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IS

BAPTISM

ESSENTIAL
TO SALVATION?

More than
150 arguments
concerning baptism



IS BAPTISM ESSENTIAL TO SALVATION?

**Jerry Moffitt - "Yes"
Tommy Jenkins - "No"**

More than 150 arguments concerning baptism

By Jerry Moffitt

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DEDICATION

*This book is dedicated to my wife, Barbara, without
whose conviction, encouragement, and enthusiasm
this work would never have been completed.*

FOREWORD

Truth has always emanated from God, and falsehood from the father of all lies. The soldiers of God, in defending truth, challenge and expose false teachings. The greatest controversialist who has ever lived exposed error; so did the apostle to the Gentiles. Defenders of the faith today have a great heritage not only from our Lord and Paul but from those great soldiers of the cross who, in the nineteenth and early twentieth centuries, struggled against the "Prince of the powers of the air." Battles have been fought and won because those brave souls had implicit faith in the King. The battle is not over. The author of this work, well aware of the forces of religious error, also has unsheathed his sword.

Is Baptism Essential To Salvation? was originally written in 1975 by Jerry Moffitt in reply to false teachings on justification by faith only and on dispensationalism which had been propounded in a publication by Mr. Tom Jenkins, of the San Marcos Bible Church, and had been set forth also by students of that persuasion attending Southwest Texas State University. Some of the material in this book was used in a religious discussion held in April, 1975, between the author and Mr. Jenkins. In that public discussion, Jerry Moffitt, a bright young man in his mid-thirties and a graduate of the Preston Road School of Preaching and of Southwest Texas State University, ably met the challenge. His keen, alert, analytical mind and the discipline of thorough preparation enabled him to wield the sword of the Spirit incisively.

This book now makes available the information compiled in that defense of truth. It is my pleasure to recommend it to all who seek to know heaven's message of salvation through Jesus the Christ.

Norman W. Starling

PREFACE

This book grew out of controversy on the campus of Southwest Texas State University. While serving the University church of Christ as a campus evangelist, I found our students in a tug-o-war with denominational students, who contended with us over baptism. They began to go to Mr. Tommy Jenkins, M. Div., pastor of the Bible Church, for arguments against baptism. Our students came to me for replies. I repeatedly challenged Mr. Jenkins to debate the issue, and at first his only reply was to issue a booklet, *Is Baptism Essential to Salvation*. Later he agreed to have a debate, and in the meantime I rebutted his book. I had my reply ready to hand out at the debate, and in that reply I answered all his many arguments which appeared in his book. This book is that reply to his previous work.

Someone will wonder, "Why didn't you publish the debate?" The answer is, at the debate we were loaded for bear and met a rabbit. Mr. Jenkins seemed afraid to test most of his arguments in the debate. Though I pressed him constantly, he refused to bring them up, preferring to slowly bring up just a few minor ones. Hence, most of the arguments which appear in this book do not appear in the debate.

Since, as far as we know, there have been no debates with preachers of the Bible Church, and since there are some dispensational arguments here which are rebutted in no other work of which we know, we have decided that it will be useful to the church to publish this work.

The debate was friendly as are the books. I consider Tommy Jenkins as a friend, and salute him each time we meet. I have, as you will notice in this book, been unmerciful with his arguments. But that is only because the Bible teaches me to love truth and hate error. It is my warmest hope that this book will in every way, help to distinguish the two.

JERRY MOFFITT

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CHAPTER I

JUST CHRISTIANS

Amid all the differences of over 300 religious denominations, did you know that you can be just a Christian? We of the churches of Christ sincerely are striving to be only Christians. We do not even use the name "churches of Christ" in a sectarian sense, but as Paul used it when he said, "The churches of Christ salute you" (Romans 16:16). The Lord's church has no distinctive name, and can be called "the church of God" (I Corinthians 1:2), "the body of Christ" (I Corinthians 12:27) and many other scriptural names. These names should not be thought of as denominational titles, for the Lord built only one church (Matthew 16:18; Ephesians 1:22). We humbly try to be only of that church, without any affiliation in any denomination. Since the Lord condemned division (I Corinthians 1:10; John 17:17-21), we are antidenominational, not merely undenominational. As for our own religious names, we prefer those used in the Bible by the Holy Spirit, to the exclusion of all human names. Peter said, "if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Peter 4:16). In the New Testament we never hear of people wearing the name of a great man or of a denomination. In fact, this type of activity is divisive and carnal.

OUR PLEA

In a world of religious indifference and sectarian pride, we are attempting to call all men into unity. If we dare cast away our human constitutions, our church manuals, our catechisms, our human inventions, and if we would take the Bible only, there would be such a surge of unity that the conversion of the world would seem possible. Only God's word is inspired (II Peter 1:19-21; II Timothy 3:16, 17; I Corinthians 14:37). If we make it our only guide, our only discipline, our **SOLE AUTHORITY** in all religious matter, much division will melt overnight. We need no creed but Christ, no manual but the Bible, no headquarters but that in heaven.

We do not attempt to reform any human church. Why reform that which is wrong? Our desire is to restore in our own day that church which we read about in the Bible. By reading the Bible and following it as our example we know that we can preach what they preached, believe what they believed, and organize the church as they organized it. In short, we strive to be what they were, no more, no less.

TO OUR OPPONENTS

Dear friend, just as the Jews, as Demetrius and others stirred up the people and made them evilly affected toward the church, so it is common for denominational pride to cause one to defame those who disagree with them. If you intend to be in a human church rather than only be satisfied with restoring THE church, experience teaches us that you will verbally oppose us. This is well, but we want to make it clear that you will not be allowed to misrepresent us! You will not call us "Campbellites" or "Stoneites" or "new lights" without our refutation from scripture and even history if necessary. Yet, our plea is for you to join us in our effort to restore pure, undefiled, New Testament christianity. How can you resist!?

ABOUT BAPTISM

Ah, at every time this subject has to be discussed I feel a little like Jude who complained he would rather write about the common salvation Christians share, but felt constrained to tell them to contend for the faith due to false teachers (Jude 3-4). How much better to talk broadly of "REDEMPTION," to sing of "GRACE," to tell of "THE CHRIST," than to defend the faith. Alas, but when one area or item of that grace of God is attacked, it is on that wall we must gather, and on that wall we must brandish our sword. Today, the ancient design of baptism is under attack, and not the free gift to man. We are simply giving attention to that which is threatened. Let us survey some thoughts about baptism.

HISTORY

As we shall see, the ancient design of baptism was the remission of sins. In the obedience of that simple act of faith, God applies the beneficial blood of Christ and we are pardoned from all our past sins. This is so clearly stated in the Bible that the early believers who were superstitious began to think of the water itself as magic.

They began to minimize "faith" and "repentance" until the false view of "baptismal regeneration" was prominent for over 1500 years. In the last 200 years a strong assault against such works and against baptismal regeneration was such that another extreme of "faith only" became popular. We feel that the truth lies in a position between those views. We understand that it is grace which saves us, through faith, but not through "faith only." Faith perfected by works of obedience saves. We will enlarge on that later. But now we charge that the pendulum effect has swung some religious people from one extreme to the other. Yet church history will show that all the "church fathers," the "apostolic fathers," the theologians of the 4th through the 12th centuries, and the reformers of the 16th century agreed with us that in some way baptism is essential to salvation. I could give quotes from Hermas, Ignatius, Barnabas, Clement and other apostolic fathers. I could quote, if space permitted, from Irenaeus, Tertullian, Origen, and Methodius of Apologists of the ancient church. I could quote theologians from the Western church from 265-285, from the Greek church, from Augustine, Ambrose, Jovinian, the Decrees of Orange (529 A.D.), the Council of Carthage (411 or 412), Gregory, Lambord (1160), Bonaventure (1274), Duns (1308), Luther (1519), Calvin, and the Council of Trent (1545-63). With one voice they all cry out that baptism, in some way, is essential to remission of sins. This proves that our position is far from being novel; it is dominant in history.

FAITH ONLY

The reason so many oppose baptism today is because they, in reacting to the meritorious works of the Roman Church, fled to the extreme of faith only. Space and time limit us, so we shall briefly sum up this portion of our work by presenting the evidence in favor of baptism. We shall not take time to fortify it and immunize it from challenge, as we could easily do, but we shall let you notice it in the most pure form.

First, we shall look at justifying faith. The Bible says over and over that we are saved by faith. However, there is no passage which says "faith only." There is a passage which condemns "faith only" though, as a means to justify.

Thou believest that God is one; thou doest well: the demons also believe, and shudder.

But wilt thou know, O vain man, that faith apart from works is barren?

Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?

Thou seest that faith wrought with his works, and by works was faith made perfect;

and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.

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

And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?

For as the body apart from the spirit is dead, even so faith apart from works is dead.

James 2:19-26

That is language which is unforced, untampered. Honestly, does it not teach that the faith which justifies is "faith perfected" (verse 22). Baptism is an act of obedience which perfects faith. Oh, I know the quibble made about Abraham being justified in Genesis 15:6, forty years before he offered Isaac his son in Genesis 22. However it is clear that Abraham was not justified by "faith only" when one carefully reads Genesis 22 and Genesis 26:1-5.

OBEDIENCE

Obedience springs from faith and may actually be thought of as a part of faith perfected (James 2:22; Romans 1:5; 16:26; 6:17). Through it we are free from sin (Romans 6:17, 18), are purified (I Peter 1:22), become friends of Jesus (John 15:14), love Christ (John 14:23), have God abide in us (John 14:23, 24), and receive the Holy Spirit (Acts 5:32). Obedience is a great thing. By it Christ is the Author of eternal salvation to them that obey him (Hebrews 5:8, 9).

LAW

Some, who cannot distinguish between an act to perfect faith, and an act to keep law, say baptism is like law keeping, works of law, trying to earn salvation and merit it. Their favorite passage is Romans 4:1-5:

What then shall we say that Abraham, our forefather, hath found according to the flesh?

For if Abraham was justified by works, he hath whereof to glory; but not toward God.

For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness.

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

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

But this is not speaking of baptism, but only of works of law. If a man kept the law perfectly he would be just (Romans 2:13). If he worked and did that, God would owe him salvation (Romans 4:4), as a "debt." But man found he could not keep that perfect law because he was weak through the flesh (Romans 8:3). In fact, all (Jew and Gentile) have sinned and fallen short of the grace of God (Romans 3:9; 3:23).

That being the case, a new way to uprightness must be found. That is Grace, through faith (Ephesians 2:28). But "faith" which justifies, as we have seen, is not "faith only." Paul talks of "walking in the steps of the faith of Abraham" (Romans 4:12), and "faith working" (Galatians 5:6). This corresponds to James who said, "faith without works is dead" (James 2:26).

BAPTISM

With that all in mind, notice the force of the passages on baptism. See how they speak of it as "washing away of sin," "for the remission of sins." Notice how they say it "saves" or enables us to enter into the kingdom of heaven.

Mark 16:15, 16

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned."

See, there are two things required for salvation and only one thing for damnation. The two things are joined together with a copulative conjunction; and where one goes, the other goes; what one does, the other does.

John 3:5

"Jesus answered, Verily, verily, I say unto thee, Except one be

born of water and the Spirit, he cannot enter into the kingdom of God.”

See, the waters of baptism are requisite to entrance into the kingdom of God.

Acts 2:38

“And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.”

Now this passage is foundational, as it would be in any ancient or modern literature. Resting at the beginning of a book, whatever design or definition the writer gives to baptism there, we should expect it to have that design throughout the rest of the book unless expressly forbidden at some point by the author (Luke).

First, see the context. (1) They ask what to do, (2) he says repent and be baptized for the remission of sins, (3) he testifies and exhorts them to save themselves, (4) they that receive his word are baptized, and (5) they are added to the church. Isn't that clear? Arguments and quibbles on this passage are answered further on in this work.

Acts 22:16

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.”

At this point Paul was an unsaved believer. How could he be saved? Read it again. This mirrors John 1:12 which shows that believers have the right *to become* (not “are”) children of God.

I Peter 3:21

“. . . which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ. . .”

Just as the waters of the flood saved Noah, so also baptism does now save us. So clear, isn't it? It takes help to misunderstand it.

Other passages are:

Ephesians 5:25, 26

“Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word. . .”

Titus 3:4, 5

"But when the kindness of God our Saviour, and his love toward man, appeared,
not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration. . ."

Romans 6:3

"Ore are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?"

Galatians 3:26, 27

For ye are all sons of God, through faith, in Christ Jesus.
For as many of you as were baptized into Christ did put on Christ."

This is all so clear. God's Word must be twisted to say anything different than the above. Let us now see a good attempt.

CHAPTER II

Now let us look at the writings of Mr. Jenkins. The more I look at them the more grateful I am that there is such a thing as a debate. What a pleasure it is to answer error with truth. But that may seem harsh. No, I do not believe that Mr. Jenkins deliberately tries to misrepresent the truth. I feel all his trouble and confusion arises because he has previously accepted a false doctrine, i.e., "FAITH ONLY"! He must try to reconcile that doctrine with the Bible. That's where it gets funny, or tragic, depending on how you view it. Let's go through his book, point by point, and see if it does not increase our faith that Baptism IS ESSENTIAL TO SALVATION.

CONFUSION

Let us hear his confusion in his own words:

He says that belief has as an integral part obedience, which includes baptism, good works, etc. At the same time, they argue that Baptism is not a work—all of which is very confusing. (p. 1)

It is not confusing when one realizes that "work" is used in various ways, in various contexts in the Bible. We merely argue that Baptism is not a work of law or merit, or boasting. That it is a work of faith we do not deny. Mr. Jenkins! If ALL "works" are excluded, then we must exclude "faith," for it is a work (John 6:29).

ON JAMES

James is concerned with the testimony of Abraham, not with his salvation. (p. 1)

Now, dear reader, please turn to James 2:13-26 and notice that there is no reference to "testimony" but that "judgment" is mentioned in James 2:13, "justified" in James 2:21, "righteousness" in James 2:23. Exegesis is reading a meaning out of scripture. Eisegesis is when you read into scripture. Justification is the theme

of this context in James, not mere testimony. But let us look further.

GENESIS 15:6

Here is James 2:21-24 in its entirety:

"Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?

Thou seest that faith wrought with his works, and by works was faith made perfect;

and the scripture was fulfilled with saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.

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

Now if you believe the false doctrine of "faith only" you simply cannot take James straight. He must be diluted with some human ideas, in order to mix well with the human doctrine of "faith only." Well, watch how Mr. Jenkins does this.

"Now, it is of supreme importance to note this event (offering Isaac) took place some 40 years after Abraham was declared justified by faith in Gen. 15:6" (C. Vaughn) . . . Men cannot see faith except through our production (works), but God looks on the heart, sees faith, and says, "Justified!" . . . James, then is dealing with the believers' horizontal relationship to men. Paul, in Romans, is dealing with man's vertical relationship to God. (p. 1-3)

So, according to Mr. Jenkins, the chronology of events goes like this: "(1) Genesis 15:6, Abraham believed and was just in the mind of God, (2) Genesis 22 (40 years later), he offered Isaac and men could then see his faith so that he could be justified by works. Mr. Jenkins, to defend faith only, resolves his problem by saying that it was merely in the eyes of men that Abraham was justified. That temporarily plugs the leak in James, but alas, pressure builds somewhere else. (1) We find that Abraham was a faithful, obedient, servant of God for years before even Genesis 15:6. That gives our first clue that Genesis 15:6 is not attempting to be chronological in telling *when* Abraham was justified, but merely informative to the fact that he was justified. (2) Turning to Genesis 22 we see that Abraham is very careful in not letting the servants or Isaac know the nature of the sacrifice. Was this to be justified in the sight of men?! (3) Now, while no one is watch-

ing, he raises his hand to slay his son and, "The angel of Jehovah called unto him out of heaven, and said . . . Lay not thy hand upon the lad, neither do thou anything unto him, for now *I* know that thou *fearest God*, seeing thou hast not withheld thy son, thine only son, from *me*" (v. 11). See also v. 13 which blesses him for obeying. Does not that sound like he was trying to be justified in God's eyes? And did you notice, not *one* word about justification in the sight of men! That teaching came in the side door with "faith only."

But, for further proof we turn to Genesis 26:5, where God tells Isaac why Abraham received the promise. Was it because he had "faith only"? We read, "because that Abraham *obeyed* my voice, and kept my charge, my commandments, my statutes, and my laws" (Genesis 26:5). So, Romans 4:12 could well say Abraham was "the father of circumcision to them who not only are of the circumcision, but who also *walk* in the *steps of that faith* of our father Abraham which he had in uncircumcision." See! It was not "faith only" but a walking, stepping faith.

Well, this lays a pretty good foundation. Plug a leak in "faith only" in James 2:21 and so much pressure builds so strongly in Genesis 22 and 26 and Romans 4:12 that they all, with James, blow wide open, and the doctrine is forever shattered. "Faith only" can't be reconciled with scripture. Notice how Mr. Jenkins tries to gag and bind all the following scriptures with unusual and improbable interpretations.

PHILIPPIANS 2:12

" . . . work out your own salvation with fear and trembling . . . "

Now this presents a problem to the theory of "faith only" because it has salvation coming, not as a result of "faith only," but by a "working out." So Mr. Jenkins says,

Greek scholars tell us that the words, "work out" mean to carry out to the goal; to carry to its ultimate conclusion . . . namely, Christ-likeness. The salvation spoken of here is not justification, but sanctification . . . (p. 4)

First, it is still salvation! And it came through "working out," not through "faith only." He didn't say, "only believe out your own salvation . . ." Second, has Mr. Jenkins never read, "Follow after peace with all men, and the *sanctification* without which *no man shall see the Lord* . . ." (Hebrews 12:14)? Sanctification affects

salvation. All Philippians 2:12 shows is that present salvation, like past initial salvation, is not and never will be by "faith alone."

