PHILIPPIANS 3:

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Enemy: 2190 echthros {ech-thros'} hostile, hating, and opposing another;

LUKE 19:

27 But those mine enemies, which would not that I should **reign** over them, bring hither, and slay them before me.

Reign: 936 basileuo {bas-il-yoo'-o} to be king, to exercise kingly power, to reign, to exercise the highest influence, to control.

*But Paul specifies one kind of enemy particularly an enemy of the cross.*

*What is inside a person often is hidden even from them.*

JOHN 15:

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

*An enemy opposes another force in order to stop or overthrow.*

*All truth or error will start at the cross and the purpose of the cross.*

*You come to the gospel and your redemption by the preaching of the cross and an enemy will do things to pervert the purpose of the cross.*

*I do not believe sinners that have not accepted Christ are enemies of the cross, but it is professed ministers and teachers that are enemies of the cross. If there were no false teacher there would be no error.*

*All are enemies of God before we are converted.*

ROMANS 5:

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

JOHN 3:

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

*Let’s look at the purpose of the cross and what enemy or enemies that oppose the cross*.

I CORINTHIANS 1:

17 For Christ sent me not to baptize, but to preach the gospel: not with **wisdom** of words, lest the cross of Christ should be made of none effect.

Wisdom: 4678 sophia {sof-ee'-ah} wisdom, broad and full of intelligence; used of the knowledge of very diverse matters the wisdom which belongs to men: spec. the varied knowledge of things human and divine, acquired by acuteness and experience

I CORINTHIANS 1:

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption::

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

*If your understanding of Christ is not given by Christ you do not really understand*.

I CORINTHIANS 2:

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

I CORINTHIANS 2

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

EPHESIANS 1:

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

*The only things that we are to teach is the gospel Paul preached*.

II TIMOTHY 2:

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

HEBREWS 10:

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more..

*Each Bible college, school of divinity, theology or any other only teaches what their fathers taught and by fathers, I mean their spiritual fathers they have accepted not their one Father they should have accepted.*

*If a person would study the councils of men meaning from Nicaea, you will see where it puts the church led by its selected leaders in control of all doctrine and ministers. That became what is in my thoughts opinions and comparing scripture to scripture Babylon.*

*The church has a way they call salvation that bypasses the cross although will not openly declare it.*

According to the *Catechism of the Catholic Church* (or CCC), [**water baptism**](https://www.gotquestions.org/Christian-baptism.html) is the first sacrament and gives access to the other required sacraments. **It is also the act that forgives sins, grants spiritual rebirth, and makes one a member of the church** (CCC, 1213). The Catholic Church also believes that Jesus requires one’s baptism in order to receive eternal life.

**ANSWER:** **Lutherans** believe that the Bible teaches that a person is saved by God’s grace alone through faith in Jesus Christ alone.

The Bible tells us that such “faith comes by hearing” (Rom. 10:17). Jesus Himself commands Baptism and tells us that Baptism is water used together with the Word of God (Matt. 28:19-20).

Because of this, we believe that Baptism is one of the miraculous means of grace (another is God’s Word as it is written or spoken), through which God creates and/or strengthens the gift of faith in a person’s heart (see Acts 2:38; Acts 22:16; 1 Peter 3:21; Gal. 3:26-27; Rom. 6:1-4; Col. 2:11-12; 1 Cor. 12.13).

Terms the Bible uses to talk about the beginning of faith include “conversion” and “regeneration.” Although we do not claim to understand fully how this happens, **we believe that when an infant is baptized God creates faith in the heart of that infant.**

**We believe this because the Bible says that infants can believe (Matt. 18:6) and that new birth (regeneration) happens in Baptism** (John 3:5-7; Titus 3:5-6). The infant’s faith cannot yet, of course, be verbally expressed or articulated by the child, yet it is real and present all the same (see e.g., Acts 2:38-39; Luke 1:15; 2 Tim. 3:15).

The following article was originally printed in the[November/December 2015 issue](http://store.pcusa.org/1711615008), "Hope in a child," [**Presbyterians Today**](https://pcusa.org/ministries/today).

