

The Padfield–Smith Debate On Baptism

October 10–14, 1983 in Evansville, Indiana



David Padfield's Charts and Notes

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PROPOSITION #1

**"THE SCRIPTURES TEACH THAT WATER BAPTISM IS FOR
(IN ORDER TO OBTAIN) THE REMISSION OF SINS."**

AFFIRM, DAVID A. PADFIELD

DENY, GERALD SMITH

66 Books 39 old / 27 new
Scriptures: Old & New Testament
Not emotion; tradition; creeds
Teach: Impart information; instr.
For: In order to obtain
Not possible without it
Rem. of Sins: Forgiveness,
pardon; freedom from past
Sanctification

I am affirming that baptism is a condition for obtaining the forgiveness of sins...sins committed before becoming a child of God.

BAPTISM: Matthew 28:18-20
Backed by all authority in heaven/earth.
The apostles were to baptize in the name...
1. God has condescended to put upon baptism the name of the Father, Son and Holy Spirit.
2. Any man who would ridicule or minimize it... as well take the name of God in vain, deny that Jesus is the Christ, and blaspheme the H.S.

THE SCRIPTURES TEACH: We are going to stay off the battlefields, out of the hospital beds, away from men in the desert and all hypothetical cases.

PROPOSITION #2

**"THE SCRIPTURES TEACH THAT REMISSION OF SINS FOR
THE ALIEN SINNER COMES AT THE POINT OF FAITH,
BEFORE AND WITHOUT WATER BAPTISM."**

AFFIRM, GERALD SMITH

DENY, DAVID A. PADFIELD

Obligation of Mr. Smith:

1. To show that every passage used is pertinent to proposition.
2. To show that all passages used refer to alien sinner.
3. He is obligated to show what the "Scriptures teach" - no emotional arguments.
 - a. Stay off the battlefields, away from the death beds, out of the desert and hypothetical cases.

4. Hedges first rule of controversy demands that he define his terms (H. 159)

Has not proven: Faith, Love; Repentance, Salvation

All @ same time

Is he in the affirmative (20 min. in neg.)

EMMANUEL BAPTIST CHURCH

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June 29, 1983

To Whom It May Concern:

Gerald Smith, Pastor of Northside Baptist Church of Lexington, KY. is a Baptist Preacher whose doctrine on matters of salvation is in harmony with what Emmanuel Baptist Church of Evansville, IN. believes to be the inspired Word of God.

As Pastor of the Emmanuel Baptist Church, I endorse the position Pastor Gerald Smith will present in the upcoming debate in October with Mr. David Padfield.

Sincerely,



John M. Hatcher, Pastor
Emmanuel Baptist Church

JMH:ee

JOHN HATCHER,

Pastor

Staffed Nursery

Inspiring Music

Children's Services

Graded Sunday
School

Summer Bible
Clubs

Bus Ministry

PISTEUO

Belief
Ax. 8

γ. used especially of the faith by which a man embraces Jesus, i.e. a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ.

Thayer — page 511

Heb. 5:8-9 "Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him."

Hebrews 11 Saved By Faith

ACTIVE, WORKING FAITH

"By **FAITH** Abel **OFFERED** unto God a more excellent sacrifice" (v. 4)

"By **FAITH** Noah...**MOVED** with fear, **PREPARED** an ark..." (vs. 7)

"By **FAITH** Abraham...**OBEYED**...and **WENT OUT**" (vs. 8)

"By **FAITH** Abraham...**OFFERED UP** Isaac...(v. 17)

"By **FAITH** Moses **FORSOOK** Egypt" (v. 27)

"By **FAITH** they **PASSED THROUGH** the Red Sea..." (v. 29) The faith that could span the Red Sea, certainly ought to be

"By **FAITH**...walls of Jericho...**WERE COMPASSED**..." (v. 30) AFTER able to span a baptistry.

Obedience Of Faith (Romans 16:26)

TRY FAITH ALONE IN ANY ONE OF THESE PASSAGES

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

Salvation By Faith Not Salvation By Faith Only

Each time he mentions a passage that says that salvation is by faith, he must imply that repentance is included. The same door through which he brings in repentance also allows us to bring in baptism.

Not Of Works

Opponent Says: Baptism is a work. Thus we are not saved by it.

- ★ Where does the Bible says baptism is a work?
- ★ Faith is a work (John 6:28-29). Opponent says that works are excluded. Thus faith is excluded.
- ★ Salvation is not of works of human merit (Titus 3:5) or of the law. (Galatians 2:16).p
- ★ But one must do the will of God in order to be saved (Matthew 7:21; Acts 10:34-35; Hebrews 5:8-9).

THE DIVINE ORDER OF FAITH AND
REPENTANCE IN NINEVEH

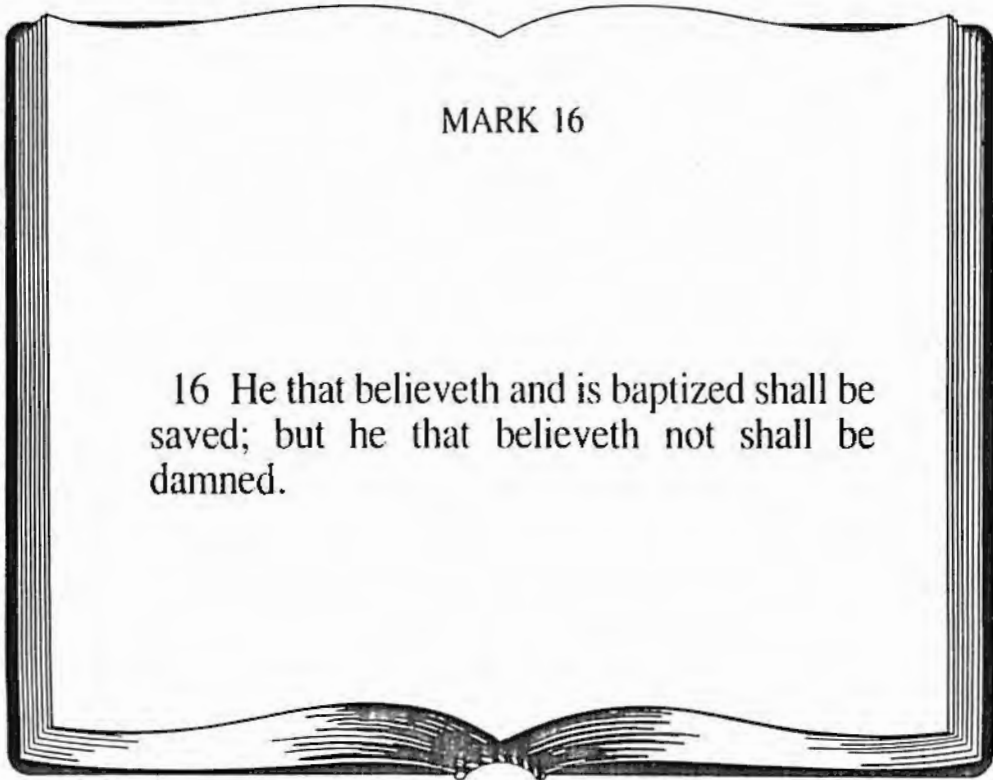
Pg. 800

JONAH PREACHED—"Yet forty days, and Nineveh shall be overthrown." (3:4).

THE PEOPLE BELIEVED—"the people of Nineveh believed God." (3:5).

THE PEOPLE REPENTED—"And God saw their works, that they turned from their evil way." (3:10). Mt. 12:41, "they repented at the preaching of Jonas."

Jonah 3:4-10



"JESUS DID NOT SAY 'He that is not baptized'"

1. This would make damnation conditioned upon a lack of two things instead of one.
2. To be damned he would have to both be an unbeliever and unbaptized.
3. He reasons AS IF God had two hells - one for the unbeliever and one for the unbaptized.
4. An unbeliever cannot be baptized.
5. Every man stands condemned at the point of unbelief. God does not wait to see if he will disobey later.

"Shall be saved" Past sins or Future Salvation?

You will find Mark 16:16 is a parallel to

LUKE 24:47 "Thus it behooved the Christ to suffer and to rise from the dead on the third day, that repentance and remission of sins might be preached in his name among all nations"

The term SAVED in Mk. 16:16 is the parallel term to REMISSION OF SINS in Luke 24:47!

*what you really believe -
Predestined to be saved before
foundation of world.*

MARK 16:16

KJV, *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*

ASV, *"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."*

NASB, *"He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned."*

NIV, *"Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."*

NKJB, *"He who believes and is baptized will be saved; but he who does not believe will be condemned."*

WILLIAMS, *"He who believes it and is baptized will be saved, but he who does not believe it will be condemned."*

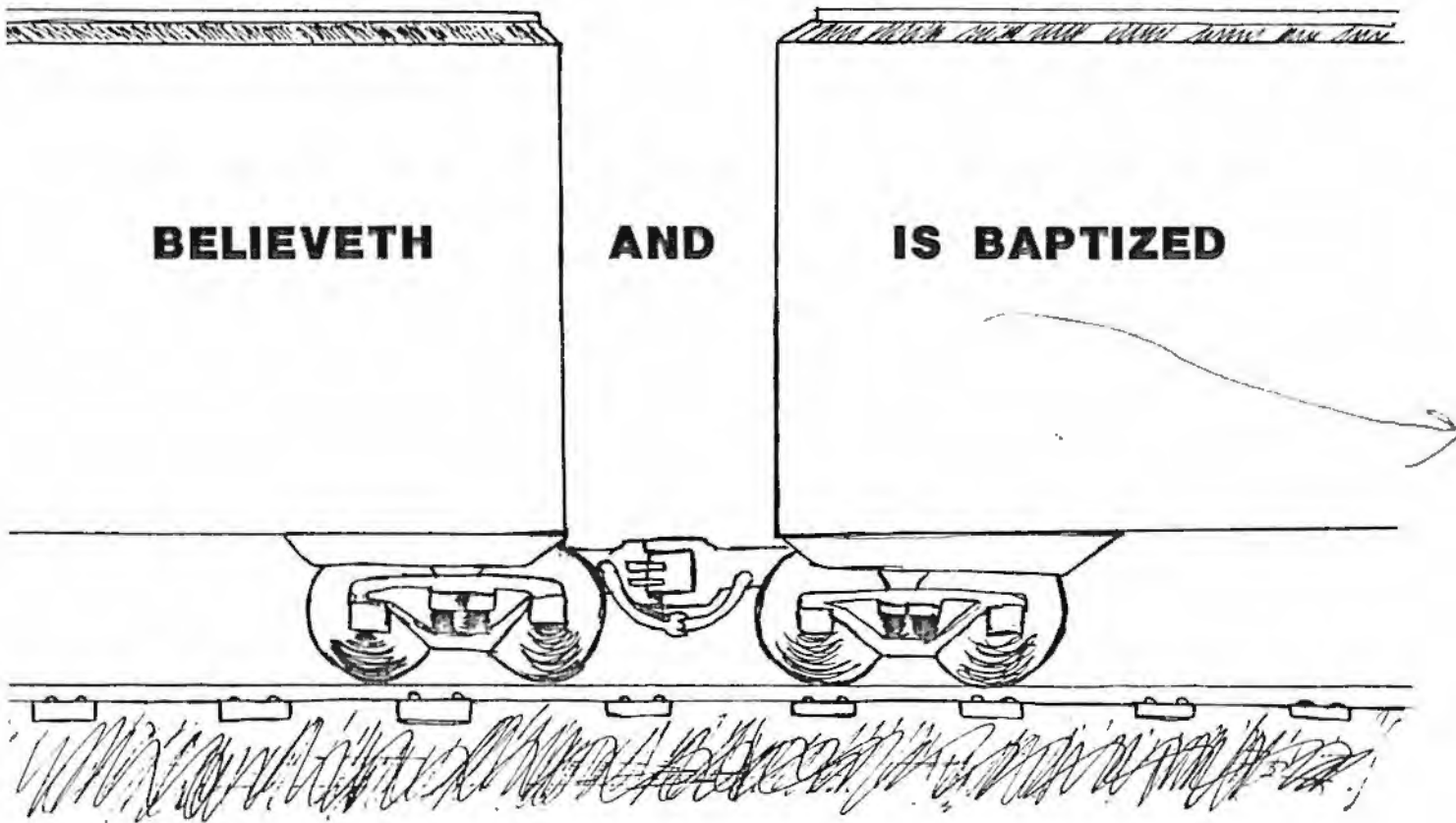
Five Views Of Mark 16:16

- 1. **Infant Baptism:** He that believeth not and is baptized shall be saved.
- 2. **Atheism:** He that believeth and is baptized shall not be saved.
- 3. **Universalism:** He that believeth not and is not baptized shall be saved.
- 4. **Baptist Doctrine:** He that believeth and is not baptized shall be saved.
- 5. **The Bible:** He that believeth and is baptized shall be saved.

My View

Baptist can shake fist ins
face of God - "I don't have..."

Boxcars joined by coupler



The coupler on a train is a very small part...very important.

"SIN" is a small word, yet look at all the misery it has caused.

Satan told Eve that "thou shalt NOT surely die" One small word changed - cast out of garden.

Matt. 19:6 "What God hath joined together let not man put assunder."