ACTS 2:40

After Peter told the Jews to repent and be baptized for the remission of their sins, Luke says, "and with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized . . ." (Acts 2:40). Mr. Jenkins says,

"Save yourselves," in Greek, is first aorist passive of "sozo." It literally says, "be ye saved." The passive voice means that the object (the believer) does no work. . . (p. 6)

1. True, one is passive in baptism, he is baptized by someone.
2. Isn't it strange that the King James translation, American Standard translation, etc. should render it "save yourselves"?
3. "Save yourselves in the Greek is 2 per. pl. aor. 1, *imper. pass.*"

This tells us that the word is in a "mood" which is used in commands. Davis in his grammar says, "The difference in meaning between the present imperative and the aorist imperative is the kind of action;—durative action in the present, and punctiliar action in the aorist (in other words—whether the action continues or is completed—J.M.)." The difference is not whether one does something or whether he is idle. He adds that the imperative is used in commands or exhortations, prohibitions, or entreaties. An example would be, "He that has ears to hear, let him hear." You still must respond! You place yourself in a position to receive something. In Acts 2:40 they were to receive baptism so that God would save them.

Picture Mr. Jenkins as a little boy, stranded on a small island, encircled by deep water which is growing higher. We throw a rope to him and exhort him to pick it up. We cry out, "Tommy, grab the rope and be saved." All together we cry, "Be saved! Be saved!" He hesitates. He remains motionless. WE *PAREKALEI* (keep on exhorting) until Tommy can stand it no longer. With a loud voice he cries out, as in his book, " 'BE YE SAVED' IS IN THE PASSIVE VOICE! THE PASSIVE VOICE MEANS THAT THE OBJECT DOES NO WORK!" Forbid it. Forbid it! Forbid!

MATTHEW 7:21

Jesus said, "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 who is in heaven" (Matthew 7:21). All Jenkins can say on this is:

It is clear that our Lord is speaking here of those who are mere professors and not possessors of eternal life. (p. 7)

What is clear is that a *doing of the will of God* is prerequisite to entering into the kingdom of God. That's more than FAITH ONLY.

A denominational preacher, talking of being called to preach, said he looked up in the clouds one day and saw the letters G. P. C. He understood that as his personal call to Go Preach Christ (G. P. C.). One of our brethren, after hearing him in a debate, said it really must have meant GO PICK COTTON, an understandable misinterpretation. But how can one read Matthew 7:21 about "doeth" and come away preaching "faith only" is more than I can understand.

HEBREWS 5:9

"... though he was a Son, yet learned obedience by the things which he suffered;

and having been made perfect, he became unto all them that *obey* him the author of eternal salvation. . ."

But Mr. Jenkins argues with this passage thusly:

"The words 'that obey Him' are descriptive of those who are saved. They do not present the grounds of their salvation" (W. Wuest). (p. 7)

Well, take I Corinthians 1:21, "it was God's good pleasure through the foolishness of the preaching to save them that believe." According to Mr. Jenkins, "that believe" is merely descriptive of those who are saved and does not present the grounds of their salvation. But just as there is no one in I Corinthians 1:21, described as being saved without faith, so also there is no one in Hebrews 5:8, 9 described as being saved without obedience. The description is describing, in both cases, the grounds of their salvation. If one shows it is by faith, the other shows it is not by "faith only."

Suppose I said, "Everyone who reads this book shall have a new watch." If I am describing who shall receive the watch, I am also

excluding them who do not meet the description, namely them who do not read the book, and so it is in the case of Hebrews 5:9. Those who do not obey do not have eternal salvation.

I PETER 1:22

"Seeing ye have purified your souls in your *obedience* to the truth unto unfeigned love of the brethren, love one another from the heart fervently."

To this Mr. Jenkins, after mentioning John 17:17, 19 about "sanctification in the truth (not salvation)" says,

". . . There is cleansing power in the truth of God in Christ" (A. Robertson) (p. 8)

Now, we have shown that one cannot be saved unless sanctified (Hebrews 12:14). We must agree with Tommy that there is cleansing power "in the truth" *IF IT IS OBEYED!!!* Their hearts were not purified in the truth, but in "*obedience to the truth.*"

ALTERNATIVES, ALTERNATIVES

He says that he is going to use a multitude of alternate interpretations of each baptism passage. Notice,

In each case, there will be several alternative views to that held by the baptismal regenerationist . . . (p. 8)

First, we are not, nor do we claim to be, nor do we appreciate being called "baptismal regenerationists." Our view is not that water saves, but that God saves by grace, through Christ, through His blood, through the Spirit, through the gospel, through faith, repentance, and baptism. All are important, but none to the exclusion of the others in God's scheme of things.

Second, on Jewish interpretations of Isaiah 53, Albert Barnes says of the many different views which teach that it is not talking of Christ:

The advocates of this theory have not been able to agree on any individual to whom it can be applied . . . But each of these theories has been confined to the single interpreter who suggested it, and has been rejected by all the rest of the world. What better proof could there be that there is not even plausibility in the statement? What stronger demonstration that it is a theory got up on purpose to avoid the reference to the Messiah? (*Isaiah*, Vol. 11, p. 252)

We likewise charge that the multiplicity of views arrayed in battle against the common view of water baptism proves the inherent weakness of any view to stand alone against the interpretation of water baptism. What could be better proof of the lack of plausibility of any to clearly stand by itself, than that so many interpretations must be found? How strong is the interpretation of "water baptism" that none can meet it alone, and that Tommy Jenkins cannot find one to put his trust in. So he sends them out together, hoping by sheer numbers to overcome the obvious. In doing so he shows the inherent weakness of each one. Watch them all go down together.

JOHN 3:5

". . . Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

A good example of what we have said is Mr. Jenkins' attack on the obvious meaning of John 3:5. He says,

The Apostle John knew the word for baptism (John 1:26) and did not use it in this passage. (p. 9)

How weak! But to show his lack of logic he next sends out three champions (alternatives) to conquer the field. He says water could mean (1) "physical birth," (2) "Spirit," or (3) "Word." Need we remind you, Mr. Jenkins, that the apostle John knew the word for physical birth! (John 1:13), for Spirit! (John 3:6), for Word! (John 1:1)? So, with his keen, logical genius he shoots down ALL THREE of his own interpretations before we even get to read them. Someone should take him aside and give him at least the instructions the battle-hardened captain gave to the young, fresh recruits before they went out on patrol: "If a Cong jumps up, you shoot him! Quick! Don't you shoot no Marines! You know what a Cong looks like." But in arguing that "water" couldn't be representing a word John knew, he slew, without mercy, all three of his champions. R. I. P. (rest in peace).

WHY NOT PHYSICAL BIRTH?

Next Mr. Jenkins says "water" in John 3:5 means the water of the womb. Following are some reasons why that is wrong:

1. In Greek literature physical birth is never called "born of water." The water of the womb is never mentioned by any

of the New Testament writers, while the water of baptism is mentioned over and over again.

2. Water baptism is parallel to the "washing of regeneration" of Titus 3:5.
3. Physical birth is called "born of flesh" (v. 6 and elsewhere) not born of water.
4. For 1500 years interpreters have understood this to refer to baptism.
5. There was a baptism in water of John, of Jesus, of the Great Commission, of the book of Acts, and even of this very chapter. The association of water and baptism is simply too great to ignore. Yet he substitutes a never mentioned, little known occurrence.
6. Listen to Alford, one of the original members of the Revision Company, writer of *Greek New Testament*, in 4 volumes, of the Church of England. He says,

There can be no doubt, on any honest interpretation of the words, that *GENNETHENAI EK HUDATOS* refers to the token or outward sign of baptism,—*GENNETHENAI EK PNEUMATOS* to the thing signified . . . of the Holy Spirit. All attempts to get rid of these two plain facts have sprung from doctrinal prejudices, by which the views of expositors have been warped.

Greek New Testament, Note on John 3:15, Vol. I, p. 714.

Also, notice Schaff, who was among other things editor of Schoff-Herzog Encyclopedia, and President of the American Company of the New Testament Revisers. On John 3:5 he says,

In view of the fact that John baptized, that Christ himself was baptized, that His disciples (Jn. 4:2) baptized in His name, it seems impossible to disconnect water from baptism.

Lange's Commentary, Vol. 3, p. 127.

We could add Browne, Knapp, Clark, Barnes, Beet, Cyprian, Dods, Dwight, Halley, Hovey, Meyer, Wall, and a host of others who affirm it is baptism.

7. In natural birth a child is born with water, not *of* water.
8. Nicodemus understood Jesus to be talking of a man, not a babe being born.

9. It makes Jesus sound like an ignoramus, explaining to Nicodemus that he must first undergo physical birth and exist before he can receive the new birth.
10. If literal water of the womb is meant, then all dry births are literally excluded from the kingdom of heaven. (I must admit, this argument is as absurd as the one it is intended to refute. But, "answer a fool according to his folly" (Proverbs 26:5).

NOT IN OLD TESTAMENT

Mr. Jenkins says,

. . . Nicodemus, as an Old Testament scholar, is expected to understand what Jesus is speaking of. As water baptism was not mentioned in the Old Testament, it is clear that our Lord could not have expected Nicodemus to understand His reference as being to that. (p. 9)

1. Jesus says "things" not "thing," which shows baptism was not all that was embodied in His question. Nicodemus should have known of the cleansing figure of water, and of the change of heart which together make one as if he were born again.
2. Peter saw the figure of baptism in the Old Testament, Mr. Jenkins! (I Peter 3:21).

NON-EXISTENT

Jenkins says,

. . . Nicodemus could not possibly have perceived an allusion to Christian Baptism, as an as yet non-existent ordinance. (p. 9)

Please listen to Wordsworth, Bishop of Lincoln, author of *New Testament in Greek, with Introduction and Notes*, two volumes. He says,

Let it not be objected that our Lord's words cannot refer to Christian Baptism, because that Sacrament was not then instituted, and because they could not then be understood by Nicodemus to refer to it. This objection is tantamount to a denial of our Lord's prophetic character and office.

Note on John 3:5.

Also, listen to these notes by Dr. Wall, 1646-1728, *History of Infant Baptism*, Vol. I, p. 92, 443:

There is not any one Christian writer of any antiquity in any language but what understands it (Jn. 3:5—J.M.) of baptism. And if it be not so understood, it is difficult to give an account how a person is born of water, any more than born of wood. . . .

. . . all the ancient Christians (without the exception of one man) do understand that . . . of baptism.

Note on John 3:5.

So he says the first reference to it being different from baptism was Calvin in 1500. Shaff says Calvin's interpretation arose from doctrinal opposition to the Roman Catholic over-evaluation of it (*Lange's Commentary*, Vol. 3, p. 127).

May we add,

1. Christ often anticipated things not yet in force. Note in John 20:9 Peter and John as yet knew not the scripture that he must rise again from the dead. Yet, Jesus told them about it before it was a fact (Matthew 16:21).
2. Note John 7:37, 38. When Jesus said this, according to Mr. Jenkins, he could not have referred to the giving of the Spirit "for the Spirit was not yet given" (John 7:39). Yet Mr. Jenkins, applying his keen logic again, says "*could not possibly*" in such cases.
3. Then the "lifting up of the Son of man" in John 3 *could not possibly* have been talking of the Crucifixion "FOR IT WAS, AS YET, A NON-EXISTENT" OCCURRENCE! "*Could not possibly.*" HUMPH!

WATER MEANS SPIRIT

He says,

Ezekiel 36:25-27, a passage Nicodemus would have been familiar with, associates water and the Spirit as components of the New Covenant. Jesus associates water and the Spirit in John 7:37 and 39. (p. 10)

1. However, John 7:37-39 is not referring to a birth.
2. The thing is, Spirit is already in the verse! Would you have Jesus say Spirit and Spirit?
3. The water's part is baptism, while the Spirit's part is revealing the truth. When one hears the gospel, delivered by the Spirit of truth, repentance and faith are produced. Further, by the Spirit's instructions we are led down to obedi-

ence of baptism where God takes away all our sins by the merit of Christ's blood. Thus, we are a new person (now in Christ—II Corinthians 5:17), with a new mind (repentance), with a clean soul (by baptism for remission). It is a new birth, one of water and Spirit. Why tamper with it, unless to rescue the doctrine of faith only?

THE WORD

We read in Mr. Jenkins' book,

Water speaks of the Word of God . . . (Jn. 15:3). (p. 10)

He also mentions I Peter 1:23 and Ephesians 5:26.

1. There is such a close association between water and baptism, I can easily see why Jesus could substitute "water" for "baptism." Peter does the same thing in Acts 10:47, 48. But the association of water and Word is so distant as to NOT EXIST!
 - a. Peter does not help in I Peter 1:23 for he merely talks of being "begotten" (R.V.) of the Word. We are begotten of the Word by the Spirit of truth. That is exactly what Jesus had in mind by saying "born of Spirit" (John 14:26, 16:13; I Corinthians 1:21, 4:15; Romans 8:2).
 - b. Paul does not help in Ephesians 5:26 for it says washing of water "by" or "with" the word, not washing of water "which is" the word. It is by the word that we learn to receive the washing of water. Besides, the word more aptly is translated laver (Alford, *Greek Testament*, Vol. 3, p. 137; Bloomfield, *Greek Testament*, Vol. 2, p. 404; Ellicot, *Commentary on Ephesians*, V. 26; and we might add Meyrick, Plummer, Riddle, etc.).
2. Listen to Riddle, Professor of New Testament Exegesis in Hartford Theological Seminary, 1871-1877, member of the American Committee on the Revision and for years one of the editors of the *American Standard Edition* of the Bible. "The reference to baptism is unmistakable" (*Commentary on Ephesians 5:26*). We could quote scores like him. It is unmistakable unless one is committed to "faith only."
3. Notice how easily this corresponds to the items of John 3:5

(water [baptism] and Spirit [through the word]) and to Titus 3:5 (washing of regeneration [baptism] and renewing of the Holy Spirit [working through the moral persuasion of the word]).

DEPRAVITY

Mr. Jenkins even touches on "depravity" saying that

Man's nature is so gripped by sin that only the activity of God, through His Spirit and His Word, can bring him into the kingdom of heaven. (p. 11)

Now if he means man needs a direct operation on his heart before the Word of God can be the power unto salvation he is as wrong as he can be, and we would gladly prove that in a debate if we could get him to sign for one. Here's a sample of what we would mention: I Corinthians 1:21; Romans 10:17; John 17:17, 28, 20:30, 31; Acts 4:4, 15:17; Luke 8:12; Romans 1:16; I Corinthians 4:15; Romans 8:2; Psalm 19:7; James 1:18; Psalm 119:50, 119:9.

ADDENDUM

Mr. Jenkins adds,

Water is used in the Scripture for: Actual water (Matt. 3:16), eternal life (Rev. 22:17), the Holy Spirit (John 7:37), salvation (Isa. 55:1), word of God (I Pet. 1:23; [etc.]). (p. 11)

1. Would we ever say, "Except one is born of actual water and the Spirit"? or "Except one is born of salvation and the Spirit"? Would we say "Spirit and Spirit"? Would we say "except one is born of eternal life and the Spirit"? That eliminates all but "word" and it's refuted already. The Spirit's part through the word is already mentioned.
2. May we remind Mr. Jenkins that Spirit is used in the scripture for Holy Spirit (John 3:5), human spirit (Romans 8:16), attitude (Matthew 26:41), good angels (Hebrews 1:14), devils (Mark 5:13; Luke 7:1), ghost or apparition (Matthew 14:26, Luke 24:37, 39), breath (Ecclesiastes 3:21), wind (Amos 4:13, Zechariah 6:5, John 3:8)! Does that mean that John 3 is likely not talking of the Holy Spirit? Verily, I think if the interpretation "Holy Spirit"

confuted his theory of "faith only," he would say Spirit meant a devil, or ghost, or the wind, or even someone's breath, rather than give up the doctrine of faith only!

3. May we further remind Mr. Jenkins that there is another use of water which he forgot to mention—baptism (Acts 10:48).
4. Dear reader, please forgive me if I remark that Mr. Jenkins, I truly believe, is bright, but his ADDENDUM is ADDEN DUMB!

