

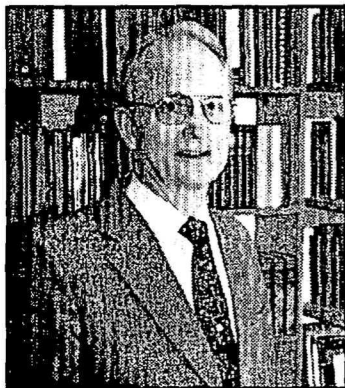


Religious Discussion Notes

-Basil Overton-

TLC

RELIGIOUS DISCUSSIONS NOTES



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Keep the faith,

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PART ONE

NOTES USED IN DISCUSSING BELIEFS OF BAPTISTS

PROPOSITION DISCUSSED

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

Basil Overton affirmed.

W. C. Neville denied.

The discussion was conducted at Temple Baptist Church on Richmond Road in Lexington, Kentucky, March 28, 29, 31, April 1, 1966.

"But when divers were hardened and believed not but spake evil of that way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus, And this continued by the space of two years, so that all they which were in Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:9,10.)

INTRODUCTORY REMARKS:

I stand before you in the name of the Lord to discuss matters that pertain to life and godliness.

I appreciate the attitude of my worthy opponent and his willingness to come before intelligent people and tell them what he believes.

I feel that some of my worthy opponent's responsibilities are:

1. To show that every passage he uses is pertinent to his proposition.
2. To show that every passage that he uses with reference to salvation involves the alien sinner!
3. To show that the passages that I shall introduce as negative arguments, are not relevant to his propositions.
4. Ask my opponent questions. Have list of questions ready and give opponent a copy of these.

5. Show that there is no efficacy in water, but that water is only something used in our obedience to God. Contrast with the following cases:
 - (1) Serpent on the pole — Num. 21
 - (2) Waters of Jordan — 2 Kings 5
 - (3) Waters of pool — John 9
 - (4) Conclusion: So then the issue is not: "Does faith save?" But, the issue is: "When does faith save?"

6. Note difference in "At faith," and "By faith." My opponent is affirming "at faith." Let him show one passage that shows or says this. This is the issue in this discussion, and we need not go everywhere else trying to find the issue!

7. "Not by faith only" — James 2:24
 - (1) Opponent will say — "this faith of child of God." True, but also of non-child of God, because James used Abraham and Rahab, one a child of God and the other a heathen, to illustrate that faith must be accompanied by works (obedience) to save child of God or non-child of God.
 - (2) Besides, my opponent does not believe that a child of God's faith must have works!

8. I believe all passages he uses. He must read one that says: "By faith without baptism." That is what he is affirming, and says the scriptures teach it. WHERE?

9. Opponent says that it is "by faith without baptism" even though in every passage where baptism and salvation are mentioned together, baptism is first, and salvation follows. Here they are:
 - (1) "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." (Mark 1:4.)
 - (2) "And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins." (Luke 3:3.)
 - (3) "He that believeth and is baptized shall be saved, he that believeth not shall be damned." (Mark 16:16.)

- (4) "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)
- (5) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)
- (6) "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1 Peter 3:21.)

10. If it be contended that God would not let a little thing like baptism stand between a responsible person and salvation, there are two things to consider:

- (1) Who is anyone to sit in judgment about what God would or should do?
- (2) What about the millions upon millions of Jews, Mohammedans, Shintoists, Buddhists, etc.? Will God let a little thing like believing in Jesus stand between them and salvation?

REASONS WHY ONE IS NOT SAVED AT THE MOMENT OF FAITH:

If saved at the moment of faith, then saved:

1. Before becoming a child of God. (John 1:12.)
2. Before turning to God. (Acts 11:21.)
3. Before confessing Christ. (John 12:42.)
4. Before calling on the name of the Lord. (Romans 10:13,14.)
5. Before repenting. (Acts 2:38.) "STRESS THIS ONE."
6. Before becoming a member of the ONE body of Christ. (1 Cor. 12:13.)
7. Before getting into Christ. (Gal. 3:27.)
8. Before reaching the blood. (Eph. 1:7; Gal. 3:27.)
9. Before being reconciled to God in one body. (Eph. 2:16; Gal. 3:27; 1 Cor. 12:13; Romans 6:3.)

"SYNECDOCHE"

Examples of Where One Condition of Salvation Is Mentioned, But Is Inclusive of All:

1. Hear (Isaiah 55:3; John 5:24-25; Acts 13:44.)
2. Faith (Romans 10:17; Romans 5:1.)
3. Repentance (Luke 13:3; Acts 11:18; 2 Peter 3:9.) **NOTE: This teaches that if one repents he will not perish. But of course it means he will not perish provided he meets the other requirements. (2 Peter 3:9.)**
4. Confession (1 John 4:2; 2:23.) This likewise means, provided all other conditions are met by the individual.
5. Baptism (1 Peter 3:21.) If I were to insist that it is by baptism only, I would manifestly fall into the same error as my opponent! Because the Bible says we are saved by faith, he says it means without any other acts of obedience.

Examples of Faith Comprehending Obedience And This Obedience Includes Baptism Too:

1. John 3:36 American Standard Version, "He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life."
2. "And all that believed were together and had all things common." (Acts 2:44.) What had these believers done?
3. Believers were added. But WHAT KIND? "And believers were the more added to the Lord." (Acts 5:14.) But in Acts 2:41 the baptized believers were added to the Lord. Hence the believers of Acts 5:14 that were added to the Lord were baptized believers.
4. "Did you receive the Holy Spirit since you believed? Unto what then were you baptized?" (Acts 19:2.) This shows what Paul included in the expression "believe."
5. "Crispus believed on the Lord with all his house. And many of the Corinthians hearing, believed, and were baptized." (Acts 18:8.) Crispus was baptized too. (1 Cor. 1:14.)
6. "But they have not all obeyed the gospel." (Rom. 10:16.) Then

Paul says that Isaiah predicted the same thing that he had just stated when he said, "Lord, who hath believed our report?" Hence obeying the gospel, and believing our report are synonymous! (1 Peter 2:7; Cf. 1 Peter 1:22, etc.)

7. Disobedient are called unbelievers. This means one must be obedient to be a believer in the saving sense. (Heb. 3:18.19; 1 Peter 2:7; 1 Peter 1:22.)

SOME PLAIN REASONS WHY BAPTISM ESSENTIAL

1. Salvation is in the name of Jesus. (Acts 4:11-12.)
Baptized into name. (Matt. 28:19.)
Therefore, baptism essential to salvation.
2. Salvation is in the body or church. (Ephesians 5:23.)
Baptized into the body. (1 Cor. 12:13.)
Therefore, baptism essential to salvation in the one body.
3. Christ shed his blood in his death. (John 19:34.)
Baptized into his death. (Rom. 6:3.)
Therefore, baptism essential to reaching blood of Jesus Christ!
4. Forgiveness of sins is in Christ. (Eph. 1:7.)
Baptized into Christ. (Gal. 3:27.)
Therefore, baptism essential to forgiveness of sins. (Acts 2:38.)
5. Redemption is in Christ. (Col. 1:14.)
Baptized into Christ. (Gal. 3:27.)
Therefore, baptism essential to being redeemed in Christ.
6. Grace is in Christ. (2 Tim. 2:1.)
Baptized into Christ. (Rom. 6:3.)
Therefore, baptism essential to grace that saves!

Baptism is essential, say the Baptists: But essential to what?

- (1) It is essential to obedience (see Hiscox's Manual—page 21) but not essential to salvation. Then obedience is not essential to salvation! If opponent objects to citing Manual, let him repudiate it if he will!
- (2) It is essential to a public confession of Christ, but not essential to

salvation. Then a public confession of Christ is not essential to salvation. WHY DOES NOT MY OPPONENT SAY THAT THE RULERS OF JOHN 12:42 WERE SAVED?

- (3) It is essential to membership in the Baptist Church, but not to get into kingdom of God. Then the Baptist Church is not the kingdom of God!
- (4) It is essential to membership in Baptist Church, but not to enter heaven.
- (5) It is essential to fellowship with Baptists, but not essential to fellowship with God.
- (6) It is essential to partaking or eating the Lord's Supper, but not essential to salvation from sin or in heaven.
- (7) Here is the proof of the foregoing:

"Unbaptized persons have no legal right to the Lord's Supper, and cannot consistently be invited to it." (Hiscox—page 111.)

"No person, however good, and however manifestly regenerate, is prepared without baptism, according to the divine order to receive the supper. Without baptism he cannot enter the fellowship of the church, where the Supper alone is to be enjoyed." (Hiscox—page 112-113.)

Therefore takes more to enter Baptist Church than to enter heaven.

CORNELIUS

Holy Ghost fell on him and his household before they were baptized in water.

1. Saul while seeking to kill David had the Spirit of God upon him, and did what Cornelius did—spoke by that Spirit. (1 Sam. 19:21-23.)
2. Balaam's donkey spoke by the same Spirit by which Cornelius spoke. (Numbers 22.)
3. Caiaphas (who was appointed by the Romans in A.D. 27 and served till about A.D. 36 or 37 as high priest), prophesied that Jesus would die for the nation. God used the mouth of this unregenerate man to speak a message. (John 11:49-52.) He was in on the persecution of the church. (Acts 4.)

4. Cornelius was to hear words whereby he could be saved. He had not heard these words when Spirit came upon him. (Acts 11:15.) "As I began to speak the Holy Ghost fell on them."

Therefore, if saved before Holy Ghost fell on him, he was saved before faith. (Rom. 10:17.)

"WHOM THE WORLD CANNOT RECEIVE"

John 14:17

1. Context: (1) "because it seeth him not; (2) neither knoweth him." So the world could not receive, or take him.
2. "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." (Matt. 5:40.)
3. "And the husbandmen took his servants, and beat one, and killed another, and stoned another." (Matt. 21:35.)
4. "Take" and "took" in the above are from forms of Greek "labein" = to take.

MY OPPONENT'S POSITION

1. Will he affirm that he and his brethren are baptized with Holy Ghost as was Cornelius before they are baptized in water?
2. Does he not say that all must receive the Spirit before they can even have faith?
3. Mr. Edward T. Hiscox, DD, wrote a book entitled: *Standard Manual of Baptist Churches*, which was published by the American Baptist Publication Society. On page 63 he says:

"We believe the scriptures teach that in order to be saved men must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is affected in a manner above our comprehension by the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel, and that its proper evidence appears in the holy fruits of repentance, faith, and newness of life."

(1) Does my opponent believe this?

(2) If opponent believes Holy Spirit must operate on sinner before sinner can have faith then he believes Spirit can come, and

must come to sinner— so he believes "world" can receive Spirit.