JOHN 3

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

THEOLOGY COLORS HIS EXEGESIS

The reason why "water" cannot mean "water" in John 3:5 is:

- a. There is only one action connected with the kingdom of heaven which involves water - namely baptism.
- b. If water is understood literally, it must refer to baptism. If this passage is referring to baptism, it makes baptism a condition for entering the kingdom of God.
- c. My opponent rejects baptism as a condition of salvation, and, therefore, must reinterpret this verse.

PHYSICAL BIRTH?

There is "one birth" under discussion, consisting of two parts: Water and Spirit.

If "of water" refers to physical birth, then "of Spirit" refers to something about the same birth.

- a. Since its one birth, cannot be separated by years.

If "born of water" is a physical birth, and a condition for entrance into the kingdom of heaven, those who experienced a "dry birth" cannot be saved. Are they predestined to everlasting damnation?

I could have no assurance of personal salvation unless I knew whether I had a "water birth" rather than a "dry birth" Do you know which kind of birth happened in your case? If not, you can never be assured that you can enter the kingdom of heaven.

It also makes the answer of Jesus wholly inapplicable to the question asked by Nicodemus, who did not ask about a CHILD who had been born into the world, but "How can a man when he is old...?"

GERALD SMITH (Tuesday, Smith-Lewis Debate)

"'Born of water and Spirit' is speaking of one birth. Only one birth, that is what I believe. Now I wouldn't fall out with somebody that said 'No it isn't', but I believe its speaking of one birth.

"And the reason I say it is is the conjunction 'and' is used here, which is the Greek word 'kai' which has three different meanings. It can mean either 'and', 'even' or it can mean 'also.' So now we can't just take and rule everybody else out because we take one of these particular positions.

"But I will tell you what mine is. I think the simplest and most accurate rendering would be 'Except a man be born of water' and take take the word 'kai' to mean 'even', and so it would read, 'Except a man be born of water, even the spirit.' And that puts the Spirit in apposition with water, meaning the same thing.

#

"Baptism is referred to as 'death' in Romans the sixth chapter, verses four through six, but it is never referred to as a birth.

"In a birth, like produces like, born of the Spirit, that means your like the Spirit. Born of the flesh, your like the flesh. Born of the water, your like the water.

"Where is the world is there a shred of evidence that the word 'water' here means baptism?"

He chided me for thinking it was Baptism

Hedged so he could have a last Blast

Does he mean to imply that in death something else is produced? According to this reasoning and Baptist doctrine, a man goes into the baptistry a child of God, and is raised a child of the Devil.

JOHN 3:5

KJV, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." 47

ASV, "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." 101 ~~right~~ scholars, Accomplished

NASB, "Jesus answered, Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God."

NIV, "Jesus answered, I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God."

NKJB, "Jesus answered, Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." 120 25% Baptist

Bapt. WILLIAMS, "Jesus answered, I most solemnly say to you, no one can ever get into the kingdom of God, unless he is born of water and the Spirit."

Bapt. JAMES MOFFATT : "Jesus replied, 'Truly truly I tell you, unless one is born of water and the Spirit, he cannot enter God's Realm.'"

REVISED STANDARD VERSION: "born of water and the Spirit"

KING JAMES II: "born of water and of the Spirit"

LIVING BIBLE: "born of water and the Spirit"

Bapt. WEYMOUTH: "born of water and the Spirit"

NEW ENGLISH BIBLE: "No one can enter the kingdom of God without being born from water and spirit."

J.B. PHILLIPS: "Unless a man is born from water and from spirit."

WILLIAM BECK: "born of water and the Spirit"

20th CENTURY N.T.: "unless a man owes his birth to Water and Spirit."

"Born of Water and of the Spirit"

THE SPIRIT MOVING THROUGH THE WORD

JOHN 6:63, 14:26; 1 COR. 2:7-13

JOINED WITH THE WATERS OF BAPTISM

EPH. 5:25-27; TITUS 3:5; 1 PETER 1:23

1 Cor. 12:13

Eph. 5:25-27 "sanctify and cleanse it with the washing of water by the word"

Titus 3:5 "according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

1 Peter 1:23 READ 22 & 23

Heb. 5:9

2 Peter 1:21 "prophecy never came by the will of man, but holy men of God spake as they were moved by the Holy Spirit"

John 6:63 "The words I speak unto you, they are spirit, and they are life"

John 14:26 "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to you remembrance, whatsoever I have said unto you."

1 Cor. 2:7-13 READ

James 1:18 "Of his own will begat he us with the word of truth"

δαῖον ᾧ ὄνομα Βαρισησοῦς, ὃς ἦν ἐν τῷ ἀνδριστῷ Σεργίῳ Παύλῳ, ἀντὶ συνεφ. οἷτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῖλον ἐπέζητησεν ἀκούσαι τὸν λόγον τοῦ θεοῦ. ὁ

πιστάτο δὲ αὐτοῖς Ἑλλήμας δὲ νεύεται τὸ ὄνομα αὐτοῦ, ὅπου τῆς πίστεως. ὁ πνεύματος ἁγίου ἵνα τὸς δόλου καὶ μὴ πάσης δικαιοσύνης, κυρίου τὰς ἐφ. τῆς τυφλῆς μὴ ἐχρήμα δι' ἔπειτα ἐξήτει χειραγωγῶσταισαν ἐκπλητῶν Ἄναχθίτες δὲ εἰς Πέργην τῆς ἀπ' αὐτῶν ὑπῆσαν, θύοντες ἀπὸ τῆς Ἰουδαίου, καὶ ἰσθ. σαββῶτων ἐκείσεσθαι καὶ τῶν προφητῶν τοὺς λόγους Ἄσ. παρακλήσεως πρὸς καὶ κατατίσαι τῆ φοβούμενοι τὸν θεὸν Ἰσραὴλ ἐξελίξατο ἐν τῇ παρακίᾳ ἐν γ. ἡμιολοῦ ἐξήγαγεν αὐτῆ χρίστος ἐτροποφ. καθελῶν ἕθνη ἐπὶ ἐκείνησιν τὴν γῆν αὐτῶν ὡς ἐστὶν ἐκείνησιν ἡμεῖς ἀκούσας, καὶ μετὰ ταῦτα ἵσταν ἐπίστας ὡς Σερραὺλ προφήτου. ἀκούσθαι ἠτήσαντο βασιλεία, καὶ ἵσταν αὐτοῖς τὸ Κυρίου. ὁ πνεύματος ἁγίου ἐπὶ αὐτοῖς ἵσταν, καὶ ἵσταν

ALFORD'S GREEK TESTAMENT

There can be no doubt, on any honest interpretation of the words, that γεννηθῆναι ἐξ ὕδατος refers to the token or outward sign of baptism.—γ. ἐκ πνεύματος to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin.

ὁ θεὸς τὸν Σαδὴλ νῆον Κεῖς, ἀπὸ ἐκ βελῆς Πεισιμαίης, ἵτη τεσσαρτάκοντα· καὶ μεταστήτας αὐτὸν ἠγαγὼν τὸν Δαυιδ εἶπεν μαρτυρήσας Εἴρον

κατὰ τὴν καρδίαν μου, οὗ τοῦτου ὁ θεὸς ἀπὸ τῷ Ἰσραὴλ σωτήρα σαώπου τῆς εἰσόδου τοῦ Ἰσραὴλ, ὡς δὲ Τί ἐμὲ ὑπανοίετε ἐ' ἐμὲ οὐ οὐκ εἰμι ὄδρες ἀδελφοί, νῆοι οὐ τὸν θεόν, ἡμῖν ἂν. οἱ γὰρ κατοικεῖς αὐτῶν τοῦτου τῶν τὰς κατὰ πάν ἑπλήρωσαν, καὶ ἵσαντο Πειλάτου α τὰ ἑπερὶ αὐτοῦ ἵθησαν εἰς μνησὼν· δε ὡφθῆ ἐπὶ ἰπὸ τῆς Γαλιλαίας μεσ αὐτοῦ πρὸς τὸν ἵ τὴν πρὸς τοὺς μν ὁ θεὸς ἐκπεπλήησσαν, ὡς καὶ ἐν τῷ εἶ μοι εἰ εἶ, ἐγὼ ἵε ἀνέστησαν αὐτὸν ἐκ ἵρειν εἰς διαφθοράν, σὶ τὰ ὄσια Δαγεῖα τὰ πιστά. ἵε γ. ἵε Οὐ δώσεις τὸν ὄσιόν σου ἵαίν διαφθοράν· Δαγεῖα μὲν γὰρ ἴδια γενεῖ ὑπηρητήσας τῆ τοῦ θεοῦ βουλῆ ἐκοιμήθη καὶ προσετίθη πρὸς τοῦς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ὅν δὲ ὁ θεὸς 25 ἵσαι, οὐκ 28 ἵησαν τὸν 29 ἵηραμένα περὶ αὐτοῦ 33 ἵ...δ

HENRY ALFORD (1810-1871)
Member of the N.T. Revision Committee
Quote from Vol. 1, page 714 (England)

* * * * *

I want to quote from several scholars - men who are responsible for many of the translations we have.

I might not even agree with their language - but they all point out the two elements used in John 3:5.

Not my brethren.

δαίνον ἢ ὄνομα βασιλευσίν, ὡς ἦν συν τῷ ἀνεύκωτῳ Σεργίῳ Πανδῳ, ἀντὶ συνεστῆ. αὐτοὶ προσκαλισάμενος θοράβον καὶ Σαῦλον ἐπεξήτησαν ἀναύσαι τὸν δακτύλῳ αὐτοῦ ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, ὅτι οὐ δύναται ἡμεῖς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ, ἀλλὰ ὁ κύριος ὁ θεὸς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, ὅτι οὐ δύναται ἡμεῖς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ, ἀλλὰ ὁ κύριος ὁ θεὸς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, ὅτι οὐ δύναται ἡμεῖς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ, ἀλλὰ ὁ κύριος ὁ θεὸς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ.

ὁ δὲ ἐπὶ τὸν Σαῦλον εἶπε, ὅτι οὐ δύναται ἡμεῖς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ, ἀλλὰ ὁ κύριος ὁ θεὸς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, ὅτι οὐ δύναται ἡμεῖς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ, ἀλλὰ ὁ κύριος ὁ θεὸς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, ὅτι οὐ δύναται ἡμεῖς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ, ἀλλὰ ὁ κύριος ὁ θεὸς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ. ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, ὅτι οὐ δύναται ἡμεῖς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ, ἀλλὰ ὁ κύριος ὁ θεὸς ἐπιθεῖν ἐπὶ τὸ κεφάλαιον αὐτοῦ.

THE EXPOSITOR'S GREEK TESTAMENT

β. To remove as far as possible the difficulty of Nicodemus as to the πῶς of the second birth our Lord declares that the two great factors in it are "water" and "spirit".

The Expositors Greek Testament

Edited By: W. Robertson Nicoll

Quote from Vol. 1, page 713

"πως- interrog. particle *how? in what way? how is it possible?*"
 Greek-English Dictionary, by
 Barclay M. Newman, Jr. (UBS)

ἐλθόν ὃ ὄνομα Βαρισησοῦ, ὅς ἦν σὺν τῷ ἀνευπάτῳ Σεργίῳ Παύλῳ, ἀντὶ συνειθέ. οἷτος προσκαλεσάμενος Γερμανοὺς καὶ Σαίλων ἐπεζήτησεν ἀκούσαι τὸν λόγον τοῦ θεοῦ. οὗ
 θίστατο ἐξ αὐτοῖς Ἑλπίου ὃ
 τεύεται τὸ ὄνομα αὐτοῦ,
 ἀπὸ τῆς πίστεως. Σ
 πνεύματος ἔζησε ἀπει
 τὴς δόλου καὶ ἀπὸ
 πάσης δικαιοσύνης,
 κρητύτ τὰς εἴ.
 τῆς τεφλῆς μὴ ἔ
 χήμα δὲ ἔπεισεν
 ἐξήτει χειρομαγωγῶ
 στείσειν ἐκκλησίαν
 Ἐναχθίντες δὲ
 εἰς Πέργην τῆς
 ἀπ' αὐτῶν ὑπέστη,
 θύσας ἀπὸ τῆς Ἰ
 Πρωσίας καὶ Ἰθλι
 σαβλίων ἐκάθισα
 καὶ τῶν προφητῶν
 τοὺς λόγους. Ἄς
 ποιμηλῆσαι πρὸς
 καὶ κατασείσαν τῆ
 φραβαίμενοι τὸν θε
 Ἰσραὴλ ἐξέλεξασα
 ἐν τῇ παροικίᾳ ἐν γ
 Ἰψηλοῦ ἐζήγαγεν ἀγ
 ταυτῆ χρόνον ἐτροποφί
 καθελῶν ἔθνη ἐπὶ ἐν
 νόμισεν τὴν γῆν αὐτῶν ὡς ἕνα. Ἐπερὶ τούτων ἡμεῖς
 κοντα. καὶ μετὰ ταῦτα ἔλακον ἐπιστὰς Ἰωσὴφ πρ
 φήτου. ἀπέκείθεν ἠτήσαντο βασιλίᾳ οὐ ἴδωκεν αὐτοῖς
 το Κενίου 11 πειραχθῶν 12 ἐπὶ ἑ Ἰσραὴλ, τῶν ἡμελῶν

