, unusual, and/or figurative sense.” (Lindon Frost agreed)
- “... eight souls were saved by **WATER**. The like figure whereunto baptism doth also now save us ...” (1 Peter 3:20-21). The obvious way that one is said to be a LIKE figure of the other is that both involve **WATER**.
- “... not the putting away of the FILTH [“dirt” in NASV] of the flesh ...” (1 Peter 3:21). Why would Peter clarify that this baptism was not to be confused with a bath, unless he was talking about **WATER** baptism?

This passage proves that a person is saved **WHEN** he is baptized in **WATER**.

Figurative Language

Taken from pages 184,195-203 of Hermeneutics: The Science of Interpreting the Scriptures, by D.R. Dungan

"All words are to be understood in their literal sense, unless the evident meaning of the context forbids. - Figures are the exception, literal language the rule; hence we are not to regard anything as figurative until we feel compelled to do so by the evident import of the passage. And even here great caution should be observed. We are very apt to regard contexts as teaching some theory which we have in our minds. And having so determined, anything to the contrary will be regarded as a mistaken interpretation; hence, if the literal meaning of the words shall be found to oppose our speculations, we are ready to give to the words in question some figurative import that will better agree with our preconceived opinions. Let us be sure that the meaning of the author has demanded that the language be regarded in a figurative sense, and that it is not our theory which has made the necessity."

A sampling of Mr. Dungan's Eight Rules on "How Can We Know Figurative Language?"

1. "The sense of the context will indicate it."
2. "A word or sentence is figurative when the literal meaning involves an impossibility."
3. "The language of Scripture may be regarded as figurative, if the literal interpretation will cause one passage to contradict another."
5. "When it is said to be figurative."

The bottom line is that we must treat the scriptures just like we treat any other written (or oral) treatise, we must take the meaning of passages literally unless something DEMANDS otherwise.

Figurative Out Of Convenience?

"All words are to be understood in their literal sense, unless the evident meaning of the context forbids. - Figures are the exception, literal language the rule; hence we are not to regard anything as figurative until we feel compelled to do so by the evident import of the passage. And even here great caution should be observed. We are very apt to regard contexts as teaching some theory which we have in our minds. And having so determined, anything to the contrary will be regarded as a mistaken interpretation; hence, if the literal meaning of the words shall be found to oppose our speculations, we are ready to give to the words in question some figurative import that will better agree with our preconceived opinions. Let us be sure that the meaning of the author has DEMANDED that the language be regarded in a figurative sense, AND THAT IT IS NOT OUR THEORY WHICH HAS MADE THE NECESSITY." - Hermeneutics: The Science of Interpreting the Scriptures, by D.R. Dungan, pages 184,195-203.

My Opponent Seemingly MUST Take Figuratively:

1. "save" in I Peter 3:21
2. "filth" in I Peter 3:21
3. "water" in John 3:5
4. "remission of sins" in Acts 2:38
5. "wash away thy sins" in Acts 22:16
6. baptism a "figure" of salvation in Col 2:11-13

My opponent agrees that "words or phrases in the Bible (or any other written or oral treatise) are normally to be taken in their literal sense, unless something demands that we take them in a figurative sense." So why doesn't my opponent just take these phrases for what they say? Could it be that my opponent's theory is the only thing that demands these figurative meanings?

There is nothing in these passages that demands the placement of a figurative meaning on these words and phrases. Why does my opponent "interpret" them this way? Why do you think?

Figuratively Speaking

"All words are to be understood in their literal sense, unless the evident meaning of the context forbids. - Figures are the exception, literal language the rule; hence we are not to regard anything as figurative until we feel compelled to do so by the evident import of the passage. And even here great caution should be observed. We are very apt to regard contexts as teaching some theory which we have in our minds. And having so determined, anything to the contrary will be regarded as a mistaken interpretation; hence, if the literal meaning of the words shall be found to oppose our speculations, we are ready to give to the words in question some figurative import that will better agree with our preconceived opinions. Let us be sure that the meaning of the author has DEMANDED that the language be regarded in a figurative sense, AND THAT IT IS NOT OUR THEORY WHICH HAS MADE THE NECESSITY." - Hermeneutics: The Science of Interpreting the Scriptures, by D.R. Dungan, pages 184,195-203.

If my opponent insists upon disregarding this rule, how can he refute the modernist who says that the following are just figurative?:

1. the virgin birth
2. the creation account
3. the resurrection
4. the miracles of Jesus
5. the blood atonement
6. everlasting punishment

My opponent agrees that "words or phrases in the Bible (or any other written or oral treatise) are normally to be taken in their literal sense, unless something demands that we take them in a figurative sense." So why doesn't he just take the baptism passages for what they say? Could it be that his theory is the only thing that demands these figurative meanings?

Are we going to take the Bible for what it says or not?

Primary Meaning

“Words always have a primary meaning and may have a secondary meaning. We use lexicons, dictionaries and common usage to determine primary and secondary meanings. We adopt the primary, ordinary meaning of words unless it is forbidden by the context or by some other Scriptural statement or principle. We have no right to arbitrarily place a secondary, abnormal meaning on a word. We should accept the primary, normal meaning of a word unless we are ‘forbidden’ to do so by either the context or the teaching of another passage. If another passage teaches to the contrary, then we must not adopt the primary meaning, but we must accept the secondary meaning.”

Apply This Principle to:

“eis” (for) in Acts 2:38

“kai” (and) in John 3:5

Secondary Meaning

In understanding everyday language, and likewise, in understanding the Bible, the following rule must be applied:

"We should adopt the primary, ordinary meaning of words in the Bible unless something demands otherwise" (a secondary meaning).

My opponent disregards this rule if it is necessary to maintain his position; for example:

1. "eis" in Acts 2:38
2. "kai" in John 3:5

If my opponent disregards this rule, how can he refute two of the JW's cardinal points of doctrine?

1. Jesus was just "a god." The Greek word for "God" in John 1:1 is secondarily used in the sense of "judges" (Jn 10:34-35 / Ps 82:1,6).
2. Christians (generally) won't go to heaven. Most of them will just live in paradise on earth forever. The Greek word for "earth" in II Peter 3:10 is secondarily used in the sense of the people of the earth (Rev 13:3).

My opponent would agree with this rule under these and other circumstances. So why doesn't he just take the words in the baptism passages as having their normal meanings? Could it be that his theory is the only thing that demands these secondary meanings?

If we just arbitrarily place secondary meanings on words, we can make the Bible say just about anything we want it to.

Why don't we just take the Bible for what it says?

Baptism is Just Symbolic?

My opponent says that baptism is just symbolic.

It is true that baptism is symbolic (a picture) of the death, burial, and resurrection of Christ (according to Rom 6:4-5).

But that is not the same as saying that baptism saves symbolically (or figuratively). The Bible never says that.

Examples

1. When I was growing up, I would cut people's grass, sometimes for five dollars. That five dollar bill is a picture (or symbol) of Abraham Lincoln, but me cutting that yard was still conditioned upon me receiving that five dollar bill.
2. The Lord's Supper is a symbol of the body and blood of Jesus, but the Bible stills says in I Cor 11:29, "For he that eateth and drinketh unworthily, eateth and drinketh CONDEMNATION to himself, not discerning the Lord's body."

Similarly, baptism is a symbol of the death, burial, and resurrection of Christ, but it is still necessary to salvation (initially) spiritually. God requires that it be done (Jn 3:5)!

Baptism Saves Figuratively?

If baptism is only necessary to our figurative, or symbolic salvation, then both belief, repentance, and calling on the name of the Lord are ALSO only necessary to our figurative salvation.

1. Mk 16:16 makes belief and baptism necessary to the same salvation. Is it only figurative, or is it real salvation? (Note: My opponent doesn't believe that the salvation here is figurative, but consistency would demand it)
2. Acts 2:38 makes repentance and baptism necessary to the same remission of sins. Is it only symbolic, or is it real forgiveness of sins?
3. Acts 22:16 makes baptism and calling on the name of the Lord (see also Acts 2:21 and Rom 10:13) necessary to the same washing away of sins. Is it only symbolic, or is it real washing away of sins?

The conclusion of my opponent's position would be that a sinner does not have to believe, or repent, or call on the name of the Lord in order to be saved either! Who can believe it?

Where in all the Bible was anybody ever saved (forgiven) figuratively anyway?

The truth is that the Bible never says, not even one time, that baptism saves figuratively; no, God saves us actually, WHEN we are baptized (Mk 16:16, Acts 2:38, Acts 22:16).

That Kind Of Testimony Is ALWAYS Reliable

The following is a quote from "Campbellism, Its History and Heresies," by Bob L. Ross

"... and were witnesses in their own cases, ⁽¹⁾according to a common custom we will refuse that part of their testimony that is in their favor, ⁽²⁾and take only that that was against themselves, for that kind of testimony is ALWAYS RELIABLE; the other generally unreliable."

Apply the first part⁽¹⁾ of Mr. Ross' statement to:

1. Vine's perversion of I Peter 3:21

Apply the second part⁽²⁾ of Mr. Ross' statement to:

1. A.T. Robertson's statement that the aorist participle never occurs in time after the action of the main verb (apply this to Mk 16:16).
2. Many Baptists and others who do not believe baptism is necessary to salvation, yet define "eis" (as "into," "unto," "in order to obtain") in Acts 2:38 in a way that conclusively shows that the verse teaches that baptism is order to obtain the remission of sins.
3. Many Baptists and others who do not believe baptism is necessary to salvation, yet say that the phrase "for the remission of sins" in Acts 2:38 not only could go with both phrases "repent" and "be baptized," but that it does.

Symbolic Forgiveness?

I don't know of even one place in the whole Bible that refers to "symbolic" forgiveness, or figurative salvation from sin. I know of places that refer to ceremonial cleansing from ceremonial uncleanness, but I know of no place that talks about ceremonial cleansing from actual sin.

But even if my opponent can find one or more cases, that won't help him unless he can show that baptism is only necessary to ceremonial forgiveness of sin.

What Does Baptism NORMALLY Refer To?