- (3) Opponent says "can't receive Spirit, but must receive Spirit."— Stress this!
- (4) Spirit came to Cornelius in form of angel before he was saved! Angels are spirits. (Heb. 1:14.)
- (5) Obviously case of Cornelius was exceptional because it was used to demonstrate that Gentiles were to hear Gospel too! This case was designed to convince Jews of this—six Jewish brethren were with Peter.
- (6) Note: "As I began to speak" from Greek word defined by Thayer to mean: "A thing just begun interrupted by something else."

MAKING DISCIPLES [MATT. 28:19-20.]

1. All Christians are disciples, but not all disciples are Christians.
2. Judas was a disciple—if Baptists say he was a child of God, there is a case of apostasy! If they say he was not a child of God, there is a case of a disciple not being a child of God! Therefore, just being disciples does not mean people are Christians.
3. Baptists sometimes say that Jesus said make disciples and baptize disciples, so he meant to baptize those already saved (disciples). But, just because people are disciples does not mean they are already saved.
4. John 2:11 says "disciples believed on Christ." Were they Christians before they believed on Christ?
5. John 6:66 says "Many of his disciples went back and walked with him no more." According to my opponent's position these could not have been children of God because they went back on the Lord, a thing he does not believe children of God can do!

ORDER OF FAITH AND REPENTANCE

1. "Godly sorrow works repentance." (2 Cor. 7:10.)
 - (1) No man ever had godly sorrow for sin who did not believe God exists! And that it is God's right to govern the hearts of men!
 - (2) Before one repents he would *have to believe* in God as the ruler of his life!
 - (3) Repentance must be toward him whose law we have violated, and as God was the ruler and lawgiver under dispensation of Old Testament, repentance was toward him—had to be toward God for the Jews!
2. Under Christian dispensation—the rule of Christ, the Messiah, Christ is on the throne, and is universal ruler and lawgiver. (1 Cor. 15:25-28.)
 - (1) So, when we violate his law, repentance must be toward him!
 - (2) But there can be no repentance toward him until one believes in him as God's Son! And, until he believes that Christ is the lawgiver and sovereign ruler of the world! Until he believes God sent him. Until he believes God tells people to hear and obey Christ!
3. As certainly as sorrow precedes repentance, so certainly does believing precede sorrow! And therefore believing precedes repentance!

THE PENTECOSTIANS

1. Were they believers when they were told to repent and be baptized?
 - (1) If they were believers, they had not repented, because Peter told them to repent!
2. If they were not believers, why were they cut to the heart?
3. If they were not believers, why did they ask what to do?
4. If they were not believers, why did not Peter tell them to believe?

PAUL'S PREACHING ON MARS HILL

Acts 17:30-31

1. "God commands all men everywhere to repent...."
2. Note the reason for this command: "Because he has appointed a day...."
3. No one would repent if he did not first believe in Christ as the one who is going to judge the world. That he is God's Son; that God raised him from the dead.

GOD'S GOODNESS LEADS MEN TO REPENT

1. "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?"
2. Yes, God's goodness leads men to repentance!
 - (1) His goodness as shown in Christ!
 - (2) His goodness as shown in all Christ did for us on Calvary!
 - (3) Must not the sinner believe that God has thus been good, before he will repent?

How can any man conclude that repentance comes before faith?

REPENTANCE TOWARD GOD AND FAITH TOWARD THE LORD JESUS CHRIST

Acts 20:21

1. Let my opponent cite one passage where men were told to repent toward God who did not first believe in God!
2. Or, let him cite one passage that says anyone was told to repent toward Christ who did not first believe in Christ!
3. This is the kind of doctrine he teaches; let him cite scripture to support it!

4. Of course the Jews who believed in God were told to "repent (toward God) and believe the gospel." (Mark 1:15.) Greeks who believed in God were told to do the same! (Acts 20:21.)

"BELIEVE IN CHRIST"

1. Two translations translate "pisteuo eis Christov" "believe *into* Christ." These are The Concordant Version (which also teaches Sabbath keeping in Acts 20:7) and the Emphatic Diaglott (which also teaches doctrine of Jehovah's Witnesses.) (James 2:26—"For as the body apart from the breath is dead.") Also denies "gehenna" is a place of eternal punishment. (Matt. 22 in Emphatic Diaglott.)

- (1) Mr. E. O. Knoch said (concerning the Concordant), "At the present time there are no theological seminaries that we know of that are using the version as a textbook, or as a standard translation....some of the men who worked on the version were college graduates and some were not."
- (2) Author of Emphatic Diaglott was Benjamin Wilson, who was self trained, did not even go to school to learn his Greek.

2. What about "pisteuo eis"?

- (1) Mr. Henry Cadbury, one of the translators of the Revised Standard Version and of Harvard Divinity School said: "*Pisteuo eis* should be translated *believe in* since the distinction between *eis* and *en* is not maintained especially when there is no verb of motion. With verbs of motion, all Grammarians agree *eis* means *into*, *en* means *in*."
- (2) Mr. Roland Q. Leavell, President, New Orleans Baptist Theological Seminary said: "The preposition *eis* was developed from the preposition *en* and its original idea was static, within. Such ideas as *into* and *unto*, and *to* are not in the preposition itself, but are resultant ideas of the accusative case which means extension of verbs of motion.
- (3) Clarence T. Craig, a member of the Revised Standard Version Committee said: "The preposition *eis* following the verb *to believe* is a peculiarity of the Gospel of John. I do not think it should be translated in any other way than *in*."
- (4) A. T. Robertson (the great Greek scholar that was at Southern Baptist Seminary in Louisville) said: "*Eis* itself means only *in*

....the idea case, extension, and the verb of motion and the context." (See his Grammar book.)

- (5) J. Gresham Machen, in his Grammar, said: "The verb *pisteuo* (believe) followed by *eis* and the accusative is to be translated *I believe in, or on*. So say: Winer, Thayer, etc.

"FOR CHRIST SENT ME NOT TO BAPTIZE"

1 Cor. 1:17

"For Christ sent me not to baptize but to preach the gospel...."

1. This text does not say: "Christ sent me not to preach baptism. My opponent seems to think it says that!
2. Paul did baptize! By whose authority did he baptize?
 - (1) Ask opponent: Do you baptize? Press!
 - (2) Do you suppose Paul went out telling people they did not have to be baptized?
 - (3) If baptism was not in Paul's commission, by whose authority did he baptize? Press!
 - (4) Where did he get authority to baptize people into Christ?
3. Other apostles were told to baptize those who believed what they preached!
 - (1) If baptism not in Paul's commission, he must have preached a gospel different to what the other apostles preached!
 - (2) If the other apostles preached a different gospel, they will be cursed! (Gal. 1:6-8.) Stress!
4. Must be something wrong with my opponent's interpretation of 1 Corinthians 1:17.
5. Just preaching within itself does not embrace baptizing. One could preach the gospel faithfully and not have to baptize as long as someone else could do it for him. But one cannot preach the gospel without telling people to be baptized! Example—Eunuch, Acts 8—"preached Christ"—wanted to be baptized—next verse! So, preaching gospel does involve preaching baptism!

6. Note Paul's record:
- (1) Paul was baptized to wash away his sins. (Acts 22:16.)
 - (2) Lydia heard Paul preach and then she was baptized—"if you have judged me to be faithful to the Lord..." (Acts 14:14,15.)
 - (3) Paul taught the jailor, and then he was baptized! (Acts 16:33.)
 - (4) Paul preached to the Corinthians (the very ones addressed in 1 Corinthians 1:17) and they were baptized. (Acts 18:8.)
 - (5) Paul baptized Crispus! (1 Cor. 1:14.) By whose authority did he do it?
 - (6) Paul baptized Gaius! (1 Cor. 1:14.) By whose authority?
 - (7) Paul baptized household of Stephanus! (1 Cor. 1:16.) By whose authority?
 - (8) Some baptized with John's baptism (after it became invalid) were baptized again after hearing Paul. (Acts 19:1-5.)
 - (9) Paul said he and others were baptized into Christ and in baptism put on Christ. (Gal. 3:27.)
 - (10) Paul said he and others were baptized into the death of Christ. (Rom. 6:3.)
 - (11) Paul said we are buried and raised in baptism and that from baptism we rise to walk in newness of life! (Rom. 6:4.)
 - (12) Paul taught the Corinthians in the same letter all are baptized into one body which is the church. (1 Cor. 12:13.)
7. In view of the record of Paul, surely my opponent is wrong in what he says about 1 Corinthians 1:17.
8. If baptism is no part of the gospel, Baptist church no part of gospel, for cannot have it without baptism!
9. If Paul did not think baptism was necessary he did not think it necessary to make Baptists!
10. Actually, Paul argued baptism is essential to belonging to Christ right in the text! He showed this by showing that one should not say he belonged to Paul unless that person had been baptized in

Paul's name. It follows that one does not belong to Christ unless that one has been baptized in Christ's name (by his authority).

11. He obviously meant: "Christ sent me not to baptize *only*." (Compare John 12:44.)

Note: Reason he said this in John 12:44 was because he wanted to show those Jews who "believed on him but would not confess him" that to believe on God they must believe on him too!

TITUS 3:5

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

1. Opponent thinks this excludes baptism.

(1) By the same reasoning, it would exclude repentance and faith. (Matt. 12:41; John 6:28,29.)

2. If Paul here excluded baptism he contradicted himself. (Rom. 6:3,4; Acts 22:16.)

3. Baptists say tree must be good before bears fruit. They say baptism is a good fruit, but have to be saved before bearing fruit. What about faith, Bible calls it a fruit. (Gal. 5:22.)

4. "All thy commandments are righteousness." (Psalm 119:172; compare Acts 17:30; Acts 10:34,35,47,48.)

(1) Did Peter contradict Paul? Did one say we are saved by works of righteousness and the other say we are not? Explain.

5. Obviously, Paul meant not by works of righteousness which were man's righteousness—not what God authorized in gospel. What God commands in the gospel is God's righteousness. Baptism is not man's righteousness; baptism is a part of God's righteousness. The person who is baptized shows that by being baptized he relies on God's righteousness.

THIEF ON CROSS AND OTHER CASES

1. Thief. (Luke 23.)

2. Palsied man. (Mark 2.)

3. Woman. (Luke 7:20.)

4. Sinner. (Luke 18.)

FACTS ABOUT THESE CASES:

1. They all lived during the Jewish dispensation—we do not!
2. They all lived before the testament of Jesus was in force. (Heb. 9:16,17.)
3. They lived before Christ commanded baptism or made baptism a part of plan of salvation.
4. They lived before Jesus died for the sins of the world—and he could save them as he pleased, because it was before the death of the testator!
5. These cases were before Jesus became *author of eternal salvation*. (Heb. 5:7-9.)
6. These cases all before Christ received all power in heaven and on earth. (Matt. 28:18.)
7. Why do not Baptists pick case of rich young ruler? Why not tell sinners to “sell what they have and give to the poor?”