ὁ θεὸς τὸν Σαούλ εὖν Κεῖς, ἄνθρω ἐκ φυλῆς Βενιαμίν. ἔτη
 τεσσαράκοντα· καὶ μεταστῆρας αὐτῶν ἤγειρεν τὸν Δαυιδ
 εἶπει μαρτυρήσαι· Εἴρηαι
 ἡ κατὰ τὴν καρδίαν μου.
 οὗ. τούτων ὁ θεὸς ἀπὸ
 τῷ Ἰσραὴλ σωτήρα
 σοσώπου τῆς εισόδου
 τῷ Ἰσραὴλ. ὡς δὲ
 Τί ἐμὶ ὑπονοεῖτε
 εἰ ἐμὶ οὐκ εἶμι
 ἄδρες ἀδελφοί, υἱοὶ
 οὐ τὸν θεόν, ἡμῖν
 ἂμ. οἱ γὰρ κατοί
 ρες αὐτῶν τούτου
 τῶν τὰς κατὰ πᾶν
 ἐπλήρωσαν, καὶ
 ἦσαντο Πειλάτου
 α τὰ ἔπερι αὐτοῦ
 ἔθηκαν εἰς μνη
 ῶν· ὅς ᾤφθη ἐπὶ
 ἰτὸ τῆς Γαλιλαίας
 ρες αὐτοῦ πρὸς τὸν
 ἡ τὴν πρὸς τοὺς
 ἡν ὁ θεὸς ἐκπεπλή
 ἠσαν, ὡς καὶ ἐν τῷ
 μου εἰ εἴ, ἐγὼ
 ἔε ἠνίστησιν αὐτὸν ἐκ
 φων εἰς Διαφθοράν, σῶ
 τὰ ὄσια Δαγείλ τὰ πιστά.
 ἡμεῖς. Οὐ δώσεις τὸν δεῖσιν σοῦ
 ἄειν Διαφθοράν· Δαγείλ μὲν γὰρ ἴδιῳ γυνῆ ὑπηρετή
 σης τῆ τοῦ θεοῦ βουλῇ ἐκουμῆθη καὶ προστετέθη πρὸς
 τοῦς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ἐν δὲ ὁ θεὸς
 25 εἶναι, οὐκ 28 ἦσαν τὸν 29 γραμμαμένα περὶ αὐτοῦ 33 1..2

VINCENT'S WORD STUDIES

5. Born of water and the Spirit. The exposition of this much controverted passage does not fall within the scope of this work. We may observe, 1. That Jesus here lays down the preliminary conditions of entrance into His kingdom, expanding and explaining His statement in ver. 3. 2. That this condition is here stated as complex, including two distinct factors, *water* and *the Spirit*. 3. That the former of these two factors is not to be merged in the latter; that the *spiritual* element is not to exclude or obliterate the *external* and *ritual* element. We are not to understand with Calvin, the Holy Spirit as the purifying water in the spiritual sense: "water which is the Spirit." 4. That *water* points definitely to the rite of baptism, and that with a twofold reference—to the past and to the future.

Word Studies In The N.T., Vol. 2, pg. 91

Originally published in 1887

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ὁμοῦν ἢ ὄνομα βαπτισμοῦ. ὅτι ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ, οἷτος προσηλυτισμένος Βαρνάβαν καὶ Σαῦλον ἐπέστρεψεν ἀπέλθαι εἰς Λαύδιον τῆς Φυλίας. οὗ

βίστατο δὲ αὐτοῖς Ἑλῆμας ἡ κείσται τὸ ὄνομα αὐτοῦ ἀπὸ τῆς πίστεως. Σ πνεύματος ἁγίου ἐστὶν τὰς δόλου καὶ πᾶσι δικαιοσύνης, κγρίον τὰς εἰς. ἴση τυφλὸς μὴ ἐχρήμα δὲ ἵπτεται ἐξήται χειραγωγῶσιν ἐκπλητῶν

Ἀναχθίτες δὲ εἰς Πέργην τῆς ἀπ' αὐτῶν ὑπέστη, θώσται ἀπὸ τῆς Ἱουδαίας, καὶ ἔλθουσα βλῆτων ἐκάθισα καὶ τῶν προφητῶν τοῖς λέγοντες Ἄσ παρακλήστωε πρὸς καὶ κατασίσει τῆ φουθαίμενοι τὸν θεοῦ Ἰσραὴλ ἐξελέξτε τὸ ἐν τῇ παροικίᾳ ἐν γ γνηλοῦ ἐδίγραψεν ἀταίτῃ χάριον ἐτροποφο, καβελῶν ἔσθη ἐπὶ ἐ νόμισμα τῆν γῆν αὐτῶν ὡς ἴσα. Ἰσραηλῶν καὶ πρὸς κοντα. καὶ μετὰ ταῦτα ἴδουεν κριθὸς ὡς Συροφύλ προφῆταν. κείσθην ἤτήσαντο βασιλῆα καὶ ἔδωκεν αὐτοῖς 20 κινῶν 11 τελεφῶν 12 εἰς ἴσ 13 ἴσθη, καὶ ἔδωκεν

ὁ θεὸς τὸν Σαῦλ εἶναι Κεῖς, ἄνθρω ἐκ φυλῆς Ζεβουλαί. ἐτῆ τεσσαράκοντα· καὶ μεταστῆσας αὐτὸν ἤγειρεν εἰς Δαυὶδ

εἶπεν μαρτυρήσασι Ἐγὼ οὐκ ἐκκατά τὴν καρδίαν μου. οὐκ ἐκκατά τὸν νόμον τοῦτοῦ θεοῦ ἀπὸ τῆς Ἰσραὴλ σωτήρα ἐποίησα τῆς εἰσόδου ἐκ τῆς Ἰσραὴλ. ὡς δὲ τί ἐμὲ ὑπονοεῖτε ἐμὲ οὐ οὐκ εἰμι ἄδελφοί, υἱοὶ τοῦ θεοῦ, ἡμῖν οὐκ εἰσθε. οἱ γὰρ κατοικεῖτε αὐτῶν τοῖτον τῶν τὰς κατὰ πᾶν ἐπλήρωσαν, καὶ ἴσασιν Πειλάτον α τὰ ἑπερὶ αὐτοῦ ἴσθησαν εἰς μη- ῶν· ὅτι ὡφθη ἐπὶ ἰπὸ τῆς Γαλιλαίας με αὐτοῦ πρὸς τὸν ἰ τῆν πρὸς τοὺς ἰ μὲν ὁ θεὸς ἐκπεπλή- ἴσθησαν, ὡς καὶ ἐν τῷ ἰσθησαν μου εἰ εἰς, ἐγὼ ἰσθησαν αὐτὸν ἐκ ἴσθησαν εἰς διαφθοράν, οὐ- ἴσθησαν τὰ ὄσια Δαυεὶδ τὰ πιστά. ἴσθησαν Οὐκ ἔδωκεν τὸν ὄσιόν σου ἴδωεν διαφθοράν Δαυεὶδ μὲν γὰρ ἴδια γενεὰ ὑπηρετή- σας τῇ τοῦ θεοῦ βοιλῆ ἐκοιμήθη καὶ προσετίθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ὅν δὲ ὁ θεὸς 25 εἶσαι, οὐκ 26 ἴσθησαν τὸν 27 γρηραμίνα περὶ αὐτοῦ 33 1...1

H. A. W. MEYER

Ver. 5. Jesus now explains more fully the ἀνωθεν γεννηθῆναι onwards to ver. 8. — ἐξ ὕδατος κ. πνεύματος] water, inasmuch as the man is baptized therewith (1 John v. 7, 8 ; Eph. v. 26) for the forgiveness of sins (Acts ii. 33, xxii. 16 ; 2 Cor. vi. 11), and spirit, inasmuch as the Holy Ghost is given to the person baptized in order to his spiritual renewal and sanctification ; both together—the former as causa medians, the latter as causa efficiens—constitute the objective and causative element, out of which (comp. i. 13) the birth from above is produced (ἐκ), and therefore baptism is the λουτρὸν παλιγγενεσίας (Tit. iii. 5 ; comp. Tertullian c. Marc. i. 28).

εἶπεν μαρτυρήσασι Ἐγὼ οὐκ ἐκκατά τὴν καρδίαν μου. οὐκ ἐκκατά τὸν νόμον τοῦτοῦ θεοῦ ἀπὸ τῆς Ἰσραὴλ σωτήρα ἐποίησα τῆς εἰσόδου ἐκ τῆς Ἰσραὴλ. ὡς δὲ τί ἐμὲ ὑπονοεῖτε ἐμὲ οὐ οὐκ εἰμι ἄδελφοί, υἱοὶ τοῦ θεοῦ, ἡμῖν οὐκ εἰσθε. οἱ γὰρ κατοικεῖτε αὐτῶν τοῖτον τῶν τὰς κατὰ πᾶν ἐπλήρωσαν, καὶ ἴσασιν Πειλάτον α τὰ ἑπερὶ αὐτοῦ ἴσθησαν εἰς μη- ῶν· ὅτι ὡφθη ἐπὶ ἰπὸ τῆς Γαλιλαίας με αὐτοῦ πρὸς τὸν ἰ τῆν πρὸς τοὺς ἰ μὲν ὁ θεὸς ἐκπεπλή- ἴσθησαν, ὡς καὶ ἐν τῷ ἰσθησαν μου εἰ εἰς, ἐγὼ ἰσθησαν αὐτὸν ἐκ ἴσθησαν εἰς διαφθοράν, οὐ- ἴσθησαν τὰ ὄσια Δαυεὶδ τὰ πιστά. ἴσθησαν Οὐκ ἔδωκεν τὸν ὄσιόν σου ἴδωεν διαφθοράν Δαυεὶδ μὲν γὰρ ἴδια γενεὰ ὑπηρετή- σας τῇ τοῦ θεοῦ βοιλῆ ἐκοιμήθη καὶ προσετίθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ὅν δὲ ὁ θεὸς 25 εἶσαι, οὐκ 26 ἴσθησαν τὸν 27 γρηραμίνα περὶ αὐτοῦ 33 1...1

The Great German Scholar
First published in 1883.
Vol. 3, pg. 123

δαίνω ἢ ὕδρα Βαρισησοῦ, ὅς ἦν σὺν τῷ ἀδελφῷ Σεργίῳ Παύλῳ, ἀνὴρ συνεπής. αὐτοὺς προσελάλησεν Βαρνάβου καὶ Σαῦλον ἐπιζητήσαντες αὐτοὺς τῆς Δαυιδ καὶ Βασιλειῶντα· καὶ μεταστήσαντες αὐτὸν ἤγειραν τὸν Δαυιδ εἶπεν μαρτυρήσας· Εἶρον κατὰ τὴν καρδίαν μου.

ἀπὸ τῆς πίστεως. Σ πνεύματος ἵδ' ἔχει τις δόλου καὶ κέρως δίκαιου, κγριου' τὰς εἴδησιν τυφλῶς μὴ ἐχρήμα δι' ἵπασεν ἐξήκει χειραγωγῶσαισαν ἐκκλησίῃ

Ἀναχθίτες δεῖς Πέργου τῆς ἀπ' αὐτῶν ὑπῆσαν, θύατες ἀπὸ τῆς Ἰουδαίου, καὶ ἐλθόντων ἐκείνων καὶ τῶν προφητῶν ταῦς λέγοντες Ἄσκησας πρὸς καὶ κατασεῖσαι τῆ φουβούμενοι τὸν θεὸν Ἰσραὴλ ἐξελίξασθε ἐν τῇ παροικίᾳ ἐν γῆ Ἰερουσαλὴμ ἐξήρασαν ἀγαπᾶτε τὴν γῆν καὶ τὸν λαόν· καὶ μετὰ ταῦτα ἔδωκεν κρίτας ὡς Συροφύλ πρὸς τῶν ἀδελφῶν ἠγάπησαν Βασιλείᾳ, καὶ ἔδωκεν αὐτοῖς τὸν Κουρίον

B. F. WESTCOTT

It can, then, scarcely be questioned that as Nicodemus heard the words, *water* carried with it a reference to John's baptism, which was a divinely appointed rite (i. 33), gathering up into itself and investing with a new importance all the lustral baptisms of the Jews: the *spirit*, on the other hand, marked that inward power which John placed in contrast with his own baptism. Thus the words, taken in their immediate meaning as intelligible to Nicodemus, set forth, as required before entrance into the kingdom of God, the acceptance of the preliminary rite divinely sanctioned, which was the seal of repentance and so of forgiveness.

ὁ θεὸς τὸν Σαῦλα εἶπεν Κεῖς. ἄνθρωπος ἐκ φυλῆς Βενιαμίν. ἐπὶ τῆς Δαυιδ καὶ Βασιλειῶντα· καὶ μεταστήσαντες αὐτὸν ἤγειραν τὸν Δαυιδ εἶπεν μαρτυρήσας· Εἶρον κατὰ τὴν καρδίαν μου.

τοῦτον ὁ θεὸς ἀπὸ τῆς πίστεως. Σ πνεύματος ἵδ' ἔχει τις δόλου καὶ κέρως δίκαιου, κγριου' τὰς εἴδησιν τυφλῶς μὴ ἐχρήμα δι' ἵπασεν ἐξήκει χειραγωγῶσαισαν ἐκκλησίῃ

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B.F. Westcott

Member of the N.T. Revision Committee in England from 1870 to 1881.

Member of the church of England.