HARMONY

Coming to Mark 16:16 he says

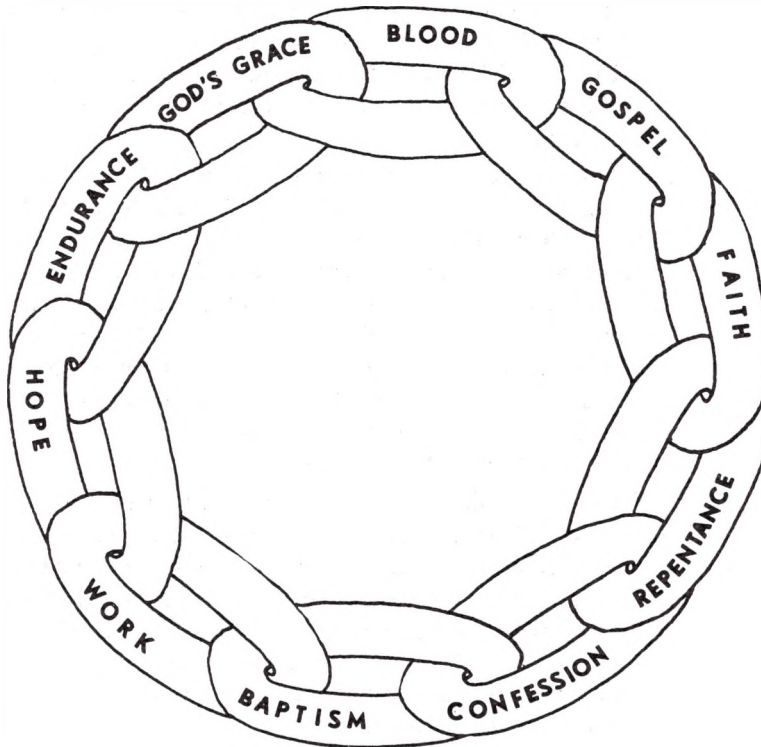
At first reading, this verse seems to teach that there are two conditions of salvation. First, belief and second, baptism. However, since that conclusion is completely out of harmony with the rest of Scripture (Eph. 2:8, 9; Titus 3:5; Rom. 4:1-5; 6:23; 10:13; Acts 16:31; John 1:12, 13; 5:24, 40; 10:9; 20:31; etc.), we must seek an alternative interpretation that is in accord with the weight of divine revelation. (p. 11-12)

1. He is begging the question, assuming what he needs to prove.
2. Quoting scripture is not argument. We believe and preach every one of the above.
3. Let us look at them.
 - a. Titus 3:5, Ephesians 3:8-10, and Romans 4:1-5 have "not of works" in them. However, that this is talking of works of law and not the obedience of faith is already proved.
 - b. Romans 6:23 does not have faith or baptism but does have "free gift." If it is a free gift without conditions, then it could not be granted on the condition of *faith or baptism*. Thus Mr. Jenkins would become a universalist.
 - c. Romans 10:13 does not have faith or baptism mentioned but only "call on the name." Acts 22:16 shows you do this in baptism. Baptism, which comes at the same time of calling, precedes salvation, which is exactly what we have been saying all along. Thank you, Mr. Jenkins, for the scripture.

- d. John 10:9 has not one thing to do with the proposition. It merely says Christ is the "door." If that excludes baptism as a means of entering that door, it excludes faith, for neither is mentioned.
- e. John 1:12 merely says believers have the right or power to become children of God. We have been saying that all along. We are not a son by believing only, but have a **RIGHT TO BECOME** one when we believe. Again, thank you for our scripture. It belongs to us, not you Mr. Jenkins.
- f. Well, that leaves only Acts 16:31, John 20:31, John 5:24, 40, and the "etc." Acts 16:31 and John 20:31 merely have "believe." **BUT SO DOES MARK 16:16!** If baptism is not out of harmony with Mark 16:16, why would it be out of harmony with other passages which have faith or belief? The thing is, Mr. Jenkins still thinks "faith" means "faith only." Don't you wish we could crush it up and let him eat it with his food. "Faith" isn't "**FAITH ONLY,**" and neither is **FAITH AND REPENTANCE** "faith only."
- g. John 5:24 talks of "hearing his word" which is the same as "obeying" Him and does nothing to help "faith only." Also, the "belief" here is in God, not Christ. The way Mr. Jenkins is using the verse would make every Jew who believes in God possess eternal life without Christ. Verse 40 merely has Jesus saying "come unto me." If that excludes baptism, it also excludes faith for neither is mentioned.
- h. "Etc." means "and so forth, and so on," so we suppose there is nothing in it different from what we have already answered. So, that leaves him without an argument, and it leaves us with a perfectly harmonious belief.

Now, please consider the chart, "Chain of Salvation" by Johnny Ramsey,

THE CHAIN OF SALVATION



EPHESIANS 2:8 ROMANS 5:9 1:16 ACTS 10:21 2 CORINTHIANS 7:10
 ROMANS 10:10 I PETER 3:21 JAMES 2:24 ROMANS 3:24 MATTHEW 24:13

HAVE **YOU** BROKEN THE CHAIN?

DOUBT ??? MARK 16:9-20

In his book, Mr. Jenkins wants to discredit a portion of the Bible which confutes his theory, but he does not want to bear the consequences of taking a stand on it. Mr. Jenkins, IS MARK 16:9-20

A PART OF THE BIBLE OR NOT?! Will you tear it out of your version? I dare say he won't! His very undecidedness is evidence to the fact that the case against Mark 16:9-20 being canonical is very weak. This is merely a debate argument, used to buy time, dull the force of the scripture, and attempt to support the theory of "faith only." He says,

First of all, there is a great deal of dispute as to whether or not Mark 16:9-20 should be included in the canon of Scripture . . . The oldest manuscripts we have (we do not have the originals), the Sinaiticus and the Vaticanus, do not contain these verses. For this reason, Robertson [a Baptist—J.M.] lays down a good principle to apply when considering this passage, "The great doubt concerning the genuineness of these verses (fairly conclusive proof against them in my opinion) renders it unwise to take these verses as the foundation for doctrine or practice unless supported by other and genuine portions of the New Testament" (A. Robertson). (p. 12)

Now friends, remember the above and look back and refer to it as you read the following remarks. Lest Mr. Jenkins hurt your faith in the Bible we shall settle the real point about Mark 16:9-20.

1. To further show that Mark 16:9-20 is really a "non-argument" used without conviction by Mr. Jenkins, let us hear a few Bible Church representatives. Mike Fisher, associate Pastor with Dwight Pentecost of Grace Bible Church in Dallas, wrote to me:

"Regarding your question about Mark 16. I personally believe that verses 9-20 are a portion of the inspired word of God. My estimation would be that most people in Bible Churches also consider this part of the inspired Word of God, although that conviction is not necessarily required in order to be a part of the Bible Church tradition." (This is from a personal letter, dated October 21, 1974.)

Howard Price of Believers Chapel in Dallas writes to me on November 7, 1974,

"Although there is considerable variation in the oldest manuscripts available to us today as to Mark 16:9-20 I personally accept it as a part of the Bible."

Mr. Jenkins' own reluctance to categorically eliminate Mark 16:9-20 shows the weakness of the argument against it.

2. Some definitions are very enlightening. In studying these questions it is necessary that one should understand the technical use of the words "canonical" and "genuine" and "manuscript." If the words in Mark 16:9-20 are inspired, no matter who wrote them, they are "canonical." If they were written by Mark, they are "genuine." However, if Mark stopped writing at verse 8 and Peter or some other inspired man or prophet wrote verses 9-20, they are "canonical" and "inspired" but not "genuine." Their canonicity and inspiration I do not doubt; their genuineness, only, is a matter of doubt. Now, some eminent and learned scholars (J. A. Broadus, J. W. Burgon, Wordsworth, R. C. Foster, and others) hold that the passage is not only inspired, but also "genuine." So "genuine" is a term which deals with authorship, and in no way designates that it is inspired or not inspired.

Now for the word "manuscript." It too is a technical term, restricting itself to Greek documents only. Its usage is not broad enough to encompass all ancient documents, but only the ones written in *Greek*. Ancient copies of the text written in a language other than Greek are called versions. Now besides manuscripts (copies written in Greek) and versions (copies in another language) the source for constructing the text of the New Testament is quotations from early "church Fathers." Besides the Greek manuscripts we have about 10,000 versions in ancient languages from the 2nd to the 11th centuries, and around 86,000 quotations from the church Fathers. Greek manuscripts number about 5,000 in whole and in part. Dean Burgon wrote that there were about 86,489 quotations from the church Fathers up to the 8th century, and those alone would give the entire quantity of the New Testament. Before we go further, go back and read Mr. Jenkins' comments about "spurious" and "manuscripts."

3. Mr. Jenkins says the oldest manuscripts (Siniaticus and Vaticanus) do not have Mark 16:9-20. Though space limits us, let us make a few remarks about what *does* have Mark 16:9-20 before we get to a survey of the passages.
 - a. Let us present this chart.

FOR

Mark 16:9-20

Alexandrian, Ephraemi, Bezae, Washington, all other Uncials, all Cursives without exception, Syriac, Curetonian, Peshito, the Jerusalem and Philoxenian text, the Thebaic, Memphic, all Old Latin except K, the Vulgate, the Gothic, The Georgian and lesser versions, Ethiopic, and Arminian, possibly Papias, probably Justin Martyr, certainly Irenaeus, Hoppolytus and Celsus in 3rd, Persian sage Aphrates—337, Cyril, Epiphanius, Ambrose, Augustine, Chrysostim—4th, Church Calendar—4th, possibly vaticanus.

Against ?

Siniaticus
Vaticanus
Eusebius

Merely a glance at this is enlightening.

- b. Now let me give a quote from Dr. Philip Schaff, President of the 1901 American Standard Committee. He wrote on pages 189, 190 of *Companion To The Greek Testament and English Version*

the conclusion is historically authentic and true the section is found in *most* uncial and *all* cursive manuscripts, in *most* of the ancient versions, in *all* existing Greek and Syriac lectionaries as far as examined: and Irenaeus, *who is a much older witness than any* of our existing manuscripts, quotes verse 19 as a part of the gospel of Mark. A strong intrinsic argument for the genuineness is also derived from the extreme improbability, we may say impossibility, that the evangelist should have intentionally closed his gospel with "for they were afraid."

So, there are really two manuscripts which leave it out while most sources include it. Where does the preponderance of evidence lie? But more!

- c. One of England's greatest scholars, John W. Burgon, Fellow of Oriol College, Oxford, in his 400-page treatise called *The Last Twelve Verses of Mark* says:

"That there is not so much as *one* of the Fathers, early or late, who gives it as his opinion that these verses are spurious:—and, that the

argument derived from internal considerations proves on inquiry to be baseless and unsubstantial as a dream." (Quoted from p. 342, *A Review of the New Versions*, by Foy E. Wallace.)

We could go on and on but must cease such quotations lest we give this argument much more than it deserves.

4. However, let me append a few facts for your consideration.
 - a. There are many other gaps and breaks in the two manuscripts in which Mr. Jenkins puts so much trust (John 21:25; The epistle of Hebrews breaks at chapter 9:14, omitting all the rest of the chapters; Mark 1:1; John 9:38; Luke 6:1; Luke 22:43, 44; Luke 23:34; John 19:33-34; Ephesians 1:1; etc.). In fact, the Vatican manuscript leaves out I and II Timothy, Titus, and the whole book of Revelation. But Mr. Jenkins hints that we should leave out Mark 16:9-20 because it is left out. But we fear that like a wolf which cannot stop killing, so these textual critics like ravening wolves will not cease with Mark 16:9-20, but will not be satiated until the whole text of the Bible is shredded and reshredded. By the way, the Sinaitic manuscript contains a few of the Catholic books. Mr. Jenkins, since you put so much trust in these manuscripts, will you take them as they are?
 - b. The nineteenth verse is quoted by Irenaeus about A.D. 170, with the introduction, "Mark says, at the end of the Gospel." Now Irenaeus was born about the time the apostle John died. Irenaeus knew Polycarp, and listened to him preach and teach; but Polycarp was a pupil of the apostle John. Mr. Jenkins, as well read as he is, knows all this. John taught Polycarp; Polycarp taught Irenaeus; and Irenaeus attributes these verses to Mark. The chief ground for doubting these verses is that they are not found in the Sinaitic and Vatican manuscripts; BUT IRENAEUS QUOTED THE VERSE AS MARK'S NEARLY TWO HUNDRED YEARS BEFORE THESE TWO MANUSCRIPTS WERE WRITTEN!!!
 - c. Mr. Jenkins, we have thousands of witnesses to your two.

- d.. But, enough. See Appendix II in the back for a complete discussion.

MARK 16:16 AND FALSE CULTS

Mr. Jenkins says,

When we consider that this passage has been the source of many false cults, such as the snake charming cult of the Ozarks in the eastern parts of the United States, and many others, we do well to heed Robertson's warning [not to build a doctrine on it unless supported by other passages]." (p. 12)

One, we will show that we *are* supported by other passages. Two, any passage is open to wild abuse. The Ophites of the 4th century abused the Lord's Supper by letting snakes crawl over the bread and through the wine. Should we discontinue the Lord's Supper? Three, IT IS "FAITH" in Mark 16:16 which is abused! They claim to have faith enough to not be harmed by the snakes. Baptism is not abused, Mr. Jenkins, by the snake charming cults, but "faith" is abused! Therefore, according to your logic we should be wary of building a doctrine on "faith"! But study this chart.

THINGS IN MARK 16:9-20 SUPPORTED BY OTHER PARTS OF SCRIPTURE

- | | |
|--|---|
| 1. Risen on the first day (Matthew 28:1) | 9. Upbraided them (John 20:26) |
| 2. Appeared first to Mary Magdalene (Matthew 28:1) | 10. Commission (Matthew 28:18-20) |
| 3. Cast out seven demons (Mark 1:32-34) | 11. Signs accompanying (Hebrews 2:1-4) |
| 4. She went and told them (Matthew 28:8) | 12. Cast out demons (Acts 16) |
| 5. They disbelieved (Luke 24:41) | 13. Take up serpents (Acts 28) |
| 6. Manifested to two (Luke 24) | 14. Drink any deadly thing (Eusebius quotes Papias who quotes Philip's daughters) Book 39:11 of Eusebius. |
| 7. They didn't believe them (Luke 24:41) | 15. Lay hands on sick (Acts 28) |
| 8. Manifested unto eleven (I Corinthians 15:5) | |

- | | |
|--|--|
| 16. Received into heaven (Acts 1:10, 11) | 19. Lord working with them (Hebrews 2:4) |
| 17. Sat at right hand of God (Acts 7:56) | 20. Confirming the word (Hebrews 2:4) |
| 18. Preached everywhere (Acts —whole book) | 21. AMEN! (Romans 16:27) |
| | 22. Baptism (Matthew 28:19, etc.) |

MARK 16:16 (BAPTISM OF THE SPIRIT?)

Mr. Jenkins says,

One possible interpretation, although not as suitable as some, is that this verse refers to the baptism of the Holy Spirit. (p. 12)

One, when it comes to heaven and hell, truth and error, salvation or damnation, Mr. Jenkins should know that there is only ONE suitable interpretation, and that is THE interpretation. We don't pick "interpretations" as we would a flower arrangement. God does not ever teach us by the realm of the possible, but only in the realm of the plausible. Mr. Jenkins, you know why this (baptism of the Spirit) can't be the interpretation of this passage. You know it is parallel to Matthew 28:18-20 where men do the baptizing, not the Spirit. We are not to ask intelligent readers to succumb to the "fallacy of objections." To show that there are objections to water baptism, and alternatives to water baptism, does not in the slightest demonstrate that it is NOT water baptism. I could invent 101 interpretations of John 3:16 if I wanted to do so. This multiplying of interpretations merely shows the inherent weakness of any one.

MARK 16:16 AND I CORINTHIANS 12:13

Mr. Jenkins says,

The Baptism of the Holy Spirit is a "dry baptism" and takes place at the moment of salvation. It is the act of God whereby the believer is united to the Body of Christ at the moment of belief (I Cor. 12:13). This baptism is essential to salvation. (p. 13)

1. There is only one Holy Spirit Baptism ever mentioned in the Bible, and that is a Baptism with the Spirit Himself. There is not one word of two baptisms of the Spirit, one where the Spirit does the baptizing and the other where one

is baptized in the Holy Spirit. This additional "Spirit Baptism" is found in the Lectures at Dallas Theological Seminary and the writings of R. B. Theme, but nowhere in the Bible. Carefully read the language of Matthew 3:11 and Acts 1:5-8. Now, I Corinthians 12:13 is not Holy Spirit Baptism, as mentioned in Matthew 3 and Acts 1, but a baptism into the *body*. Holy Spirit Baptism of Matthew 3 was a baptism into the *Spirit*.

Note what Thayer says on *EN* as used in I Corinthians 12:13

Thayer on **EN** Pages 211-212

6. of that in which any person or thing is inherently fixed, implanted, or with *which it is intimately connected*.
 - b. of a person to whom another is wholly joined and to *whose power and influence he is subject*, so that the former may be likened to the place in which the latter lives and moves.

IN SPIRIT

to be in the power of, be actuated by, inspired by, the Holy Spirit: Rom. 8:9.

I Cor. 12:3 (being) in, i.e., under the power of the Spirit, moved by the Spirit.

2. So, the Holy Spirit baptized in the same way he witnessed (Acts 20:23—through men), testified (Nehemiah 9:30—through prophets), and preached (I Peter 1:12—through men). The Holy Spirit (the Spirit of truth—John 16:16) taught us through the writing of Mark: "He that believeth and is baptized shall be saved" (Mark 16:16). He urged us through the writing of Luke "Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). So, prompted by, actuated by the persuasion of the Spirit, we are "baptized into one body." But it is water baptism, the baptism of the great commission (Matthew 28:18-20; Mark 16:16). It was the only baptism left when Paul wrote Ephesians 4:4.
3. If one is literally in the Spirit before he is baptized into Christ, he is then saved before entering Christ. The force of this argument is made clear by a reading of Romans 8:9,

which argues that if you are in the Spirit you already belong to Christ.

MARK 16:16 (BELIEVETH NOT)

Mr. Jenkins writes,

A second view takes into consideration the second half of the verse as a clarifying statement; "and he that *believeth not* shall be damned." Notice that it does *not* say, "and he that believeth not, *and is not baptized*, shall be damned," . . . So the omission of "baptized" with "believeth not" in the second half of the verse shows that Jesus does not make baptism essential to salvation. On the contrary, by this statement He shows salvation is by belief alone! (p. 13)

I wrote and received several replies from linguists, specialists in English syntax, across the country. I merely put one here to give you a sampling of what English grammarians will say.

The letter we wrote is as follows:

Department Chairman—English Department
Mississippi State University
State College, Mississippi 39762

Dear Sir:

Could you please aid me by forwarding this letter to a member of your department who is a specialist in English syntax.