Question for Lindon Frost:

Do you agree that words or phrases in the Bible are to be understood with their primary, normal, and literal meaning, unless the context or some other verse demands that we take them in a secondary, unusual, and/or figurative sense?

Yes No

I looked up the words baptism, baptized, baptizest, baptizeth, and baptizing in Strong's. The following are the passages in the N.T. referring to water baptism, and Holy Spirit baptism (I threw out the passages - Rom 6:4, Eph 4:5, Col 2:12, Mk 16:16, Rom 6:3, Rom 6:3, I Cor 12:13, Gal 3:27 - that we disagree on):

Water Baptism			H.S. Baptism
Mt 3 :7	Mt 3:16	Acts 10:47	Mt 3:11
Mt 21:25	Mk 1:5	Acts 10:48	Mk 1:8
Mk 1:4	Mk 1:9	Acts 11:16	Lk 3:16
Mk 11:30	Lk 3:7	Acts 16:15	Acts 1:5
Lk 3:3	Lk 3:12	Acts 16:33	Acts 11:16
Lk 7:29	Lk 3:21	Acts 18:8	Jn 1:33
Lk 20:4	Lk 3:21	Acts 19:3	
Acts 1:22	Lk 7:29	Acts 19:4	
Acts 10:37	Lk 7:30	Acts 19:5	
Acts 13:24	Jn 3:22	Acts 22:16	
Acts 18:25	Jn 3:23	I Cor 1:13	
Acts 19:3	Jn 4:1	I Cor 1:14	
Acts 19:4	Jn 4:2	I Cor 1:15	
I Pet 3:21	Jn 10:40	I Cor 1:16	
Mt 3:11	Acts 1:5	I Cor 1:16	
Mk 1:4	Acts 2:38	Jn 1:25	
Lk 3:16	Acts 2:41	Jn 3:26	
Jn 1:26	Acts 8:12	Mt 28:19	
Jn 1:33	Acts 8:13	Jn 1:28	
I Cor 1:17	Acts 8:16	Jn 3:23	
Mt 3:6	Acts 8:36	Mt 3:14	
Mt 3:13	Acts 8:38	Acts 9:18	

In the KJV, baptism refers to water baptism no less than 68 times. It only refers to Holy Spirit baptism 6 times. Since my opponent agrees that we must take the normal meaning for words unless something demands otherwise, then he must agree that we must take the word baptism to refer to water baptism, and not Holy Spirit baptism, unless something demands otherwise.

Apply this principle to Mk 16:16, Rom 6:3-4, Gal 3:27, & Col 2:12.

Baptism In The Name Of Christ Is Water Baptism

Act 2:38 "baptized ... in the name of Jesus Christ" can't be Holy Spirit baptism; they received the Holy Spirit after (conditioned upon) baptism

Act 8:16 "baptized in the name of the Lord Jesus" occurred in v.13 before they received the Holy Ghost in v.17

Acts 8:36-39 the "water" baptism here was the same as mentioned in v.16

Acts 10:47-48 "baptized in the name of the Lord" was in "water"

Acts 19:5 "baptized in the name of the Lord Jesus" occurred before they received the Holy Ghost in v.6

"Baptism in the Name" is water baptism, is valid today, and is necessary for salvation.

Matthew 28:19

Disciples Before Baptism?

Wigram-Green says that this word simply means "to teach, to disciple" (make a learner). This exact word is in the N.T. four times; only once it is translated "disciple" (Mt 27:57), the other three times it is translated:

1. "instructed" - Mt 13:52
2. "teach" - Mt 28:19
3. "taught" - Acts 14:21

Does "instructed" necessarily mean converted?

Does "teach" necessarily mean converted?

Does "taught" necessarily mean converted?

Of course not, "disciple" does not necessarily imply that the learner has been converted yet. "Disciple" simply means to teach with the intention of converting.

My opponent does not believe his own argument. Notice Jn 6:66, "From that time many of his disciples (form of the same word) went back, and walked no more with him."

1. Either "disciple" here does not imply converted,
2. Or these converts "fell from grace," a doctrine my opponent staunchly opposes.

A parallel passage to Mt 28:19 is Mk 16:16. It says, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned," thereby teaching that ...

BAPTISM IS NECESSARY TO SALVATION!

The Publican

My opponent says that the Publican of Lk 18:13-14 proves that a person does not have to be baptized to be saved today, because the Publican was justified without being baptized.

Answer:

1. WHAT PROVES TOO MUCH, PROVES NOTHING. It is true that there is no record of the Publican ever being baptized (although it is possible that he was baptized by John), but NEITHER IS THERE ANY RECORD THAT THE PUBLICAN EVER BELIEVED "ON THE LORD JESUS CHRIST" (Acts 16:31). As a matter of fact, it would have been impossible for the Publican to have believed the gospel (the death, burial, and resurrection of Christ, etc. - I Cor 15:1ff) as an accomplished fact, because Jesus had not died yet. Does this prove that people today can be saved without believing in Jesus?
2. The simple truth is that the Publican lived under a different law than we live under. He did not have to be baptized to be saved for basically the same reason that Moses and David did not have to be baptized to be saved.

<ol style="list-style-type: none"> a. Heb 9:16-17 "For where a testament is, there must also of necessity be the death of the testator. For a <u>testament is of force after men are dead</u>: otherwise <u>it is of no strength at all while the testator liveth</u>." b. The great commission, as recorded in Mk 16:16, had not even been given yet!
--

Lk 22:32

Peter Converted Without Baptism?

faith fail not? -> had faith, but it did falter (he denied Christ three times)

so this is not a case of being saved without baptism, but a possible case of falling

Jn 17:12, 18:9 Peter not lost at that point

You can only be born again once, but you can "convert" (change to the better) anytime you need to change. This passage is referring to Peter's fall (denying Christ 3 times), and then being converted back to strong for Christ.

Why not just accept the plain meaning of Mk 16:16, Jn 3:5, Acts 2:38, Acts 22:16, I Cor 1:12-13, Gal 3:26-27, and I Pet 3:21?

The Thief on the Cross?

My opponent says that the fact that the “thief on the cross” (Lk 23:43) was not baptized proves that sinners do not have to be baptized today.

Notice that the thief on the cross died before the “great commission” of Mk 16:16 was even given.

The thief on the cross didn't need to be baptized for basically the same reason that Moses and a host of other Old Testament children of God were not baptized; that is, the New Testament law had not come into effect yet.

Heb 9:15-17

"And for this cause he is the mediator of the new testament ... For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

John 6:29
God Does the Work?

My opponent says that belief is called a "work of God" in Jn 6:29 in the sense that God does the work.

The context shows that it is a work that we do, and is "of God" in the sense that it is a work "required and approved by God" (Thayer). Jesus was asked in verse 28, "What shall we do, that we might work the works of God?" Jesus' reply was, "This is the work of God, that ye believe on him whom he hath sent.

John 6:53-54

"... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ..."

First of all, let me say that I do not believe that this verse has reference to the Lord's Supper.

I believe that this passage is talking about appropriating Jesus' sacrifice. Notice that in v.51, Jesus said the parallel, "... if any man eat of this bread, he shall live for ever." What is that bread? "... the bread that I will give is my flesh, which I will give for the life of the world" (referring to his death). Therefore, the passage is saying that whoever accepts the benefits of Jesus' sacrifice will be saved.

My opponent and I agree on two points concerning John 6:53-54:

1. Eating Jesus' flesh and drinking his blood is FIGURATIVE.
2. Eating Jesus' flesh and drinking his blood is REQUIRED FOR SALVATION.

This shows that something can be required for salvation even though it is a figure. Therefore, even if my opponent could prove that baptism is the figure in I Pet 3:21 (which he can't), that would not prove that baptism only saves figuratively.

John 15:4-5

Must Be In Christ To Bear Fruit (Be Baptized)?

My opponent admits an un-regenerated man can do good things like help an old lady across the street, but we agree John 15 is teaching that a non-Christian's efforts are fruitless as far as his salvation and real value to Christ's cause is concerned (Mt 23:15).

In the sense that this passage would apply to all Christians, that we can't do anything pleasing to God in the fullest sense unless we abide in Christ, this still wouldn't do anything for my opponent's position, because:

My opponent's "proof" would rule out believing into Christ, because belief is a fruit in the sense that it is a work (Jn 6:28-29).

Therefore this passage is talking about the validity of our works after conversion, not the conditions we must meet to become a Christian.

This passage doesn't tell what it takes to get "into" Christ, that is the issue in this debate !

King Saul

Disproves My Opponent's Cornelius Theory

I Sam 19:15,20,21,23,24:

¹⁵And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. ... ²⁰And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. ... ²³And he went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. ²⁴And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

Saul and his mesengers had a miraculous measure of the Spirit and prophesied, even though they were plotting to slay David (God's chosen), and even though Saul lay down naked all day and night.

Question Asked Lindon Frost:

When King Saul received the Holy Spirit in I Samuel 19:23, enabling him to miraculously prophesy, did that prove that he was in a saved relationship with God?

- Yes
- No

Cornelius

My opponent's argument:

1. The Holy Spirit is not given to unsaved people.
2. The Holy Spirit fell on Cornelius before he was baptized.
3. Therefore Cornelius was a saved person before he was baptized.