Together with Dr. Hort, he gave us the "New Testament in Greek"

The Gospel According To John, pg. 50
©1881

ANALYTICAL GREEK NEW TESTAMENT

JOHN 3:5

3.5 ἀπεκρίθη Ἰησοῦς,
VIAO-ZS N-NM-S

Ἄμην ἀμὴν λέγω σοι, εἰὰν μή τις γεννηθῆ ἔξ ὕδατος καὶ
 QS QS VIPA-XS NPD-YS CS AB APINM-S VSAP-ZS PG N-GN-S CC
 πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
 N-GN-S AB VIPN-ZS VNAA PA DAFS N-AF-S DGMS N-GM-S



καί

AB adverb, "also, even, indeed, too." "Today salvation has come to this house, because *even* he is a son of Abraham" (Luke 19.9).

CC connective "and." Also used in *καί . . . καί . . .* (both . . . and . . .) constructions, where the first *καί* is often felt to be an adverb. "Take his mina *and* give it to the one having ten minas" (Luke 19.24).

A.G.N.T. (c) 1981 by Baker Book House
 Barbara and Timothy Friberg

Published in Co-op. with the
 International Linguistics Center
 Dallas, TX

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The Greek Text is from the U.B.S.

SOME PARALLELS

JOHN 3:5	1 COR. 12:13	EPH. 5:26	TITUS 3:5
born of water	baptized	washing of water	washing of regeneration
born of Spirit	by one Spirit	by the word	renewing of the Holy Ghost
enter into the kingdom of God	into one body	sanctify and cleanse it	saved

Heb. 10:22 "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

He avoided explaining what it did mean.

JOHN 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

1 COR. 12:13 "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

EPH. 5:26 "That he might sanctify and cleanse it with the washing of water by the word."

TITUS 3:5 "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

1. What does "washing of water" mean?
2. Washing of regeneration

1 Cor. 6:11

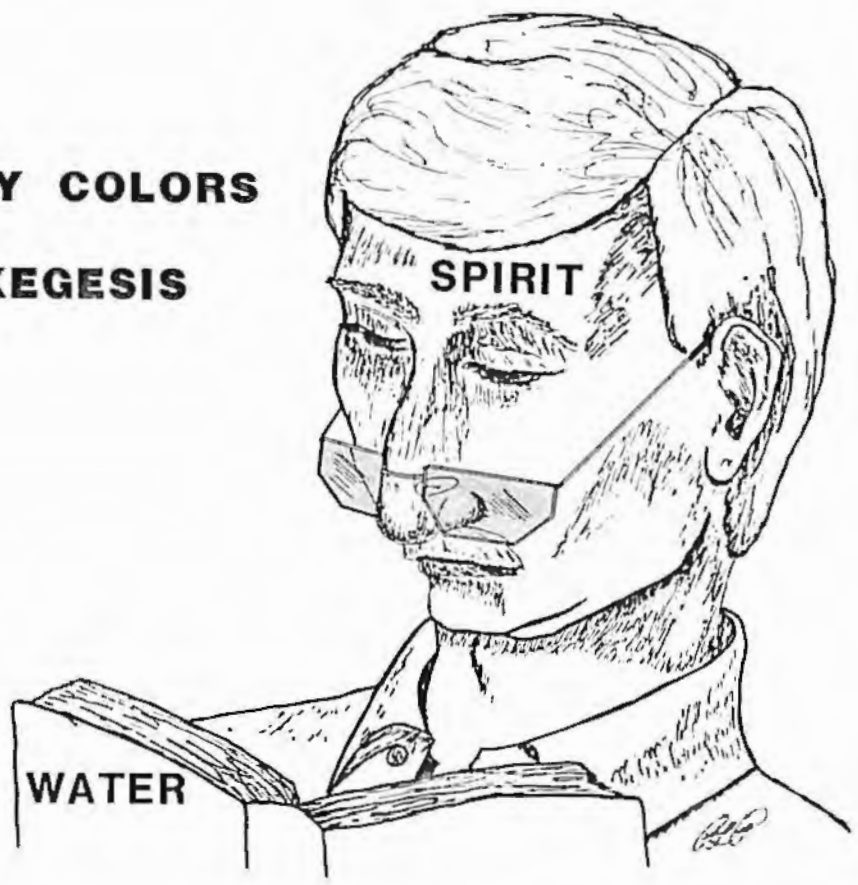
AK 22:16 - Arise, Be Baptd., and Wash away thy sins

"If Brother Vaughn convinced us that born of water refers to anything but the baptism of one previously born of the Spirit, we never *knew* it, and we would have owed it to him and to our readers. It means nothing else, and no Baptist that we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages."—(*The Tennessee Baptist*, page 5, October 30, 1886.)

JOHN R. GRAVES

Distinguished Baptist Preacher (Tenn)

THEOLOGY COLORS
HIS EXEGESIS



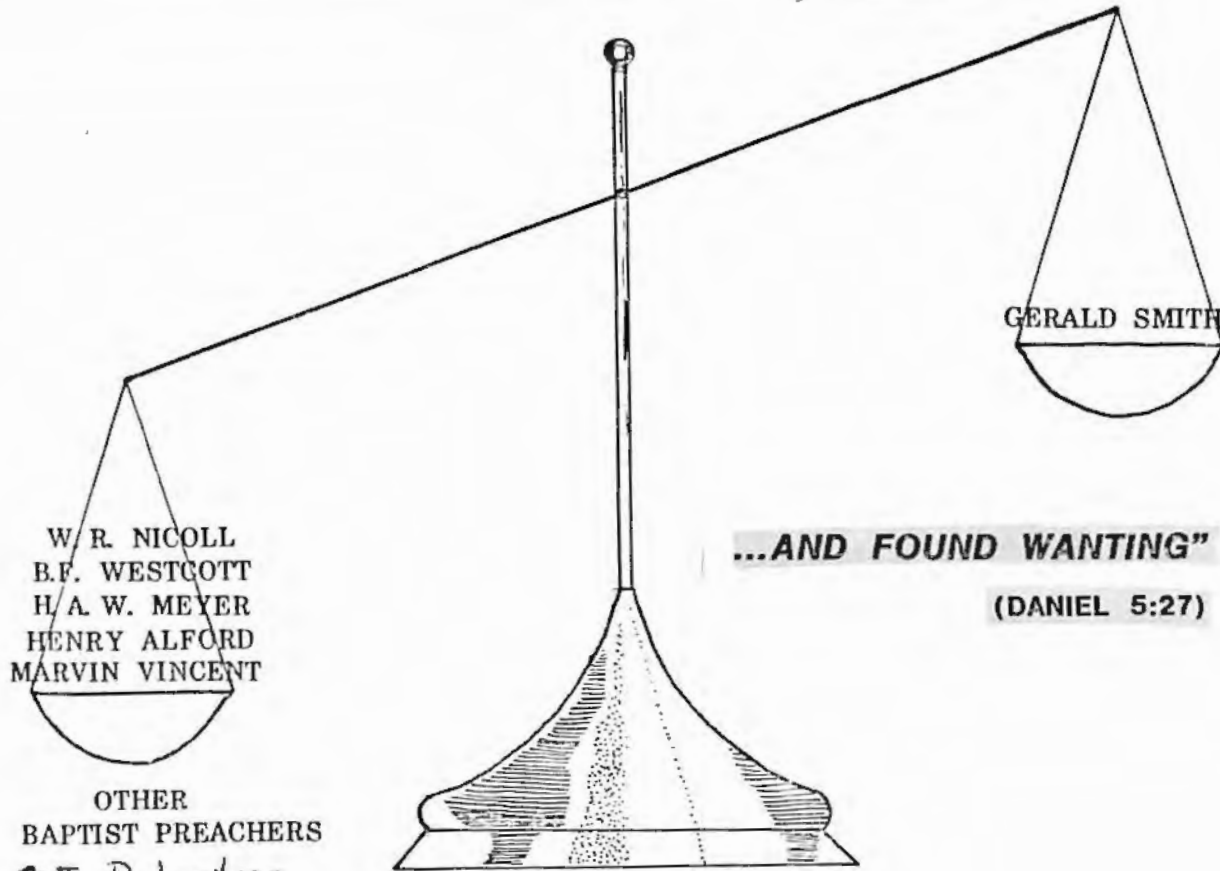
The reason why "water" cannot mean water:

- a. There is only one action connected with the kingdom of God which involves water - namely Baptism.
- b. If water is understood literally, it must refer to baptism. If this passage is referring to baptism, it makes baptism a condition for entering the kingdom of heaven.
- c. My opponent rejects baptism as a condition of salvation, and, therefore, must reinterpret this verse.

d Rose colored Baptist glasses

"WEIGHED IN THE BALANCES..."

Scales of Scholarship



...AND FOUND WANTING"

(DANIEL 5:27)

OTHER
 BAPTIST PREACHERS
 A.T. Robertson
 Analytical Greek N.T.
 Dr. James Macknight
 John R. Graves
 (All scholars, denominations, ages)

I do know who these men are,
 don't were denominations on shirt sleeves

Every first year Greek Student knows.

* Books have been reprinted 20X

* Buy at any Bookstore in town.

Smith quoted from 2 others.

δαῖον ᾧ ὄνομα Βαρισηοῦς, ὃς ἦν σὺν τῷ ἀνυπάτῳ Βεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ἀνεύεται δὲ αὐτοῖς Ἐλύμας ὃ

νεύεται τὸ ὄνομα αὐτοῦ,

ἀπὸ τῆς πίστεως. Σ

πνεύματος ἁγίου ἀπει

τὸς δόλου καὶ πά

πάσης δικαιοσύνης,

κγρίοι γ' τὰς ἐγ

ἔση τυφλὸς μὴ β

χρῆμα δέ' ἔπεσεν

ἔζητει χειραγωγού

πτευσεν ἐκπληττόρ

Ἀναχθέντες δὲ

εἰς Πέργην τῆς

ἀπ' αὐτῶν ὑπέστη

θόντες ἀπὸ τῆς Π

Πισιδίαν, καὶ ἐλθο

σαθβάτων ἐκάθισα

καὶ τῶν προφητῶν

τοὺς λέγοντες Ἄν

παρακλήσεως πρὸς

A. T. Robertson

Late Professor of New Testament Interpretation,
Southern Baptist Theological Seminary,
Louisville, Kentucky

26. *That he might sanctify it (hina autēn hagasēi).* Purpose clause with *hina* and the first aorist active subjunctive of *hagiazō*. Jesus stated this as his longing and his prayer (John 17:17-19). This was the purpose of Christ's death (verse 25). *Having cleansed it (katharisas).* First aorist active participle of *katharizō*, to cleanse, either simultaneous action or antecedent. *By the washing of water (tōi loutroī tou hudatos).* If *loutron* only means bath or bathing-place (= *loutron*), then *loutroī* is in the locative. If it can mean bathing or washing, it is in the instrumental case. The usual meaning from Homer to the papyri is the bath or bathing-place, though some examples seem to mean bathing or washing. Salmon doubts if there are any clear instances. The only other N.T. example of *loutron* is in Titus 3:5. The reference here seems to be to the baptismal bath (immersion) of water, "in the bath of water."

EPHESIANS 5:26

ὁ θεὸς τὸν Σαῦλ υἱὸν Κείς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη τεσσεράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δαυεῖδ

εἶπεν μαρτυρήσας Εἶρον

κατὰ τὴν καρδίαν μου,

τουτοῦ ὁ θεὸς ἀπὸ

τῷ Ἰσραὴλ σωτήρα

σοσώπου τῆς εἰσόδου

τῷ Ἰσραὴλ. ὡς δὲ

τί ἐμέ ὑπανοείτε

εἴ με οὐ οὐκ εἰμι

υἱὸς ἀδελφοί, υἱοὶ

τοῦ θεοῦ, ἡμῖν

ἀν. οἱ γὰρ κατοικ

τες αὐτῶν τουτον

των τὰς κατὰ πᾶν

ἐπλήρωσαν, καὶ

ἤσαντο Πειλάτον

α τὰ περὶ αὐτοῦ

ἔθηκαν εἰς μνη

μῶν ὃς ᾤφθη ἐπὶ

πρὸς τῆς Γαλιλαίας

πρὸς αὐτοῦ πρὸς τὸν

πρὸς τοὺς

ἡμ ὁ θεὸς ἐκπεπλή

ρησούν, ὡς καὶ ἐν τῷ

μου εἰ εἰ, ἐγὼ

ἔ ανέστησεν αὐτὸν ἐκ

φειν εἰς διαφθοράν, οὐ

τὰ ὄσια Δαυεὶδ τὰ πιστά.

Οὐ δώσεις τὸν ὄσιόν σου

ἰδεῖν διαφθοράν· Δαυεὶδ μὲν γὰρ ἴδια γενεᾷ ὑπηρετή

σας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς

τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ θεὸς

25 εἶναι, οὐκ 28 ἦτησαν τὸν 29 γραμμένα περὶ αὐτοῦ 33 τ...

δαῖον ᾧ ὄνομα Βαρισησοῦς, ὃς ἦν σὺν τῷ ἀνδραγαθῷ Βεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἀ-

θίστατο δὲ αὐτοῖς Ἐλύμας ὃ νεύεται τὸ ὄνομα αὐτοῦ, ἀπὸ τῆς πίστεως. Σ πνεύματος ἁγίου ἀπει τὸς δόλου καὶ πεί πάσης δικαιοσύνης, κγρίογ' τὰς εἴθε ἔση τυφλὸς μὴ βι χρῆμα δὲ ἔπεσεν ἐξήτει χειραγωγού πτευσεν ἐκπληττόρ.