The question for which we are requesting help concerns this sentence from the Bible: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

This sentence apparently consists of two restrictive adjective clauses. What evidence is there in the rules of English syntax that both clauses are restrictive or, on the other hand, that one is restrictive and one is nonrestrictive?

Thank you for your assistance.

Yours very truly,
s/Jerry Moffitt

Here is a sample reply:

Mr. Moffitt:

Grammatically, in the King James English sentence, both clauses are restrictive. Probably all "that" clause adjectivals are restrictive . . .

s/Price Caldwell
Assistant Prof. English

To view how cruelly this letter treats Mr. Jenkins' argument, we now need only remember what a restrictive and non-restrictive clause is. Hodges and Whitten in *Harbrace College Handbook* (used in freshman courses at S.W.T.S.U.) says,

Nonrestrictive: Nonessential to sentence meaning. A phrase or clause is nonrestrictive (parenthetical) when it is not necessary to the meaning of the main clause and may be omitted. (page 482)

On restrictive clauses we read,

Restrictive clauses and phrases follow and limit the words they modify. They are essential to the meaning of the main clause and are not set off by commas. (Page 120)

Restrictive: Essential to sentence meaning. A phrase or clause is restrictive when it is necessary to the meaning of the main clause and cannot be omitted. (Page 488)

So, both clauses are essential, necessary to the meaning, cannot be omitted, and are *not* parenthetical. Faith and baptism are both restrictive, modifying "he," and neither can be omitted. If baptism is omitted, so is faith! But linguists tell us neither can be omitted, that they both modify "he." Then why is baptism omitted in the second part of the sentence? Because baptism is unessential? NO! It is mere ellipsis: "the omission of a word or words understood in the context; e.g. (you) come if (it is) possible. Mr. Jenkins himself, as all writers, lavishly uses ellipses. The Bible sports ellipses on every page. That the second part of Mark 16:16 does not mean only faith is a condition to salvation is demonstrated by further letters from linguists in our appendices.

Try this sentence. He who attains an "A" average on his tests and turns in a 25 page research paper shall receive an "A" in the course; but he that does not attain an "A" average on his tests will not receive an "A" in the course. Mr. Jenkins, would you really argue that the omission of a research paper in the second half of the sentence makes it nonessential and nonrestrictive? Would you say that shows an "A" is by test grades alone?! Come now! Is not that type of argument exactly what we mean when we speak of "twisting" and "torturing" scripture until it says exactly what we WANT it to say?

ACTS 2:38

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins . . ."

Now, that is a pretty difficult statement to get around. However, Mr. Jenkins makes several attempts. He says,

While it is true that our English translation of this verse would indicate that baptism is essential to salvation, Greek scholars tell us that this is not the meaning of the Greek text. In the Greek there is an evident change in the verbs from plural to singular which is not preserved in our English translations. The verse then reads, "Repent (plural) and let each of you be baptized (singular) for the remission of your (plural) sins . . ." "Repent" and "for the remission of sins" are plural thus agreeing in number and therefore go together making salvation (remission of sins) dependent upon repentance (a change of mind) and *not* upon baptism which is in the singular. The phrase "and be baptized every one of you in the name of Jesus Christ" is a parenthetical statement. (p. 14)

Mr. Jenkins, your qualifications in Greek certainly must be weighty to enable you to impeach the scholarship of hundreds of Greek lexicographers who have precisely rendered the verse into English as it read to them in Greek. If the English translation "would indicate that baptism is essential," it is because **IT IS ESSENTIAL AND THE GREEK SO READS!** A translator of the Bible had to be a master of both languages. They did not read the Greek one way and translate the English another. Parenthetical statements appear throughout the Bible and are properly designated. You know that. Now in Appendix IV we invite all to read in their own words what Greek scholars say. It is devastating to Mr. Jenkins' assertions. But we don't have to go to the Greek to see that! We can see it in the English. "All ye repent" is plural; "and be baptized every one of you" is singular. Now just how many more are contained in "all ye" than in "every one of you"? Suppose a registrar says to a large group of students desiring a blanket tax, "All ye sign here (plural) and be photographed every one of you (singular) in the name of the state for your blanket taxes." Again, how many more are included in the "all ye sign" than in the "be photographed every one of you"? All "everyone" is a collective noun. Now, to verify all this please see the back of our book to see what linguists and Greek lexicographers say.

ACTS 2:38 (EIS)

Now, since the last argument was weak, Mr. Jenkins trots out another to support it. Only this one contradicts his previous argument and is as antagonistic to it as it attempts to be to our position. In fact, if this next argument is correct, then his other arguments on Acts 2:38 are false. His multitude of arguments, it must be remembered, contradict each other. In fact, this is so much the case that we can confidently say that if Mr. Jenkins' book is true, **EVERYTHING IN IT IS FALSE!** His arguments do not only have a personal quarrel with the interpretation that baptism is essential, they immediately lock in a death grip with each other. We know that every intelligent reader can see that that is true. But notice what Mr. Jenkins says:

Another possible means of resolving the problem is seen in the preposition "for" (*eis* in Greek). *Eis* can express aim or purpose, as seen in I Cor. 2:7, or basis or ground, as seen in Matt. 10:41 and 12:41. Taking the second interpretation of the preposition here, we would translate the verse, "Repent, and be baptised every one of you *because of* the remission of sins." Because your sins are remitted through faith in Christ, repent and be baptized." (p. 14)

1. Mr. Jenkins, does one repent **BECAUSE** his sins are already forgiven? Jesus said to the Jews "Except ye repent ye shall in like manner perish" (Luke 13:3). See Acts 3:19.
2. Though I have heard many "faith only" advocates use this argument, I still have never seen one of them present a reputable version of the Bible which so translates *EIS*.
3. *EIS* in passages like Matthew 10:41 and Matthew 12:41 are not rendered "because of" in *his* or any other version. Check them for yourself. For example, *EIS* has forward action in Matthew 12:41. They repented "unto" or "at" the preaching of Jonah. They conformed unto what he preached, "repenting in sackcloth and ashes." Williams translation has, "They turned to the message preached by Jonah."
4. We find an identical statement in Matthew 26:28. Yet, all would agree that Jesus did not shed his blood "because of" remission of sins but "unto" remission of sins. Notice how scholars render Matthew 26:28, "For this is my blood of the covenant, which is poured out for many *unto* (*EIS*)

remission of sins." So it is translated hundreds of times in the New Testament.

5. Repentance is tied to baptism, and if repentance is essential, so also is baptism. The preposition "*EIS*" which is translated "for" (K. J. Version) or "unto" (A. S. Version) cannot express two relations in any one verse. Whatever relation repentance bears to remission of sins, baptism bears.
6. Notice the context. (1) Peter convicts them of sin, (2) They cry out "What shall we do," (3) he tells them to repent and be baptized for the forgiveness of their sins, (4) he testifies and exhorts them to *save themselves* (imperative mood—used in exhortations and commands), (5) they that received his word were baptized, (6) then there were added about 3,000 souls to the apostles. Is it logical that they would want to know what to do to be saved, and that Peter would tell them what to do because they *already were saved*, then turn around and tell them to save themselves, and finally follow it all by telling us that they that received his word were baptized and added to the body? I see more logic and keen consistency in *Alice In Wonderland*, viz. "I'm late! I'm late! for a very important date! no time to say hello, GOOD BY! I'm late, I'm late, I'm late, I'm late." Mr. Jenkins would have us say Repent because your sins are already forgiven, but please save yourselves from your sins! (Ah, me.)
7. What do the scholars say about *EIS*? See the back of our book in Appendix IV for quotations and proof from the scholars that *EIS* does not mean "because of," and that it has a forward action.

DISPENSATIONAL VIEW

Well, to demonstrate the weakness of the Greek argument, another is brought out. This tries to get rid of baptism by saying, "Oh, it was once for the Jews for remission of sins, but now it is no longer in force." He says:

Some believe that baptism was a condition for the remission of sins in the case of Jews. Dr. Arno E. Gaebelein says, "We must bear in mind that Peter addressed those who had openly rejected Jesus" as he preached on the day of Pentecost and "For Jews who had openly

rejected the Lord, baptism is always a prerequisite; they must openly own Him whom they had disowned." (p. 15)

Let's go on and get the whole doctrine out. Mr. Jenkins continues, Those who hold this view argue, with some justification, that Acts 2:38 speaks of practical forgiveness rather than positional forgiveness. Positional forgiveness is that forgiveness referred to in Ephesians 4:32: As risen and ascended *in* Christ, no barrier can possibly exist on this level between us and God. Practical or experiential forgiveness begins at conversion when the barrier of all our *past* sins is removed by God's forgiveness. Subsequent sins are forgiven through confession. So, as far as our position is concerned our sins are forgiven past, present, and future at the moment we trust Christ as Saviour. But as far as our experience is concerned our sins are forgiven only through confession. It is possible for these two types of forgiveness to occur at separate points if divine conditions are different than those which occur today. It must be remembered that *positional* forgiveness is realized only when we have been baptized into Christ by the Holy Spirit. *Practical* forgiveness is experienced when God's particular terms for this are complied with. God conditions practical forgiveness in every age as He sees fit. The Old Testament prescription was *sacrifice*, the prescription at Pentecost was *baptism*, while the Christian prescription is *confession*. *The condition of positional forgiveness is the same in every age—belief, trust, in Jesus Christ.*

The context of Acts 2:38 is that of Israel's special guilt in the crucifixion of Christ. Notice 2:36 in the Greek. This guilt, of course, attaches only to that generation of Jews. Note the emphasis on that *genea* (generation) in 2:40. . . . For a nation guilty of public rejection of its Messiah, the requirement of public confession in baptism is an appropriate prelude to renewed fellowship with God. Cf. the emphasis on this public rejection in Acts 3:13, 14. Paul is an example of what it is like to be saved but unforgiven. Between the Damascus road experience and the visit of Ananias, he is wretched, spending his time in fasting and prayer and unable to see. But when Ananias comes he is baptized, washing away his sins (practical forgiveness) Acts 22:16. (p. 15-16)

1. Now please notice that Acts 2:38 is so potent a weapon for baptism that a whole new doctrine must be created to remove it, and a whole new nomenclature must be invented to explain that doctrine. Thus we have such terms, which are foreign to the Bible, as: (1) "practical forgiveness,"

(2) "positional forgiveness," (Yet the Bible speaks only of "forgiveness"), (3) "experiential forgiveness," and (4) "special guilt," etc. Please think for a moment. Is it not difficult to express a concept which is *not* in the Bible with words which *are* in the Bible? Aye, there's the rub. The utter failure to find in so many words this "two justification theory" is demonstrated in his retreat to a non-scriptural, non-inspired nomenclature. Yet, Mr. Jenkins, will you but consider that if the *word* is not found in scripture, **THE THOUGHT ALSO IS NOT CONTAINED IN THE SCRIPTURES!!** And if the "Thought" is not found in scripture, you want me to tell you what that means? It means **THE DOCTRINE IS NOT FOUND IN SCRIPTURE!**

2. How does he construct this teaching when its nomenclature is lacking in the Bible? He does it by abuse of inference, and by additions to the word of God.
 - a. Since Peter tells the Jews of their guilt in the crucifixion of Christ, Mr. Jenkins assumes there is a special remission by baptism. This is as much assumption as if I assumed that since the Gentiles had the special sins mentioned in Acts 15, that they must have special remission by repentance (Acts 11:18), or that the men of Lystra, with the special sin of sacrificing unto the gods had the special remission through "turning from vain ways" (Acts 14:15). Yet, all this is assumption, assertion, and dreamy supposing. It has no scriptural fabric to it. I could invent a hundred doctrines in Acts 2 by using the type of inference-assertion interpretation he uses.
 - b. He says: (1) Peter mentioned their part in the crucifixion, (2) he mentions their "generation," and (3) the order of baptism is reversed for the House of Cornelius than that order which the Jews experienced. On these a whole doctrine is constructed. First, we all had a part in the crucifixion of Jesus. He bore all our sins and died for us *all*. Second, the gospel of Christ had to have the death, burial, and resurrection preached in it. It is not unusual that he would convict them of this most recent sin. Three, where is the verse that teaches that God constructed a whole new scheme of redemption for that sin? It is never produced. Next, he says Peter men-

tions their "generation." Well, he is talking to Jews at that time. He is not talking to Gentiles. Why is it unusual to mention their generation? But he is assuming that "generation" does not merely mean "age." "Save yourselves from this age (generation)." Yet, he says the order of the reception of the Spirit is reversed for Jew and Gentile. Does he infer that since Cornelius received the Spirit before baptism, that all Gentiles likewise receive Him before baptism, and that the sinful Jews only received Him after? Well, Mr. Jenkins, the Samaritans (Acts 8) did not receive the Spirit until after baptism, and *they* are not *Jews* and they had no "special guilt" in rejecting Christ. And further, the receiving of the Spirit before baptism in the case of Cornelius was not to be the normal sequence of events because it happened that way to be a sign (Acts 15:8). Further, Acts 5:32 says the Spirit is given to *all* them that *obey* him. He is not granted to anyone until one has obeyed (Galatians 3:2).

Reader, see how easy it is to brush aside his inferences!?

The Real Context

He says the context of Acts 2:38 is that of Israel's "special guilt in the crucifixion of Christ." Nonsense!

THE CONTEXT IS THAT OF THE GREAT COMMISSION.

Listen to this quote by Donald K. Campbell, Professor of Bible exposition, Dallas Theological Seminary (Mr. Jenkins' own). He says, "Interpret by comparing Scripture with Scripture. In attempting to determine the meaning of a given passage of Scripture, it is only common sense to consult other passages where the same subject is treated" (From the tract, "We Believe in Literal Interpretation"). Let's do some comparing. Let us compare the "great commission" which is found in the gospels, with Acts 2:38.

Matthew 28:19, 20: "Go ye therefore, and make disciples of *all the nations*, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Mark 16:15, 16: "Go ye into all the world, and preach the gospel to the *whole creation*. He that believeth *and is baptized* shall be saved; but he that disbelieveth shall be condemned."

Luke 24:47: "And that *repentance* and *remission* of sins should be preached *in his name* unto *all the nations*, *beginning from Jerusalem*."

So!
so!

Acts 2:38: "Peter said unto them, *Repent* ye, and be *baptized* every one of you in the name of Jesus Christ unto the *remission* of your *sins* . . ."

From all this, these conclusive, incontrovertible facts occur:

1. They were to go and preach to all nations, every creature.
2. Of all those nations, "he that believed and was baptized" would be saved.
3. It was to begin at Jerusalem.
4. This worldwide commission, which included faith, repentance, and baptism for remission of sins, was first preached by Peter in Acts 2 at Jerusalem.

In short, repentance and remission of sins through baptism, as preached by Peter on Pentecost, was merely the "beginning at Jerusalem" (Lk. 24:47) of the world wide commission. What was preached in Jerusalem was then preached, without change, in Judea, then Samaria, then the utter most parts of the earth.

Syllogism

1. The great commission included faith and baptism as essential to salvation.
2. The great commission was to Jew and Gentile (all nations).
3. Therefore, faith and baptism are essential to the salvation of Jew and Gentile (all nations).

Jesus said repentance and remission of sins should be preached unto *ALL* the nations *beginning* at Jerusalem (Luke 24:47). So, beginning at Jerusalem Peter preached that they should repent and be baptized unto the remission of their sins. Then he went on to preach the same thing to *ALL* nations. So simple! So simple! So simple.

WHAT IS NOT IN ACTS 2:38?

(Things needed to sustain this new theory.)

1. A statement from the Bible which says "baptism for remission" was prerequisite only for those Jews who publicly disowned Christ. Chapter_____ Verse_____
2. A statement from the Bible which says there is such a thing as positional forgiveness and practical forgiveness. Chapter_____ Verse_____
3. A statement which says "baptism for remission" was for them who had a special sin (Note the emphasis on sins [plural] in Acts 2:38). Chapter_____ Verse_____
4. A statement which says a nation guilty of this special public sin had to have a special public way of confession by baptism. Chapter_____ Verse_____
5. A statement which says Acts 2:38 is not universal. Chapter_____ Verse_____
6. A statement to show that this is not the fulfillment of the great commission which it exactly parallels. Chapter_____ Verse_____
7. A Bible verse which says that God made a distinction between Jew and Gentile, since Peter said there was no distinction (Acts 15:8). Chapter_____ Verse_____
8. A scripture which teaches that there are two forgivenesses. Chapter_____ Verse_____
9. A scripture which says that a man can be saved and unforgiven. Chapter_____ Verse_____
10. A verse which teaches that there is more than one gospel; more than one covenant; more than one commission. Chapter_____ Verse_____; Chapter_____ Verse_____; Chapter_____ Verse_____.

Again, what do they build the doctrine on? (1) Peter mentioned the crucifixion, (2) he mentioned their generation, (3) the order of receiving the Spirit was reversed for Jew and Gentile.

Also, before I pass to other errors I want to note some other things about this view.

1. It gives up all the Greek arguments against Acts 2:38, and it admits that baptism is in order to obtain remission of sins.
2. It also has the unhappy circumstance of putting anyone who holds it in a ridiculous and an absurd position.

Did you notice, Mr. Jenkins actually spoke of a man being saved but unforgiven? Dr. Zane Hodges, in his class notes, does the same thing. He and Jenkins both use Paul as an example. Reflecting on what the Bible says is the condition of one who is unforgiven, and reflecting on what takes away sin (the blood of Christ), we have made the following chart. If one possessed eternal life while unforgiven the items on the chart would be valid. But who can believe it?

POSSESSES LIFE ?!