On the thief: and all these cases, observe that they had more than faith—i.e., their faith acted. Even the thief prayed in addition to his faith—and that is more than my opponent will say is necessary!

Compare refusing to pay income taxes. There was a time when there was no income tax law. Must not refuse to be baptized just because there was once a time when there was no law to be baptized! Note command to be baptized part of “law” that would go forth from Jerusalem. (Isa. 2:1-3; Jere. 31:31-33; Heb. 8:8-10.)

AFFIRMATIVE ARGUMENT ON BAPTISM—NUMBER ONE

Baptism stands between the alien sinner and salvation from his sins.

“And he said unto them, Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned.” (Mark 16:15,16.)

- (1) What "he" shall be saved?
- (2) Compare "He that enrolls and makes B's shall graduate, he that does not enroll shall remain uneducated."
- (3) Also compare "He that eats and digests shall live, but he that does not eat shall starve."
- (4) My opponent says, "He that believes and is *not* baptized shall be saved."
- (5) Compare "He that believes and is baptized shall receive \$1000.00." More people would be baptized tonight than any night in history if we should publicize this! Probably my opponent would be one of first to do so!
- (6) This not a message telling Christians how to be saved, but a message to all men of all ages—if for children of God, do children of God have to believe? They already believe! This is talking about alien sinners being saved *from their past sins!*

MARK 16:9-20—IS IT CANONICAL?

I. THREE SOURCES OF BIBLE TEXT OF TODAY.

1. Greek manuscripts—copied from other Greek manuscripts—traced to autographs.
2. The versions—translations into other languages. Three made in 2nd century.
 - (1) Peshito Syriac
 - (2) Old Latin
 - (3) Coptic (Egyptian)
3. Quotations from "Church Fathers." Practically all the New Testament has been found in the writings of the first three centuries A.D.

II. MARK 16:9-20 NOT IN TWO OF OLDEST MANUSCRIPTS.

1. These two are:
 - (1) Sinaiticus
 - (2) Vaticanus

2. Observations on these:

- (1) Date to 4th century.
- (2) For some strange reason the scribe left space blank where Mark 16:9-20 should be—maybe he just did not get back to finish that portion for some reason.

3. Other evidence in favor of Mark 16:9-20 being canonical:
Other manuscripts have it.

- (1) Alexandrian
- (2) Ephraem
- (3) Bezae
- (4) Basiliensis
- (5) Cyprius, and others.

4. Versions that have Mark 16:9-20.

- (1) Peshito Syriac
- (2) Curetonian
- (3) Coptic
- (4) Sahidic
- (5) Vulgate
- (6) Gothic
- (7) Georgian, and others.

Note: Some of these are older than the Sinaiticus and Vaticanus which do not have Mark 16:9-20.

5. Many early writers quoted from Mark 16:9-20.

Speaking of the passage, J. W. McGarvey asserts:

“It was also cited by Irenaeus and Titian of the second century, and by Hyppolytus and Dyonisius of Alexandria of the third century all of whom lived before the earliest existing manuscript was written and from one hundred years earlier than Jerome. The words of Irenaeus show that it was not only a part of the book of Mark in his day, but that Mark was regarded as its author.”—Commentary on Matthew and Mark.

6. Even Celsus, an infidel, quoted from Mark 16 before the date of the two manuscripts that do not include it!
7. Papias and Justyn Martyr quoted from the passage in the 3rd century.

III. IF OPPONENT REJECTS MARK 16:9-20, WHY DOES HE? Is it because:

1. He is trying to avoid what it says about baptism? *Same is taught just as plainly in many other places, so he is not any better off!*

2. Granting it is spurious, will my opponent agree that if canonical, the passage teaches that baptism is essential?

- (1) Press opponent to say whether or not baptism would be essential if the passage is canonical. If Jesus did not mean baptism is essential, how could he have indicated it to be essential, if he did not in Mark 16:16?

AFFIRMATIVE ARGUMENT — NUMBER TWO.

Baptism stands between the alien sinner and the remission of his sins and the gift of the Holy Spirit.

“Then Peter said unto them, Repent (ye) and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.” (Acts 2:38.)

- (1) If this passage does not make baptism and repentance both essential to remission of sins, what could the apostle have said to signify that both were essential?

Show that opponent and all Baptists who teach what he teaches have to change Acts 2:38 to say something like this:

“Repent for the remission of sins, and after you have received remission of sins, be baptized because you have received remission of sins.”

ACTS 2:38 — MATTERS TO REMEMBER

1. “Repent ye, and be baptized everyone of you....”

- (1) “Ye” is plural — “Everyone” is singular.
(2) Greek for “everyone” is “eskostos.”

Of this word, Thayer says:

“*Eskostos*, when it denotes individually everyone of many, is often added appositively to nouns and pronouns and verbs in the plural.” (Thayer’s Greek Lexicon, page 192.)

- (3) H. B. Hackett, one of the foremost Baptist Commentators, says in his commentary on Acts: speaking of the phrase “for remission of sins,” “We connect naturally with both the preceding verbs.”

- (4) How many would "ye" include that "everyone of you" would not include? *Stress this!*
2. What repentance is "for" baptism is "for."
 3. Challenge him to produce a translation of repute that translates "eis" in Acts 2:38 "because of."
 4. Read, if necessary, all translations of Acts 2:38 which I have. (Seventeen Greek words translated "for" in N.T., but nowhere is *eis* translated "because of.")
 5. Compare Matthew 26:28 "for remission of sins" same as in Acts 2:38 in both Greek and English. *Stress that opponent should explain this!*
 6. Show why "remission of sins" involves baptism.
 - (1) Baptized into Christ. (Rom. 6:3.)
 - (2) Remission in Christ. (Eph. 1:7.)
 7. What if you leave out of Acts 2:38 "and be baptized" what does "for" then mean?
 8. "Save yourselves" — Still had not been baptized.
 9. "Eis" — What scholars say about this word.
 - (1) "A preposition governing the accusative and denoting entrance into, or direction and limit: into, to, towards, for, among." (Thayer Lexicon, page 183.)
 10. Authorities such as Hackett, Winer, Meyer agree that *eis* in Acts 2:38 means "unto," "in order to," etc.

DIFFERENT TRANSLATIONS OF ACTS 2:38

1. Edgar J. Goodspeed (Baptist): The complete Bible, an American translation.

"Peter said to them, you must repent, and everyone of you be baptized in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the gift of the Holy Spirit."

2. Joseph Bryant Rotherham: The emphasized Bible, adjusted to the critical text of Wescott and Hort.

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

3. Charles B. Williams (Baptist): The New Testament in the language of the People:

“Peter said to them, you must repent and as an expression of it, let every one of you be baptized in the name of Jesus Christ that you may have your sins forgiven; and then you will receive the gift of the Holy Spirit.”

4. American Standard Version (1901): 101 Greek scholars:

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

5. Richard G. Moulton, professor of literary theory and interpretation in Chicago University. The Modern Reader's Bible:

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

6. Modern Speech Translation:

“Repent, replied Peter, and be baptized...with a view to the remission of your sins....”

7. Modern English Translation:

“Change your mind and be baptized...for a release of your sins...”

8. Twentieth Century Translation:

“Repent, answered Peter and be baptized...for the forgiveness of your sins....”

9. Anderson's Translation:

“Repent and be immersed...in order to the remission of sins....”

10. Living Oracles:

“Reform and be each one of you immersed in the name of Jesus Christ, in order to the remission of sins....”

11. R. A. Knox’s Translation:

“Repent, Peter said to them, and be baptized...to have your sins forgiven....”

12. Centenary Translation, by Helen Barrett Montgomery, published by American Baptist Society:

“Repent answered Peter and be baptized for the remission of sins....”

13. The Riverside New Testament; by William G. Ballantine:

“Peter said to them: Repent and be baptized...for the remission of your sins....”

14. William Tyndale’s Translation (1534):

“Peter said unto them, Repent and be baptized...for the remission of synes....”

15. New Testament Translation by George Campbell, and Philip Dodderidge, and James McKnight (Church of Scotland; Presbyterians):

“And Peter said to them, reform and each of you be immersed...in order to the forgiveness of your sins....”

16. English Revised Version (1881):

“And Peter said unto them, repent ye and be baptized in the name of Jesus Christ, unto the remission of your sins....”

17. Emphatic Diaglott:

“Reform and be immersed...for the forgiveness of sins....”

18. Moffatt’s Translation:

“Repent, said Peter, and let each of you be baptized...for the remission of your sins....”

19. Weymouth's Translation (Modern Speech):

"Repent, replied Peter, and be baptized every one of you...for the remission of your sins...."

20. Warrell's Translation; from the press of The American Baptist Publication Society:

"And Peter said to them, repent and be immersed...unto the remission of your sins...."

21. Douay Version (Catholic):

"Do Pennance, and be baptized everyone of you for the remission of your sins...."

22. Wycliffe's Translation of the New Testament (1308) Oldest Complete English Translation. (Mr. Wycliffe was not a Baptist, he lived and died before the Baptist church existed.):

"And Peter said to him, do you pennance and each of you be baptized in the name of Jesus Christ, into remission of your sinnes..."

23. American Bible Union Translation (Baptist translation):

"Repent and be each of you immersed unto the remission of sins...."

24. Syriac Version:

"Repent and be baptized...for the remission of sins...."

25. King James Version:

"Repent and be baptized for the remission of sins...."

26. Mr. Thayer says in his Greek-English Lexicon that baptism is: "to obtain the forgiveness of sins...."

27. J. B. Phillips:

"You must repent and everyone of you must be baptized in the name of Jesus Christ so that you may have your sins forgiven...."

Can my opponent cite one—just one—translation of Acts 2:38 that says "because of the remission of sins"?

AFFIRMATIVE ARGUMENT—NUMBER THREE

Baptism stands between the alien sinner and having his sins washed away.

“And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord.” (Acts 22:16.)

- (1) This passage does not teach that water washes away sin! He who says we teach this, says what is not so!
- (2) Blood of Christ washes away sin! But, when does it wash away sin? This is the issue!
- (3) If Saul was saved on the road:
 - (A) He was saved but miserable!
 - (B) He did not know it!
 - (C) Ananias did not know it!
 - (D) Jesus did not know it! Jesus told him to go into the city and it would be told him what he *must* do!
- (4) What else could “must do” refer to except baptism?
- (5) “Wash away sins.” (Acts 22:16.)
“Shall be saved.” (Mark 16:16.)
“For remission of sins.” (Acts 2:38.) These are all the same!
- (6) Note: Christ appeared to Saul before he was a believer! Compare Cornelius!