Ἀναχθέντες δὲ εἰς Πέργην τῆς ἀπ' αὐτῶν ὑπέστ; θόντες ἀπὸ τῆς Ι Πισιδίαν, καὶ ἔλθι σαββάτων ἐκάθισα καὶ τῶν προφητῶν τοὺς λέγοντες Ἄι παρακλήσεως πρὸς καὶ κατασείσας τῆ φοβούμενοι τὸν θεο Ἰσραὴλ ἐξελέξατο τ ἐν τῇ παροικίᾳ ἐν γ Ἰψηλοῦ ἐζήγαγεν ἀγ ταιετῇ χρόνον ἐτροποφῶ, καθελῶν ἔθνη ἐπτά ἐν ΝΟΜΗΣΕΝ τὴν γῆν αὐτῶν ὡς ἔτεσι τε... καὶ μετὰ ταῦτα ἔδωκεν χριτὸς ἕως Σαμουὴλ προ φήτου. κάκειθεν ἤτήσατο βασιλείᾳ, καὶ ἔδωκεν αὐτοῖς 10 Κυρίου 11 παραχρημά τε 12 καὶ ἀε... ἐρήμῳ, τὰ καθελῶν

ὁ θεὸς τὸν Σαῦλον υἱὸν Κεῖς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη γεσσεοάκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δαυεῖδ

εἶπεν μαρτυρήσας Εἶρον Ἰ κατὰ τὴν καρδίαν μου, ου. τούτου ὁ θεὸς ἀπὸ ν τῷ Ἰσραὴλ σωτήρα σοσώπου τῆς εισόδου τῷ Ἰσραὴλ. ὡς δὲ Τί ἐμέ ὑπανοεῖτε ἐτ' ἐμέ οὐ οὐκ εἰμι υδρες ἀδελφοί, υἱοὶ οἱ τὸν θεόν, ἡμῖν λη. οἱ γὰρ κατοι- ges αὐτῶν τούτου τῶν τὰς κατὰ πᾶν ἐπλήρωσαν, καὶ ἴσαντο Πειλᾶτον α τὰ ἑπερὶ αὐτοῦ ἰ ἔθηκαν εἰς μνη- ῶν ὃς ὄφθη ἐπὶ ἰπὸ τῆς Γαλιλαίας ρες αὐτοῦ πρὸς τὸν ε τὴν πρὸς τοὺς γν ὁ θεὸς ἐκπεπλή- ησοῦν, ὡς καὶ ἐν τῷ ρ μογ εἰ εἰ γ, ἐγὼ ἰ ἐ ἀνέστησεν αὐτὸν ἐκ φειν εἰς διαφθοράν, οὐ- τὰ ὄσια Δαγεῖδ τὰ πιστὰ.

A. T. Robertson

Late Professor of New Testament Interpretation,
Southern Baptist Theological Seminary,
Louisville, Kentucky

13. *Were we all baptized into one body (hēmeis pantes eis hen sōma ebaptisthēmen).* First aorist passive indicative of *baptizō* and so a reference to a definite past event with each of them of different races, nations, classes, when each of them put on the outward badge of service to Christ, the symbol of the inward changes already wrought in them by the Holy Spirit (Gal. 3:27; Rom. 6:2ff.). *And were all made to drink of one Spirit (kai pantes hen pneuma epotisthēmen).* First aorist passive indicative of *potizō*, old verb, to give to drink. The accusative *hen pneuma* is retained in the passive as often with verbs that in the active take two accusatives. The reference is to a definite act in the past, probably to the inward experience of the Holy Spirit symbolized by the act of baptism.

1 CORINTHIANS 12:13

Ὁ ὕ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. Δαγεῖδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετή- σας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ θεὸς 25 εἶναι, οὐκ 28 ἦτησαν τὸν 29 γεγραμμένα περὶ αὐτοῦ 33 f...f

ACTS 2

vs. 36-38

Terms of divine Pardon

38 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.

I did not make it complicated

You said

"And" not and

"Water" " water

"For" " for

1. An inseparable connection between Bapt. and Rem. of sins
 - a. This passage makes R/S depend on baptism in the same sense as it is made to depend on repentance.
2. Two things mentioned in this verse: Bapt. & Repentance.
 - a. Preposition "FOR" cannot express two relationships to the two words...what it means to Baptism it means to Repentance.
 - b. If Repentance is essential to salvation, then so is baptism.
3. When were these people forgiven?
 - a. Not when Peter began preaching.
 - b. Not when "pricked in the hearts"
 - c. Not when cried "What shall we do"
4. The object of the question:
 - a. What shall these believers do to be saved?
 - b. They were not asking what they should do because they were saved but what they should do in order to be saved.
5. The answer analyzed:
 - a. The copulative conjunction "AND" couples two verbs with the phrase "for the remission of sins".

(coordinating)

ACTS 2:38

KJV, "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."

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

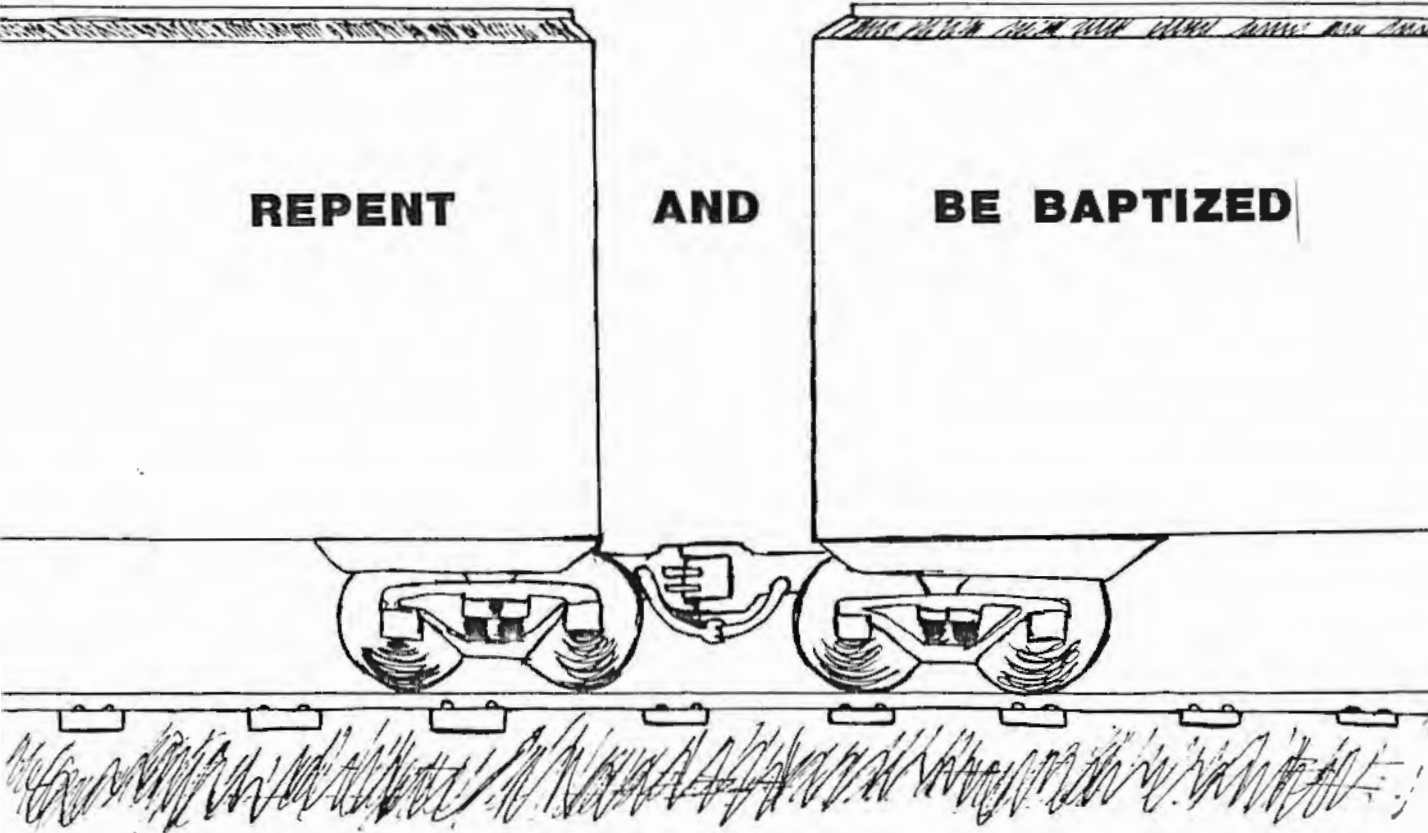
NASB, "And Peter said to them, Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

NIV, "Peter replied, Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit."

NKJB, "Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you will receive the gift of the Holy Spirit."

WILLIAMS, "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."*

Boxcars



THE COUPLER IS A VERY SMALL PART, BUT VERY IMPORTANT.

"SIN" was a very small word, yet look at all the damage its done.

Plague

Satan told Eve "Thou shalt NOT surely die" A very small word.

Mt. 19: 6 *Joined*

PARALLELS ON ACTS 2:38

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

Turn ye, and be vaccinated everyone of you in the name of the doctor for the prevention of smallpox, and ye shall be free of the disease.

You (the audience, second plural) and He (opponent, third plural) can surely see that his statement is the opposite of the truth.

Go ye and bathe everyone of you by the authority of the doctor for the cleansing of the body and you shall receive the blessings of good health.

FOCUS ON FAITH

24

P.O. BOX 4013
EVANSVILLE, IN 47711

June 28, 1983

Bruce M. Metzger
Princeton Theological Seminary
Princeton, NJ 08540

Dear Professor Metzger;

I have benefited greatly from your "Textual Commentary On The Greek New Testament."

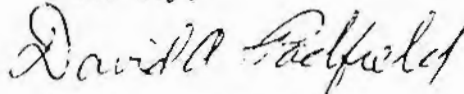
I wonder if you would give me some information ---

Is it grammatically possible that the phrase 'eis aphesin hamartion,' 'for the forgiveness of sins,' as used in Acts 2:38, expresses the force of both verbs, 'repent ye and be baptized each one of you,' even though these verbs differ in both person and number?

I shall be very grateful for your opinion in the light of scholarship, aside from all theological applications of the verse.

Thank you for your time.

Sincerely,



David A. Padfield
Minister

Metzger was the editor of the
"Textual Commentary On The
Greek New Testament"
published by the United Bible Soc.

You could not "BUY" the scholarship
of men like Metzger for all the
money in the world.

*He answered "NO"
All I asked was
"Can it be"*

July 1, 1983

Dear Mr. Padfield,

In reply to your recent inquiry may I say that, in my view, the phrase eis apheisin hartiōn in Acts 2:38 applies in sense to both of the preceding verbs.

With all good wishes,

Sincerely yours,

B. M. Metzger

Bruce N. Metzger

Could not "Buy" his scholarship

F. W. GINGRICH

CONCERNING ACTS 2:38

July 4, 1983

Dear Rev. Padfield:

The difference in person and number of μετανοῦσατε and βαπτισθῆτε is caused by the fact that μετα -- is direct address in the second person plural, while βαπτ -- is governed by the subject ἑκάστος, and so is third person singular. ἑκ -- is, of course, a collective noun.

Sincerely yours,
F. Wilbur Gingrich
1502 N. 12th St.
Reading, Pa. 19604

The difference in person and number of REPENT and BE BAPTIZED is caused by the fact that REPENT is a direct address in the second person plural, while BE BAPTIZED is governed by the subject EVERY ONE OF YOU, and so is third person singular. (EKASTOS) EVERY ONE OF YOU is, of course, a collective noun.



THOMAS NELSON

Nelson Place at Elm Hill Pike, P.O. Box 141000 Nashville, Tenn., 37214-1000

26-B

6218 Prospect Avenue
Dallas, Texas 75214

September 20, 1983

Mr. David A. Padfield
P.O. Box 4013
Evansville, IN 47711

Dear Brother Padfield,

Thank you for your letter received in late July. As you can imagine, as executive editor of the New King James I receive quite a bit of mail and am usually behind in answering it.

Since the expression "eis aphenin hamartion" is a prepositional phrase with no verbal endings or singular or plural endings I would certainly agree that gramatically it can go with both repentance and baptism. In fact, I would think that it does go with both of them. Exactly what is the interpretation of it is another question.

Sincerely,

Arthur L. Farstad
Arthur L. Farstad

ALF/ac

P.S. I'm glad that you use the NKJV in your preaching and writing.

Dr. Athur L. Farstad.....


Chairman of the NKJV Executive Review Committee
Editor of the NKJV New Testament

The NKJV was translated by over 120 scholars, and at least 32 were Baptist preachers/scholars.