Without Christ's Sacrifice Heb. 10:12

Without blood Rev. 1:5

Without Forgiveness Acts 13:38

Without Justification Acts 13:39

Unsanctified Heb. 10:10

Dead in sins Col. 2:13

Not saved Matt. 1:21

FALLACY OF NON SEQUITUR (It Does Not Follow)

Mr. Jenkins concludes all this by saying,

Finally, that Peter taught salvation by faith, apart from baptism, is clear from Acts 10:42, 43 where he is preaching to the Gentiles and says, "and he (Christ) commanded us to preach unto the people, and to testify that it was he which was ordained of God to be the judge of the quick and the dead. To Him give all the prophets witness, that through His name *whosoever believeth* in Him shall receive remission of sins." Notice that Peter uses the very same phrase "remission of sins" and conditions it on belief alone (the other side of repentance in 2:38). Now, if baptism were essential to salvation, then Peter is very much remiss in his proclamation of the gospel message in this instance. (p. 17, 18)

Now the fallacy of "Non Sequitur" means "It does not follow." Put in syllogistic form: Mr. Jenkins would say,

1. My wife's cookbook is true (major premise).

2. My wife's cookbook says cakes are made out of eggs (minor premise).
3. Therefore, cakes are made out of eggs only (conclusion).
(Do you see the fallacy?)

In religious terms we have it thusly:

1. The Bible is a true Book (major premise).
2. The Bible says men are saved by faith (minor premise).
3. Therefore, the Bible says men are saved by "faith only" (conclusion).

See? Everyone who reads these syllogisms can see that just because one is saved by faith, it does not follow that they are saved by "faith only." Mr. Jenkins, I hope we continue to be good friends, and that you and your wife might come to our house for dinner sometime. But if you do, verily, verily I hope our wives will keep you out of the kitchen.

If I had time, I would prove that since his name is Tommy, it must be "Tommy Only." At least I would prove it by his logic. Anyway, Peter *COMMANDED* Cornelius and his household to be baptized. They were not saved by the Spirit. And that was the same Peter who said "The like figure doth now save us, *EVEN BAPTISM*" (I Peter 3:21). No wonder he said that! He heard Jesus say, "He that believeth and is baptized shall be saved" (Mark 16:16).

ACTS 22:16

Ananias told Paul, "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." Mr. Jenkins says that you should delete the comma behind sins. He says,

This punctuation would show that the washing away of sins was the result of calling upon the name of the Lord, and not baptism. The verse may be interpreted either way, but since the rest of the New Testament teaches salvation by grace, we think it better to delete the final comma. (p. 18).

How tragic that so many translation scholars did not know that they ruined the grace of God in the Bible by inserting the comma. Yet, perhaps Mr. Jenkins misunderstands the free-gift of God, and thinks that if you receive it in a God-prescribed way (i.e. baptism and faith, etc.) that you receive it as a debt. This is simply not true! Space limits us or we would show the ridiculousness of the

assumption that the act of baptism has any more merit in it than the act of faith.

The fact is, baptism is a part of the calling on the name of the Lord. One calls on the name of the Lord by "doing" what the Lord says. Baptism is a cry for God to pardon sins. Ananias could well say, "Wash away your sins, calling on the name of the Lord."

However, listen now to Dr. Zane Hodges, Assistant Professor of New Testament Literature and Exegesis, one of Mr. Jenkins' teachers (I suppose that, since Mr. Jenkins quotes from his classroom notes, which notes Dr. Hodges sent me at my request—J.C.M.) at Dallas Theological Seminary. *He* says, "Forgiveness—i.e., the cleansing . . . withheld from him until he was baptized. This is as clear as it could be from this verse, taken at face value."

But no matter what the washing is, baptism precedes it: 1. Arise 2. be baptized 3. calling on the name of the Lord 4. washing of sins. If one is saved before baptism, then one is saved before the washing of sins. As to *that* "dispensational view," we refuted it earlier. We merely need to add, if Paul were saved before baptism, he didn't know it.

TITUS 3:5

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and the renewing of the Holy Spirit."

WORKS OF RIGHTEOUSNESS

Mr. Jenkins says,

It is interesting to note that this very verse "flies in the teeth" of any such teaching as baptismal regeneration by asserting that we are saved apart from any kind of "works of righteousness." (p. 19)

Of course the "works of righteousness" here refer to the "righteousness which is of the law" (Philippians 3:9) and not to the obedience of faith. Baptism is not law, but faith perfected. Yet, FAITH IS A WORK (John 6:29). In fact, Psalm 119:127 says all the commandments of God are righteousness.

GENITIVE OF APPOSITION

Mr. Jenkins says,

Greek grammar comes to our aid again as we examine this verse. "Of

regeneration" is a genitive of apposition. That simply means that it should be translated "washing *which is* regeneration, and renewing *which is* accomplished by the Holy Ghost." (p. 19)

Robertson (I use Mr. Jenkins' authorities, for their concessions are the more meaningful since they hold his view rather than mine) says on Titus 3:5, "For *loutron*, see Eph. 5:26, here as there the laver or the bath. Probably in both cases there is a reference to baptism . . ." (p. 607, *Word Pictures in the New Testament*). Would you say "the bath which is regeneration"? Of course not.

Mr. Jenkins, listen to one of your instructors again at the Dallas Seminary. He says, "A character in *Alice in Wonderland* said, 'a word means precisely what I want it to mean—nothing more and nothing less.' It appears that in certain circles the biblical words are often treated in this way . . ." (from tract, "We Believe in Literal Interpretation"). Mr. Jenkins' Greek is so inconsistent that one with no Greek at all can see his inconsistency. If you say the washing or laver or bath is actually "regeneration" why not translate the second part consistently and say, "the renewing which is the Holy Spirit"? Thus you have a "bath" actually being regeneration and a process, i.e., "renewing" actually being the Holy Spirit. Why not leave the text as the scholars render it?

ONLY BLOOD

He adds,

It is "the blood of Jesus Christ that cleanseth from *all* sin," as the Scripture plainly states (I John 1:7), and never water baptism. (p. 20).

Thus he argues (if he will be consistent) not only against baptism, but also against faith, repentance, confession, etc.

I PETER 3:21

First he intimates (with no proof) that this is a "spurious passage" and that it is therefore false, not genuine. This is not true. No textual evidence supports such a thought. Let us look at the passage which has fallen under the prejudicial eye of Mr. Jenkins. It says, "Wherein eight souls were saved through water: which also after a true likeness *doth now save you*, even baptism, not the putting away of the filth of the flesh, but the interrogation of a

good conscience toward God, through the resurrection of Jesus Christ" (I Peter 3:20, 21).

SPIRIT

Mr. Jenkins says this is Spirit Baptism because Peter previously talked about Christ in the Spirit. However, anyone who reads the passage can readily see that the word "water" is the starting point of verse 21 and the discussion about baptism. This, and the fact that Peter quickly warns them that it is not the "washing" of the filth of the flesh (which actually would happen in baptism, and was the purpose of Jewish dipping and purification rites in water), causes the echo of the scholarship of the world to say it is water baptism (Robertson, Vincent, Barnes, Beet, Bloomfield, Macknight, Willmarth, etc.).

Notice Robertson. He says, "which also (*ho kai*). Water just mentioned (See! Even Robertson says water is the starting point—J.M.) after a true likeness (*antitupon*). Water in baptism now as an antitype of Noah's deliverance by water." What could be clearer? Listen and Bernard Ramm, professor of Systematic Theology at American Baptist Seminary of the West, will make it still more clear. In *Protestant Biblical Interpretation*, p. 228 he says, "In a type there must be a genuine resemblance in form or idea between the Old Testament reference and the New Testament counterpart. The connection between type and antitype must not be accidental nor superficial but real and substantial." Yet, Mr. Jenkins would have us accept an unreal, artificial one, to save the hide of "faith only."

SPIRITUALLY SAVED

Then he says,

Let us note carefully that Noah and his family were spiritually saved long before entering the Ark. (p. 22)

So?! As the water saved their physical lives, so baptism has a role in our Spiritual salvation.

WHOLE NOAIC PICTURE

He says,

"The like figure" refers to the whole Noaic picture, and not merely the water that saved Noah and his family. . . . in reality, in the Noaic picture those who were immersed were drown. (p. 22)

In such statements as the above Mr. Jenkins shows his lack of knowledge of how to interpret types. This coupled with his desire to defend "faith only" forces him to make absurd arguments. Listen to Bernard Ramm (Remember, he is in Mr. Jenkins' camp):

Dissimilarity is to be expected. There is no one-to-one correspondence between type and antitype. Great care must be taken to lift out of the Old Testament item *precisely* that which is typical and *no more*. There are points of pronounced similarity and equally so, points of pronounced dissimilarity between Christ and Aaron or Christ and Moses. The typical truth is at the point of similarity. One of the cardinal errors in typology is to make typical the elements of dissimilarity in a type . . . A typology which becomes fascinated with minutiae is already out of step with the spirit of New Testament typology . . . *The interpreter who presses into accessories of the text*, then brings forth what is not there by designation. (pp. 228-331) (Emphasis mine, J.C.M.).

THE ARK SAVED

He adds,

It is actually the Ark in which, as Peter states, eight souls were saved. The water did not save. (p. 23)

Please notice:

1. "EIGHT SOULS WERE SAVED BY WATER" (BIBLE).
 2. "THE WATER DID NOT SAVE" (JENKINS, p. 23).
- again
1. "EVEN BAPTISM DOTH ALSO NOW SAVE US" (BIBLE).
 2. "THE CEREMONIAL ACT OF BAPTISM CANNOT SAVE!" (JENKINS, p. 19).

Friends, you simply have to choose.

CHAPTER III

QUIBBLES

In this section we do not even have objections which can be called arguments. I think you will see that as we progress. Truly, some material we have treated as arguments should appear in this section. Anyway, we insert this for whatever use it may serve. For brevity we paraphrase, but we are careful to preserve Jenkins' thoughts.

QUIBBLE ON GALATIANS 1:8

Judaizers said you must be circumcized and keep the law; this is what others do when they bind baptism. (p. 25-26)

REPLY

Was Paul a Judaizer? He said faith that availed was faith that worked (Galatians 5:6). Baptism is merely faith perfected, not law keeping.

QUIBBLE ON 13 EPISTLES OF PAUL

Paul "never mentions water baptism at all!" (p. 26)

REPLY

Mr. Jenkins, simply read your own book. On the same page, (p. 26) right under your quibble, you have another quibble on I Corinthians 1:14 where Paul, according to your argument, DEFINITELY MENTIONS WATER BAPTISM. Besides, this novelty of yours, saying Rom. 6, Gal. 3, Col. 2:12, etc. are talking of Spirit Baptism, gets you not only at variance with the scholarship of the world but with the contexts of each of those passages. If you had made arguments on them I would have answered them. Had you quibbled, I would have replied.

QUIBBLE ON I CORINTHIANS 1:14

"If baptism were essential to salvation . . . why would God call a man to preach the gospel and not to administer baptism . . .?" (p. 26)

REPLY

Read the whole context and you will see that not baptism, but proud carnality associated with it is what he is condemning. Others can administer baptism and often do. But baptism is secondary to preaching for it proceeds from it. I say the same thing Paul said.

Listen to another "faith only" advocate, Dr. Smith, writing in *Christian Baptism* on who was qualified to baptize. He says, "Paul did mention a few whom he baptized, showing that he did not mean that he had been forbidden to baptize. So apparently he meant that his main assignment was not to baptize but rather 'to preach the gospel' . . . A quick check of the Scripture where baptizing is mentioned will reveal that the emphasis always is, not to baptize, but to be baptized. The one performing the rite was a servant of the believer . . ." (pp. 25, 26).

QUIBBLE

Baptism is not mentioned in these cases of conversion: Acts 4:1-4; Acts 5:14; Acts 9:42, etc. (p. 28)

REPLY

Baptism *is* mentioned in the following cases of conversion: Acts 2:22-41; Acts 8:12; Acts 8:13; Acts 8:38; Acts 9:18, etc. It only needs to be mentioned one time to show it is necessary if there is a command like Mark 16:16 behind it.

Further, to show his argument leaks, note that faith is not mentioned in the following cases of conversion: Acts 2:38; Acts 3:19; Acts 5:32; Acts 6:7; Acts 8:6-8; Acts 9:4-9; Acts 9:31; Acts 9:35; Acts 11:26; Acts 12:24; Acts 14:14-18; Acts 16:5; Acts 17:4; Acts 18:4.

What's sauce for the goose is sauce for the gander. If that argument proves baptism is unessential it also proves faith unessential. Further, we could multiply passages where repentance is not mentioned.

QUIBBLE

There is no record that the twelve disciples were ever baptized.
(p. 30)

REPLY

tweedledee, tweedledumb! Fiddlesticks Mr. Jenkins! Read Luke 7:30! Did they reject the council of God?! It is no mere assumption that they were baptized; it is a necessary inference. Besides, read Mark 16:14. Where is the record that the twelve ever had faith? Andrew? Bartholomew? Thaddaeus?

QUIBBLE

What if someone, because of illness or some other reason, does not reach the baptismal waters? (p. 30)

REPLY

What happens to a baby when it dies before it can believe? I believe:

1. He who can be baptized and is baptized is saved.
2. He who can be baptized and is not baptized is lost.
3. He who cannot be baptized and is not baptized is in the hands of a merciful God. Who can worry about him?

QUIBBLE

But so many passages say one is saved by faith: Rom. 4:1-4; Jn. 20:31, etc. (p. 30-32)

REPLY

But, did you notice? Out of all those passages, he never found one which said "FAITH ONLY"! NOT ONE! Who says we are NOT saved by faith! No one! We only argue we are not saved by "faith only."

QUIBBLE

Well, what about that poor, poor thief on the cross? Wasn't he saved without baptism? (p. 32)

REPLY

First, let it be established that even thieves were baptized. To hear this argument we would almost suspect that the definition of

a thief is "one who is not baptized." How do you know he was not baptized? Read I Corinthians 6:9-11 where some thieves at Corinth were "washed." Read Matthew 3:6 where all Jerusalem and Judea went out to John. Second, he didn't *need* to be baptized for the great commission was not yet given. He was under the Old Covenant when the promise was given. Third, Jesus had power to forgive sins while he was on earth (Mark 2:10).

QUIBBLE

The gospel saves (Rom. 1:16) not baptism. (p. 32)

REPLY

If the gospel saves then faith doesn't save according to that type of logic. But the gospel must be obeyed, II Thessalonians 1:8.

QUIBBLE

The Philippian jailor asked what to do to be saved and "Paul says, "Believe on the Lord Jesus and thou shalt be saved"—What? Believe!!!" (p. 33)

REPLY

This is just more of that egg-only-cake logic. When did he rejoice as a believer? Before or after baptism? See verses 33 and 34 of Acts 16.

QUIBBLE

"The cults advocate autosoterism—that salvation is from man (or by man). Christianity ascribes the entire work of salvation to God." (p. 35)

REPLY

Here he is trying to lump us in with the un-Christian cults. He quotes Van Baalen in *The Chaos of the Cults* to seek support. If you get the book you will see there is no chapter devoted to the churches of Christ (nor to any of the other religious groups which believe baptism is essential). Nor are we even mentioned. I wrote Dr. Van Baalen and found out he was deceased. His sweet wife, who is also a scholar, wrote back to me. Talking about the need for precise definitions she says,

Otherwise you will interpret the word as you have been accustomed to use it, and the other will interpret it in the light of his prejudice.

My late husband defined cults as all those movements which, however intolerant of each other, are in hearty agreement when it comes to denying the scriptural account of the origin of man and his fall. (Mr. Jenkins never even mentioned this important part of the definition.) All of these attempts to give man the initiative in seeking God by himself; in Christianity it is God who takes the initiative. (We say AMEN! to that—J.C.M.)

As to the need of baptism, we have only to go to the Bible for that. Mark 16:16—"He who believeth and is baptized will be saved; but he who does not believe will be condemned." (Mr. Jenkins will YOU say "amen" to that?—J.M.)

Acts 2:38—"Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins." (or that?!)

I'm sure my husband, soundly theological that he was, would never put the Baptists groups (one who believe baptism is essential to salvation as per question I asked her—J.M.), churches of Christ, Pentecostals and others, who believe that Christ died for our salvation if we believe in Him, in with the unChristian cults . . .

(signed:) Nora M. Van Baalen

Mr. Jenkins, one who believes that Christ died for our sins, and other cardinal doctrines of Christianity, should never be put in with the unChristian cults. I wouldn't put you in with the unChristian cults. According to this letter, Mrs. Van Baalen and her late husband (soundly theological as he was) believe the way we do, that BAPTISM IS ESSENTIAL TO SALVATION. Did you not commit the error of which she spoke? But we have now answered over 40 objections to baptism. Enough!

CHAPTER IV

FAITH VERSUS "FAITH ONLY"

HISTORICAL PERSPECTIVE

In the first age of the church, the holy apostles and prophets taught just as we teach today concerning the nature of baptism and its relationship to faith. As scripture warned (I Tim. 4:1-3; 2 Thess. 2:3), there was a falling away from the true faith. In that long period wherein the apostasy occurred, there were produced many erroneous doctrines, one of which was the teaching that man could find forgiveness of sins by meritorious works. The doctrine was work salvation, pure and simple.

In the 1500's Luther and various reformers in sundry countries saw in scripture that sins were forgiven on the basis of the blood of Christ. Had not Paul said, "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph. 2:8, 9)? Yet, as we develop this chapter, we believe it will become clear that many of the reformers, in reacting against work salvation, went to the extreme of "faith only."