AFFIRMATIVE ARGUMENT—NUMBER FOUR

Baptism stands between alien sinner lost in world of sin and being saved in world of righteousness in Christ.

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.” (1 Peter 3:21.)

- (1) Does not say: “Baptism saves us figuratively” or that “bap-

tism saves us in a figure”!

- (2) Moses a type of Christ—Christ an antitype! Lamb type of Christ, etc.

“*Like figure*” from Greek “antiupon” = “antitype.”

- (3) Noah and family saved “by” water!

How *by* water, *from* water? They were not saved “by water” from water! But saved *by* water from sinful world! *Explain!*

- (4) “Answer of a good conscience toward God.”

(A) “As an appeal to God for a clear conscience.” Revised Standard Version.

(B) “The search of a clear conscience after God.” Twentieth Century Translation.

(C) “The prayer for a clear conscience before God.” James Moffatt Translation.

(D) “The craving for a conscience right with God.” Edgar J. Goodspeed—Baptist!

(E) “The craving for a clear conscience toward God.” Charles B. Williams—Baptist!

- (5) “Answer of a good conscience” from Greek “eperotema” which is defined by Thayer:

“An inquiry, a question, a demand, as the terms of inquiry and demand often include the idea of desire, the word thus gets the signification of *earnest seeking*, i.e., *a craving, and intense desire.*”

Then Mr. Thayer gives an illustration from another scripture:

“And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.” (2 Samuel 11:7.)

Mr. Thayer gives the Greek of this text from the Septuagint, a Greek version of O.T., and shows that David’s *demand* was ex-

pressed with the same Greek word "*eperotema*" as in 1 Peter 3:21. Then Mr. Thayer says: "But surely the phrase here (2 Sam. 11:7) means simply to ask in reference to, to ask about.... If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage 1 Peter 3:21 'which baptism now saves us, not because in receiving it we have put away the filth of the flesh, but because we have earnestly sought a conscience reconciled to God.'" Thayer's Lexicon, page 230.

(6) "Filth of the flesh"

(1) Baptist translator: Goodspeed:

"Not as the mere removing of *physical stain*, but as the craving for a conscience right with God."

Another Baptist translator: Charles B. Williams:

"I do not mean the mere removal of physical stains, but the craving for a clear conscience toward God...."

AFFIRMATIVE ARGUMENT—NUMBER FIVE

Baptism stands between sinner and his becoming a son of God in Christ.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26,27.)

(1) Does not say we are children of God:

(A) By faith

(B) By faith alone

(C) By faith *out of* Christ

BUT it says: "By faith *in Christ Jesus*."

(2) If Paul used word "faith" as he had just used it in verse 25, he meant we are children of God by the gospel.

(3) If he used "faith" to mean one's faith in his heart, it would be active faith! (Gal. 5:6; James 2:24.)

(4) Three questions:

(A) How are we children of God?

Answer: By faith—by the gospel, by faith in our hearts.
(2 Cor. 5:7.)

(B) Where are we children of God by the gospel?

Answer: In Christ Jesus.

(C) Why are we children of God by the gospel in Christ Jesus?

Answer: "For ('gar' in Greek = because) as many of you as have been baptized into Christ have put on Christ."

(5) "Have put on" from Greek "evedusasthe" and meant putting on clothes, etc. Thayer, and Harper and Bagster.

(6) Coat would be mine before putting it on. Christ is everyone's Saviour. (John 3:16; Heb. 2:9; 1 John 2:1,2.) But he is of no value to those who do not put him on in baptism! He will not save any except those who put him on and get into him by baptism.

AFFIRMATIVE ARGUMENT — NUMBER SIX

Baptism stands between an alien sinner and his getting into Christ. "Know ye not that so many of us as have been baptized into Christ have been baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life." (Rom. 6:3,4.)

(1) This passage shows three things which my opponent denies.

(A) By baptism we reach the state of being in Christ where the blood saves.

(B) By baptism we reach the death of Christ or get into his death — obviously meaning the benefits of his death.

(C) Newness of life follows baptism.

(2) Some questions for my opponent to think about:

(A) What kind of man does he bury in baptism?

He says he does not bury a sinner at all!
He must bury therefore, either dead or live Christians.
If he buries dead Christians, does he baptize them to make them alive?
If he buries live Christians, he differs from Paul, who said in being buried in baptism we reach newness of life.
In whatever sense they are *dead* when he baptizes them, will he tell us they could go to heaven *dead*, and never be baptized at all?

(3) I bury dead sinners—dead in sin! (Eph. 2:1.)

(A) I want them to reach the blood of Christ and therefore reach *death to sin!*

(4) Reaching death to sin in baptism is same as being "then made free from sin" when obey from the heart the form of doctrine in Romans 6:17,18. (*Explain!!*)

AFFIRMATIVE ARGUMENT—NUMBER SEVEN

Baptism stands between alien sinner and his belonging to, or being of Christ.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? (1 Cor. 1:12,13.)

(1) Two things had to be true before one could belong to Paul:

(A) Paul crucified for one; (B) Be baptized in the name of Paul.

(2) Means same two things with reference to Christ!

(3) I challenge my opponent to deal with this! He cannot touch it!

AFFIRMATIVE ARGUMENT — NUMBER EIGHT

Baptism stands between a man and his being in the one body, the church wherein he can be saved by Christ.

"And that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph. 2:16; 5:23.)

- (1) The body is the church. (Eph. 1:22,23.)
- (2) The church is God's family. (1 Tim. 3:15.)
- (3) Can one be saved out of God's family?
- (4) How does one get into the body, the church?
- (5) We are baptized into it! (Gal. 3:27; Rom. 6:3; 1 Cor. 12:13.)
- (6) Where does the blood save? Answer: In Christ! (Eph. 1:7.)
- (7) If opponent says Christ is Saviour of body, but not body only, he is in trouble: because according to him Christ is not the savior of the body in any sense, for he thinks Christ saves all by faith before they are baptized into the body!

AFFIRMATIVE ARGUMENT ON BAPTISM — NUMBER NINE

"Go ye therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19,20.)

- (1) No other act of obedience is said to be done in the name of all three of the Godhead!
- (2) One cannot *observe* any of the *all things* of this text until after he has been baptized!
- (3) Can one go to heaven without observing these things?
- (4) Is there any assurance that Christ will be with those who do not observe the *all things* of this commandment?

AFFIRMATIVE ARGUMENT — NUMBER TEN

JOHN'S BAPTISM:

1. It was for remission of sins. (Mark 1:4.)
2. It was from heaven. (Matt. 21:25.)
3. Those who refused to be baptized with John's baptism "rejected the counsel of God against themselves." (Luke 7:28,29.)

4. Christ was not baptized for remission of sins—he was not baptized because his sins were already remitted—his was an exceptional case, as the record certainly shows.
5. Those who came to be baptized of John who felt they were already all right (“we be Abraham’s seed”) were called by John a “generation of vipers.” (Luke 3:7.)

AFFIRMATIVE ARGUMENT — NUMBER ELEVEN

Preaching Christ includes preaching Christ's commands; preaching Christ therefore includes preaching baptism, and this is seen clearly in the case of Eunuch of Acts Chapter 8.

AFFIRMATIVE ARGUMENT—NUMBER TWELVE

“Except one is born of water and Spirit, he cannot enter the kingdom of God.” (John 3:5.)

1. Let my opponent tell us what water means.
2. Whatever water means it is involved in the new birth—the born again process; does not refer to the first birth at all!
3. Not called water of life, or river of living water, etc. Just called water!

NOTES ON THE DOCTRINE OF THE IMPOSSIBILITY OF APOSTASY

PROPOSITION DISCUSSED:

The scriptures teach that it is possible for the regenerate child of God to apostatize so as to be finally lost in hell.

Basil Overton, Affirmed
W. C. Neville, Denied

AFFIRMATIVE ARGUMENTS ON APOSTASY

NUMBER ONE

THOSE WHO BELIEVE MUST KEEP ON BELIEVING!

"Now the parable is this: the seed is the word of God. Those by the wayside are they that hear; then comes the devil and takes away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word *with joy*; and these have no root, *which for a while believe*, and in time of temptation *fall away*." (Luke 8:11-13.) Fall away from what?

1. Opponent has been arguing that if believed, saved!
Here are some who *believed!*
According to my opponent they were saved!
(Of course their believing would include obedience for a while.)
2. Faithfully retaining the saving word once it is received is absolutely necessary—this parable teaches this.
 - A. Jesus also taught this in other places:

"Verily, verily, I say unto you, If a man keep (retain or observe) my saying, he shall never see death. (John 8:51.)

"Blessed are they that hear the word of God and keep it." (Luke 11:28.)
 - B. Paul taught necessity of continuing in the word.

"Take heed unto thyself and to thy doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." (1 Tim. 4:16.)

Paul warned the Corinthian Christians that even though they had received the word of the gospel, and that by it they had been saved, they had to continue believing and obeying it, "*Lest you have believed in vain.*" (1 Cor. 15:1,2.)

CONCLUSION:

It is obviously the testimony of Jesus our Savior and of all the New Testament in general that an initial reception of the word of the gospel and *believing* must be followed by continued faithfulness to that word, if those who believe expect to receive the promise of eternal life. Not only does this parable teach we can fall away, other statements in the New Testament say the same:

- (1) 2 Pet. 1:10: "*If ye do these things ye shall never fall.*"
- (2) 1 Cor. 10:12: "Wherefore, let him that thinketh he standeth, take heed lest he fall."
- (3) James 5:12: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, *lest ye fall into condemnation.*"
- (4) Rev. 2:5: "Remember therefore from whence *thou art fallen* and repent and do the first works, or else, I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."
- (5) Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law, *ye are fallen from grace.*"

As the word "if" is used in the Bible we know that salvation in heaven is conditioned on children of God continuing faithfully.

1. We are saved *if* we keep in memory what we have accepted in the gospel. (1 Cor. 15:2.)
2. We are the Lord's house *if* we hold fast our confidence firm to the end. (Heb. 3:6.)
3. We will be acceptable to the Lord *if* we continue in the faith. (Col. 1:23.)
4. We have the benefits of the cleansing power of Christ and forgiveness, *if* we walk in the light. (1 John 1:7.)
5. We will never fall, *if* we add the things the Holy Ghost stated in 2 Pet. 1:5-11; *if* we *do* those things.