Baptism is one of two sacraments practiced by Presbyterians; Communion is the other. The act of baptism is deceptively simple—but in a handful of water, there is a deep well of mystery and meaning.

In baptism, we are called to a new way of life as Christ’s disciples, sharing the good news of the gospel with all the world.

Presbyterians describe baptism as a sign and seal of the covenant of grace made by God through Jesus and extended to us. **In baptism, God claims us as beloved children and members of Christ’s body, the church, washing us clean from sin** as we renounce the power of evil and seek the will and way of God.

Presbyterians have recognized baptism as one of two sacraments initiated by Christ in Scripture. All four Gospels report the baptism of Jesus by John in the Jordan River (Matt. 3:13–17; Mark 1:9–11; Luke 3:21–22; John 1:29–34). When we are baptized with water **in the name of the Trinity,** we share in Christ’s own baptism.

**ONENESS PENTECOST AND THE UNITED PENTECOSTAL INTERTANTIONAL**.

**Therefore, as the UPCI asserts, the remission or forgiveness of sins is accomplished only by water baptism “in the name of Jesus,” and repentance**. However,**only by disregarding the historical context and particular grammar, can the UPCI hold to such a heterodox view.** Furthermore, the doctrine of baptismal regeneration controverts the theology of Luke (e.g., **Acts 10:43**). Even so, UPCI leader David Bernard remarks on the necessity of water baptism, as he understands Acts 2:38:

**The Church of Christ**

**Salvation and Entry into the Church: Baptism is considered essential for salvation and entry into the body of Christ, which is the church. The Church of Christ emphasizes that baptism is the point at which an individual is saved and added to the community of believers. It is seen as the moment when a person is reconciled to God and becomes a part of the redeemed community**. This understanding is in line with the teachings of Jesus in Mark 16:16, where He states, "Whoever believes and is baptized will be saved

**The Nicene Creed** states, "**We acknowledge one baptism for the remission of sins**," which emphasizes the significance of baptism in the Christian faith as a means of forgiveness and initiation into the Church. This phrase reflects the belief that baptism is an essential act associated with repentance and the forgiveness of sins.[[](https://en.wikipedia.org/wiki/Nicene_Creed) Wikipedia](https://en.wikipedia.org/wiki/Nicene_Creed)[[](https://pastortravislv.com/2021/01/19/a-question-on-baptism-in-the-nicene-creed/) pastortravislv.com](https://pastortravislv.com/2021/01/19/a-question-on-baptism-in-the-nicene-creed/)

GALATIANS 6:

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

ACTS 16:

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

ROMANS 5:

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

II TIMOTHY 1:

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

ACTS 11:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

EPHESIANS 4:

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

*If you are sealed until the date of your redemption baptism would not have anything to do with it. I believe everyone should be baptized by immersion as I believe everyone should repent and partake of the Lord’s supper but only Christ on the cross through your faith as Christ as your substitute will you be saved and that by His blood shed.*

ROMANS 5:

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

ACTS 20:

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

*Teaching different then that would make a person an enemy of the cross.*

EPHESIANS 2:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

*Any teaching that what happened on the cross did not make redemption open for both Jew/Israel and Gentiles is an enemy of the cross.*

II PETER 1:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

1955 epilusis {ep-il'-oo-sis} ejpivlusiß **from 1956**;

1. a loosening, unloosing, metaphorically interpretation

**1956** epiluo {ep-ee-loo'-o} 1a) to unloose, untie

1b) to clear (a controversy), decide, settle, to explain (what is obscure and hard to understand)

LUKE 21

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance**, that all things which are written may be fulfilled.**

*Let us look at some things that were written.*

DANIEL 9:

24 **Seventy weeks are determined upon thy people and upon thy holy city,** to finish the transgression, and to make an end of sins, and to make **reconciliation for iniquity**, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

*If this was not accomplished at the cross, when will it be accomplished?*

HEBREWS 2:

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make **reconciliation** for the **sins of the people.**

*How would everlasting righteousness happen?*

HEBREWS 9:

1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

HEBREWS 9:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

*I believe this is the everlasting righteousness that was written in Daniel.*

ROMANS 3:

22 Even the **righteousness of God** which is by faith of Jesus Christ unto all and **upon all them that believe**: for there is no difference:

ACTS 15:

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith

ROMANS 3:

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

ROMANS 10:

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

JOHN 19:

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

HEBREWS 2:

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

COLOSSIANS 2:

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

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**Everybody is going to be saved--and nobody is going to be lost!**

J. C. Ryle. 1884.   
One great danger of the church today, consists in the rise and progress of a spirit of indifference to all doctrines and opinions in religion. A wave of latitudinarianism about theology, appears to be passing over the land. The minds of many seem utterly incapable of discerning any difference between . . .  
  one belief--and another belief,  
  one creed--and another creed,  
  one tenet--and another tenet,  
  one opinion--and another opinion,  
  one thought--and another thought,  
however diverse and mutually contrary they may be!  
Everything is true--and nothing is false.  
Everything is right--and nothing is wrong.   
Everything is good--and nothing is bad--if only it comes to us under the garb and name of religion. Most think that it is kind and liberal, to maintain that we have no right to think that anyone is wrong, who is earnest about his creed. We are not allowed to ask what is God's truth--but what is liberal, and generous, and charitable.  
  
Most professing Christians make cleverness and earnestness the only tests of orthodoxy in religion. Thousands nowadays seem utterly unable to distinguish things that differ. If a preacher is only clever and eloquent and earnest--they think that he must be right, however strange and heterodox his sermons may be.   
Popery--or Protestantism,   
an atonement--or no atonement,   
a personal Holy Spirit--or no Holy Spirit,   
future punishment--or no future punishment--they swallow it all! Carried away by an imagined liberality and charity, they seem to regard doctrine as a matter of no importance, and to think that **everybody is going to be saved--and nobody is going to be lost!** They dislike distinctness, and think that all decided views are very wrong!   
   
These people live in a kind of mist or fog! They see nothing clearly, and do not know what they believe. They have not made up their minds about any great point in the Gospel, and seem content to be honorary members of all schools of thought. For their lives, they could not tell you what they think is truth about . . .   
  forgiveness of sins, or justification, or regeneration, or sanctification, or saving faith, or conversion, or inspiration, or the future state.   
    
They are eaten up with a morbid dread of doctrine. And so they live on undecided, and too often undecided they drift down to the grave, on the broad way which leads to eternal damnation.   
    
They are content to shovel aside all disputed points as rubbish, and will tell you, "I do not pretend to understand doctrine--it is all the same in the long run." They are for a general policy of universal toleration of every doctrine. Every school of false teaching, however extreme, is to be tolerated. They desire the Church to be a kind of Noah's Ark, within which every kind of opinion and creed shall dwell safely and undisturbed; and the only terms of admittance are a willingness to come inside, and let your neighbor alone. Nothing is too absurd to concede and allow into the church, in the present mania for complete freedom of thought, and absolute liberty of opinion.   
The explanation of this boneless, nerveless condition of soul, is perhaps not difficult to find. The heart of man is naturally in the dark about religion--has no intuitive sense of truth--and really needs divine instruction and illumination. Besides this, the natural heart in most men hates exertion in religion. Above all, the natural heart generally likes the praise of others, shrinks from controversy, and loves to be thought charitable and liberal. The whole result is that a kind of broad religious anythingism just suits an immense number of professors.   
Ignorance, I am compelled to say, is one of the grand dangers of professors of religion in the present day.   
Who does not know that such people swarm and abound everywhere? And who does not know that anyone who denounces this state of things, and insists that we should be loyal to Scripture truth--is regarded as a narrow, bigoted, intolerant person, quite unsuited to our times!   
When there is no standard of doctrine, there can be no church, but a Babel. Let me venture to advise all true Christians to never be ashamed of holding Evangelical views. Those views, I am quite aware, are not fashionable nowadays. They areridiculed as old-fashioned, narrow-minded, and out of date--and those who hold them, are regarded as closed-minded and impractical old fossils.   
What the final result of the present state of things will be, I do not pretend to predict.   
"Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to **myths**!" 2 Timothy 4:2-4