Men from:

- Southwestern Baptist Theological Seminary
- Western Conservative Baptist Seminary
- Moody Bible Institute
- Liberty Baptist College
- Temple Baptist Theological Seminary
- Northwest Bible Seminary
- Free Will Baptist Bible College

Also:

- Dr. John J. Hurt, Jr.
Editor Emeritus, Baptist Standard
- Dr. Curtis Hutson
President, Sword of the Lord
- Dr. Jerry Falwell 
Pastor, Thomas Road Baptist Church

P.O. BOX 4013
EVANSVILLE, IN 47711

June 28, 1983

Analytical Greek New Testament Project
Translation Department
International Linguistics Center
7500 West Camp Wisdom Road
Dallas, TX 75236

Dear sirs,

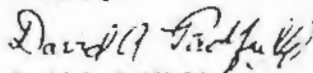
I have greatly benefited from the 'Analytical Greek New Testament' recently published by Baker Book House.

I wonder if someone in the Translation Department would give me some information ----

Is it grammatically possible that the phrase 'eis aphen hamartion,' 'for the forgiveness of sins,' as used in Acts 2:38, expresses the force of both verbs, 'repent ye and be baptized each one of you,' even though these verbs differ in both person and number?

I shall be obliged for your answer in the light of scholarship, aside from all theological applications of the verse. Please ask whoever responds to this letter to state their qualifications as a Greek Scholar.

Sincerely,



David A. Padfield
Minister

DR. JOHN R. WERNER

CONCERNING ACTS 2:38

Whenever two verbs are connected by kai 'and' and then followed by a modifier (such as a prepositional phrase, as in Acts 2:38), it is grammatically possible that modifier modifies either both the verbs, or only the latter one. This is because there is no punctuation in the ancient manuscripts, so we don't know whether the author intended to pause between the first verb and the 'and'.

It does not matter that, here in Acts 2:38, one of the verbs is second-person plural ("y'all") and the other is third-person singular ("is to"). They are both imperative, and the fact that they are joined by kai 'and' is sufficient evidence that the author may have regarded them as a single unit to which his modifier applied.

Professor of Greek @ Trinity Christian College
Palos Heights, IL

Vis. Pro. of Greek and Latin, Wheaton College
Wheaton, IL

Vis. Instr. Greek, Covenant College and Seminary
St. Louis, MO

Inst. in Greek, University of Pittsburgh, PA

Teacher of Latin in Athens Greece (1958-59)

Inst. in Greek, Faith Theological Seminary

Consultant to Friberg and Friberg,
Analytical Greek New Testament

International Consultant in Translation to
Wycliffe Bible Translators

**A TRANSLATOR'S HANDBOOK
ON THE ACTS OF THE APOSTLES**

Barclay M. Newman and Eugene A. Nida
Published by the United Bible Societies

This book is given to translators around
the world by the U.B.S.

U.B.S. is supported by many Baptists.

ACTS 2:38

So that your sins will be forgiven (literally "into a forgiveness of your sins") in the Greek may express either purpose or result; but the large majority of translators understand it as indicating purpose. The phrase modifies both main verbs: turn away from your sins and be baptized.

(Repent)

Page 60

DANA AND MANTEY

When one considers in Ac. 2:38 repentance as self-renunciation and baptism as a public expression of self-surrender and self-dedication to Christ, which significance it certainly had in the first century, the expression *εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν* may mean *for the purpose of the remission of sins*.

A Manual Grammar Of The Greek
New Testament, pg. 104

Smith told John Welch to read A.T. Robertson on Eph. 2 - Smith was wrong. (*Faith - Gift of God*)

He told Harry Lewis to read Baptist Scholars on Baptist History - they did not agree with Smith. Harry spent nearly \$40.00.

Thur. Night of last debate with Harry, Smith told him to read some real scholars, and he specifically mentioned Dana & Mantey - I found out D & M do not agree with Smith.

I don't know if I would trust Smith as a book reviewer - he might recommend a book he has never read.

ATR on John 3:5

DANA AND MANTEY are good Baptists

H.E. Dana - Professor at Southwestern Baptist Theological Seminary, Fort Worth, TX

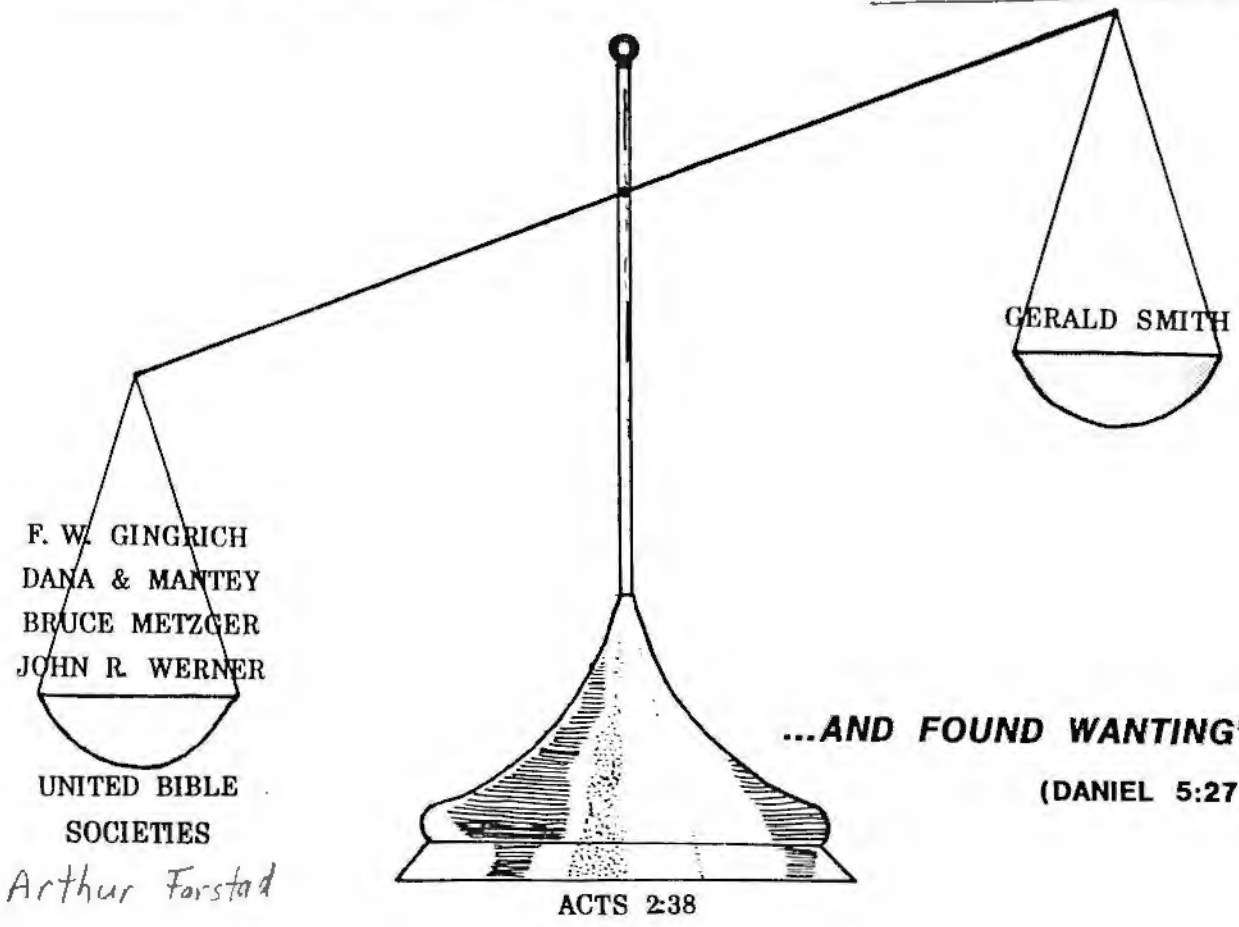
Julius R. Mantey - Professor at Northern Baptist Theological Seminary, Chicago, IL

Neither one believe in baptism - but look at what they say.

"WEIGHED IN THE BALANCES..."

Scales of Scholarship

High + dry



22 TRANSLATIONS OF ACTS 2.38

KING JAMES	"...repent, and be baptized...for the remission of sins"
AMERICAN STANDARD EMPHASIZED	"repent ye, and be baptized...unto the remission..." (Robertson) - used in every text he wrote
MODERN SPEECH	"Repent ye, and be immersed...into the remission of your..."
ANDERSON	"Repent...and be baptized...with a view to the remission..."
LIVING ORACLES	"Repent and be immersed in order to the remission of..."
GERMAN TRANSLATION	"Reform, and be...immersed...in order to the remission..."
FRENCH TRANSLATION	"Repent and be baptized... (for, unto) in order to the forgiveness of sins"
SPANISH TRANSLATION	"Repent, and be ye all baptized... in order to obtain the remission of your sins."
ITALIAN TRANSLATION	"Repent and be ye all baptized for the purpose of the remission of your sins."
FIRST GERMAN BIBLE	"Repent and be ye all baptized... into the remission of your..."
MODERN READERS BIBLE (MOULTON)	"Repent and... be baptized... for (in order to, unto) the forgiveness of sins."
McKNIGHT'S TRANSLATION	"Repent and be baptized... unto the remission of your sins."
MOFFAT'S TRANSLATION	"Reform and be each of you immersed... in order to the remission of sins."
GOODSPEED'S TRANSLATION	"Repent... and be baptized for the remission of sins"
WEYMOUTH'S MODERN SPEECH	"You must repent, and every one of you be baptized in order to have your sins forgiven"
ROTHERHAM'S TRANSLATION	"Repent... and be baptized... for the remission of sins"
PHILLIPS	"Repent... and be immersed... unto the remission..."
MODERN ENGLISH	"You must repent and everyone of you must be baptized-- so that you may have your sins forgiven"
WILLIAMS	"Change your mind and be baptized--for a release of your sins"
BAYLOR UNIVERSITY	"You must repent-and as an expression of it, every one of you be baptized-that you may have your sins forgiven"
SHORT BAPTIST COLLEGE	"Repent (that is undergo a change of mind and feeling) and be baptized each of you-with a view to the remission..."
	"Repent and be baptized everyone of you for (in order that you may receive) the forgiveness of your sins"

Smith denies their Scholarship- they don't agree with him.

Can you find one "because of"

"EIS" in the New Testament

1773 uses

to (307)	of (7)	as (1)
into (579)	throughout (5)	continually (1)
unto (273)	concerning (4)	forever (1)
for (162)	against (3)	in so much that (1)
in (145)	before (3)	intent (1)
on (55)	purpose (3)	therein (1)
toward (33)	therefore (3)	till (1)
upon (24)	by (2)	until (1)
at (21)	end (2)	usward (1)
among (17)	so that (2)	wherefore (1)
that (12)	whereunto (2)	with (1)
Never translated "because of" !		

10 men say water is clear

Smith needs one to say
it is not muddy

Always looks forward - never looks back!

500x more translated "because of" in meaning

I challenged him.

Where did he find it?

ON ACTS 2:38

Unto the remission of your sins (eis aphesin tōn hamartiōn hūmōn). This phrase is the subject of endless controversy as men look at it from the standpoint of sacramental or of evangelical theology. In themselves the words can express aim or purpose for that use of *eis* does exist as in I Cor. 2:7 *eis doxan hēmōn* (for our glory). But then another usage exists which is just as good Greek as the use of *eis* for aim or purpose. It is seen in Matt. 10:41 in three examples *eis onoma prophētou, dikaiou, mathētou* where it cannot be purpose or aim, but rather the basis or ground, on the basis of the name of prophet, righteous man, disciple, because one is, etc. It is seen again in Matt. 12:41 about the preaching of Jonah (*eis to kērugma Iōnā*). They repented because of (or at) the preaching of Jonah. The illustrations of both usages are numerous in the N.T. and the *Koiné* generally (Robertson, *Grammar*, p. 592). One will decide the use here according as he believes that baptism is essential to the remission of sins or not. My view is decidedly against the idea that Peter, Paul, or any one in the New Testament taught baptism as essential to the remission of sins or the means of securing such remission. So I understand Peter to be urging baptism on each of them who had already turned (repented) and for it to be done in the name of Jesus Christ on the basis of the forgiveness of sins which they had already received.

OR ON

MATTHEW 26:28

WHEN WAS

ROBERTSON

RIGHT ?

Unto remission of sins (eis aphesin hamartiōn). This clause is in Matthew alone but it is not to be restricted for that reason. It is the truth. This passage answers all the modern sentimentalism that finds in the teaching of Jesus only pious ethical remarks or eschatological dreamings. He had the definite conception of his death on the cross as the basis of forgiveness of sin. The purpose of the shedding of his blood of the New Covenant was precisely to remove (forgive) sins.

Acts 2:38

What Does Eis Mean?

Passage	Action	Result
Matthew 26:28	Blood shed for (eis)	Remission
Romans 10:10	Believe unto (eis)	Righteousness
Acts 11:18	Repentance unto (eis)	Life
Romans 10:9	Confess unto (eis)	Salvation
Acts 3:19	Repent, converted that (eis)	Sins blotted out
Acts 2:38	Repent, baptized, for (eis)	Remission of sins

LET OPPONENT TRANSLATE

Matthew 26.26 - blood shed εις remission (A.T.R. - unto)

Romans 10.10 - believe εις righteousness

Acts 11.18 - repentance εις life (A.T.R. - unto)

Acts 3.19 - repent & be converted εις sins be blotted

Romans 10.9 - confess εις salvation

Acts 2.38 - repent & be baptized εις remission

How many mean "because you already have obtained"?