Two different measures (Jn 3:34) of the Spirit under consideration:

1. Passages like I Jn 3:24 ("by this we know He abides in us, by the Spirit whom He has given us"), Gal 4:6, Acts 2:38, 5:32, I Jn 4:13, and Rom 8:9 certainly teach that the indwelling (in one sense) of the Holy Spirit in a person shows that that person is saved. That is one of the reasons that the Holy Spirit is given to the person being saved, as an "earnest" (pledge) of our inheritance" (Eph 1:13-14).
2. However, the Holy Spirit is sometimes imparted to people, not to show approval, but for some other reason. Saul and his messengers, in I Sam 19:19-24 are good examples of this. The "spirit of God" was "upon" them, allowing them to prophesy, not to show God's approval for them, but for some other reason. Likewise, God's Spirit was not upon Cornelius and his household to show that they were saved at that point, but to convince Peter and his friends that Cornelius and his household (representing the Gentiles in general) were proper candidates to become Christians (Acts 10:45, 47, 11:17, 18).
3. "gift of the H.S." in Acts 2:38 different than in Acts 10:45
 - a. Acts 2:38 gift is conditioned upon baptism, Acts 10:45 gift came before baptism
 - b. Acts 10:45 gift is a miraculous measure, Acts 2:38 gift is not

1. Acts 2:39 -> to continue, but I Cor 13:8-13 -> to cease
does my opponent speak in tongues?
2. Acts 19:5 = approval gift, but Acts 19:6 = miraculous gift
3. Acts 8:12 = approval gift, but Acts 8:17 = miraculous gift

Some assert, but no one can prove that Cornelius, before he was baptized, received the measure of the Spirit that demonstrates that a person is right with God. As a matter of fact, Acts 2:38 (see also Acts 5:32) proves otherwise, when it unquestionably teaches that a person does not receive the Holy Spirit in the approval sense until he is baptized. If we will just believe what Jesus said in Mk 16:16, we will believe that Cornelius was "saved" when he was baptized in v.48.

Cornelius

The Holy Spirit Is Not Always Given As A Seal / Earnest / Sign Of Approval

My opponent's argument:

1. The Holy Spirit is not given to unsaved people.
2. The Holy Spirit fell on Cornelius before he was baptized.
3. Therefore Cornelius was a saved person before he was baptized.

Answer: The H.S. was sometimes given for reasons other than a seal/earnest/sign of approval:

1. Paul and his messengers, in I Sam 19:19-24 are good examples of a case where someone received a measure of the Holy Spirit, but who were not in a state of approval with God. The "spirit of God" was not "upon" them, allowing them to prophesy, to show God's approval for them, but for some other reason.
2. Did God fill the Christians with the Holy Ghost in Acts 4:31 to seal them "with that holy Spirit of promise," as an "earnest of our inheritance" (Eph 1:13-14), or had that already happened when they first became Christians?
3. Did God give the Christians the Holy Ghost in Acts 8:17 to demonstrate that they were sons of God (Gal 4:6), or had that already happened when they first became Christians in Acts 8:12?
4. Did God give the Christians the Holy Ghost in Acts 19:6 so that they would know that God abided in them (I Jn 3:24), or had that already happened when they first became Christians in Acts 19:5?

Some assert, but no one can prove that Cornelius, before he was baptized, received the measure of the Spirit that demonstrates that a person is right with God. As a matter of fact, Acts 2:38 (see also Acts 5:32) proves otherwise, when it unquestionably teaches that a person does not receive the Holy Spirit in the approval sense until he is baptized. If we will just believe what Jesus said in Mk 16:16, we will believe that Cornelius was "saved" when he was baptized in v.48.

Cornelius Different Measures

My opponent's argument:

1. The Holy Spirit is not given to unsaved people.
2. The Holy Spirit fell on Cornelius before he was baptized.
3. Therefore Cornelius was a saved person before he was baptized.

Two different measures (Jn 3:34) of the Holy Spirit are under consideration --- the "gift of the H.S." in Acts 2:38 is different than in Acts 10:45.

- a. Acts 2:38 gift is conditioned upon baptism, Acts 10:45 gift came before baptism
- b. Acts 10:45 gift is a miraculous measure, Acts 2:38 gift is not

1. Acts 2:39 -> to continue, but I Cor 13:8-13 -> to cease
does my opponent speak in tongues?
2. Acts 19:5 = approval gift, but Acts 19:6 = miraculous gift
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Some assert, but no one can prove that Cornelius, before he was baptized, received the measure of the Spirit that demonstrates that a person is right with God. As a matter of fact, Acts 2:38 (see also Acts 5:32) proves otherwise, when it unquestionably teaches that a person does not receive the Holy Spirit in the approval sense until he is baptized. If we will just believe what Jesus said in Mk 16:16, we will believe that Cornelius was "saved" when he was baptized in v.48.

Cornelius and John 14:17

My opponent's argument:

1. The Holy Spirit is not given to unsaved people.
2. The Holy Spirit fell on Cornelius before he was baptized.
3. Therefore Cornelius was a saved person before he was baptized.

Answer: John 14:17 is contrasting the apostles with the world in general, not children of God with the world:

1. They were distinguished from the rest of the world in the context - Jn 17:6,12,18,20.
2. The Holy Ghost was given to the apostles to teach them all things, to bring all things to their remembrance that Jesus had taught them (Jn 14:26), to guide them into all the truth (Jn 16:13); that is, to inspire their preaching and writing (of the Bible). Cornelius did not so receive it.

Some may assert, but no one can prove that Cornelius, before he was baptized, received the measure of the Spirit that demonstrates that a person is right with God. As a matter of fact, Acts 2:38 (see also Acts 5:32) proves otherwise, when it unquestionably teaches that a person does not receive the Holy Spirit in the approval sense until he is baptized. If we will just believe what Jesus said in Mk 16:16, we will believe that Cornelius was "saved" when he was baptized in v.48.

Cornelius - Devout?

Cornelius was indeed devout. But so were the devout (same English word, different Greek word) murderers of Acts 2:5,36. They were devout relative to the Jewish religion. Cornelius was probably devout in the same sense.

Cornelius was devout, but certainly not SAVED to become a New Testament Christian (Acts 11:14).

If "devout" proves that Cornelius was saved prior to baptism, then it also proves that he was saved prior to faith. He was called devout before the gospel was ever preached to him! What proves too much, proves nothing.

John 7:39

My opponent thinks that Jn 7:39 somehow shows that cases like King Saul in I Sam 19:15-24 do not prove that people who are not necessarily right with God can receive some measure of the Holy Spirit for God's purposes.

But Jn 7:39 does not teach that no one had been given the Holy Ghost before that time in any sense (passages like Ps 51:11 and Lk 2:25 show otherwise).

Jn 7:39 is not talking about a miraculous measure of the Spirit such as Cornelius and Saul received, but is talking about the measure of the Holy Spirit that is given to all believers when they are baptized, to certify that they are New Testament children of God (Eph 1:13-14).

Romans 4

Baptism is Excluded Because It is a Work You Can Boast About?

My opponent says that baptism is a work you can boast about, therefore Rom 4:2-3 (and/or Eph 2:9) excludes it from being necessary to salvation.

The Bible never says that baptism is a work that we can boast about; My opponent says it is, but God doesn't.

Does the fact that a person could boast "I believed, and by this I was justified," exclude belief as a condition that man must meet in order to be saved?

Bible Illustrations:

1. Could Naaman boast, because he met the condition (non-earning action) of dipping "himself seven times in Jordan" (II Kings 5:15)? No, because the dipping did not earn his physical cleansing; it was simply a condition that God said must be met, a test of his faith. When Naaman dipped (obeyed), God cleansed. Today, when we are baptized (obey), God cleanses (spiritually).
2. Could the Israelites boast that they had healed themselves of their deadly snake bites by looking at the brazen serpent in Numbers 21:9?
3. Could the Israelites boast that they had knocked the walls of Jericho down, just because they met God's condition of walking around the wall for seven days (Joshua 6:1-21)?

Many more Bible examples could be cited to show that meeting God's conditions to get a blessing, does not imply an occasion to boast, and certainly does not imply that the blessing has been earned (actually procured) by the one meeting the condition.

Romans 4

Justification by Faith Apart From Works

Rom 4:2,5 "For if Abraham were justified by works, he hath whereof to glory; but not before God." "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

My opponent's view is that these verses teach that a person is saved apart from "works" and baptism is a work, therefore we are saved apart from baptism.

This reasoning, if true, would also prove that a person is saved apart from belief, because belief is called a work in Jn 6:29.

Another verse that is teaching the same thing as Rom 4, and shows clearly that all works (that we do) are not under consideration, is I Cor 7:19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

The context and other parallel passages show that it is the works of the law of Moses that are under consideration in Rom 4.

-
1. Context - The law of Moses is under consideration in 2:12, 13, 14, 15, 17, 18, 20, 23, 25, 27, 3:2, 19, 20, 21, 27, 28, 31, 4:13, 15, and 16. Rom 4 has under consideration someone earning his salvation by the works of the law of Moses (v.4). It is incorrect (without scriptural basis) to apply it to the non-earning "work" (condition) of baptism.
 2. Parallel passages - Other passages teaching the same thing (that salvation comes apart from the works of the law of Moses) are Acts 13:39, Acts 15 (law of Moses according to verse 5), Gal 2:16, 3:11, 18, 24-25, 4:21-31, 5:1-6, and many more.

The point of Rom 4 is that salvation is "not through the law" (of Moses, Acts 13:39), v.13, of which circumcision is representative.

As a matter of fact, the example of Abraham in the Bible is also given to show that man is justified by works, "and not by faith only" (James 2:21-24).

Romans 4

Earning Basis or Conditions ?

Rom 4:4-5 could truly be said about the Israelites walking around the Jericho walls in Joshua 6, so it obviously isn't saying that salvation is not conditioned upon our obedience.

That would contradict James 2:24, Heb 5:9, etc..

That would also rule out a sinner having to believe, repent, or confess, since those are works just as much as baptism is (John 6:29). My opponent arbitrarily rules out baptism, but leaves in these other three.

The choice in Rom 4 is earning your salvation by working perfectly, or being forgiven of your sins (v.7). Stephen Gambill (Baptist preacher) said it well in his sermon "Justification By Faith Alone" -> "all you have to do is keep all the commandments perfectly ... never failing."

Being baptized is actually admitting that you can't be saved on the basis of your works. Instead, the act asks for the forgiveness & mercy God grants at baptism (based on Jesus' death).

I Corinthians 1:17

Baptism Not Part of the Gospel?

My opponent says that I Cor 1:17, "For Christ sent me not to baptize, but to preach the gospel," shows that baptism is not part of the gospel, and therefore cannot be necessary to salvation.

This passage is actually making a contrast between the physical act of baptizing and preaching, not baptizing and the gospel.