JUSTIFIED BY FAITH

The Bible says: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand" (Rom. 5:1, 2). "How," we suppose one might ask, "can any lover of truth view a passage which is so clear, and still believe that baptism plays a part in the salvation of a lost soul?! Does not the passage clearly say we are 'justified by faith'?"

We pray that every friend of Jesus would trust that we have read that passage, every word of it, and that we preach it and others like it without any apology. But how can we hold to baptism and also hold to such passages? First, it must be understood that to be

justified by faith, and to be justified by "faith only" are not identically the same thing, just as to be saved by baptism and to be saved by baptism alone are not the same. To fight a war with bombs, and to fight a war with bombs only are two separate concepts. We must not, if we do not want to be confused, blend these two concepts together.

We humbly believe that we are justified by faith. If any doubt our conviction, we can produce chapter and verse such as Romans 5:1. But we have no confidence that we can produce a passage which says we are justified by faith only. Hoping not to seem arrogant or over-confident, this writer has repeatedly promised to literally eat his hat if faith-only-advocates would produce the passage. None has been suggested, for there are none.

"Ah, but there is a passage which implies it" someone will say. Well, let us see.

EPHESIANS 2:8-10

"For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; *not of works*, that no man should glory" (Eph. 2:8-10).

Now we can see how one might certainly inquire how we can still hold to our belief concerning baptism when we have a passage as clear as this one. It says "not of works. . . ."

LUTHER

To answer that question, and to demonstrate that the views we are about to express are not novel, we would like to quote Martin Luther on baptism. He said,

The first thing in baptism to be considered is the divine promise, which says: "He that believeth and is baptised shall be saved." This promise must be set far above all the glitter of works, vows, religious orders, and whatever man has added thereto; for on it all our salvation depends. But we must so consider it as to exercise our faith therein and in nowise doubt that we are saved when we are baptised" (from *A Compend of Luther's Theology*, by Hugh T. Kerr, p. 166).

Luther, far from being deceived by the "glitter of works," urges us to "exercise our faith" in baptism. Of course we view baptism in exactly the same way, and we never consider it as a work of merit. In fact, baptism is a cry for mercy, a plea for remission, an admis-

sion of sin and personal failure. It is our begging for grace, for forgiveness, for the only thing that will cleanse away sin—the blood of Jesus Christ. Far from being a work of boasting, baptism is an admission of complete failure, of defeat, of our consciousness of guilt and sin.

Notice carefully two things: (1) Luther set baptism above the glitter of works. So, in his mind, it is different from works. (2) Luther termed it an exercise of faith. Right here we have often been misunderstood and regularly misrepresented by the denominations who have never grasped our position. Notice what happens.

THEIR REPLY

Hearing of our belief in the essentiality of baptism, one will say to us, "Baptism plays no part in salvation, because Paul said we are saved 'not of works' (Eph. 2:8-10)."

OUR ANSWER

"True, Paul says 'not of works,' but did he say we were not to be saved by an exercise of our faith?"

THEIR REPLY

"Paul said 'to him that worketh, the reward is not reckoned as of grace, but as of debt,' (Romans 4:4)."

OUR ANSWER

"True, but baptism is not a work which puts God in our debt; it is merely 'obedience of faith,' (Romans 1:5, and Romans 16:26)."

THEIR REPLY

"Paul said 'I do not make void the grace of God; for if righteousness is through the law, then Christ died for naught' (Galatians 2:21)."

OUR ANSWER

"O yes! That is true! But baptism is not of the law. Baptism is merely faith working. When we chose the route of faith in the blood of Jesus, we forever turned our back on salvation through law. To be saved that way one would have to perfectly keep the law. Baptism is an announcement that we have failed concerning law!

And on and on it goes. Tell me, you who are sincerely seeking truth! Honestly! Are we not being misunderstood?

THE NATURE OF FAITH

In Mark chapter two we have the touching story of some who brought a paralytic to Jesus, only to find they could not even get near the door because of a mass of people. In desperation, in order to have him healed, they tear open the roof and let him down. Verse five says, "And Jesus *seeing their faith* saith unto the sick. . . ."

See, Jesus did not see what their faith caused them to do. He did not see the results of faith. HE SAW FAITH! For faith is not merely a thought in the mind or an emotion in the heart. Faith involves the whole man in submission to God, the outward man as well as the inward man. He saw their faith working (Gal. 5:6).

HEBREWS 11:7

This says, "By faith, Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith."

Here we are told how Noah not only saved his house, but how he became heir of the righteousness that is *according to faith*. It happened when by faith he prepared an ark. Now this is an important passage. Galatians 2:16 and 2:24 say we are justified by faith. But is that expression, "by faith," equivalent to the expression "faith only"? On the basis of Hebrews 11:7 we say it is not. How so? Well, try to substitute "faith only" in Hebrews 11:7 where it has "by faith" and see how evenly it fits. Taking out the parenthetical phrase, it would read: "By faith only Noah built an ark"

Of course, our mind resists with a certain degree of stubbornness the concept of building ANYTHING by faith only. But faith which works is a different matter. But what have we demonstrated? We have showed that the phrase "by faith" need not be thought of as co-equivalent with the concept "faith only." Nay, rather, in all religious matters we understand that a man is NEVER blessed on account of faith unless that faith first expresses itself in some kind of action. Let me repeat that. *In all the Bible, you will never find an individual blessed on account of faith unless that faith first expresses itself in action.*

This writer stands ready to eat his hat on that one also. Those who have tried to disprove that statement either find incidents in the Bible where one has action precede faith, or incidents where Bible characters receive a blessing when faith is not considered at all; but they never can and never will find a case of a character blessed *on account of faith*, unless that faith first expresses itself in action.

Now the Bible is a pretty big book, full of numerous stories. How can this writer say that with such confidence? He can say it with boldness because James said clearly "faith apart from works is dead" (James 2:26). It will accomplish nothing in God's scheme of things. But notice some additional truths from James:

1. "the demons also believe, and shudder" (verse 19).
2. "faith apart from works is barren . . ." (verse 20).
3. "Abraham our father (was) justified by works" (verse 21).
4. "by works was faith made perfect" (verse 22).
5. "Ye see that by works a man is justified, and *not only* by faith" (verse 24).

LUKE 8:43-48

Recall, a woman had an issue of blood. Doctors could not cure it. She came behind Jesus and touched the border of his garment and immediately the issue of her blood stanchd. When she admitted what she had done, what did Jesus say? "Daughter, thy faith hath made thee whole." But when did faith make her whole? Was it at the point of faith only, or when that faith expressed itself in action? When it expressed itself in action. And I repeat, one can never find a case of an individual blessed on account of faith, unless that faith first expresses itself in action.

JOHN 12:42, 43

Faith only is not enough. In Matthew 10:32 Jesus says he will deny all them who will not confess Him. But John 12:42, 43 reads, "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God."

Here are some with "faith only" who will be rejected by Jesus. They are in the category of the demons who believe, but tremble.

JOHN 1:12

Another passage which shows that faith only is not enough is John 1:12. It reads, "But as many as received him, to them gave he the right (Greek "power") to become (in the future) children of God, even to them that believe on his name." Here believers have the right to go on and become children of God. At the point of faith they are not yet children. They need to obey the command of baptism, from the heart, then they will be set free from sin (Acts 2:38 and Rom. 6:17, 18).

CONCLUSION

Our view on baptism does not demean the blood of Christ. We descend into the water utterly bankrupt, completely insolvent in regard to paying the debt of our sins. And when we arise from the water, cleansed, washed by the blood of Him who paid it all, we do not sing "How Great We Are;" we sing with pounding heart, "What a Friend We have Have In Jesus."

CHAPTER V

AFFIRMATIVE ARGUMENTS FOR THE ESSENTIALITY OF BAPTISM

Not only must we refute arguments which are designed to explain away the essentiality of baptism, we need also present those arguments which make the design of baptism clear and sure. However, in this chapter we will not present all the affirmative arguments that could be presented. Nor do we wish to present all the arguments used in the debate. We shall pick out the best and the most unusual. A few unanswerable arguments are better than a multitude of weak ones.

I CORINTHIANS 1:10-13

In his book Mr. Jenkins says, "The apostle Paul wrote at least thirteen epistles in the New Testament, and never indicated a single time that water baptism was essential to salvation. In fact he never mentions water baptism at all!"

Now Mr. Jenkins argues that Romans 6:3, Galatians 3:27, etc. are talking of Spirit baptism. Of course he cannot sustain that contextually. But passing over that, this writer pointed out that there is a passage which cannot be said to be talking of Spirit baptism; and it is one which certainly shows the essentiality of baptism. It reads:

"Now this I mean, that each 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 immersed into the name of Paul?" (I Cor. 1:10-13)

Here Paul is condemning their division. In doing so he has demonstrated that there are two essential things before one can say he is of Paul: (1) he had to be crucified for them, and (2) they had to be baptized in his name.

In their carnality they were saying they were of Paul, but Paul

said not so, for he was not crucified for them, and they were not baptized in his name.

The same was true for Apollos. Two things were essential before they could be of Apollos. He had to be crucified for them, and they had to be baptized in his name. The same was true of Cephas, right on down to Christ. To say they were of Christ two things were necessary. He had to be crucified for them, and they had to be baptized in His name.

The same is true for us. Just as Christ had to be crucified for us, so also we must be baptized in His name. Before anyone can say he belongs to Christ, he must be baptized in the name of Christ. If I Corinthians doesn't mean that, it does not mean a thing under the starry sky.

BAPTISM PRECEDES SALVATION

Every time baptism and salvation (or like blessing) appear together, baptism always precedes salvation. The text clearly shows that baptism must first occur, then comes remission of sins or salvation. Let us notice the following passages:

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

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . . ." (Acts 2:38)

"And now why tarriest thou? arise and be baptized and wash away thy sins. . . ." (Acts 22:16).

"The like figure whereunto even baptism doth also now save us. . . ." (I Peter 3:21).

FIRST	THEN SECOND
1. "Is baptized. . . ."	2. shall be saved," Mark 16:16
1. "Be baptized. . . ."	2. unto the remission of sins, Acts 2:38
1. "Be baptized. . . ."	2. wash away thy sins," Acts 22:16
1. "Even baptism. . . ."	2. doth now save us," I Peter 3:21

From this it is obvious that baptism precedes salvation or forgiveness of sins.

Mark 16:16

This verse makes its own argument. However a little test makes it even more clear. Notice the chart.

Where Will You Sign?

"He that believeth and is baptized shall be saved."

Signed:

1. Jesus Christ
2. Jerry Moffitt
- 3.

"He that believeth is saved and need not be baptized."

Signed:

1. Tommy Jenkins
- 2.

Acts 2:38

"And Peter said unto them,, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . . ."

This verse makes its own argument. However, just to show how scholars translate *eis* ("unto" remission of sins), we present the following chart. Do they say be baptized "because" your sins are forgiven or "in order that" your sins may be forgiven?

1. International Version: "so that your sins may be forgiven. . . ."
2. Goodspeed: "In order to have your sins forgiven. . . ."
3. Modern Readers Bible: "unto the remission of your sins. . . ."
4. T.E.V.: "so that your sins will be forgiven. . . ."
5. Phillips: "so that you may have your sins forgiven. . . ."
6. Williams: "That you may have your sins forgiven."

I Peter 3:21

"Which also after a true likeness doth now save you, even baptism. . . ."

Again we have a scripture which tells us that baptism saves, and one that makes its own argument. However, so that its force may be brought out, let us see how the versions render it:

1. International Version: "baptism that now saves you . . ."
2. R.S.V.: "Whereunto baptism being of the like form, now saveth you also."
3. Goodspeed: "Baptism, which corresponds to it, now saves you also . . ."

4. New English Bible: "This water prefigured the water of baptism through which you are now brought to safety . . ."
5. T.E.V.: "This water was a figure pointing to baptism which now saves you."
6. New American Standard Bible: "Baptism now saves you . . ."
7. Jerusalem Bible: "That water is a type of the baptism which saves you now."
8. Twentieth Century New Testament: "And baptism, which this foreshadowed, now saves you . . ."

CONCLUSION

These arguments and scriptures are sufficient to show that baptism plays a part in the grace of God. No argument can be sustained against it. The ancient Christians who lovingly accepted the grace of God and the blood of Christ knew they met these blessings in the waters of baptism.

Mr. Jenkins is simply wrong. His arguments against baptism condemn each other; his logic is barren of preciseness; his allegiance to the the theory of "faith only" restricts his scholarship and feeds his prejudice against baptism. Yet in all that, we love him. We have scrapped with his arguments, true. But with him we have only love. Personally, I like him and am determined to make him my friend. My "spute" is only with his theory and its fruits. On that I was a little rough, I know, but I thought it necessary. God bless you all. Praise be to Him before whom we shall all soon stand.

Jerry Moffitt

See the appendixes for more material.

APPENDIX I

MARK 16:9-20 VINDICATED BY SCHOLARS

1. Dean Burgon: *Last Twelve Verses of Saint Mark's Gospel Vindicated*.

"Manuscript testimony shown to be overwhelming in favor of these verses."

2. Dr. F. H. Scrivener in *Introduction to the Criticism of the New Testament*.

"In Chapter I we engaged to defend the authenticity of this long and important passage, and that without the slightest misgiving. Dean Burgon's brilliant monograph . . . has thrown a stream of light upon the controversy . . . we may fairly say that his conclusions have in no essential point been shaken by the elaborate and very able counterplea of Dr. Hort . . ."

Notice, in a footnote in his book, *The Text of the New Testament*, Scrivener says,

"We prefer to lay no stress on Tischendorf's opinion that the leaves containing Mk. 16 in V. and S. were written by the same scribe, yet besides the similarity of handwriting . . . there are other circumstances . . . which corroborate his judgment. In that case Vaticanus and Sinaiticus would be one witness."

3. Philip Schaff, President of the American Revision Committee, in *Companion To The Greek Testament And English Version*, says,

"and Irenaeus who is a much older witness than any of our existing MMS., quotes verse 19 as a part of the Gospel of Mar. I take the second alternative, and regard the conclusion as authentic or historically true, but not as genuine. The critical editors (and the English Revisers) properly retain the section . . ."

4. Alexander Roberts, D.O., *Companion to the Revised Version of the New Testament*.

". . . first, that the passage is not the immediate production of St. Mark; and secondly, that it is nevertheless, possessed of full canonical authority."

5. Dr. Wordsworth, *New Testament*, p. 154.

"To those who lay stress on this argument let me commend a careful perusal of chapter 9 of the Rev. J. W. Burgon's masterly vindication of the genuineness of these twelve verses (Oxford, 1871)."

6. Stowe,

"So far as the weight of authority is concerned, is not the genuineness of the passage in question established beyond reasonable doubt?"

7. Conant,

"I must express my conviction that the charge against the genuineness of the last twelve verses of the Second Gospel is not sustained . . ."

8. Kenyon,

"On this hypothesis we can accept the passage as true and authentic narrative, though not an original portion of St. Mark's gospel."

9. E. Bickersteth,

"The whole is eminently characteristic of St. Mark."

10. G. F. Maclear,

"The conclusion therefore, appears to be that the passage is both genuine and authentic . . ."

APPENDIX II

THE CASE FOR MARK 16:9-20

By J.C.M.

Whenever the subject of baptism is carefully studied, Mark 16:9-20 certainly will come up. Mark 16:16 contains a very strong passage in favor of water baptism being essential to salvation, so those who say that baptism is not essential will usually cast a doubt on the genuineness of the verses. To reply to those doubts is the object of this study.

THE PROBLEM

As you know, our English translation of the Bible is made from Greek manuscripts, ancient versions and other sources. There are hundreds of these manuscripts available to day. They are graded by textual critics on their age, their completeness, their consistency, etc. Usually those which are the oldest and more complete are the best. That is the problem concerning Mark 16:9-20. The two oldest and best Greek manuscripts do not have the verses.

Some textual critics think that the words were written later, that a part of Mark's original was lost, and that later copyists tried to supply an ending. Actually, when all the manuscripts are viewed, it is found that four different endings of Mark are current among the manuscripts. The King James version uses the "long" ending. The T.E.V. version uses the long ending and a short ending.

SOME DEFINITIONS

Since we may use some of the technical terms which are commonly employed, we want you to have access to this glossary.

1. Roll—a manuscript, usually about 30 feet long, 9 or 10 inches high. The inner edge of the roll was attached to a wooden roller. The scroll was read by unrolling it. Usually they were made of papyrus.
2. Papyrus—a reed which grew in abundance along the river

- Nile. It was cut in strips and pressed together to make a type of heavy paper.
3. Vellum or parchment—all kinds of animal skins dressed for writing purposes.
 4. Codex—a manuscript prepared like our modern day book.
 5. Genuine—Notice very carefully; this is a manuscript, but it is called genuine if it was written by the named author. If Peter would have written the fourth chapter of Paul's letter to the Romans, the fourth chapter would not be called genuine. Thus the fourth chapter would be inspired but not genuine.
 6. Canonical—accepted as part of the Bible. It is part of the canon of scriptures.
 7. Manuscript—Notice! These are Greek documents only! Other ancient writings which are written in a different language than Greek are called versions. So it is often misleading to say that the oldest manuscripts do not contain Mark 16:9-20. Many, even older, versions may have it. *Manuscript* is a technical term which applies only to Greek documents.
 8. Versions—translations in other languages than Greek. Many of them are quite old, older than many manuscripts.
 9. Church Fathers—These are quotations from early Christians who wrote down scripture in their writings. Many of these writings are older than our oldest manuscripts. There are over 86,000 quotations from which we can construct the entire New Testament.
 10. Inspiration—The term applies to writings which are produced by the direct agency of God through His Spirit. Paul writes, but God inspires *what* Paul writes.
 11. Lectionaries—These are manuscripts containing selected passages of scriptures, designed to read in public worship services. Many of these are quite old.