A PARALLEL

ACTS 2:38 AND ACTS 3:19

REPENT AND BE BAPTIZED FOR (EIS) REMISSION
OF SINS — GIFT OF HOLY SPIRIT

REPENT AND BE CONVERTED THAT (EIS) YOUR SINS
MAY BE BLOTTED OUT — SEASONS OF REFRESHING

* In these two passages, REPENTANCE occupies the same place. In Acts 3:19, "be converted" occupies the place that "be baptized" is given in Acts 2:38.

They are therefore identical in act and purpose - BAPTISM and CONVERSION - what one is for in one passage, the other is for in the other passage.

ACTS 3:19 "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;"

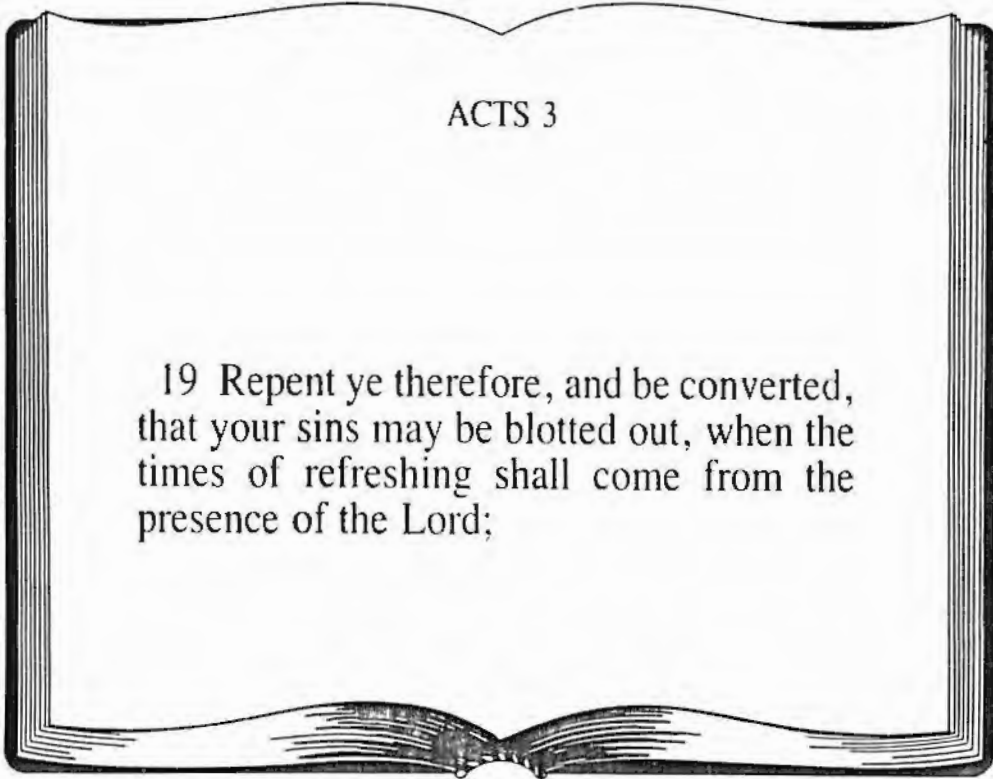
Like John 3:5, he missed the power of the ancl.

ἕως *used identically*
in all three passages:

**"...which is shed for many *for* remission
of sins" (Mt. 26.28)**

"...granted repentance *unto* life" (Acts 11.18)

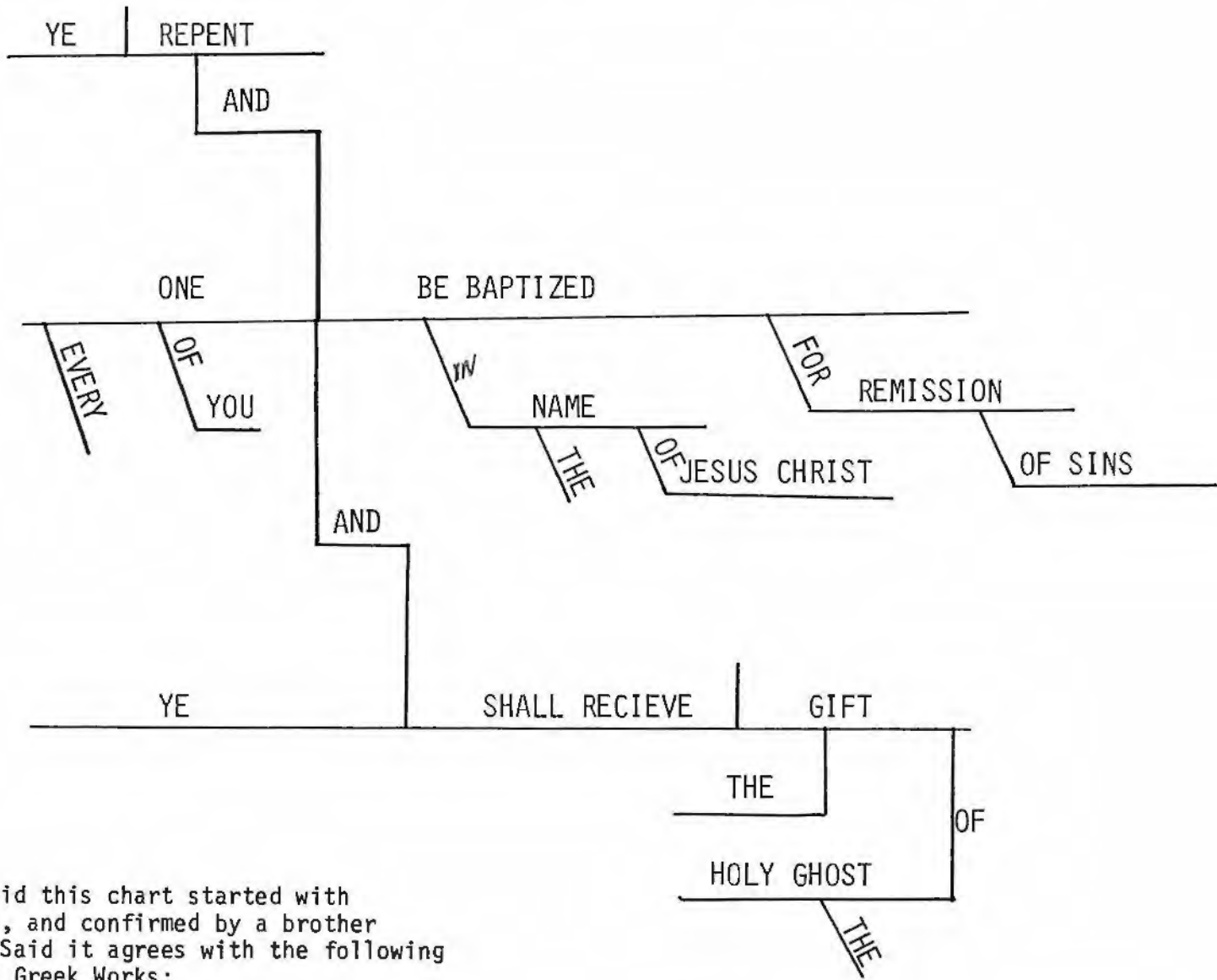
**"Repent and be baptized... *for* remission
of sins" (Acts 2.38)**



ACTS 3

19 Repent ye therefore, and be converted,
that your sins may be blotted out, when the
times of refreshing shall come from the
presence of the Lord;

Gerald Smith's Diagram of Acts 2:38



[Smith said this chart started with Bob Ross, and confirmed by a brother Braum. Said it agrees with the following Standard Greek Works:
 Davis
 Hale
 Dana & Mantey]

Reid-Kellogg method of Sentence Diagramming } Just a mess ISSUE

MATTHEW 26

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Will have to do away with the
AND and the FOR

Mr. Smith has trouble with 3 letter words:

SIN

AND

FOR

H₂O

ONE - Baptism / Body
Eph. 4

4 Letter Words

Into 1 Cor. 12:13 "Baptized into one body"

Obey Heb. 5:9

Wash Eph. 5:26 - washing of water
Titus 3:5 - washing of regeneration

1 PETER 3:21

KJV, *"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."*

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

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

NIV, *"and this water symbolizes baptism that now saves you also — not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ."*

NKJB, *"There is also an antitype which now saves us, namely baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ."*

NOAH'S SALVATION & OURS

NOAH

BY GRACE

Gen. 6:8 "But Noah found grace in the eyes of the Lord."

BY FAITH

Heb. 11:7 "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house..."

BY OBEDIENCE

Gen. 6:22 "Thus did Noah; according to all that God commanded him, so did he."

BY WATER

1 Pet. 3:20 "wherein few, that is, eight souls were saved by water."

US

BY GRACE

Eph. 2:8 "For by grace are you saved through faith"

BY FAITH

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

BY OBEDIENCE

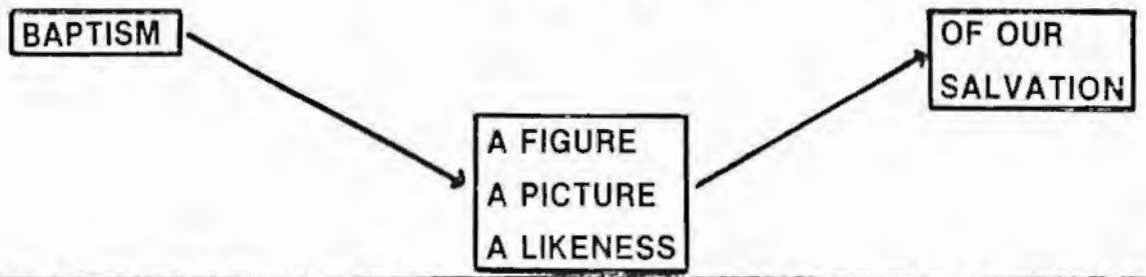
Heb. 5:9 "He is the author of eternal salvation to all them that obey him."

BY BAPTISM

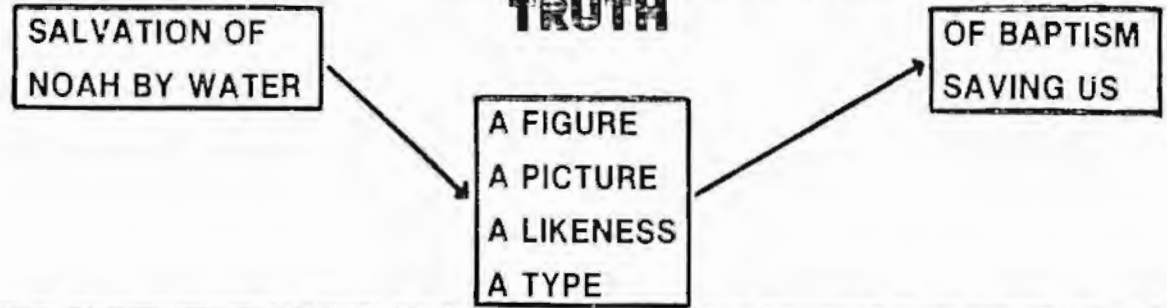
1 Pet. 3:21 "baptism doth also now save us"

1 Peter 3:21

ERROR



TRUTH



PETER DID NOT SAY, "The like figure whereunto even baptism doth also not save us *in a figure.*"

I CORINTHIANS I

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Steph'anas: besides, I know not whether I baptized any other.

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

1 Corinthians 1:10-14

Things Necessary To Belong To Christ

1. To be of Paul (Could use the names of APOLLOS or CEPHAS)
 - a. Paul must be crucified for you.
 - b. You must be baptized in the name of Paul.

2. To be of Christ
 - a. Christ must be crucified for you.
 - b. You must be baptized in the name of Christ.

IF MY OPPONENT SAID...

***"I CAME HERE NOT TO BAPTIZE,
BUT TO PREACH BAPTIST DOCTRINE"***

**WOULD IT MEAN THAT BAPTISM IS NOT
A PART OF BAPTIST DOCTRINE?**

If Baptism is no part of the gospel,
then neither are the fruits of Baptism -
the BAPTIST CHURCH.

Gal. 1:8 "But though we, or an angel from
heaven, preach any other gospel unto
than that which we have preached unto
you, let him be accursed"

ACTS 22:16

KJV, *"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."*

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

NASB, *"And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name."*

NIV, *And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name."*

NKJB, *"And now why are you waiting? Arise, and be baptized, and wash away your sins, calling on the name of the Lord."*

WILLIAMS, *"And now, why are you waiting? Get up and be baptized and wash away your sins by calling on His name."*

An illustration of an open book with a decorative border. The left page contains text, and the right page is blank. The book is shown from a slightly elevated perspective, with the spine visible at the bottom center.

ACTS 22

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

**WAS SAUL SAVED ON THE
WAY TO DAMASCUS?**

The Lord didn't know it! (Acts 9.6)

Saul didn't know it! (Acts 9.9)

Ananias didn't know it! (Acts 22.16)



IF SAUL WAS SAVED ON THE DAMASCUS ROAD:

1. He was saved before he knew who Jesus was.
2. He did not know it - he asked what to do.
3. Jesus did not know it - he said that in the city it would be told what to do.
4. Ananias did not know it - he came to the city to tell him what to do.
5. If Saul was saved before Ananias came to him, shut in his room, blind, fasting, praying - he was the most miserable saved man I have ever read about.