This is a "not/but" passage. A "not/but" passage emphasizes one thing over another thing, but does not exclude the other thing entirely. Jn 6:27 ("Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life") is another good example. It is not teaching that we should not labor for physical food at all (II Thess 3:10), but it is emphasizing the labor for spiritual food over the labor for physical food. Likewise, I Cor 1:17 is not excluding Paul baptizing entirely (that would contradict vs.14, 16 and other passages), it is emphasizing Paul's preaching work over his baptizing work (which others could do just as well as he could).

Preaching the gospel includes preaching the necessity of baptism

1. Mk 16:15-16 "preach the gospel .. and is baptized shall be saved"
2. Acts 8:35-36 preaching Jesus includes preaching baptism

This passage actually proves baptism is necessary

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|---|
| <ol style="list-style-type: none"> 1. Paul teaches in vs.12-13 that for a person to be "of Paul," Paul would have had to have been crucified for him, and that person would have had to have been baptized in the name of Paul. 2. This implies that <u>for a person to be "of Christ"</u> (that is, to be a Christian), Christ would have had to have been crucified for him, and <u>that person would have had to have been BAPTIZED</u> in the name of Christ. |
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Ephesians 2:8-9

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Ephesians 2:8-9 teaches that we cannot earn our salvation by our works (something a man could boast about). The basis for salvation is Christ's death - not our obedience, not even our faith.

The words "and that" do not refer to either grace or faith, but to salvation. Salvation does not originate with man, but with God. A.T. Robertson, in his "Word Pictures in the New Testament," explained, "'Grace' is God's part, 'faith' ours. 'And that' ('kai touto'). Neuter, not feminine 'taute,' and so refers not to 'pistis' (feminine) [faith] or to 'charis' (feminine also) [grace], but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source ('ex humon,' out of you) in men, but from God." (Vol. IV, p.525)

But Eph 2:8-9 is NOT ruling out obedience as a condition to salvation. That would also rule out faith itself as a condition (John 6:29, Gal 5:6).

Being baptized is admitting you can't be saved on the basis of your works. Instead, the act asks for the forgiveness and mercy that God grants at baptism (based upon the sacrifice of Christ).

The Walls Of Jericho

By Grace Through Faith,
Yet **CONDITIONAL**

The Walls of Jericho fell "by grace" - Josh 6:2:

And the Lord said unto Joshua, See, I have GIVEN into thine hand Jericho ...

The Walls of Jericho fell "through faith" Heb11:30

By faith the walls of Jericho fell down, after they were compassed about seven days.

However, the Israelites had to meet conditions in order for the Walls of Jericho to fall:

- Josh 6:3-5 compass the city a total of 13 times, shout, etc.
- Josh 6:6-21 they meet this conditions
- Heb 11:30 the city fell **AFTER** they met the conditions

Would the walls have fallen if the Israelites had not done what God said (met the conditions)?

Conclusion:

By Grace and/or Through Faith does **NOT** mean that conditions (like baptism) do not have to be met.

II Timothy 1:9

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ . before the world began

This text is contrasting works with God's grace, & therefore has under consideration earning salvation by our works, so as not to need God's grace. We must not misconstrue II Tim 1:9 so as to contradict II Cor 5:10, Rev 20:12, etc. that teach we will be judged according to our works. We will be judged by our works, but not in the sense that our works will be judged to see if our works are good enough to earn our salvation.

II Tim 1:9 is discussing the BASIS of salvation (God provides it), not if salvation is conditional. Although our obedience does not earn our salvation, we must be obedient to God in order to be saved (Heb 5:9). It is absolutely essential !

Being baptized is admitting you can't be saved on the basis of your works. Instead, the act asks for the forgiveness and mercy that God grants at baptism (based upon the sacrifice of Christ).

Titus 3:5

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost

Tit 3:5 is contrasting our works with God's mercy. So our works cannot earn our salvation; instead, salvation is by God's mercy. Tit 3:5 does NOT have under consideration the necessity of meeting conditions (non-earning actions) such as belief, repentance, and baptism, as they must be done, but do not earn anything.

Tit 3:5 is discussing the BASIS of our salvation (God's mercy extended in the death of Christ), what procured/supplied salvation, not if salvation is conditional. Salvation is certainly conditioned upon our obedience (Hebrews 5:9).

Being baptized is admitting you can't be saved on the basis of your works. Instead, the act asks for the forgiveness and mercy that God grants at baptism (based upon the sacrifice of Christ).

James 2:14-26

Justification Is Not Only In The Sight of Men

My opponent thinks that in James 2:24 (“Ye see then how that by works a man is justified, and not by faith only”), “justified” does not mean what it normally means (“a finding or declaring one to be righteous”), but is just talking about justification only in the eyes of men; in other words, works only justify in the sense that they show other men that we are justified.

To define the word “justified” in James 2 as “shown to be righteous,” can be easily shown to be incorrect.

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1. My opponent jumps from the concept “works show our faith” (taught in v.18), to the concept of “works show our justification.” These are two totally different concepts.
 - a. The phrases, “wilt thou know” (v.20), “Seest thou” (v.22), and “Ye see” (v.24) refer to the reader being able to see the conclusion of James arguments, and have nothing to do with “shown justification” (people seeing Abraham's justification).
 - b. The phrases “a man say,” “a man may say,” “shew me,” and “shew thee” have nothing to do with showing justification, but have to do with showing faith, two totally different concepts.
 - c. I might also ask my opponent, “was Abraham's justification in v.21, and Rahab's justification in v.25, justification before God or before men? If before men, then before whom?”
 2. My opponent argues that the justification Abraham received according to James 2:21, couldn't have been “declared right” justification, but must have been “shown right” justification, because he already had “declared right” justification according to Gen 15:6. This reasoning, if correct, would prove that the justification of Gen 15:6 (and Rom 4) was also “shown right” justification, because we learn from Heb 11:8 that Abraham had “declared right” justification even before Gen 15:6, when he left Ur (this is assuming that faith results in “declared right” justification, with which the Bible, my opponent, and I agree).

James 2:14-26

Justification Is In The Sight of God

My opponent thinks that in James 2:24 (“Ye see then how that by works a man is justified, and not by faith only”), “justified” does not mean what it normally means (“a finding or declaring one to be righteous”), but is just talking about justification only in the eyes of men; in other words, works only justify in the sense that they show other men that we are justified.

After showing that my opponent's explanation for this passage is incorrect, I will now show that the obvious meaning of the passage is the correct one. I will do this by showing what type of justification is being talked about in the context of James 2.

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1. This whole passage is drawn from the question in v.14, “can faith save him?” I would raise the question, “what kind of justification does James have in mind in v.14 when he uses the word ‘save?’” Whatever kind of justification is under consideration here, is the same as the justification under consideration in vs.21, 24, and 25, because vs.15-26 are given to answer the question raised in v.14. I believe even my opponent would agree that v.14 has “declared right” justification in view. Remember, v.14 is talking about the kind of justification that can possibly come from faith, and has nothing to do with “shown right” (by works) justification, as my opponent thinks vs.21, 24, and 25 have in view.
 2. v.23 also proves that v.21 has “declared right” justification in mind. v.23 teaches that the events described by v.21 fulfill Gen 15:6 which we all agree is “declared right” justification. They have to be of the same type of justification or one could not be a fulfillment of the other. The word for “righteousness” (in v.23) is even the same Greek word (different ending) as the word for “justification” in v.21.

I John 4:15
The Question is Limited,
The Answer is Limited

While watching the Alabama/Auburn football game, Ethel asks Fred, "which boys are the Alabama players?" Fred answers, "whoever is in a red jersey is an Alabama player."

Fred is not saying that anybody, anywhere who wears a red jersey is an Alabama football player. He is answering a limited question, therefore his answer is limited. He is saying that, of the boys on the field, the ones wearing red jerseys are Alabama players; the ones wearing the blue are Auburn players.

I Jn 4:15 is answering a controversy (just like in I Jn 4:2 / II Jn v.7). Who is right: the ones teaching that Jesus is the Son of God, or the ones teaching that Jesus was only a man? John answers the question, "the one that confesses that Jesus is the Son of God is the one that has God dwelling in him."

John does not mean that anybody, anywhere who says that Jesus is the Son of God is of God (for example, homosexual confessors, Mt 27:54, others). He is answering a limited question, therefore his answer is limited. Of the two groups under consideration, the ones who say that Jesus is the Son of God are right; the ones who don't are wrong.

Nothing in I Jn 4:15 contradicts Mk 16:16!

I John 4:15

What About These Confessors?

- Homosexual Confessors
- Demons - Mk 1:24
- Those at the cross of Jesus - Mt 27:54
- Paul confessed on road to Damascus -Acts 9:5-6

The Bible teaches that Saul was not saved at the point of this confession, not until Acts 22:16.
Even my opponent teaches that Saul was not saved at this point, not until Acts 9:18.

Nothing in I Jn 4:15 contradicts I Pet 3:21!

I John 5:1, 4:2, etc.

My opponent's argument is that "everyone who believeth is born of God, and since a person believes before he is baptized, therefore a person is born of God before he is baptized."

First of all, this argument would rule out repentance as being necessary to salvation.

In his comments on I Jn 4:2, Albert Barnes says, better than I could, what I believe about all of these passages:

"This does not necessarily mean that every one who confessed this was personally a true Christian, for it is clear that a doctrine might be acknowledged to be true, and yet that the heart might not be changed; nor does it mean that the acknowledgment of this truth was *all* which it was essential to be believed in order that one might be recognised as a Christian; but it means that it was *essential* that this truth should be admitted by every one who truly came from God. They who taught this held a truth which he had revealed, and which was essential to be held; and they thus showed that they did not belong to those to whom the name 'antichrist' could be properly given."

Notice the following similar passages in I John:

2:29	doeth righteousness	good moral non-Christians?
4:7	every one that loveth	"Mother" Theresa?
5:1	believe Jesus is the Christ	Catholics?, devils?

Either born of God three times or it takes all of these for one birth.

John is obviously not saying that having any one of these characteristics proves that a person is "born of God." What he is saying is that to be considered a faithful child of God, one must not leave off any one of these attributes.