6. We are disciples of Christ indeed *if we continue in his words.* (John 8:31.)
7. We will never see death *if we keep the sayings or word of Christ.* (John 8:51.)
8. God will honor us *if we serve Christ.* (John 12:46.)
9. We shall reap *if we faint not!* (Gal. 6:9.)

If it is not possible for a child of God to so sin as to be finally lost, the above statements of the Word of God could have no meaning whatsoever; they would be senseless!

NUMBER TWO

IF WE FORSAKE THE LORD HE WILL FORSAKE US AND CAST US OFF FOREVER.

1. "And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind: for the Lord searches all hearts and understands all the imaginations of the thoughts; *but if thou forsake him he will cast thee off forever.*" (1 Chron. 28:9.)
2. "And the *Spirit of God* came upon Azariah the son of Obed; and he went out to meet Asa and said unto him: Hear ye me Asa, and all Judah and all Benjamin: *The Lord is with you while you be with him, and if ye seek him he will be found of you: but if you forsake him he will forsake you.*" (2 Chron. 15:1,2.)
 - (1) If you believe the Bible, this passage alone should convince you that a child of God can be lost!
 - (2) How could one forsake God if he was not really with him? How could God cast him off if he was not with him?
 - (3) Any passage which my opponent may use that shows God does not cast off, refers to those who are faithful to him—*but the Bible teaches that people can quit being faithful, and when they do and persist in their unfaithfulness, they will be cast off by the Lord.*
 - (4) No wonder the writer said in Hebrews 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, *in departing from the living God.*"

- (5) "The wicked shall be turned into hell, *and all the nations that forget God.*" (Psalm 9:17.)

SAUL, THE FIRST KING OF ISRAEL, GOD'S PEOPLE, A GOOD EXAMPLE OF ONE DEPARTING FROM THE LORD AND THE LORD DEPARTING FROM HIM.

1. *God chose Saul.* "And Samuel said to all the people, *see ye him whom the Lord hath chosen*, that there is none like him among all the people? And all the people shouted, and said, *God save the king.*" (1 Sam. 10:24.)
2. *Spirit of God came upon Saul.* "And when they came thither to the hill, behold, a company of prophets met him; *and the Spirit of God came upon him*, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, *What is this that is come unto the son of Kish? Is Saul also among the prophets?*" (1 Sam. 10:10.)
3. *The Lord anointed Saul.* "Then Samuel took a vial of oil and poured it upon his head, and kissed him, and said, *Is it not because the Lord hath anointed thee to be captain over his inheritance?*" (1 Sam. 10:1.) *Note:* Verse before shows he spoke of Saul.
4. *God was with him so much that he was "turned into another man.* "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, *and shalt be turned into another man.*" (1 Sam. 10:6.) Was he regenerated?
5. *God gave Saul another heart.* "And it was so, that when he had turned his back to go from Samuel, *God gave him another heart:* and all those signs came to pass that day." (1 Sam. 10:9.)
6. *God was with him.* "And let it be, when these signs are come unto thee, that thou do as occasion serve thee; *for God is with thee.*" (1 Sam. 1:7.) Ask my opponent if he believes God was with Saul.
7. *The Lord departed from him and became his enemy.* He told Samuel he had sinned. (1 Sam. 15:24.) "Then said Samuel, *Wherefore then dost thou ask of me, seeing the Lord has departed from thee, and is become thine enemy?*" (1 Sam. 28:16.)

Saul committed suicide, his body was burned, his bones were buried under a tree at Jabesh. (1 Sam. 31.)

PAUL, A SERVANT OF GOD, REALIZED THAT HE AND OTHER CHRISTIANS TO WHOM HE WROTE COULD SO CONDUCT THEMSELVES AS TO BE CAST OFF!

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.)

1. Paul knew the Lord, but he also knew that the Lord would not *keep him* if he was unfaithful to him! He knew the Lord was able to keep him, but he knew he had to be faithful to him in order to be saved!

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. ...Receiving the end of your faith, even the salvation of your souls." (1 Peter 1:5,9.)

2. Paul and Peter knew the Lord was *able to keep his people, but they both knew* God's people have to be faithful to the Lord to be kept by the Lord!

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible [crown]. I therefore so run, not as uncertainly; so fight I, not as one that beatheth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:24-27.)

"Castaway" from Greek "Adokimos" = "Unable to stand test; rejected; refuse; worthless."—Harper and Bagster, p. 7.

3. To illustrate what he said to the Corinthians, Paul then set forth a great example of apostasy in his next words.

"Moreover, brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as

some of them committed, *and fell in one day three and twenty thousand*. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. *Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. WHEREFORE, LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL*. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, *that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry.*" (1 Cor. 10:1-14.)

- (1) Certainly God is faithful.
- (2) God will provide a way of escape! This not the issue!
- (3) Will you or I make use of the way of escape? This is the issue!
- (4) Paul knew it was possible for a Christian to fail to accept the way the Lord provides! Otherwise, his language would be senseless!

NUMBER THREE

This argument based on fact of Book of Hebrews: Even though Hebrew brethren were addressed as "holy brethren, partakers of the heavenly calling" and had Christ as their high priest. (Heb. 3:1.)

Even though they had a perfect sacrifice, Jesus Christ, who by one offering of himself "perfected forever" them that are made holy by him and by that sacrifice. (Heb. 10:14.)

There are many things stated in the book which they could do, and which some had done, which show that children of God can so sin as to be lost. Some of these things are:

1. They could let the word of God slip away from them.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."
(Heb. 2:1.)

2. They could neglect the great salvation.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward: *how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him...?*" (Heb. 2:2,3.)

3. They could be Christ's house only if they were faithful and held fast the confidence firmly to the end.

"But Christ as a son over his own house; whose house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end.*" (Heb. 3:6.)

4. They could harden their hearts.

"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest." (Heb. 3:8-11.)

5. *Next verse says they could fall from living God!*

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in *departing from the living God.*" (Heb. 3:12.)

6. They could be hardened through the deceitfulness of sin and be so hardened that it would be impossible to get them to repent.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *But exhort one another daily while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence STEDFAST UNTO THE END.*" (Heb. 3:12-14.)

Also: "For as touching those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.)

Note: While it is true the writer hoped better things of these breth-

ren—he nevertheless held up some who had fallen who were saved from their past sins, but became disobedient and he warned these because of their example that they could do the same—*so to keep them from doing the same he was admonishing them TO GO ON UNTO PERFECTION!* They were not learning and growing as they should. (Heb. 5:12-14.)

7. They could fail to enter into God's rest. After reminding them of those who came out of Egypt with Moses, he told them: "And to whom swore he that they should not enter into his rest, but to *them that were disobedient!* And we see that they were not able to enter in because of unbelief. *LET US THEREFORE FEAR. Lest haply a promise being left of entering into his rest, any one of you should seem to have come short of it.*" (Heb. 3:18,19; 4:1.)

If my opponent's doctrine were true this teaching in Hebrews would be senseless! He says no need to fear.

8. They could fall after same example of disobedience.

"Let us then give diligence to enter into that rest, that no man fall after the same example of disobedience." (Heb. 4:11.)

"*Disobedience*" (R.V.) from Greek that means disobedience. See Thayer, Harper and Bagster, etc.

9. They could commit willful sin.

"Let us hold fast our profession without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching. *For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall he be counted worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite unto the Spirit of grace?*" (Heb. 10:22-29.)

If one turns away willfully from the only sacrifice there is—he cannot be saved unless he comes back to that sacrifice. *This is the sacrifice by which he hath perfected forever them that are made holy*

by him. So this shows that even though the sacrifice is perfect, and people can be made perfect by it, they must stay with it to receive the benefits of it!

10. So in the foregoing we see that these brethren could trod under foot the Son of God.
11. They could count the blood of Christ an unholy thing!
12. They could do despite unto the Spirit of grace.
13. They had some "besetting sin" they were told to lay aside.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and *the sin that doth so easily beset us*, and let us run with patience the race that is set before us." (Heb. 12:1.)

14. They could fail of the grace of God.

"Looking diligently lest any fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled." (Heb. 12:15.)

15. From the foregoing (12:15) we also note they could be defiled. Lest *many* be defiled. "Few names which have not defiled...." (Rev.3:4.)
16. They could refuse to hear Christ, who has spoken from heaven, and be lost.

"See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, *much more shall not we escape, if we TURN AWAY from him that speaketh from heaven.*" (Heb. 12:25.)

17. They could be carried away with false doctrine.

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace...." (Heb.13:9.)

Surely, the book of Hebrews alone should show any thinking person that a child of God can be lost.

NUMBER FOUR

My fourth argument is based on the story of Simon who was a sorcerer, then became a child of God—was saved from his alien or past sins—then he sinned and put his soul in peril.

1. The evangelist Philip went to Samaria and preached Christ.

"But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12,13.)

(1) Surely my opponent will agree that the Samaritans were saved! Jesus said: "Go preach the gospel to every creature, he that believeth and is baptized shall be saved." (Mark 16:16.)

(2) Surely the Samaritans were saved from their past or alien sins.

2. The next verse says:

"Then Simon himself believed *also*, and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done." (Acts 8:13.)

(1) Note: He believed *also*.

(2) My opponent has been saying a person who *believes is saved*. According to him Simon was saved, whether he was baptized or not because he believed:

3. Next the text says:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Ghost (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:14-17.)

(1) As far as we know Simon received this laying on of apostles' hands measure of the Holy Ghost too!

4. Then the text says:

"And when he saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts 8:18,19.)

(1) He was not saying he did not have the Holy Ghost in the measure in which apostles imparted it by laying on of their hands - *but he was trying to buy the power to impart it as they did. This is where he sinned!*

5. For Peter then said:

“Thy money perish *with thee* because thou hast thought that the gift of God may be purchased with money.” (Acts 8:20.)

(1) Does not say: “Because thou hast not been born again.”

6. “Thou hast neither part nor lot in *this matter*, for thy heart is not right in the sight of God.” (Acts 8:21.)

(2) His heart was not right because he had sinned—not because he had not been born again or saved from past sins! Because Peter told him: “Repent therefore of this thy wickedness, and pray God, if perhaps *the thought of thine heart* may be forgiven thee.” (Acts 8:22.)

7. “For I perceive that thou art in the gall of bitterness and the bond of iniquity.” The reason he was in these was because he had sinned! Otherwise why did not Peter tell him to do what he told aliens on Pentecost to do? (Acts 2:38.)

Simon is a concrete case of a child of God doing that which was sinful, and then he was told how to get forgiveness! That is why the case is recorded, no doubt!

NUMBER FIVE

Failure to abide in Christ will make one fruitless, and being fruitless one will be lost.