TEXTUAL CRITICISM

Neil R. Lightfoot says this of Textual Criticism:

The function of the textual critic is plain: he seeks by comparison and study of all the available evidence to recover the exact words of the author's original composition. The New Testament text-critic seeks, in short, to weed out the chaff of bad readings from the gen-

uine Greek text . . . He knows that the only way to have a reliable English translation is to make sure that the original fountain-head is free from all impurities. (*How We Got The Bible*, pp. 28, 29).

THE CASE AGAINST MARK 16:9-20

Skipping over a study of the causes of error in the transmission of the text of the New Testament, and skipping over the textual critic's basic criteria for the evaluation of variant readings let us come immediately to the case against the verses being genuine and inspired.

A. T. Robertson details the evidence against the genuineness of the verses as follows:

1. At verse 8 "Aleph and B, the two oldest and best Greek manuscripts of the New Testament stop . . ."
2. Three Armenian manuscripts also end at verse 8.
3. Some documents have a shorter ending than the usual long one.
4. One Armenian manuscript attributes it to one named Ariston.

Robertson says these facts argue against the genuineness of verses 9-20. He supposes that a leaf or column may have been torn out or off the end of the papyrus roll and that scribes treated the loss in several ways:

1. Some left it alone and ended with verse 8.
2. Some added one ending, some another.
3. Some added both endings.

All this from *Word Pictures In the New Testament*, Vol 1, p. 402.

METZGER

Bruce Metzger in *The Text Of The New Testament* points out that there are four different endings current among the manuscripts. Besides what Robertson has said, Metzger adds the following evidence against Mark 16:9-20:

1. This ending is lacking in the Old Latin manuscript K.
2. It is lacking in the Sinaitic Syriac and many manuscripts of the Old Armenian version.
3. It is lacking in the Adysh and Opiza manuscripts of the Old Georgian version and a number of manuscripts of the Ethiopic version.

4. Clement of Alexander (an ancient Christian writer) Origen, and Ammonius show no knowledge of it.
5. Not a few manuscripts which contain the passage have notes stating that older Greek copies lack it.
6. There are 17 words never used by Mark and his gospel which are found in the long ending.

"THE SEMINARY REVIEW"

Another recent work this writer studied is "The Last Twelve Verses: Mark 16:9-20," written by Harold W. Ford in "The Seminary Review," Vol. 19, Num. 2; Winter 1973. He mentions the following:

1. Important conservative scholars such as Tregelles, Warfield, Zahn, and A. T. Robertson reject the passage.
2. Others who think it is old, but spurious are A. H. McNeile, James L. Price, and Edgar J. Goodspeed, with Merrill C. Tenney and Henry Thiesen seeming to go along.
3. Eusebius, Jerome, Gregory of Nyssa, Victor of Antioch, Hesychius of Jerusalem, Severus of Antioch, and Euthymius, all cast doubt on the passage. These are most ancient writers.
4. Ford mentions that some scholars think the style of the questioned section is very different from the style of the bulk of the gospel of Mark.

"BIBLE LEAGUE QUARTERLY"

D. A. Thompson tells us how Mark 16:9-20 has fared in Modern English versions. Remember, the King James version was translated from the Textus Receptus (The Greek version by Erasmus). This text was compiled from only a few Greek manuscripts. The last 12 verses were, of course, found in those few manuscripts from which the *King James* version was made. But:

1. *The American Standard Version* includes it with a footnote stating "The two Oldest Greek manuscripts, and some other authorities omit verse 9 to the end. Some other authorities have a different ending to the gospel."
2. *The Revised Standard Version* concludes the chapter at verse 8 but adds verses 9-20 in a footnote. Now, however, the R.S.V. has put it back in their newest edition.
3. The same procedure is followed in the *New English Bible*, TCNT, Moffatt's, Goodspeed's, Phillip's, and many more.

They all show doubt, indicated by bracketing, footnotes, or special heading. This all is from "Bible League Quarterly," April-June, 1973.

We think that this is a fair treatment of the evidence against the verses. Now we shall do two things. We shall answer each of the objections; then we shall list the evidence for inclusion of the 12 verses.

OBJECTION #1

(Vaticanus and Sinaiticus do not have it.)

It is true that Vaticanus and Sinaiticus do not have Mark 16:9-20, and it is also true that they are our two oldest, and in many ways best manuscripts. But the following facts are also true:

1. Codex Vaticanus acknowledges that something is missing because, after verse 8, a whole column is left blank. In fact, that is the only blank spot in the whole manuscript. Also, Dean Burgon (Author of *The Last Twelve Verses Of Mark*) showed that the twelve verses fit the space.
2. Consider that Scrivener (author of *The Text Of The New Testament*) admits that there are circumstances that corroborate Tischendorf's opinion that Vaticanus and Sinaiticus were written by the same scribe. If so, then the two manuscripts would really be only one witness in favor of the last 12 verses.
3. Also, there are many other gaps in the two manuscripts. Just because there is a gap does not mean something does not belong there, or that we should take it out of our English translations which are based on manuscripts which contain the missing parts. There are many other places in the two manuscripts where parts of the Bible have for one reason or another, been left out: John 21:25; Heb. 9:15; Mark 1:1; John 9:38; Luke 6:1; Luke 22:43; John 19:33, 34; Eph. 1:1; II Timothy; Titus; and the whole book of Revelation. Why should Mark 16:9-20 be left out while all these others and many more are put back in?
4. Again, the word *manuscript* might be misleading. When we that the oldest manuscripts do not have the verses we are

not saying the oldest documents do not have them. Most of the ancient versions, many of which are older than Vaticanus and Sinaiticus, or which are based on older documents, have the verses, namely, Peshito Syriac, the Old Italic, the Sahidic, and the Coptic. The testimony of the ancient versions is overwhelmingly in support of the last twelve verses.

5. Another source of ancient documents is the Lectionary system. After the custom of the synagogue, where portions of the law were read at stated intervals, the early Christians adopted the practice of reading passages of the New Testament books at services of worship on designated days. These passages were copied and scholars have only recently begun to appreciate their value for constructing the original text. Now it is a fact that in these Lections, Mark 16:9-20 has a regular, conspicuous, and honourable place. Burgon says, "All the twelve verses in dispute are found in every known copy of the venerable Lectionary of the East."
6. Consider also, that of the five oldest Greek manuscripts which are available, Sinaiticus, Vaticanus, Alexandrinus, Ephraemi Rescriptus, and the Freer Gospels, the latter three include the verses. True, the Vaticanus and Sinaiticus date from the fourth century, but the time difference does not appear to be that important. Besides, the Freer Gospels date probably from the fourth century. Nevertheless, of the five oldest manuscripts, it is 3 to 2 in favor of the verses.

OBJECTION #2

True Eusebius (330 A.D.), Jerome (420 A.D.), and Euthymius (1118 A.D.) all testify to a doubt concerning the verses. But Irenaeus (177 A.D.), Hippolytus (235 A.D.), Chrysostom (345 A.D.), Ambrose (250 A.D.), and Victor of Antioch (550 A.D.) all testify to its authenticity. Again (notice carefully the dates), the weight of evidence sides with the authenticity of the verses. We will need to say more about Irenaeus in a while.

OBJECTION #3

(Eusebius cast doubt on it.)

No, in truth, Eusebius himself does not doubt the 12 verses. All he really says is that some might reject them. A certain Marinus

asked Eusebius to reconcile the resurrection account given in Matthew 28:1 with that in Mark 16:9. Eusebius says there is a twofold solution. "He who is for getting rid of the entire passage will say that it is not met with in all the copies of Mark's gospel: the accurate copies, at all events." Eusebius was born about A.D. 260, a native of Caesarea. He left us with an early history of the church. Why Mark 16:9-20 was left out of so many copies of his day is a question we hope to answer satisfactorily in a later notation.

OBJECTION #4

It is argued that the style of the questioned section is so different from the style of the bulk of the Gospel of Mark that any thought of "Markan" authorship is expelled. Critics say that these internal facts prove conclusively that the verses could not have been written by Mark. Ezra P. Gould in *International Critical Commentary: The Gospel According To Mark* sums up this evidence thusly: "To sum up, there are in all 163 words in this passage, and of these, 19 words and 2 phrases are peculiar, not occurring elsewhere in this gospel. There are 109 different words, and of these 11 words and 2 phrases do not occur elsewhere in this Gospel."

However, are things so clear and certain as Gould makes them? Will this "Internal Argument" break down under careful examination?

McGarvey

J. W. McGarvey reported that he examined the last twelve verses of Luke's Gospel and found nine words which are not elsewhere used in his narrative, and among them are four which are not elsewhere found in the New Testament. He writes:

. . . None of our critics have thought it worthwhile to mention this fact, if they have noticed it, much less have they raised a doubt in regard to the genuineness of this passage. Doubtless many other examples of the same kind could be found in the New Testament; but these are amply sufficient to show that the argument which we are considering is but a shallow sophism (*New Testament Commentary: Matthew and Mark*, p. 380).

McGarvey also pointed out that the change of subject matter at the end justified the use of different words. Further, he pointed out that though some of the words were not, in the Gospel, used in their

simple form, they were constantly used in composition with a preposition. The objection or argument, if we dare call it that, is saying that if a writer uses "go in" or "go out" in the main part of a letter, then uses simply "go" near the end, that the end conclusively had to be written by a different author. This so called "Internal Argument" is about that weak.

OBJECTION #5

Textual critics proceed on the basis of several criteria to determine whether a text should be included or not: (1) the preferred reading is the one that explains the others, (2) the more difficult reading was most likely to be genuine, since it probably bothered a scribe and led him to change it, (3) the shorter ending is most likely genuine since scribes tended to add more than they omitted.

Number (3), above, bears on our subject since the shortest ending is simply to stop at verse 8 as do some manuscripts. But this rule of preferring the shorter ending is good as it is applied in some circumstances. We question its validity when applied to so long a passage as Mark 16:9-20. Yes, apply it to words, short phrases, even a whole sentence. But when 12 verses are under consideration, something more than a scribe's minor addition is at work. A complete part of the narrative is lost or in danger of being left out. Rule (3) does not apply in such a case for obvious reasons.

OBJECTION #6

I guess we would call what follows an objection to Mark 16:9-20. For my part, it is merely interesting. The objection is that a late Armenian manuscript contains a note between Mark 16:8 and the ending stating "of the presbyter Aristion." However, Eusebius in Book III, part 39, of his church history quotes Papias (123-150 A.D.) as saying he got his words from what Andrew or Peter had said . . . and what Ariston and the presbyter John, disciples of the Lord were still saying." Now there is a slight difference in the spelling of the names but that would be expected, and the probability is that it is one and the same person. But notice, even if Aristion wrote that section of Mark, he was regarded as an early disciple of Jesus, on the same level with John the apostle. Possibly he would have even a better claim to inspiration than Mark if that were possible.

Now what we have done is this: we have drawn all the important objections to Mark's last twelve verses together in those six objections. All other objections will be answered in what now follows.

EVIDENCE FOR THE LAST 12 VERSES

1. Manuscript Evidence. Though the verses are not found in Codex Sinaiticus and Codex Vaticanus, three of the five oldest manuscripts have the verses. Not only that, all the others of the hundreds of Greek manuscripts, except the handful mentioned, have the verses.
2. The Apostolic Fathers. One of the most significant facts in favor of the 12 verses is that Irenaeus (140-200) quotes from the verses in question and states that they were written by Mark. Now in construction of the text of the New Testament the following are used: Greek manuscripts, quotations from ancient church writers, Lectionaries, and versions. Irenaeus is a witness for the verses 200 (!!!) years before Vaticanus and Sinaiticus were even written. Notice, Irenaeus was a pupil of Polycarp who was a companion to the apostles and was also a pupil of John. This pupil of a pupil of John says that Mark wrote the verses. Irenaeus is the oldest witness on the matter? He is a much older witness than Vaticanus or Sinaiticus and this simply must be kept in mind.
3. Versions. It is significant to note that some of the versions which include the 12 verses antedate Sinaiticus and Vaticanus, i.e., Peshito Syriac, the Old Italic, the Sahidic, and the Coptic. Besides that fact, the greater majority of the versions contain the verses, as do the four we have mentioned above. The evidence of the versions is overwhelmingly in favor of the 12 verses.
4. Lectionaries. You recall that lectionaries were ancient arrangements of scripture for public reading. These existed from the earliest of times. Dean Burgon (again, *The Last Twelve Verses Of Mark's Gospel Vindicated*) says that the twelve verses are found occupying "the same singular conspicuous, as well as most honourable place."

HOW WERE THE 12 VERSES LEFT OUT?

Here let me give a reason why the last twelve verses may have

been left out of many manuscripts. Burgon observed that at a remote age it was customary to write *telos* (Greek, "end," "completion") against Mark 16:8. It was written as a "liturgical memorandum" in the margin of a Lectionary. At a very early period it was possible that the note, *telos*, was incorporated into the text of Mark's gospel after verse 8. It was easily liable to misconception, scribes thinking that it was the "end" of the gospel rather than merely the "end" of a lection. So there could have entered into the world a whole series of Greek manuscripts which stopped at verse 8, or which left a blank spot. Later scribes, sensing the awkwardness of the ending at verse 8 may have written a short ending in the margin which even later was incorporated into the text by a later scribe.

All the above is convincing to this writer that Mark 16:9-20 should continue to occupy its place in the gospel of Mark. Along with it stands the statement of Jesus: "He that believeth and is baptized shall be saved."

APPENDIX III

THE WEIGHT OF HISTORY

Here we offer some historical evidence on the essentiality of baptism. First we shall look in detail at the Apostolic Fathers since their being close to the apostles makes their witness important. After that, we shall give a cross section of quotes through the reformation to show that the scholarship of the world for fifteen hundred years saw the Bible as we do. Not until a reaction to the "meritorious works" system of Catholicism did men allow themselves to be driven to the extreme of "faith only."

The force of the historical argument is clearly seen in this statement by Everett Ferguson in *Early Christians Speak*. He says,

"Only a few Gnostics on the remote fringes of Christianity denied water baptism or its necessity for the remission of sins . . . The unanimity and vigor of the early second-century statements about baptism are presumptive of a direct relationship between baptism and forgiveness of sins from the early days of the church. The consistency with which second-century authors make the statements which they do would have been impossible if this had not been the common Christian understanding earlier. It is inconceivable that the whole Christian world reversed its understanding of the meaning of its central rite of conversion within fifty years of the lifetime of the apostles."

BARNABUS (probably early second century):

Let us inquire if the Lord was careful to make a revelation in advance concerning the water and the cross . . . Blessed are those who placed their hope in his cross and descended into the water . . . We descend into the water full of sins and uncleanness, and we ascend bearing reverence in our heart and having hope In Jesus in our spirit. (11:1, 8, 11)

SHEPHERD OF HERMAS (early second century):

Your life was saved and will be saved through water . . .

"I have heard, Sir, from some teachers that there is no other repentance except that one when we descended into the water and received the forgiveness of our former sins." He said to me, "You heard correctly, for it is so . . . (*Mandate*, IV.iii, 1).

. . . The seal then is the water. They descend then into the water dead and they ascend alive. The seal itself, then was preached to them also, and they made use of it in order that they might "enter into the kingdom of God." . . . (*Similitudes IX.xvi.3-6*)

JUSTIN ("Martyr" of second century):

. . . Then they are led by us to where there is water, and in the manner of the regeneration by which we ourselves were regenerated they are regenerated. For at that time they obtain for themselves the washing of water in the name of God the Master of all and Father, and of our Savior Jesus Christ, and of the Holy Spirit. For Christ also said, "Unless you are regenerated, you cannot enter the kingdom of heaven." . . . and might obtain in the water the forgiveness of past sins, there is called upon the one who chooses to be regenerated and who repents of his sins the name of God the Master of all and Father . . . (*Apology I, 61*).

THEOPHILUS (180 A.D.):

. . . Moreover, the things which come from the waters were blessed by God, in order that this might be a sign that men were going to receive repentance and forgiveness of sins through water and the "washing of regeneration," namely all those who come to the truth and are born again, and receive blessing from God. (*To Autolytus II.xvi*).

IRENÆUS (about 180 A.D.):

. . . First of all, it admonishes us to remember that we have received baptism for remission of sins in the name of God the Father, and in the name of Jesus Christ, the Son of God, who became incarnate and died and was raised, and in the Holy Spirit of God; and that this baptism is the seal of eternal life and is rebirth unto God, that we be no more children of mortal men, but of the eternal and everlasting God. (*Proof of the Apostolic Preaching 3*).

CLEMENT OF ALEXANDRIA (before 215 A.D.):

. . . This work is variously called a grace gift, illumination, perfection, washing. It is the washing through which we are cleansed of our sins, the grace gift by which the penalties for our sins are removed . . . (*Instructor I.vi.25.3 - 26.1; 30.2; 32.1*).

TERTULLIAN (155-222 A.D.):

. . . We as little fishes, in accordance with our *ichthys* Jesus Christ, are born in water. (*On Baptism I*)

It has assuredly been ordained that no one can attain knowledge of salvation without baptism. This comes especially from the pronounce-

ment of the Lord, who says, "Except one be born of water he does not have life." (*Ibid.* 12)

AUGUSTINE:

Baptism as the sacramentum remissionis peccatorum works the forgiveness of sins . . .

GREGORY (604 A.D.):

This beginning is effected through baptism, which works faith and forgives the guilt of antecedent sins . . .

THOMAS (1160 A.D.):

He who is baptized is freed from the guilt of the entire penalty owed by him for his sins . . .