Notice that all the opposites are given:

verse	the opposite
2:29	3:8 He that committeth sin is of the devil
4:7	4:8 He that loveth not knoweth not God
5:1	5:10 he that believeth not God hath made him a liar

Saved By Faith?

Summary Response

What about repentance?: it is not mentioned in the passage either.

What about the homosexual I debated? Is he saved simply because he believes in Christ, even though he doesn't repent?

Even the devils believe according to James 2:19. According to my opponent's logic, they will be saved.

Acts 11:18 you don't have to believe?

Jn 5:25 all you have to do is hear; you don't have to believe or repent?

I Pet 3:21 all you have to do is be baptized?

Synecdoche:

- 9 head of cattle -> whole cows, not just the heads
- Num 20:12 "believed" included obedience

My opponent's proof texts say that a person must believe to be saved, and that is all they teach. None of them say that you don't have to be baptized.

The issue is not are we saved by faith. The issue is, WHEN are we saved by faith?

 Heb 11:30 - something happened by faith, but not at the point of faith

Saved By Faith But What About Repentance?

My opponent thinks that showing a passage that mentions faith, but that does not mention baptism, rules out baptism as being a condition of salvation.

I ask him, “what about repentance?, it is not mentioned in the passage either. Is repentance therefore ruled out also as being a condition of salvation?”

Does Mt 6:14 (“For if ye forgive men their trespasses, your heavenly Father will also forgive you”) make forgiving others the only condition that we must meet to be forgiven of our sins, therefore ruling out both faith and repentance?

My opponent would have to agree that not all of the conditions are listed (at least explicitly) in his faith passage(s), and also in Mt 6:14.

We must go elsewhere to learn that repentance is necessary.

Likewise, when we go elsewhere, we will learn that baptism is also necessary.

1. Mark 16:16
2. Acts 2:38
3. Acts 22:16
4. I Peter 3:21

Saved By Faith
My Opponent's Position
Rules Out Repentance, Confession,
& Calling on the Name of the Lord

My opponent's position rules out the requirement by the sinner to meet the following conditions:

1. Repentance - if it is belief alone, that rules out repentance.
2. Confession
 - a. My opponent agrees that confession is necessary to salvation - Rom 10:10
 - b. It is obvious that a person cannot truthfully confess that he believes in Christ until after he believes in him - Acts 8:35-37
3. Calling on the Name of the Lord
 - a. My opponent admits that "calling on the name of the Lord" is necessary to salvation - Rom 10:13
 - b. My opponent admits that "calling on the name of the Lord" occurs after one believes - Rom 10:14-15

Saved By Faith But When ?

I agree the Bible undeniably teaches that we are saved by faith (Romans 5:1 – “Therefore being justified by faith”). But the question is, “when are we saved by faith, before or after that faith leads us to obey God in baptism?”

an O.T. illustration – Hebrews 11:30:

By faith the walls of Jericho fell down, **AFTER** they were compassed about seven days.

Heb 11:30 shows that just because something is done “by faith,” that does not mean that something happens “at the point of faith,” or “by faith alone.” And that is the issue !

the N.T. truth – Galatians 3:26-27:

For ye are all the children of God by faith in Christ Jesus. For (i.e., to introduce the reason, ptd) as many of you as have been baptized into Christ have put on Christ.

Gal 3:26-27 is saying we are saved “by faith,” but it is not saying that we are saved “at the point of faith.” Instead it is saying we are saved “by faith” **WHEN** we are baptized.

Synecdoche

synecdoche - "a figure of speech in which a part is used for the whole or the whole for a part, ... as in 'ten sail' for ten ships" (The Random House College Dictionary)

Another every day example

"twenty 'head' of cattle" - the word "head" is a part of the cow standing for the whole of the cow

Biblical Examples:

Num 20:12 uses the word "believed" ("because ye believed me not") to refer to obeying God

Acts 2:42 and 20:7 use the phrase "breaking of bread" to refer to the whole of the Lord's supper, both the eating of bread and the drinking of the fruit of the vine.

I Pet 3:20 uses the word "soul" ("eight souls were saved by water") to refer to the whole of the person; see also Gen 46:27

Acts 11:18, 17:30 and II Pet 3:9 use repentance as a synecdoche (repentance is also used in the non-synecdoche sense in Acts 2:38 and 3:19). Are we to conclude that salvation is by repentance alone, without belief?

I Pet 3:21 (and Lk 7:30) uses baptism as a synecdoche. Are we to conclude that salvation is by baptism alone, without belief?

This figure of speech (not the same as figurative or symbolic language), synecdoche, is being used in passages like Jn 3:18, Acts 10:43, Jn 6:47, and Jn 3:36. **The word "believeth" in these verses stands for more than just mental belief** ("to think to be true; to be persuaded of; to credit, place confidence in" (Thayer)), **it also stands for the other things that "confidence in" would demand.** This is complete faith (James 2:22), or "saving faith." Complete faith includes everything that the Bible states as being necessary to being saved, or as one Baptist put it, "If Scripture speaks of something as necessary for eternal life, that 'something' must be part of true belief."

"Hear"

Is Sometimes Used As A Synecdoche For The Complete Response

Baptists have used the following two passages in debate with me to try to prove salvation at the point of faith:

1. Is 55:3 - "hear, and your soul shall live"
2. Jn 5:25 - "and they that hear shall live"

Either these passages use "hear" as a synecdoche for the complete response, or all a person has to do to "live" spiritually is to hear the word of God.

Other passages that use "hear" as a synecdoche for the complete response are: Lk 9:35, Jn 10:16, and Acts 7:37.

The following are some of the many passages that use "hear" to only mean "to perceive by the ear," and not as a synecdoche for the complete response:

1. Mt 7:26 - "every one that heareth these sayings of mine, and doeth them not"
2. Lk 11:28 - "blessed are they that hear the word of God, and keep it"
3. Jn 10:27 - "My sheep hear my voice, ... and they follow me"
4. Jn 12:47 - "if any man hear my words, and believe not"
5. Acts 15:7 - "that the Gentiles by my mouth should hear the word of the gospel, and believe"

My opponent can see that although sometimes "hear" only means "to perceive by the ear," at other times it is used as a synecdoche for the complete response, and therefore passages like Is 55:3 and Jn 5:25 do not prove that a person is saved when he hears, before he believes.

My opponent should be able to see that although sometimes "believe" only means "to think to be true," at other times it is used as a synecdoche for the complete response, and therefore passages like Jn 3:18 and Acts 13:39 do not prove that a person is saved when he believes, before he is baptized.

"Faith (Is) A Package Word"

"Faith (is) a 'package word'. ... The Bible package contains repentance, trust, love and the presence of the Holy Spirit" (quote from Bob L. Ross in the "Elkins-Ross Debate," pages 205-206).

Since Mr. Ross admits that "faith (is) a package word," and says that faith includes things other than faith (trust) itself, including repentance, love, and the presence of the Holy Spirit, his position cannot be proven by a passage simply because it only mentions faith, because he admits that the word might include other attributes.

The question then becomes, "does faith, when used as a package word (sometimes called a synecdoche), include obedience to baptism or not?"

To answer this, both Mr. Ross and I use the method as put forth by another Baptist:

"If Scripture speaks of something as necessary for eternal life, that 'something' must be part of true belief."

So it all comes back to, "do the baptism passages teach the necessity of baptism to salvation?;" the faith passages do not reflect on the baptism passages, because complete includes obedience to baptism; as Mr. Ross puts it, "faith (is) a package word."

One Condition Mentioned Doesn't Exclude Other Conditions

In answer to the question, "how did you catch that fish?," we might answer with one of the following:

1. I traveled 15 miles in order to catch that fish.
2. I used a Zebco 220 in order to catch that fish.
3. I used a 8 pound test line in order to catch it.
4. I used a "Hot Spot" lure in order to catch it.

Do we ever mean one to the exclusion of the others?

Examples

John 3:18 "He that believeth on him is not condemned"

John 3:36 "He that believeth on the Son hath everlasting life"

Acts 10:43 "whosoever believeth in him shall receive remission of sins"

Acts 16:31 "Believe on the Lord Jesus Christ, and thou shalt be saved"

Acts 17:30 "but now commandeth all men everywhere to repent"

II Pet 3:9 "not willing that any should perish, but that all should come to repentance"

Acts 22:16 "arise, and be baptized, and wash away they sins"

Taking Them From Where They Are

In answer to the question, how do you get to Atlanta from here?, my opponent would answer differently from his house, than I would from my house.

The question is answered based upon where the questioner is.

It sometimes happens this way in the Bible when a person is told what to do to be saved.

In Acts 16:31, unbelievers were told to "believe on the Lord Jesus Christ."

In Acts 2:38, believers were told to "repent, and be baptized."

In Acts 22:16, a penitent believer was told to "be baptized."

Saved by Faith Only?

My opponent teaches salvation by “faith only.”

But the only place in the Bible that puts these two words (“faith” and “only”) together is James 2:24, and it says “NOT by faith only.”

James 2:24

“Ye see then how that by works a man is justified, and NOT by faith only.”

In Gen 2:17, God told Adam and Eve that the day that they ate of the tree, “thou shalt surely die,” but in Gen 3:4, the serpent (devil) said, “Ye shall NOT surely die.” Do you see the similarity between my opponent and the devil?

Faith Includes Repentance ?

They are listed separately sometimes (e.g., Hebrews 6:1 - "let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God").

But I agree that in some places, (complete) faith includes repentance, when belief is being used as a synecdoche (a part standing for the whole).

Complete faith also includes obedience -Jam2:22

Seest thou how faith wrought with his works, & by works was faith made perfect (complete)?

Complete faith includes baptism – Gal 3:26-27:

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

And, complete love includes obedience:

I John 2:5 But whoso keepeth his word, in him verily is the love of God perfected (completed): hereby know we that are in him.

By the same logic that has “saving faith” including repentance, “saving faith” also includes obedience/baptism (James 2:24).

Intersection Or Union?