“I am the true vine and my father is the husbandman. Every branch in me that beareth not fruit he *taketh away*: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word I have spoken unto you. *Abide in me*, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except you abide in me. I am the vine, ye are the branches: *He that abideth in me* and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and they are cast into the fire, and they are burned.*” (John 15:1-6.)

1. The continued sustenance received from the Saviour is enjoyed only by *the disciple that continues to abide in Christ*. If this is not true, this passage could have no meaning. For if there is no danger that this abiding in Christ could cease, why teach what Jesus here taught?

2. There are three essential truths in the teaching of Jesus in this analogy of the vine and the branches:

(1) Mutual indwelling of disciples and Saviour is dependent upon the volition of the disciples! "Abide (dwell, remain, or continue — from Greek 'meno') in me, and I in you." The dwelling of Christ within the disciples is presented as the corollary of their abiding in *him*. That is, Christ abides, or continues to abide in disciples only if they continue to abide in *him*!

(2) The consequences of continuing to abide in Christ are:

(A) His continued indwelling (verse 4) in the disciples:

(B) And the consequent fruitfulness of the disciples. "I am the vine and ye are the branches. He that abideth in me, and I in him, *the same bringeth forth much fruit.*" (verse 5.)

(3) The consequences of failure to keep on abiding in Christ are:

(A) Fruitlessness (verse 4).

(B) Removal and burned (verse 2,6).

3. Apostle Peter taught by the Holy Spirit this same evident truth:

"And beside this, giving all diligence to add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. *For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things is blind and cannot see afar off and has forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure, for if ye do these things YE SHALL NEVER fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*" (2 Peter 1:5-11.)

(1) Entering finally into heaven depends on adding and bearing fruit.

(2) "If ye do these things ye shall never fall." This means that in "adding" there is something *to do*! And it means if we do not do these things *we will fall*! (Rev. 22:14; Matt. 7:21.)

It is conclusive that if one does not continue to abide in Christ and bear fruit and do what the Lord requires of him he will be cut off and burned.

If they were not really in the vine, they would not be branches—could not be! And they would not be expected to bear if they were not really in the vine!

NUMBER SIX

There is the constant danger that Christians can let sin have dominion over them even though they have been made free from all their past sins.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. *Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.* For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin because we are not under law but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey, whether of sin unto death or of obedience unto righteousness? ...For the wages of sin is death; but the gift of God is eternal life in Jesus Christ our Lord.” (Rom. 6:11-16,23.)

1. To say that Paul meant that it was impossible for sin to have dominion over Christians ignores two facts:
 - (1) Paul told them not to let sin reign in their mortal bodies. *Sins of the body come from the heart, and are therefore also sins of the heart.* (Mark 7:21-23.) If impossible for sin to have dominion over them, this admonition of Paul was silly!
 - (2) Paul charged them not to *yield* to sin. “Neither yield ye your members as instruments of unrighteousness....” (Verse 13.) And in verse 16 he said: “Know ye not that to whom you yield yourselves servants to obey, his servants ye are ...whether of sin unto death or of obedience unto righteousness.”
2. Paul concluded the chapter with the warning that sin brings death! (Rom. 6:23.)

3. He affirmed the same thing in Romans 8:13,14: "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

4. James taught the same thing: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul *from death*, and shall hide a multitude of sins." (James 5:19,20.)

(1) This could not refer to physical death, for men die whether righteous or wicked. Even Jesus died in this sense.

5. Paul also warned the Galatian *Christians* that there is constant danger that they might sow to the flesh or live after the flesh.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that *soweth to his flesh* shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap everlasting life." (Gal. 6:7,8.)

Notice that Paul then said: "Let us not be weary in well doing: for in due season we shall reap, *if we faint not*." (Verse 9.)

6. As Robert Shank put it:

"Whether sin shall have dominion over us must remain throughout our earthly pilgrimage a matter of prayerful concern and continual decision. Liddon comments on Romans 6:14 ('Sin shall not have dominion over you unless you will it.' The necessity of continuing to choose whether we shall be servants of sin unto death, or of obedience unto righteousness and life is vividly set before us by Paul in Romans 8:12-14. 'Brethren, we are debtors not to the flesh to live after the flesh, for if you live after the flesh you shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live, for as many as are led by the Spirit of God they are sons of God.' The consequence of choosing the wrong master and living after the flesh is spiritual death." *Life In The Son*, p. 198.

NUMBER SEVEN

Those who are servants can become unfaithful!

"And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth I say unto you that he

will make him ruler over all he has. But and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the men servants, and maidens, and to eat and drink and be drunken. the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder and will appoint him his portion with the unbelievers." (Luke 12:42-46.)

1. Some say steward was not a true disciple.

(1) Lord Jesus is represented by lord of steward in the parable!

(2) "Lord knoweth them that are his." (2 Tim. 2:19.)

(3) Therefore it is obvious that the parable has nothing to do with those who do not know Jesus as their Lord!

(4) This parable concerns only those who know Jesus as Lord, and to whom he has committed solemn responsibilities!

(5) *Note:* He was a true servant, because he is called "faithful and wise." And: "the lord shall make him ruler over his household." (Verse 42.)

But, that servant may grow careless! If he does the Lord would appoint him a place with the wicked! The unbelievers! "*But if that servant say in his heart,*" etc., and he acts unfaithful—*he could have been faithful*, and the Lord expected him to be! Because he was a servant.

2. Robert Shank says, speaking of this parable:

"Whatever else our Lord's parable may teach, it cannot be denied that it clearly teaches that one who is a true disciple of Christ, known of him and entrusted with solemn responsibilities, through carelessness and presumption can depart from the path of faithfulness and finally inherit everlasting shame and ruin."—*Life in the Son*, p. 36.

This is exactly what Hebrews 10:38 means: "Now the just shall live by faith, *but if any man draw back, my soul shall have no pleasure in him*, but we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Here again it is stressed that we must keep on believing, else we will draw back and be lost like some referred to in this verse—they are used as an example to show us we should not do the same!

Probably, Hebrews 10:39 refers to those mentioned in verses 28,29: "He that despised Moses law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be counted worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and has done despite unto the Spirit of grace?"

Observe that he *was* sanctified!

NUMBER EIGHT

Even though God's children have their names written in the book of life, they can so act as to get their names blotted out of that book.

"And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life." (Phil. 4:3.)

But names can be *blotted out* of the book of life. To the church at Sardis Jesus said:

"Remember therefore how thou hast received and heard, and hold fast and repent. *If therefore thou shalt not watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast *a few names* even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:3-5.)

This passage is without sense unless it means that one's name can be blotted out of the book of life! It infers some names had been blotted out! If a name is blotted out of the book of life that person will be lost:

"And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.)

My opponent cannot touch this argument!

This argument alone destroys his proposition that one cannot be lost and sustains mine that one can be lost who is a child of God!

NUMBER NINE

A man who is righteous can so sin as to be lost if he does not turn from his iniquity and dies in his sin.

"When a righteous man doth turn from his righteousness, AND COMMIT INIQUITY, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin and his righteousness shall not be remembered; but his blood shall I require at thine hand. Nevertheless, if thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul"! (Ezek. 3:20,21.)

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die"! (Ezek. 18:24.)

Ask my opponent: Can a righteous man turn away from his righteousness and die in his sin? If he dies in his sin, what will happen to him? Will he go to heaven?

NUMBER TEN

Peter told of some who had escaped the pollutions of the world, but went back and became worse than they were before!

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn away from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." (2 Peter 3:20-22.)

1. One of the evil doctrines of these apostates was "denying the Lord that bought them."
2. Peter used angels that sinned and were cast into hell to show that God will punish these apostates too.
3. Peter said these apostates had forsaken the right way. (2 Pet.2:15.) If they were never in the right way, how did they forsake it?
4. He says they escaped the pollutions of the world! Where were they when they escaped the pollutions of the world?
5. He said they were again entangled therein, meaning in the pollutions of the world!

6. He said they were worse than they were before they became Christians—*because they had turned away from the holy commandment and had forsaken the right way!* He did not say because they had never been right! This is what my opponent says—not what Peter said!
7. Peter illustrated the awfulness of those who would accept the Lord and then turn back into the ways of sin by comparing them to a dog and a hog! Ugly indeed, but it is an ugly matter!

NUMBER ELEVEN

Peter declared that the devil seeks to devour God's elect. He wrote to God's elect (1 Peter 1:1,2) and he said to them:

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith....” (1 Pet. 5:8.)

- (1) If no danger, why did Peter thus warn these people of God?
- (2) God strengthens us for this battle with Satan, but we must be sober and watchful; otherwise, we would still be devoured by Satan. (1 Peter 5:10,11.)

NUMBER TWELVE

Read Ephesians 5:1-7. Point out obvious warnings and dangers to those who were “Dear children and light in the Lord.”

HERE IS A GOOD COUNTER FOR MY NEGATIVE IN REPLY
TO HIS AFFIRMATIVE ON APOSTASY.

SOME THINGS A CHRISTIAN CAN DO.

1. Fail of the grace of God. (Heb. 12:15; Gal. 5:4.)
2. Be led away with the error of the wicked. (2 Pet. 3:17.)
3. Err from the truth. (James 5:19,20.)
4. Turn aside after Satan. (1 Tim. 5:15.)
5. Fall from their own stedfastness. (2 Pet. 3:17.)

6. **Weak brother may perish.** (1 Cor. 8:11.)
7. **Forsake the right way.** (2 Pet. 2:14-15.)
8. **Fall into condemnation.** (James 5:12.)
9. **May be a castaway.** (1 Cor. 9:27.)
10. **May be cast forth and be burned.** (John 15:6.)
11. **May be neither hot nor cold and the Lord will "spue him out."**
(Rev. 3:14-18.)
12. **May be spoiled by deceit.** (Col. 2:8.)
13. **May be moved away from his hope.** (Col. 1:23.)
14. **May deny the Lord that bought him.** (2 Pet. 2:1.)
15. **May do despite unto Spirit of grace.** (Heb. 10:29.)
16. **May depart from the living God.** (Heb. 3:12.)
17. **May come short of promise of God.** (Heb. 4:1.)
18. **May believe gospel in vain.** (1 Cor. 15:1-3.)
19. **May fail to keep self in love of God.** (Jude 21.)
20. **May count blood of Christ an unholy thing.** (Heb. 10:29.)
21. **May depart from the faith.** (1 Tim. 4:1.)
22. **May be carried about with false doctrine.** (Heb. 13:9.)
23. **May have a besetting sin.** (Heb. 12:1-2.)
24. **May draw back and be lost.** (Heb. 10:38.)
25. **May fall after same example of disobedience.** (Heb. 4:11.)
26. **May turn from the holy commandment.** (2 Pet. 2:21.)