LUTHER (1519 A.D.):

. . . God through baptism contracts a covenant with man, from which result both regeneration and the forgiveness of sins . . .

CALVIN (1545-63 A.D.):

Through it (baptism) we become partakers of all the blessings of Christ.

APPENDIX IV

GREEK ARGUMENTS ON ACTS 2:38

PART I — *EIS*

Acts 2:38 reads as follows: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto (*eis*) the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Those who oppose the essentiality of baptism attempt to establish that *eis* is backward looking, not forward looking, that it should be rendered "because of" instead of "unto." So far we have answered that argument in the English in chapter two. We have shown in chapter four how the various translators have rendered it. Now we want to let you see how the various scholars have rendered it. These are from Shepherd's *Handbook on Baptism*, Chapter V. At the end of this appendix we have biographical sketches of authors quoted.

1. "Axtell

—The preposition *eis* in Acts 2:38 may be rendered by several prepositions, or prepositional phrases, as for instance; unto, for, in order to, with a view to. The noun which it governs denotes the object or end toward which the action expressed by the predicate verbs was to be directed; or to state it from the other point of view, the result which he would attain who should repent and be baptized." (p. 340 of Shepherd's).

2. "Butcher

—In each passage the preposition *eis* seems to express the end towards which the action tends, the result which it is designated to bring about." (p. 341).

3. "Bywater

—As far as I can see, the preposition *eis* in Acts 2:38 expresses the end or purpose to be attained: compare Moulton's 'Winer,' ed. 3

p. 495 and Thayer's 'Grimm,' p. 185. The translation, I suppose, is 'with a view to the remission of your sins,' or 'to the end that your sins may be remitted.'" (p. 341 Shepherd's).

4. "Cameron

—The preposition *eis* in Acts 2:38 is evidently used in its final sense, and the phrase is clearly connected with *metanoesate kai baptisthetei* [repent and be baptized] as the end to which repentance and baptism in the name of Jesus Christ led. The conviction of sin in the crucifixion of Jesus, who was both Lord and Christ, led the multitude to inquire of the Apostles, 'What shall we do?' 'Do' for what purpose? Evidently 'for the remission of sins' as is shown in the answer of the Apostles." (p. 342).

5. "Dodderidge

—They are not only called here to repent, a submission also to the ordinance of baptism is required of them, in order to the forgiveness of their sins." (p. 345).

6. "D'Ooge

—In reply to your inquiry I would say that in my judgment the preposition *eis* in the verse referred to expresses the relation of aim or end in view, answering the question *eis ti* [for what?], and to be translated by *unto, in order to, for*. This sense of *eis*, as you doubtless know, is recognized by Liddell and Scott for classical, by Winer for New Testament usage." (p. 345).

7. "Fullerton

—*Eis* may be used . . . to describe ideal relation when it denotes aim or end more or less distinctly. In Acts 2:38 it is probably to be translated into or unto remission of sins, conveying there the idea of purpose; i.e. the aim or end of baptism, is remission of sins." (p. 346).

8. "Sale

—The preposition *eis* in Acts 2:38 can only be used in one of two senses: (1) expressing the purpose or object; (2) expressing the result of the act of submitting to "baptism."

"So as to obtain remission of sins" is the nearest translation I can suggest—and this translation will suit either of the above meanings." (p. 354).

9. "Sitterly

—The preposition *eis* in Acts 2:38 may be translated "for," "unto," and "in order to." In the clause *eis aphasin hamartion* Peter states the reason or motive that should induce to repentance and baptism, referring not to one but to both verbs preceding. According to Winer 549.c. "*Eis* is here used tropically to denote the purpose or end in view." (p. 355).

10. "Thayer

—I accept the rendering of the revised version "unto the remission of your sins" (the *eis* expressing the end aimed at and secured by 'repentance and baptism' just previously enjoined)." (p. 356).

PART II—PLURAL, SINGULAR ARGUMENT

Another attempt to get around the obvious force of Acts 2:38 constructed in this way: *Repent* and *for the remission* of sins are both said to be plural in number. Therefore they are to go together, making salvation (remission of sins) depend upon repentance, and not upon baptism which is singular.

In chapter two we answered this argument in the English, and in Appendix V we have a letter from an English professor from Auburn University which concerns this. But let us see on this, also, what the scholars say.

1. "Cameron

—The preposition *eis* in Acts 2:38 is evidently used in its final sense, and the phrase is clearly connected with *metanoesate kai baptisthetei* {repent and be baptized} as the end to which repentance and baptism in the name of Jesus Christ led. The conviction of sin in the crucifixion of Jesus, who was both Lord and Christ, led the multitude to inquire of the Apostles, 'What shall we do?' 'Do' for what purpose? Evidently 'for the remission of sins' as is shown in the answer of the Apostles." (p. 342).

2. "Halley

—Peter said, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.' (*eis aphasin hamartion.*) Acts 2:38. The syntax is here, if possible, more decided. Not only does the preposition *eis* refer to the future and prospective relation of the remission of sins, but it does so with the same dependence

on baptism as on repentance. The signification of *eis* must correspond in its relation to both words, 'repent' and 'be baptized.' In what sense does the apostle use the preposition, when he says, 'Repent' 'for the remission of sins'? The remission of sins is obviously represented, not as preceding repentance, but as subsequent to it. The preposition has its meaning clearly defined by its relation to the word 'repent.' Used only once, it cannot have two interpretations thrust upon it. It must connect the remission of sins with both words, 'repent' and 'be baptized,' by one and the same relation. If it be, 'repent for the remission of sins,' it must also be, 'be baptized for the remission of sins.' Let those who deny this, say by what canon of syntax they can construe the passage, so as to obtain the interpretation, Repent for the remission of sins, and be baptized after their remission." (p. 348-349).

3. "Harkness

—In my opinion *eis* in Acts 2:38 denotes purpose and may be rendered in order to, or for the purpose of receiving, or as in our English version for: *Eis aphesin hamartion* suggests the motive or object contemplated in the action of the two preceding verbs." (p. 349).

4. "Harper

—In answer to your letter I would say that the preposition *eis* is to be translated 'unto' i.e. 'in order to secure.' The preposition indicates that remission of sins is the end to be aimed at in the actions expressed by the predicates repent and be baptized. The phrase is telic." (p. 350).

5. "Paine

—*Eis* in Acts 2:38 means in order to or with a view to the remission of sins, but it is to be connected with both the previous verbs, repent and be baptized." (p. 353).

6. "Proctor, J. C.

—It is my opinion that *eis* is to be connected with both the predicates and that it denotes an object or end in view." (p. 353).

7. "Sitterly

—The preposition *eis* in Acts 2:38 may be translated 'for,' 'unto,' and 'in order to.' In the clause *eis aphesin hamartion* Peter states the reason or motive that should induce to repentance and baptism,

referring not to one but to both verbs preceding. According to Winer 549. c. '*Eis* is here tropically to denote the purpose or end in view.'" (p. 355).

8. "Thayer

—I accept the rendering of the revised version "unto the remission of your sins" the *eis* expressing the end aimed at and secured by 'repentance and baptism' just previously enjoined." (p. 356).

9. "Tyler

—I shall translate Acts 2:38 literally thus: 'Repent and let every one of you be baptized in (or on) the name of Jesus Christ unto the remission of sins.' The preposition *eis* seems to denote the object and end of the two verbs which precede in the imperative. In other words remission of sins is the object and end (or result) of repentance and baptism. The meaning may perhaps be more definitely and unequivocally expressed thus: Repent and let every one of you be baptized to the end that your sins may be forgiven." (p. 356).

BIOGRAPHICAL SKETCHES OF AUTHORS QUOTED

- AXTELL**, Seth J., Baptist. Professor of Greek Language and Literature, Kalamazoo College, Michigan.
- BUTCHER**, Samuel Henry, Scotch Presbyterian. (1850-1910.) Professor of Greek in the University of Edinburgh, 1882-1903.
- BYWATER**, Ingraham, Church of England. (1840-.) Regius Professor of Greek in the University of Oxford, 1893-1908.
- CAMERON**, Henry Clay, Presbyterian. (1827-1906.) Professor of Greek in Princeton University, Princeton, N. J., 1855-1902.
- DODDRIDGE**, Philip, English Congregationalist (1702-1751).
- D'OOGE**, Martin Luther, Baptist.
- FULLERTON**, Kempler, Presbyterian. Professor of Hebrew and Greek Scriptures in Lane Theological Seminary, Cincinnati, Ohio.
- HALLEY**, Robert, English Congregationalist. (1792-1876.) Principal of New College, Manchester, and a distinguished scholar.
- HARKNESS**, Albert, Baptist. (1822-1907.) Professor of Greek in Brown University, Providence, R. I., 1855-1907.
- HARPER**, William Rainey, Baptist. (1856-1906.) President of Chicago University, 1891-1906.
- PAINE**, Levi Leonard, Congregationalist. (1832-1902.) Professor of Ecclesiastical History in Bangor Theological Seminary, Bangor, Maine, 1871-1902.

PROCTOR, Francis, Church of England. Vicar of Wilton, Norfolk; formerly Fellow of St. Catherine's College, Cambridge.

SALE, G. S., Presbyterian. Professor of Greek in the Otago University, Dunedin, New Zealand.

SITTERLY, Charles Fremont, Methodist. (1861- .) Professor of Greek and of English Bible, 1892-1894.

THAYER, Joseph Henry, Congregationalist. (1828-1901.) Professor of New Testament Criticism and Interpretation in the Theological Department of Harvard University, Cambridge, Mass.

TYLER, W. S. (1816- .) Had been Professor of Greek in Amherst (Mass.) College for sixty years.

APPENDIX V

ENGLISH LETTERS

LETTER SENT:

Dear Sir:

Could you please aid me by giving this letter to a member of your department who is a specialist in English syntax.

The question for which we are requesting help concerns this sentence from the Bible: "Nevertheless even of the rules many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God."

We wish to ask about pronominalization in the English language. Are there rules concerning how speakers of English insert a pronoun to replace a noun that would explain whether the pronoun "they" refers to "Pharisees" or to "rulers"?

If possible, a transformational structure tree diagram would be helpful. Thank you so much for your help.

Yours very truly,

(signed:) Jerry Moffitt

SAMPLE REPLY:

. . . I also assume there is no question about the first "they" (after "Pharisees"). This one must refer to the "rulers" because the other possible deep constructure (namely "because of the Pharisees, the Pharisees did not confess") would require reflexivization of the first of the two identical NP's; "because of themselves, the Pharisees did not confess."

Prof. of English

University of Michigan

LETTER SENT:

Dear Sir:

Could you please aid me by giving this letter to a member of your department who is a specialist in English syntax.

The question for which we are requesting help concerns this sentence from the Bible: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."

Accepting that "ye" is plural in this sentence and that "everyone" is singular, we are wondering which of the two verbs does "for the remission of sins" qualify? Or does the phrase qualify both verbs? Knowing that specialists in English syntax can explain how speakers of English characteristically use certain syntactic structures, we are wondering if a plural "ye" and a singular "every one" can both be qualified by the phrase "for the remission of sins." Thank you for your help.

Your very truly,

(signed:) Jerry Moffitt

SAMPLE REPLY:

Peter obviously wants the multitude to repent . . . all of them are to do it, singly. How else? As for the baptism, his phrase "everyone of you" is insistent: "each and all."

Prof. of English

Auburn University

LETTER SENT:

Dear Sir:

Could you please aid me by forwarding this letter to a member of your department who is a specialist in English syntax.

The question for which we are requesting assistance concerns this sentence from the Bible: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Are there rules that show how Standard English makes use of ellipsis? In other words, when a grammatical structure consists of two propositions in the first half of a compound sentence and only one of the propositions is mentioned in the second half, is there evidence that the deleted proposition is still valid, required, in force?

Specifically, would it be necessary to repeat "and is not baptized" in the second half of the compound sentence to show that it too is essential? Thank you for your assistance.

Yours very truly,

(signed:) Jerry Moffitt

SAMPLE REPLY:

The fact is, however, that a semantic implication . . . not a rule of ellipsis . . . guarantees that "he that disbelieveth" shall not be baptized; for the sacrament of baptism includes a profession of faith. Adding "and is not baptized" would thus not change the meaning of the sentence—but *would* be tautologous.

Prof. of English

Texas University

BOOKS WHICH PROVED HELPFUL

- Beall, James Lee. *Rise to Newness of Life*.
 Brown, Henry F. *Baptism Through the Centuries*.
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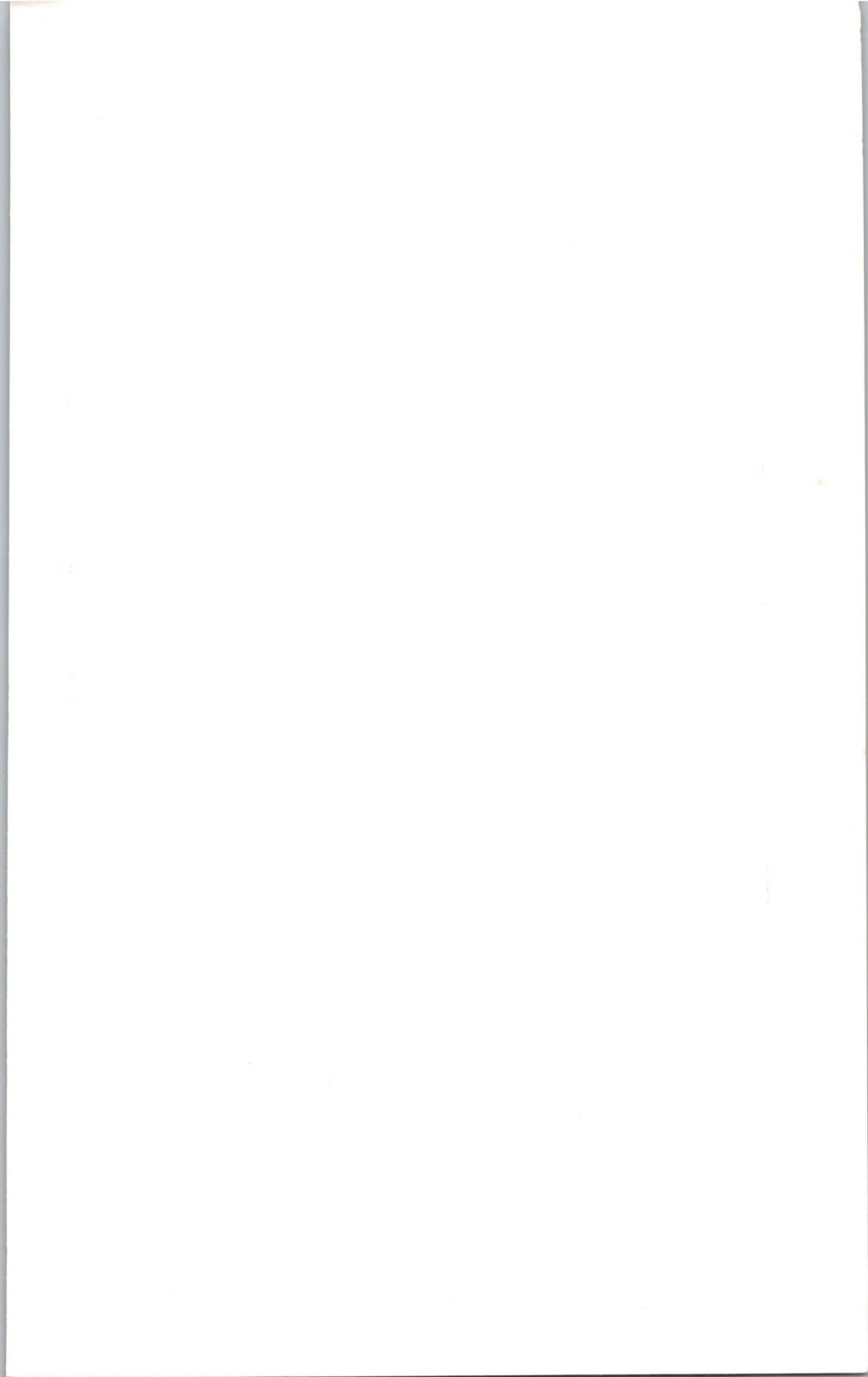
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BIOGRAPHICAL SKETCH

Jerry Moffitt is a graduate of the Preston Road School of Preaching. He has a B.S. and MSIS from Southwest Texas State University, San Marcos, Texas.

He is the author of five books. His other books are *Non-Boring Preaching*, *Denominational Doctrines*, *Commentary on the New Testament*, and *Bales Position* (on divorce and remarriage). This present book is the result of a debate on baptism with a "Pastor" of the "Bible Church." There were about eight conversions as a result of the debate and Bible studies which followed.



Jerry Moffitt

Moffitt is the editor of six lecture-ship books. He has had five written debates and six oral debates, and taught denominational doctrines for six years at the Southwest School of Bible Studies in Austin, Texas, which school he also directed several years.

He married the former Barbara Womack of Pleasant Home, Arkansas and has three children: Kim, Charis, and Jeremy. Kim is married to Gene Grosscup and they have two sweet girls: Becka (1 year) and Abbey (4 months). Jeremy married the former Heather Brockley. They have a boy Ross (7 months), and another on the way. Charis has a degree in Criminal Justice and works for the District Attorney's office in Austin, Texas.

Jerry and Barbara have done mission work in Vermont and Michigan, and he is the editor of Thrust Magazine, a paper devoted to the refutation of all religious error. He began the Shenandoah Lectures in San Antonio and now directs the Gulf Coast Lectures in Portland, Texas which lectureship has been in effect 6 years.

This printing of May, 1998 is a second printing. Please pray we do some good.