A. The rich, young, ruler

Mark 10:17-22 rich

Matthew 19:22 rich, young

Luke 18:18, 23 rich, ruler

B. Salvation

John 3:16 belief

Acts 11:18 repentance

Matthew 10:32 confession

Acts 22:16 baptism

Mark 16:16 belief, baptism

Acts 2:38 repentance, baptism

Romans 10:10 belief, confession

In answering the question, "what must I do to be saved?" (Acts 16:30), should we take the intersection or the union of the conditions shown in the passages listed under part B above?

1. What did we do in part A above?
2. If we did take the intersection, what would it be?

Matthew 4:4 Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Not By Works

Earning Basis versus Conditions

The NOT BY WORKS passages teach that works are not the EARNING BASIS for our salvation (Jesus' blood provides that). They do not teach that we don't have to meet God's (non earning) CONDITIONS to be saved. That contradicts Ja2:24:

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

and rules out faith since it is a work (Jn 6:28-29):

This is the work of God, that ye believe on him whom he hath sent

Everyday Illustrations:

- I'll give you a new Cadillac. All you have to do is pick up the keys
- A will that metes out the inheritance upon certain conditions required of the benefactor (like if they finish college, or remain single until they are 21). Who actually earns the money though?: obviously the one who died (while he was alive), not the benefactor.

II Kings 5:9-14 Elisha said to Naaman - "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean"

Josh 6:2 "I have GIVEN unto thine hand Jericho"
 vs.3-5 required to circle the city for 7 days
 vs.6-20 "the wall fell down flat"

Did they earn it by walking? Did the sound waves crumble the walls naturally? No, it was a miraculous GIFT from God. But they had to meet God's conditions. The walls "fell down, after they were compassed about seven days" (Heb 11:30).

God's conditions for salvation:

Jn 3:16 GAVE, but must BELIEVE

Mk16:16 SAVED - must BELIEVE and be BAPTIZED

Mr. Ross' Explanation For "Not By Works" Rules Out Faith

Mr. Ross asserts:

1. Since salvation is not "by works" (Eph 2:9, for example), and
2. Since baptism is a work,
3. Then salvation cannot be conditioned upon baptism

If this argument were true, it would also rule out faith as being a condition of salvation, because faith is a work:

1. Jn 6:28-29 - "This is the work of God, that ye believe on him whom he hath sent"
2. Bob L. Ross - "Elkins/Ross Debate"
 - "I believe faith is a work" - p.136
 - "Faith before baptism is obedience" - p.209
 - "Faith is as much a WORK as is baptism" - p.216
 - "Faith is a work of obedience to a command" - p.216
 - "faith is a work to be obeyed" - p.216
 - "Faith itself is a work" - p.352

The truth is that the "not by works" passages (generally) are discussing the BASIS for our salvation (the death of Christ is the BASIS for our salvation; that is, the death of Christ is what "earns" our salvation). Other passages discuss the conditions of salvation. Meeting these conditions does not provide the BASIS for our salvation; that is, they do not earn our salvation, but these conditions nonetheless must be met in order to receive the salvation paid for by the blood of Christ. Such conditions include belief and baptism (Mk 16:16).

Hardshell Baptist Saved By Works?

My opponent accuses me of teaching a salvation by works.

But I would like to know how he would answer the Hardshell Baptist's accusation that a regular Baptist teaches salvation by works, because the regular Baptist teaches that a man must believe to be saved (the Hardshell Baptist does not).

Notice the following quote from Eddie K. Garrett in "The Hardshell Baptist":

"In trying to prove human instrumentality involved in regeneration ... He also says, 'The Scriptures recognize the voluntary activity of the human soul in this change as distinctly as they recognize the causative agency of God' ... THIS IS SALVATION BY HUMAN EFFORT. Again he says, 'Man is not wholly passive at the time of his regeneration ... The influencies of God's Spirit require human agencies, and work through them' THIS IS SALVATION BY WORKS."

How would my opponent answer this accusation, that saying that a person must believe to be saved is teaching a salvation by works?

I would respond by saying that our faith is not the BASIS of our salvation (the death of Christ is), but our receiving the benefits of the death of Christ is **CONDITIONED** upon belief on our part.

I believe my opponent would answer in a similar way. If he would, then he has his answer to his accusation that I teach salvation by works.

Baptism the Unpardonable Sin?

My opponent says that my position makes leaving off baptism the unpardonable sin.

We could ask him if leaving off belief, or leaving off repentance, is the unpardonable sin?

The difference in the blasphemy of the Holy Ghost (Mt 12:31), and all other sins is that the blasphemy of the Holy Ghost will not be forgiven even if it is repented of.

The only way baptism would be unpardonable is if once a person had rejected baptism (the first time that he learned that it was necessary), then it would do him no good to ever change his mind (repent) and be baptized later. To the contrary, a person who has rejected baptism, one or many times, may change his mind and be baptized acceptably, therefore baptism is not the unpardonable sin.

You can repent of unbelief; just change and believe. You will be forgiven.

You can repent of being impenitent; you just change and repent. You will be forgiven.

You can repent of not being baptized; you just change and be baptized. You WILL be forgiven.

You CAN repent of the blasphemy of the Holy Ghost; just be truly sorry that you did it and make up your mind that you are never going to do it again. BUT YOU CANNOT, AND WILL NOT BE FORGIVEN.

Water Salvation?

The power is not in the water, it is in the blood of Christ.

The question is, when does the blood of Christ wash away sins, before or after (at) water baptism?

In II Kings 5:14, Naaman “dipped himself seven times in Jordan” and was cleansed of his leprosy. Was the cleansing power in the water? No, the power was with God.

But when was he cleansed of his leprosy, before or after he dipped seven times in the water? After.

It is the same with regard to baptism and the washing away of sins. Acts 22:16 clearly teaches that a person’s sins are not washed away (by the blood of Christ) until that person is baptized.

Believe "Eis" Christ?

My opponent says that “believe eis Christ” should be translated “believe into Christ,” therefore a person gets into (fellowship with) Christ at the point of faith.

It appears that the scholars, who should know, do not agree:

1. Mr. Hentry Cadbury, who is one of the translators of the Revised Standard Version and of the Harvard Divinity School - one of the greatest scholars living today, had this to say: “‘Pisteuo eis’ should be translated ‘believe in’ since the distinction between ‘eis’ and ‘en’ is not maintained especially when there is no verb of motion. With verbs of motion, all Grammarians agree ‘eis’ means ‘into’, ‘en’ means ‘in’.”
2. Clarence T. Craig, again another member of the RSV Committee, “The Greek preposition ‘eis’ following the verb ‘to believe’ is a peculiarity of the Gospel of John. I do not think it should be translated in any other way than ‘in.’”
3. A.T. Robertson, Southern Baptist Theological Seminary: “‘eis’ itself means only ‘in’ ... the idea of ‘into’, if present, comes from the accusative case, extension, and the verb of motion and the context.”
4. J. Gresham Machen: “The verb ‘pisteuo’ followed by ‘eis’ and the accusative is to be translated ‘I believe in’ or ‘on’. ‘Pisteuo eis ton Kurion’ means ‘I believe in the Lord’, or ‘I believe on the Lord.’”
5. G.B. Winer, New Testament Grammarian, asserts the same thing.
6. J. Henry Thayer, N.T. Greek-English Lexicon, states the same.

‘Baptized’ is a verb of motion, therefore these scholars think that ‘eis’ following ‘baptized’ (Rom 6:3, Gal 3:27) should be translated ‘into.’

Also:

-
1. Repentance unto (“eis”) life - Acts 11:18
 2. Confession is made unto (“eis”) salvation - Rom 10:10

Besides, if ‘eis’ is taken to mean “entrance into” after both verbs, believe and be baptized, then it simply proves exactly what I believe, that **both belief and baptism come BEFORE one gets into Christ.**

Unsaved Believers

1. Jn 8:30 As he (Jesus) spake these words, many believed on him
v.31 Then said Jesus to those Jews which believed on him
v.44 Ye are of your father the devil
2. Jn 12:42-43 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.
3. James 2:19 the devils also believe, and tremble
4. Acts 9:5-6,9 / 22:16 Saul was a believer for at least three days before his sins were washed away.

Comparison Baptism / Lord's Supper

Similarities Between the Two:

1. Both are pictures of something else; that is, both serve to remind us of something else - Rom 6:4-5, I Cor 11:24-26
2. Both are required by God - Mk 16:16, Lk 22:19
3. Both, when not done, or when not done properly, will result in us missing heaven - John 3:5, I Cor 11:29

Two Critical Differences:

1. Baptism is only for a person becoming a Christian - Jn 3:5
The Lord's Supper is for a person who is already a Christian - Acts 20:7
2. Our sins are remitted by God at baptism - Acts 2:38
Our sins are not remitted when we eat the Lord's Supper

Jesus Forgave Without Requiring Baptism?

My opponent says that the fact that Jesus forgave people without requiring them to be baptized, proves that sinners do not have to be baptized to be forgiven today.

Notice that all those that Jesus forgave were forgiven before the "great commission" of Mk 16:16 was even given.

Those that Jesus forgave during his ministry didn't need to be baptized for basically the same reason that Moses and a host of other Old Testament children of God were not baptized; that is, the New Testament law had not come into effect yet.

Heb 9:15-17

"And for this cause he is the mediator of the new testament ... For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

Some Received Forgiveness Without John the Baptist's Baptism?

My Opponent's Argument:

1. John the Baptist's baptism was "for the remission of sins."
2. Yet, some got forgiveness at that time without John's baptism.
3. Therefore people today can receive forgiveness without baptism.

Answer:

1. If this argument were valid, it would not prove that baptism is not necessary for salvation today (generally), it would only prove that God might make some exceptions to the rule.
2. This argument is not valid. John's baptism was never sent to the Gentiles. His baptism may have been binding on only those that heard him preach. On the other hand, Jesus' baptism is bound upon "every creature" (Mk 16:15-16).

**Mr. Ross' Argument:
The Blood Of Christ
Literally Washes Away Sin, Therefore Baptism
Cannot Do It**

If the fact that the blood of Christ "literally" washes away our sins, rules out baptism as being necessary to receiving this washing away of sins, then it would also rule out faith as being necessary to receiving this washing away of sins.