ON ETERNAL LIFE

1. **Salvation nearer than when we believed.** (Rom. 13:11.)

2. A promise. (2 John 2:25.)
3. Told to lay hold on eternal life. (1 Tim. 6:12.)
4. In Hope of eternal life. (Titus 1:2.)
5. In the world to come, eternal life. (Mark 10:30.)

Some of the arguments on apostasy in the foregoing notes were found by the author in a book called: *Life In The Son*, by Robert Shank. When that book was written its author was a Baptist and he taught in a Baptist seminary. He became a member of the church of Christ. His book has greatly influenced professors in Baptist seminaries. It is an excellent book.

PART TWO

NOTES USED IN DISCUSSING BELIEFS OF PENTECOSTALS

PROPOSITION DISCUSSED

"The scriptures teach that there are three separate persons in the Godhead, viz., the Father, the Son, and the Holy Ghost."

DEFINITION OF TERMS:

1. I mean by the "Scriptures," the Bible, the Word of God: both Old and New Testaments.
2. I mean by *teach*, that the Bible conveys, or makes known in understandable language, the thing that I am affirming.
3. I mean by *separate*, individual or distinct.
4. I mean by *Godhead* that they all have or possess deity: that they all have that divine nature that is distinct from all other beings. The word *Godhead* came from *Godhood* or *Goodhood*, which simply means that one possesses certain attributes that gives him that unique relationship or being. Compare *girlhood*, *boyhood*, *motherhood*, etc.
5. I mean by *the Father, the Son, and the Holy Ghost* that they are three separate persons.

ARGUMENT NUMBER ONE

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1,2.)

Note: "Whom" is one person, "he" is another person, and they both existed before the worlds were made. Furthermore, in the creation of man and woman the Bible says that God said: "Let *us* make man in *our* own image. (Gen. 1:26; Gen. 3:22.) "One of *us*." *Question*: Is *us* singular or plural?? Is *our* singular or plural?? Please answer these questions; this is on the issue, exactly.

The *Spirit* was also in the beginning with God. "The Spirit of God moved upon the face of the waters." (Gen. 1:2.)

"By his Spirit he has garnished the heavens." (Job 26:13.)

God, his Spirit, and the Word (John 1:1-4) were in the beginning.

My proposition is already sustained: All three persons are mentioned in 2 Corinthians 3:14: "The grace of Christ"; "the love of God"; "the communion of Holy Ghost." All three persons are mentioned in John 14:16: "I will pray the Father, and he will send another Comforter." "I," "the Father," "another Comforter." This passage sustains my proposition.

God is a person. (Heb. 1:3.) Christ is image of God. (Col. 1:15; Heb. 1:1-3.) If image, then not person of God or God himself. *But, God is a person!*

ARGUMENT NUMBER TWO

We know that God and Christ both existed before Christ was in the flesh from John 16:28.

"I came forth from the Father, and am *come into* the world: again I leave the world and go to the Father."

He could not have "*come into the world*" from the Father, if he were the Father.

He was another person besides the Father, because he *came into* the world *from the Father*. This means that he was some one besides the Father before he was in the world, or before he *came into the world!*

Furthermore, John 17:3-5 teaches that Christ and God the Father were two separate persons before Christ was ever in the world.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Note: Christ said in this prayer that he had glory with the Father before the world was. He must have existed therefore before he came in the flesh!

ARGUMENT NUMBER THREE

Hebrews 10:5 teaches that there were two persons before Christ dwelt in the flesh.

"Wherefore when he cometh into the world, he saith. Sacrifice and offering thou wouldest not, but a body hast thou prepared me."

Verse ten shows that Christ's body is the one under consideration in verse 5.

Verse five shows that there were two persons before one of them dwelt in the body that the other had prepared.

ARGUMENT NUMBER FOUR:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as *we are one*." (John 17:20-22.)

The foregoing affirms that God and Christ are one. I believe they are one. How are they one? In what sense are they one?

This passage says they are *one* just as Christ prayed that his disciples be one. Does this mean that Christ wanted all his disciples to become one huge disciple? This shows that two, or more, can be one, and still not be one in person!

1 Corinthians 3:8 affirms how two can be one, and yet each of the two remain singular or separate. "Now he that planteth and he that watereth are one." Paul said in verse 6 that he had planted, and Apollos had watered. But he said that he and Apollos were one. Question: Were Apollos and Paul the same person? (Answer this question. Press it!)

A man and his wife are one flesh. (Gen. 2:24; Matt. 19:6; Eph. 5:31.)

Question: Are they *one* person, or two persons, but one in purpose, etc.? Demand an answer for above question!

ARGUMENT NUMBER FIVE

"Whosoever transgresseth, and abideth not in the doctrine of Christ,

hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9.)

Note: "Both" the Father and the Son.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:22.)

This shows that Christ and the Father are two. Question: Does he know some things he does not know?

ARGUMENT NUMBER SIX

The Son, and the Holy Ghost are distinct persons: "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (aion, or age), neither in the world to come." (Matt. 12:32.)

I am not affirming that I know what "speaking against the Holy Ghost is," I am just now affirming that the Holy Ghost and the Son of man are two different persons. The "Son of man" called himself the Son of God. So the Son of God, and the Holy Ghost are two different persons.

"I will pray the Father, and he shall give you *another* Comforter." (John 14:16.) All three persons are mentioned in his verse: "I," "the Father," "another Comforter."

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and *one Spirit*, even as ye are called in one hope of your calling; *One Lord*, one faith, one baptism, *one God and Father of all*, who is above all, and through all, and in you all." (Eph. 4:1-6.) This passage identifies God the Father, the Lord (obviously Jesus Christ) and the Spirit.

ARGUMENT NUMBER SEVEN:

The scene of the baptism of Jesus teaches that there are three persons in the Godhead.

"And Jesus, when he was baptized, went up straightway out of the

water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16,17.)

ARGUMENT NUMBER EIGHT

"I go unto the Father: for my Father is greater than I." (John 14:28.)

Question: Is the Father greater than himself?

He would have to be if God the Father, and Jesus Christ are the same person.

ARGUMENT NUMBER NINE

"No man can come to the Father, but by me." (John 14:6.)

Does this mean that no man can come to the Father but by the Father? It would have to mean this if the Father and Christ are the same.

ARGUMENT NUMBER TEN

Jesus taught the disciples to pray, "Our Father who art in heaven." (Matt. 6:9.) But he was not in heaven, if the Father and Christ are the same; he was on the earth!

ARGUMENT NUMBER ELEVEN

"The Father sent the Son into the world." He did not come himself. The Father was the sender. Christ is the one that was sent. (John 3:17; 1 John 4:14.)

Therefore, two persons.

"I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42.) Note: Two persons here.

ARGUMENT NUMBER TWELVE

"I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

This affirms that the Father and the Son are two persons. Two wills, therefore two persons.

ARGUMENT NUMBER THIRTEEN

Christ is at the right hand of the Father, hence *two persons*.

1. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2:32.)

Note: (In this passage is affirmed the existence of all three of the persons I am affirming to be in the Godhead.)

"The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." (Acts 2:34.)

Stephen saw "the glory of God, and Jesus standing on the right hand of God." (Acts 7:55.) Question: How could Jesus be at his own right hand?

ARGUMENT NUMBER FOURTEEN

"We have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1.)

He makes intercession for us to the Father! (Hebrews 7:25.) Questions: How could he make intercession to himself? How could he be an advocate with himself?

ARGUMENT NUMBER FIFTEEN

Here are a number of passages that show that Christ was a separate person from the Father, or is a separate person from the Father.

1. "Ascend up where he was before." (John 6:62.) He was in heaven before he was here on earth, therefore.
2. Jesus was not in God's presence till he ascended to heaven. (Heb. 9:24.)
3. "I go unto him that sent me." (John 7:33.)
4. "He was come from God, and went to God." (John 13:3.)

5. "I go unto my Father." (John 14:28.)
6. "I leave the world and go to the Father." (John 16:28.)
7. Jesus said, "I ascend unto my Father." (John 20:17.)

**SOME OF THE THINGS TO EXPECT BY WAY OF REPLY FROM
MY OPPONENT ON THE GODHEAD PROPOSITION:**

1. "I and my Father are one." (John 10:30.)

Reply: See John 17:20-22: "*One as we are one.*"

2. Christ is God. (John 1:1,2.)

Reply: John 1:1 says he was with God. God means "deity." Christ, or the Word that became flesh, is deity too. The Word and God the Father are not the same; the passage itself shows there are two—"with God."

3. "Christ is the Father." (Isa. 9:6.)

"And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." (Isa. 9:6.)

"He that hath seen me hath seen the Father." (John 14:9.)

Reply: "He (God) hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him." (1 Cor. 15:27.)

Christ is a Father in that God hath given him children. (Heb. 2:13.)

If Christ is the Father, how could there be a *son*, and no Father? "My Father is greater than I." (John 14:28.)

4. "Beside me there is no God." (Isa. 44:6-8.)

Reply: Next verse shows that this was said in contrast to graven images. (Cf. also 1 Cor. 8:6,7.)

5. "But *one God.*" (1 Cor. 8:5.)

Reply: See verse 6—"AND Christ."

6. "I am come in my Father's name." (John 5:43.)

Reply: "Name" here means authority. "Jesus" is not the name of the Father, but the name of the Father's Son.

7. Jesus said that he would send the Holy Ghost in his name. Hence the name of the Holy Ghost is "Jesus." (See John 14:26.)

Reply: The Father sent the Holy Ghost in the name, in the authority of Jesus Christ, for all authority was given unto Christ. (Matt. 28:18.)

NAMES THAT ARE GIVEN TO THE SON IN THE BIBLE

(Note: A noun is a name.)

(1) "Called Christ. (John 4:25-29; Matt. 27:22.)

(2) "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46.)

(3) "Ye call me Master and Lord: and ye say well; for so I am." (John 13:13.)

(4) "Immanuel." (Isa. 7:14; Matt. 1:23.)

(5) "And his name is called the Word of God." (Rev. 19:13.)

(6) "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19:16.)

(7) "He shall be great, and shall be called the Son of the Highest." (Luke 1:32.)

(8) "Shall be called the Son of God." (Luke 1:35.)

8. My opponent may argue that "God" is not a name. Therefore, in Matthew 28:19 Jesus was talking about God's name which is "Jesus," which he may say is also the name of the Holy Spirit, since, says he, "*Holy Ghost*" is not a name.