On p.48 of "Acts 2:38 and Baptismal Remission," Mr. Ross lists the ways that the "Remission of sins is represented in the Scriptures as follows":

1. "Literally, in the death of Christ"
2. "Experimentally, through faith"
3. "Ceremonially, by baptism"

I believe what is meant by numbers 1 and 2, is that the blood of Christ literally washes away our sins WHEN we believe (that is WHEN we receive the remission of sins); he can correct me if I misunderstand him. This is exactly what I believe about baptism. Baptism is WHEN we receive the forgiveness of sins provided for by Christ. If Mr. Ross' argument does not rule out faith being the WHEN, then likewise it would not rule out baptism being the WHEN.

Neither belief nor baptism is the BASIS for our salvation; that is, our obedience to them does not earn our salvation. But both are conditions that we MUST meet in order to receive the remission of sins provided for by the death of Christ (Mk 16:16 proves that).

Acts 22:16 proves that the blood of Christ washes away our sins WHEN we are baptized!

Did Animal Sacrifices Provide Just Ceremonial Forgiveness?

My opponent claims that animal sacrifices provided only ceremonial forgiveness. He then parallels baptism to animal sacrifices, saying that baptism is also only for ceremonial forgiveness.

Not only did animal sacrifices not provide ceremonial forgiveness for sin, I don't know of even one place in the whole Bible where ceremonial forgiveness is mentioned. But even if a case were found, unless it were connected with baptism, it would prove nothing about baptism.

The truth is that animal sacrifices and baptism are parallel in the following respects:

-
1. Animal sacrifices did not provide the BASIS for forgiveness, and neither does baptism. The blood of Christ provides the BASIS for forgiveness under both covenants. For the next two points read Lev 4-5; in particular look at Lev 6:6-7. Forgiveness is mentioned in the O.T. over 50 times. I believe these passages mean what they say.
 2. The forgiveness based upon the blood of Christ was granted when the old testament saints offered a sacrifice, and not before. In a similar way, forgiveness based upon the blood of Christ today is granted when the non-Christian is baptized, and not before.
 3. The forgiveness based upon the blood of Christ was conditioned upon the old testament saints offering a sacrifice. In a similar way, forgiveness based upon the blood of Christ today is conditioned upon non-Christians being baptized.

My opponent even agrees that Mk 16:16 is not talking about ceremonial forgiveness, but real salvation.

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1. It teaches that real salvation comes after baptism, and not before.
 2. It teaches that real salvation is conditioned upon baptism.

Baptism is necessary to real salvation!

There Must Be A Negative?

My opponent's argument is as follows:

"For everything necessary for salvation, we have both a positive and a negative assertion."

The Condition	The Positive	The Negative
Faith	John 11:26	Mark 16:16b
Repentance	Acts 11:18	Luke 13:3
Confession	Romans 10:10	Matthew 10:33
Baptism	Mark 16:16a	

This "rule of hermeneutic" is simply not true:

1. My opponent must either prove the rule by the Bible (which he hasn't done), or at the very least, submit that I agree with the rule. I do not agree with the rule. I think it is only "my opponent's rule."
2. My opponent and I agree that we must go to our brother alone (if he sins against us), before we take it before others (Mt 18:15-17), but where does the Bible state that as a negative?; where does the Bible state in so many words that if we don't do it that way, we sin?

Even if this rule were true (which it is not), there is a negative --->

John 3:5

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Steve Garrett's Syllogism All Believers Are Saved

My opponent's syllogism is as follows:

Major Premise: All believers are saved.
 Minor Premise: Some unbaptized are believers.
 Conclusion: Then some unbaptized are saved.

Proof for the Major Premise: Jn 3:18, 3:36, 5:24, Acts 13:39

Proof for the Minor Premise: there is always a period of time between faith and baptism

The problem with this syllogism is that there is a subtle switch in the meaning of the term "believer" between the major and minor premise.

1. In the major premise, the verses given as proof are using the term "believer" in the "synecdoche" sense (a part standing for the whole), it involves a "complete" faith (James 2:22).

If my opponent is not using "believer" in this sense in the major premise, then how will he explain the following unsaved believers?:

- a. John 8:30, 31, 44 some believing Jews
- b. John 12:42-43 some believing chief rulers
- c. James 2:19 the devils
- d. Acts 9:5-6/22:16 Saul, until three days after he believed

2. In the minor premise, the term "believer" is not being used in the "synecdoche" sense, it is being used separately from the obedience that should directly follow it.

Repentance Before Faith?

My opponent references some passages that list repentance before faith, and claims I have the wrong order.

- First of all, THIS HAS NOTHING TO DO WITH THE ISSUE. Even if repentance does come before faith, the question is, must one be baptized (after he repents and believes) in order to be saved?
- The passages my opponent mentions either are not stating order (like Rom 10:9&10 obviously don't state the order), or are referring to repentance of sins based upon believing in the Father (like Jews) and then believing on Christ, or are referring to changing ones mind (repenting) from disbelief in Christ to belief in Christ.
- Will my opponent be consistent with his reasoning and admit the order of baptism before salvation based upon the following passages?

1. Mk 16:16 "He that believeth and is baptized shall be saved"
2. Acts 2:38 " Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"
3. Acts 22:16 "And now why tarriest thou? arise, and be baptized, and wash away they sins"
4. I Pet 3:21 "The like figure whereunto even baptism doth also now save us"

If my opponent believes the order of listing proves that repentance comes before faith, then why does he not believe that the order of listing proves that baptism comes before salvation? It is identically the same reasoning!

Saved At Repentance Before Faith?

My opponent reads a passage that predicates salvation upon faith, and says that since faith comes before baptism, therefore salvation comes at the point of faith before baptism.

But the Bible also predicates salvation upon repentance:

Acts 17:30 - Then hath God also to the Gentiles granted repentance unto life.

Lk 13:3 - Except ye repent, ye shall all likewise perish

II Cor 7:10, Acts 2:38, 11:18, II Pet 3:9, Lk 15:7

And my opponent believes that repentance comes before faith.

Therefore, by his reasoning, since salvation is predicated upon repentance, and since repentance comes before faith, salvation therefore comes at the point of repentance before faith. **A MAN IS SAVED WITHOUT BELIEVING IN CHRIST!**

The truth is, all of these conditions (faith, repentance, and baptism) are necessary to salvation.

Does Salvation Come At The Point of Faith?

Rom 10:13 undeniably teaches that salvation is conditioned upon calling on the name of the Lord, which, according to v.14, clearly comes after the belief spoken of in this context. We might ask my opponent, “is ‘calling on the name of the Lord’ (Acts 2:21, 22:16, Rom 10:13) required for salvation?”

In the same context, v.10 teaches that salvation is conditioned upon a “confession” with the “mouth,” which, of course, could only come after, and does come after the belief of the context.

Notice that Acts 9:5-6 shows that Saul believed on the road to Damascus, but Acts 22:16 clearly shows that Saul was still in his sins at least three days (Acts 9:9) later.

Paul Was Saved AFTER He Believed

Paul believed on the road to Damascus:

- Acts 9:5-6, 22:8-10 Paul called Jesus Lord, proof that he believed that Jesus was Lord.
- Acts 26:15-18 Obviously, Paul did not disbelieve everything that Jesus told him here.

At least three days passed - Acts 9:9

Paul repented during those three days:

- After believing, Paul was praying (9:11) and fasting (9:9), indications of his repentance.
- In Acts 22:16, Paul was told to be baptized, not to believe or repent, an indication that he had already believed and repented.

Paul not yet saved until - Acts 22:16:

- "wash away thy sins" - still in his sins
- "calling on the name of the Lord" is required for salvation (Acts 2:21, Romans 10:13). My opponent agrees with this.

Paul was NOT saved "at the point of faith." He wasn't saved until at least three days AFTER he believed in Jesus.

Salvation at the point of faith is disproven!

Comparison Of

Romans 10:13-14

Mark 16:16

Acts 22:16

Rom 10:13-14	believed	call	saved
Mark 16:16	believeth	baptized	saved
Acts 9:6,22:16	believed	baptized/calling	wash away thy sins

Rom 10:13-14 puts "call upon the name of the Lord" between belief and salvation

Mark 16:16 puts "baptized" between belief and salvation

Acts 22:16 puts "baptized" and "calling on the name of the Lord" (used interchangeably here) between belief and salvation

We learn two things from these passages:

1. "calling on the name of the Lord" comes between faith and salvation, therefore salvation cannot come at the point of faith.
2. Baptism comes between faith and salvation, therefore salvation CANNOT come at the point of faith. Baptism is necessary to salvation.

All three of these passages put something between belief and salvation, therefore salvation CANNOT come "at the point of faith!"

"Calling On The Name Of The Lord" What Does It Mean?

"Calling on the Name of the Lord" is equated with:

1. repenting and being baptized for the remission of sins Acts 2:21 / 38
2. being baptized Acts 22:16
3. obeying the gospel Romans 10:13 / 16

Some Definitions:

The Random House College Dictionary - "call on or upon, a. to require; appeal to: They called on him to represent them"
Thayer - "to appeal to one, make appeal unto"

God promises us benefits if and when we will obey the conditions that he has specified. We "call on the name of the Lord" by simply meeting those conditions, thereby appealing to (calling on) God for the blessings he has promised.

Obedience is Necessary

The following passages show that obedience is necessary to salvation.

I Pet 1:22 "Seeing ye have purified your souls in obeying the truth"

Heb 5:9 "And being made perfect, he (Jesus) became the author of eternal salvation unto all them that obey him."

Mt 12:50 "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

James 2:24 "Ye see then how that by works a man is justified, and not by faith only."

II Thess 1:8 "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Lk 11:28 "blessed are they that hear the word of God, and keep it"

James 2:14,17 The question is raised, "can faith without works save?"
The answer given is NO.