Reply: What is a name? Are nouns names? See the following passages that show some of the names of God and that show that "God" is a name:

"Sing unto God, sing praises to his name: extol him that rideth upon the heavens, by his name JAH, and rejoice before him." (Psalm 68:4.)

"For ye shall worship no other god, for the Lord whose name is Jealous, is a jealous God." (Exodus 34:14.)

"For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I will dwell in the high and holy place, with him also that is of a contrite and humble spirit." (Isa. 57:15.)

"That thou mavest fear this glorious and fearful name. THE LORD THY GOD." (Deut 28:58.) (Note: It is capitalized in the Bible text.)

"For, lo, he that formeth the mountains and creates the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name." (Amos 4:13.)

"The Lord is a man of war, the Lord is his name." (Exodus 15:3.)

"I am the Lord: that is my name." (Isa. 42:8.)
Cf. Jere. 16:21.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known unto them." (Exodus 6:3.)

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: This is my name forever, and this is my memorial unto all generations." (Exodus 3:15.)
(Note: "*The Lord God*" is God's name forever.)

"*The Lord of hosts is his name.*" (Jere. 10:16; 31:35; 32:18.)

"The Lord is his name." (Jere. 33:2.)

"The name of God is blasphemed among the Gentiles through you." (Rom. 2:24.)

"And this is his name whereby he shall be called, THE lord our righteousness." (Jere. 23:6.)

Observation: If my opponent takes the position that "Jesus" is the

only name the Father has (of course this is not his name at all) then I shall be able to show him that the people of Old Testament did not know God's name hence he was unknown by name to them.

PROPOSITION DISCUSSED:

The scriptures teach that Holy Ghost baptism was not limited to the first century, but that it is administered now upon certain ones.

POSSIBLE CLAIMS, OR ARGUMENTS OF OPPONENT AND SOME REPLIES:

1. Holy Ghost baptism is for people of today, and is to continue throughout the Christian dispensation.

Reply: Holy Ghost baptism served its purpose of revealing and confirming the Word of God, and was therefore limited to the days of the apostles. (John 16:13; Mark 16:20; Hebrews 2:3-4.)

2. God knew there was a need for Holy Ghost baptism or he never would have given it.

Reply: His logic is that we need everything now that God ever gave. What about creation of man as Adam was created? Inspiration, etc.?

3. Filled with the Holy Ghost means "Holy Ghost baptism!"

Reply: If my opponent says there was no Holy Ghost baptism till the day of Pentecost, as some contend, then I will prove that "filled with Holy Ghost," does not necessarily mean Holy Ghost baptism, for in Luke 1:15 it is said that John was "filled with the Holy Ghost even from his mother's womb." And in Luke 1:41 and 67 it is said that Zacharias and Elizabeth were "filled with the Holy Ghost."

4. "On the Gentiles was poured out the gift of the Holy Ghost." (Acts 10:45.)

This "gift" is spoken of as "the like gift" to that received on the day of Pentecost by the apostles. Therefore, "gift of Holy Ghost" and "baptism of Holy Ghost" are the same.

Reply: A thing is a gift regardless of the amount of the thing given. A dollar is a gift just the same as a million dollars is a gift.

Furthermore, if Acts 2:38 ("gift of the Holy Ghost") refers to baptism of the Holy Ghost, then all who are baptized in water (and my opponent believes the command to be baptized in Acts 2:38 is water baptism) receive baptism of the Holy Ghost. Will my opponent say this?

NEGATIVE ARGUMENTS ON WHAT MY OPPONENT MAY SAY ABOUT PEOPLE BEING BAPTIZED WITH HOLY GHOST:

1. "There is one Lord, one faith, *one baptism.*" (Eph. 4:5.)

Note: There *is* one baptism. At Pentecost and the house of Cornelius there *were TWO* baptisms, but in A.D. 62 (or there about) Paul said "there is one baptism."

I insist that my opponent tell us what that one baptism is about which Paul wrote in Ephesians 4:5.

If it was *Holy Ghost baptism* then there is no water baptism. But he practices water baptism. *Why does he practice it?*

I maintain that there was no more baptizing with the Holy Ghost as early as the time that Paul wrote to the Ephesians! (About A.D. 62 or 64.)

Holy Ghost baptism had served its purpose. It was no longer needed in God's program when Paul wrote Ephesians.

2. "And as I began to speak, the Holy Ghost fell on them (Cornelius, and his house), as on us at the beginning. 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." (Acts 11:15,16.)

Questions to ponder on this passage:

Why did Peter mention the "beginning," and remember what Jesus said? Why did he not remember a case of baptism of the Holy Ghost that happened much more recently?

Better still why did he say anything like this, if people were being baptized with the Holy Ghost all the time: if it were a common occurrence???

Why did he not say something about a case that happened in the last place he had preached, or something like that?

Answer: The reason was, because he had not heard of, nor witnessed such a thing since the day of Pentecost. And it was so unusual that he remembered what Jesus had said, and also he remembered what had happened once before that was like what he beheld at the house of Cornelius. That is why, and my opponent cannot do one thing, say one thing, or think one thing that will show that this conclusion is not the right conclusion!

3. Those in the days of the apostles who were baptized with the Holy Spirit (and this included the apostles) could raise the dead.

Do you know of anyone who has been raised from the dead recently or years ago? (Acts 9:38-43.)

They could heal the sick; those really sick. (Acts 3; 9:32-35.)

They could cause people to die! (Acts 5.)

Not one case of miraculous healing has been proven by any sect since the day of the apostles. Not one!

They could speak in languages that they had never studied. These languages were not senseless jabbering, but intelligent communication or tongues (languages). It was not a jargon, or balderdash of some kind.

If my opponent says he can thus speak in tongues, he must speak in a tongue, not a senseless jabber of some kind. Any one can do what he calls speaking in tongues. I will do what he does, and I do not claim to have been baptized with the Holy Ghost. (In fact I might do things that he cannot do, but that would not prove that either one of us has received Holy Ghost baptism as he claims people now receive it.)

4. "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say." (Luke 12:11,12.)

Men baptized with the Holy Ghost could speak by "inspiration" without studying what they said. If my opponent has been baptized with the Holy Ghost he should be able to do the same. Or anyone else who has thus been baptized should be able to do so. He should not have to use notes in this discussion.

But even before the apostles were dead they realized that men would not always be thus especially endowed. For, Paul told Timothy to: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.)

Timothy was not baptized with the Holy Ghost.

QUESTIONS FOR OPPONENT:

- (1) Ask my opponent if he studied for this debate?
- (2) Ask him why he takes notes, and seems worried about what he should say?
- (3) Ask him why he has a Bible with him or why he has one at all if he has been baptized with the Holy Ghost.

None of us speak perfectly the "mother tongue" (the English), and my opponent is no exception to that.

5. "Wherefore, tongues are for a sign, not to them that believe, but to them that believe not." (1 Cor. 14:22.)

My opponent considers me as "one that believes not" relative to his position. So why does he not speak in a language that he has not studied, and make a believer out of me, and all the rest of these "infidels" around here?

(If some brother is present who can interpret his language, challenge him to speak in the language that he has never studied, and that the one present can interpret, so we will know that he is speaking in the tongue.)

Better still let my opponent heal someone, or go out yonder to the graveyard and raise some one from the dead. He may say he knows such has happened, but that is not the way Paul did. Paul did not just tell what he had heard, or seen, or done, he wrought the things among the people to make believers out of them or to confirm the word he spoke!

"Truly, the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." (2 Cor. 12:12; 1 Cor. 2:4.)

6. What is the good, or of what value is the kind of "tongue" in which the average "holiest" claims to speak?

Compare Paul's attitude toward speaking in tongues. "If I come unto you speaking with tongues what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" (1 Cor. 14:6.) Paul said: "Unless I speak in such a way that you will get some information out of it, what have I profited you?" The obvious answer to this rhetorical question is: "I shall profit you nothing!"

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." (1 Cor. 14:9.)

"If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; he that speaketh shall be a barbarian unto me." (1 Cor. 14:10.)

"Yet in the church I would rather speak five words with my understanding, that by my voice, I might teach others also, than ten thousand words in an (unknown) tongue." (1 Cor. 14:19.)

"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say *ye are mad*." (1 Cor. 14:23.)

With reference to tongues, Paul gave this command:

"If there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God." (1 Cor. 14:28.)

7. "But covet earnestly the best gifts: and yet I shew unto you a more excellent way." (1 Cor. 12:31.)

In the next verse Paul begins to show that "more excellent way" by saying: "Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; and whether there be knowledge, it shall vanish away." (1 Cor. 13:1.)

When, Paul, shall these fail, cease, and vanish away?

Note verse 10: "When that which is perfect is come."

That which is perfect. That which is complete, or perfected. This must mean the complete revelation, or making known of God's will. A thing that was being made known gradually, therefore in part. It was like looking through a glass darkly (marginal: in a riddle) or they could not see completely, or all that God was to let men know, because he was revealing it by parts through those who were inspired, and could speak in tongues, prophesy, and reveal knowledge therefore miraculously. Obviously, that which is perfect is of the same nature as that which is in part. It does not refer to the coming of Christ, but the coming of the complete revelation of the gospel.

If my opponent contends that Holy Spirit baptism is administered so that people can be sanctified, I must show that:

The Bible does not say we are baptized with Holy Ghost in order to be sanctified. *It does say:*

- (1) We are sanctified by the truth. (John 17:17.)
- (2) By the will (or word) of God. (Hebrews 10:10.)
- (3) By the offering of the body of Jesus Christ. (Hebrews 10:10.)
- (4) By the blood of the covenant. (Hebrews 10:28,29.)
- (5) By faith. (Acts 26:18.)
- (6) By the washing of water by the word. (Eph. 5:26.)
- (7) By Jesus Christ. (Eph. 5:25,26.)
- (8) By God the Father. (Jude 1.)
- (9) By the Holy Spirit. (1 Pet. 1:2.)

The last does not mean baptism of the Holy Spirit; it does not say that. If it means baptism of the Holy Ghost, then I can take 1 Corinthians 6:11 and prove that baptism of the Holy Ghost not only sanctifies, it also justifies, washes, etc. Does my opponent believe this?

8. What is the *one baptism* of Ephesians chapter four, and verse five?

9. What was the purpose of Holy Ghost baptism as administered in apostolic days?
10. What is the purpose of Holy Ghost baptism now, if people are still being baptized with the Holy Ghost?
11. How may one be assured he is baptized with the Holy Ghost?
12. Have you been baptized with the Holy Ghost?
13. Can you perform miracles? If you can, What for? If you cannot, Why?
14. Can you preach, or speak without taking thought, or studying, as Jesus told his disciples they would be able to do? (See Luke 12:11,12.)