Mt 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Confession Comes AFTER Belief

- One is not saved until he confesses with his mouth the Lord Jesus - Rom 10:9-10

"That if thou shalt confess with thy mouth the Lord Jesus ... with the mouth confession is made UNTO salvation."

eis - unto, into

unto (to) - "used for expressing motion or direction toward a point, person, place, or thing" (Random House)

- Confession with the mouth comes after belief

1. This is obvious, how could someone confess something that they did not believe?
2. The eunuch confessed after he believed - Acts 8
 - v.35 - Philip preached unto him Jesus (which must have included baptism, v.36)
 - v.36 - the eunuch obviously believed the preaching about Jesus & baptism, as he said, "what doth hinder me to be baptized?"
 - v.37 - the eunuch confessed Christ with his mouth (Rom 10:10)
3. Jn 12:42-43 confession obviously comes after belief

Since salvation comes after confession, and since confession comes after belief, then salvation MUST come after belief. My opponent's proposition that salvation comes at the point of faith is disproven!

Romans 10

Initial Salvation

- Rom 9:31-10:3 is discussing Israelites who had never become Christians.
- Verses 9-10 state belief as a condition of salvation just like many other passages that talk about initial salvation, such as Jn 3:16.
- Verse 13 is referring back to 9:33, which is talking about unsaved Israelites.
- Verse 13 is quoting Joel 2:32 just like Acts 2:21, and Acts 2:21 is obviously discussing initial salvation.
- Verses 14-15 present a picture of a "missionary" going out to try to convert people, naturally people who had not yet become Christians.
- Verse 16 equates the process with obeying the gospel, which usually refers to initial salvation.
- Rom 10:19-21 is discussing Israelites who had never become Christians.

Romans 10:13-14

Calling On The Name Of The Lord Comes **AFTER** Belief

One is not saved until he calls upon the name of the Lord - Romans 10:13:

For whosoever shall call upon the name of the Lord shall be saved.

Calling on the name of the Lord comes after belief - Romans 10:14:

How then shall they call on him in whom they have not believed?

("have believed" is past tense in the Greek)

Since salvation comes at "calling on the name of the Lord," and since "calling on the name of the Lord" comes after belief, then salvation **MUST** come after belief. My opponent's proposition that salvation comes at the point of faith is clearly disproven !

Salvation is NOT at the point of faith

Water Baptism Fulfilled?

Matthew 3:15

"fulfill" (#4137) is used in Mt 3:15 in the same sense as in Col 4:17, Acts 14:26:

- Thayer - to carry through to the end, to accomplish, carry out
- Random House - to perform or do, as duty; obey or follow, as commands ... to satisfy (requirements, obligations, etc.)

In his water baptism, Jesus was not fulfilling anything in the OT law, but was fulfilling NT law.

If Jesus was fulfilling water baptism in the sense of bringing it to an end, how do you explain all the water baptisms that occurred much later, and all the instructions to be baptized that occurred later?

Conclusion: Water baptism is valid today, and necessary for salvation.

Great Commission Contains The Miraculous, Therefore Is Not Valid Anymore?

By this reasoning, no commissions in the NT apply today, because all commissions were given during the days of miraculous gifts. (Paul performed many miracles himself)

commission – an authoritative order, charge, or direction (RH)

Mark 16:17-20 is not part of that commission, “order, charge, or direction,” but is just a prediction of events that would happen during the days of carrying out the commission before the miraculous gifts ceased (I Corinthians 13:8-10). And Jesus’ prediction certainly came to pass (Hebrews 2:3-4), even to Paul during the “gospel of grace” period (Acts 28:3-6).

Here are the commissions/orders given:

Mt 28:19-20a Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things ...

Mk 16:15-16 Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

Lk 24:47 that repentance & remission of sins should be preached in his name among all nations, beginning at Jerusalem.

This preaching was to be done to all nations, every creature, not just to the Jews. It was to begin at Jerusalem, not end there. And everybody they baptized was to be taught to teach others the same thing. This evangelistic circle would be never ending! Jesus would be with us in the performance of this commission “always, even unto the end of the world” (Mt 28:20).

The Great Commission Is Just That, GREAT !

Richard Jordan's Great Commission

Champion dispensationalist Richard Jordan's argument is that the great commission Jesus gave is close in proximity to the miraculous in Mark 16:15ff, therefore it's not valid anymore.

But notice the passages Jordan gave as our great commission (The Grace Journal, Nov/Dec 2003)

Rom 16:25 – but notice Rom 1:11,15: For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ... So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

II Cor 5:14-21 – but notice II Cor 12:1b: I will come to visions and revelations of the Lord

I Tim 6:20, II Tim 1:13-14, 2:2 – but notice II Tim 1:6b: stir up the gift of God, which is in thee by the putting on of my hands.

Sometimes It Appears People Make Arguments They Don't Even Believe

Acts 2:38 Only To Jews?

Just assertion; no real evidence given.

It is true that Peter was preaching to Jews (v.36 - house of Israel), but that doesn't prove it only applied to them:

If you were preaching the gospel to a group of only whites, would that prove that blacks weren't responsible to the same gospel?

Acts 2:39:

- unto you - Jews
- your children - Jewish descendants
- all that are afar off - Gentiles
 - all Jews already listed
 - Eph 2:13 Gentiles
- as many as the Lord our God shall call - are the Gentiles called? (all are called by the gospel - II Thess 2:14) Then this promise is to them also.

Rom 10:12-13 makes it clear that the appeal made in Acts 2:21 is universal.

Now that we have taken care of the dodge, will you just accept what Acts 2:38 plainly says?

Rom 2:16, 16:25, II Tim 2:8

My Gospel ?

II Tim 2:8 Jesus Christ of the seed of David was raised from the dead according to my gospel.

You mean Peter's gospel didn't mention the resurrection of Jesus Christ, the seed of David?

"My" implies association with the writer, but does not necessarily exclude others. Examples: "my doctor," "my lawyer," "my pastor" -> AND NOBODY ELSE'S?

Mt 25:40 "my brethren" (and nobody else's?)

"my brethren" (spiritual) in NT 23 times (Rom 7:4, 9:3, 15:4, I Cor 1:11, 11:33, 15:58, Eph 6:10, Phil 3:1, 4:1, Heb 2:12, James 1:2, 16, 19, 2:1, 5, 14, 3:1, 10, 12, 5:10, 12, I Jn 3:13)

Lk 1:47 "my Saviour" (and nobody else's?)

Acts 2:34 "my Lord" (and nobody else's?)

"my Lord" (referring to Jesus) in NT 7 times (Mt 22:44, Mk 12:36, Lk 20:42, Jn 20:13, 28, Phil 3:8)

Jn 20:28 "my God" (and nobody else's?)

"my God" in NT 17 times (Mt 27:46, 46, Mk 15:34, 34, Jn 20:17, Rom 1:8, I Cor 1:4, 14:18, II Cor 12:21, Phil 1:3, 4:19, Philemon 1:4, Rev 3:12, 12, 12, 12)

Wouldn't II Cor 4:3 ("our gospel") show that Paul's gospel and the other apostles' gospel was one and the same thing?

Galatians 1:23

Paul Preached The Same Faith, Way, Gospel He Persecuted

Gal 1:23 - they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

- Paul persecuted this “way” (Acts 9:1-2, 22:4).
- Paul worshipped according to and defended the “way” (Acts 24:14, 19:8-9,23).

I Cor 5:11 - Therefore whether it were I or they, so we preach ...

It is one and the same gospel !

Whether Jew or Gentile, it was a
“COMMON salvation” (Jude v.3)

Galatians & Ephesians And Water Baptism

The Galatians were saved by water baptism:

- Galatians 3:26-27 - For ye are all the children of God by faith in Christ Jesus. For as man of you as have been baptized into Christ have put on Christ.
- I Peter 1:1, 3:21 - Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia ... baptism doth also now save us ...

Acts 19:5 - the Ephesians (who were saved by grace through faith, Ephesians 2:8) were baptized in Jesus' name, which is water baptism (Acts 2:38, 10:47-48).

**Weren't the Galatians & Ephesians
Saved via the "Gospel of Grace" ?**

Water Baptism Is A Carnal Ordinance? Hebrews 9:10

That makes the new birth no longer valid, since it involves physical water (Jn 3:3,5).

Heb 9:10 is talking about OT ordinances - Heb 8:6-9 - 9:1-2, 7:12.

Heb 9:10 is like Col 2:14-17.

Heb 9:10 is not talking about NT ordinances/commandments I Cor 7:19

other comparable passages:

- Eph 2:13-16
- Gal 3:19, 24-25

What about these carnal ordinances?:

- singing Eph 5:19
- preaching Acts 8:1-4
- husband & wife relations I Cor 7:3-5

Water baptism isn't a carnal ordinance in the sense used in Heb 9:10. Instead, baptism is valid today and necessary for salvation (Mk 16:16).

Water Baptism Not For Today?

Acts 10:47-48 - water baptism also for Gentiles

I Pet 3:20-21 - water baptism valid at late date

Mt 28:19-20 - Jesus commanded water baptism as part of the "Great Commission," and said he would be with them in the performance of that commission until the end of the world.

Water baptism is necessary to salvation (Mk 16:16, Jn 3:5, Acts 2:38, 22:16, Gal 3:27, Col 2:11-13, I Pet 3:21). Since salvation is still needed today, then water baptism is still needed today.

Mk 16:16 cannot be talking about HS baptism, since it is parallel to Mt 28:19, and Mt 28:19 must be talking about water baptism since men are to perform it. (Jesus performed HS baptism, Mt 3:11)

Jn3:5 obviously referring to water, not HS baptism

Act 2:38 being baptized "in the name of Christ" is water baptism (Acts 10:47-48, 19:5-6)

Acts 22:16 Paul told to get himself baptized - obviously water baptism

Rom 6:3-5 is obviously referring to water baptism as it pictures the burial and resurrection of Jesus:

-
- Gal 3:27 is parallel to Rom 6:3 in that both passages refer to being "baptized into Christ."
 - Col 2:12 is parallel to Rom 6:4 - both passages refer to being "buried with Christ" in baptism

Conclusion: Water baptism is valid today, and necessary for salvation.