All the sophistry in the world cannot remove what Ananias told Paul to do!

ACTS 9:6 "Arise, and go into the city, and it shall be told thee what thou must do."

ACTS 9:9 "And he was three days without sight, and neither did eat nor drink"

ACTS 22:16 "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

a Βαριησοῦς, ὅς ἐστιν ὁ ἄνθρωπος τῆς ἀποστολῆς Βαργίω
ἢ συνετῶ. οὗτος προσκαλεσάμενος Βαρνάβαν
πέξήτησεν ἀκούσαι τὸν λόγον τοῦ Ἀποστόλου
αὐτοῖς Ἐλύμας ὁ
νομα αὐτοῦ,
πρεως. Σ
ἄνθρωπος αὐτοῦ
καὶ κείνους
τύνης,
εἰς τὴν
μὴ εἶναι
εσεν
ωγοί
ηττόμ
ες δὲ
τῆς
πέιστ,
τῆς I
ἰ εἰθε
κάθισα
ρητῶν
ς "Αι
πρὸς
αν τῆ
τὸν θεο
έξαιτο
κία ἐν γ
ΓΑΓΕΝ ΔΥ
έτροποφ
έθνη ἐπτά ἐν
ην γην αὐτῶν ὡς ἔτεσι τετρακοσίαις καὶ πενή
μετά ταῦτα ἔδωκεν κρίσιν ἐπὶ Συροσύλῃ προ
αἶθεν ἡγήσατο βασιλέα, καὶ ἔδωκεν αὐτοῖς
11 παραγράμα τε 12 καὶ ὡς... ἔργον, καὶ ἀποβελών

R.C.H. LENSKI ON ACTS 22:16

Was Paul to submit to a mere symbolic ceremony? What lay heavy on his conscience was the guilt of his enormous sin of persecuting the Messiah himself (v. 7). With its water that was sanctified by the Word baptism was to wash away all this guilt, all these sins. This washing away is the ἀφαισις of 2:38, and Luke 3:3, the "remission," the "removal" of sins. To be sure, this washing away is "picturesque language" (R., W. P.); it is figurative, to speak more exactly, and is appropriate in that baptism has water in connection with the Word, Eph. 5:26. But with "picturesque language" R. means that "here baptism pictures the change that had already taken place," i. e., that is all that baptism does. R. does not seem to see that he contradicts Ananias. Whereas Ananias says, "Let thyself *actually* be baptized" (aorist), "let thyself *actually* be washed of thy sins" (again aorist), R. changes the latter and substitutes, "Let a picture be made of the washing away of thy sins." It may be interesting to enact a picture, but that is about all. As βάπτισαι = a real baptism and not the mere picture of one, so ἀπόλουσαι = a real washing and not the mere picture of one.

ὁ θεὸς τὸν Σαοὺλ υἱὸν Κείς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη
τεσσαεράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δανεῖδ

εἶπεν μαρτυρήσας Εἶρον
κατὰ τὴν καρδίαν μου,
τουτου ὁ θεὸς ἀπὸ
ἐν τῷ Ἰσραὴλ σωτήρα
σοσώπου τῆς εἰσόδου
τῷ Ἰσραὴλ. ὡς δὲ
Τί ἐμὲ ὑπονοεῖτε
ετ' ἐμὲ οὐ οὐκ εἰμι
ἄδελφοί, υἱοὶ
οἱ τὸν θεόν, ἡμῖν
ΛΗ. οἱ γὰρ κατοικε
τες αὐτῶν τούτων
τῶν τὰς κατὰ πᾶν
ἐπλήρωσαν, καὶ
ἤσαντο Πειλάτον
α τὰ ἑπερὶ αὐτοῦ
ἔθηκαν εἰς μνη
ῶν· ὅς ὠφθῆ ἐπὶ
ἰπὸ τῆς Γαλιλαίας
τες αὐτοῦ πρὸς τὸν
ι τὴν πρὸς τοὺς
ην ὁ θεὸς ἐκπεπλή
ησοῦν, ὡς καὶ ἐν τῷ
μογ εἰ εἶ, ἐγὼ
ἔ ανέστησεν αὐτὸν ἐκ
φειν εἰς Διαφθοράν, οὐ
τὰ ὄσια Δαγεῖδ τὰ πιστά.

Lencki - Lutheran

Οὐ δώσεις τὸν ὄσιόν σου
ἰδεῖν Διαφθοράν· Δαγεῖδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετή
σος τῆ τοῦ θεοῦ βουλῆ ἐκοιμήθη καὶ προσετέθη πρὸς
τοὺς πατέρας αὐτοῦ καὶ εἶδεν Διαφθοράν, ὃν δὲ ὁ θεὸς
25 εἶναι, οὐκ 28 ἦτησαν τὸν 29 γεγραμμένα περὶ αὐτοῦ 33 f...f

An illustration of an open book with a decorative border. The left page contains text, and the right page is blank. The book is shown from a slightly elevated perspective, with the spine visible at the bottom center.

GALATIANS 3

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

"FOR" IN GALATIANS 3.27

γὰρ

WINER on use of GAR "to introduce explanatory clauses" (Pg. 46)

Samuel Green "truly then," a casual particle or conjunction,
for, introducing a reason for the thing previously said"

Thayer's Greek-English Lexicon of the New Testament, by Joseph Henry Thayer, "It adduces the cause or gives the reason of a preceding statement or opinion." p. 109.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by William F. Arndt & F. Wilbur Gingrich, "conjunction used to express cause, inference, continuation, or to explain." p. 151.

Greek-English Lexicon, by Liddell & Scott, "to introduce the reason: when the reason precedes that of which it is the reason, it may be rendered by *since* or *as*." p. 138.

WHAT IS THE GIFT OF GOD?

"A pronoun agrees with its antecedent in gender and number." (Grammar of the Greek New Testament, William Davis, page 67)

ΤΟΥΤΟ— —that [it]	Neuter	Singular
πίστεως— —faith	Feminine	Singular
χάριτος— —Grace [v. 7]	Feminine	Singular
χάριτι— —Grace [v. 8]	Feminine	Singular
σέσωσμένοι Saved	Verb [Participle form—masculine]	
πλουτου— —Riches	Neuter	Singular

B. *For by grace (tei gar chariti)*. Explanatory reason. "By the grace" already mentioned in verse 5 and so with the article. *Through faith (dia pisteos)*. This phrase he adds in repeating what he said in verse 5 to make it plainer. "Grace" is God's part, "faith" ours. *And that (kai touto)*. Neuter, not feminine *taute*, and so refers not to *pistis* (feminine) or to *charis* (feminine also), but to the act of being saved by grace conditioned on faith on our part. (*Word Pictures of the New Testament*, A.T. Robertson, Page 525)

CAN THAT FAITH SAVE HIM ?

UNMERCIFUL FAITH (VS. 15-16)

DEAD FAITH (VS. 17,20,26)

DEVILISH FAITH (VS. 19) Also

VAIN FAITH (VS. 20)

IMPERFECT FAITH (VS. 22)

UNJUSTIFIED FAITH (VS. 21,24)

THESE ARE

ACTS OF

THE HEART

SALVATION AND WORKS

DIFFERENT KINDS OF WORKS

1. THE WORKS OF GOD — JOHN 6:28

Is this a work that God Does? NO, a work they do. God produces the command thru revelation, Faith is produced in the heart. Who does the believing? Romans 10:10 "For with the heart MAN...."

2. THE WORKS OF FAITH — 1 THES. 1:3

Does faith work? James 2:14,17,20. Faith w/o works is dead, barren, vain, imperfect. There are works that belong to faith, grow out of faith, are identified with faith.

3. WORKS OF GOD'S RIGHTEOUSNESS — ACTS 10:35

1 John 2:29 Is this mans righteousness or God's righteousness?
1 John 3:7 A man is not righteous without doing righteousness.

4. GOOD WORKS — TITUS 3:8,14

We have been created in Christ Jesus unto good works Eph. 2:10. [BAPTISM is just done once]
Baptism is not among these works - not even the first work of a Christian. Stands in front of these.

5. WORKS OF THE LAW OF MOSES — ROMANS 3:28

Romans 10:4 "Christ is the end of the law" AIM of law - bring us to Christ.
1 Cor. 9:21 "We are under law to Christ"

6. WORKS OF OUR OWN RIGHTEOUSNESS — ROMANS 10:3

Titus 3:5 "Not by works of righteousness which we have done..."
These are acts that men added to the law of God (Matt. 15:1-9)

WHICH OF THESE CONFLICT WITH GRACE ?

WHERE DOES BAPTISM CLASSIFY ?

Baptism is a work of God's righteousness, wrought by faith in our hearts.
It is therefore a work of God - originating with God, taught in His word, established by His authority, performed by faith in the heart of the individual.

Baptism isn't a part of the works which conflict with Grace.

SINS OF THE HEART COMMITTED BY FLESHLY BODY

HEART

BODY (FLESH)

- | | |
|------------------------------|--------------------------------|
| 1. Adultery, Mark 7:21 | - Adultery, Galatians 5:19 |
| 2. Fornication, Mark 7:21 | - Fornication, Galatians 5:19 |
| 3. Murders, Mark 7:21 | - Murders, Galatians 5:21 |
| 4. Thefts, Mark 7:21 | - Thefts, Revelation 9:20-21 |
| 5. Covetousness, Mark 7:22 | - Covetousness, Colossians 3:5 |
| 6. Wickedness, Mark 7:22 | - Wickedness, Job 27:4 |
| 7. Deceit, Mark 7:22 | - Deceit, Job 27:4 |
| 8. Lasciviousness, Mark 7:22 | - Lasciviousness, Gal. 5:22 |
| 9. Blasphemy, Mark 7:22 | - Blasphemy, Colossians 3:8 |
| 10. Lie, Acts 5:4 | - Lie, Colossians 3:9 |

WANTED: DEAD OR ALIVE!

"NEKROS"

(OR IS IT "INACTIVE")

Mt. 23:27-FULL OF "INACTIVE" MEN'S BONES.

Lk. 12:17-LAZARUS WAS RAISED FROM THE "INACTIVE." *Modernist!*

Acts 20:9-EUTYCHUS WAS TAKEN UP "INACTIVE."

I Cor. 15:20-NOW IS CHRIST RISEN FROM THE "INACTIVE."

Eph. 2:1-"INACTIVE" IN TRESPASSES AND SINS.

I Th. 4:16-THE "INACTIVE" IN CHRIST SHALL RISE FIRST.

Heb. 9:17-A WILL IS OF FORCE AFTER MEN ARE "INACTIVE."

Rev. 14:13-BLESSED ARE THE "INACTIVE" WHO DIE IN THE
LORD THAT THEY MAY REST FROM THEIR LACK OF LABOR
AND THEIR INACTIVITY DO TH FOLLOW THEM.

Does Baptism of John agree with
the Baptism of Smith?

JOHN'S BAPTISM

Why was Jesus Baptized? John 1:31-34
To manifest him to Israel as the Messiah.

1. BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS (LUKE 3:3)
2. PRECEDED BY A CONFESSION OF SINS (MATTHEW 3:5,6)
3. IT ACCOMPLISHED PURIFICATION (JOHN 3:22-26) Not purification of the Body.
4. TO ACCEPT JOHN'S BAPTISM WAS TO JUSTIFY GOD (LUKE 7:29) "Justify" to pronounce just, absolutely true.
5. TO REFUSE IT WAS TO REJECT THE COUNSEL OF GOD (LUKE 7:30) Can a man reject the Counsel of God and be saved?

COUNSEL... βουλήν

Gingrich (Pg. 39) "plan or purpose"

Luke 23:51 [speaking of Joseph]

"The same had not consented to the counsel
and deed of them"

*would Jesus have
been Righteous...
Mt. 3:13-15*

1. THOSE WHO CAME "CONFESSING THEIR SINS"

- THESE JOHN BAPTIZED WITHOUT QUESTION (MATTHEW 3:6)

2. THOSE WHO CLAIMED THEY WERE ALREADY SAVED

- THESE JOHN REFUSED TO BAPTIZE (MATTHEW 3:7-9)

"came to be baptized" "who hath warned you..."
John associated Baptism with fleeing from wrath.

3. THE SINLESS SON OF GOD

- "SUFFER IT TO BE SO NOW" (MATTHEW 3:13-15)

*would Jesus have been righteous if
he refused it?*

John 1.31-34

SUFFER *αφεσ* Verb, Imperitive, Aorist

THAYER "permit it just now"

GINGRICH "let; let go, permit, tolerate"

LIDDELL & SCOTT "to let, suffer, permit
to do or be done"

~~SUFFER - We do not suffer the rule, we suffer
the exception to it.~~

Matt. 19:7,8 "Moses because of the hardness of
your hearts suffered you to put away your
wives: but from the beginning, it was not so."

NOW *αποτ* adjective adverb

THAYER: "In Attic 'just now, this moment'"

"2. at this very time, this moment" (Pg. 740)

GINGRICH: "Now, at the present time" (Pg. 28)

VINE: "denoting strictly present time, signifies
'just now' this moment" (Pg. 802)

BULLINGER: "now, of the time just elapsed, at
present, at this moment" (Pg. 538)

If to reject John's Baptism was to reject God,
what is it to reject the Baptism which Jesus
Christ commands?

Will you classify yourselves among the willfully
disobedient? Or will you be among the humble men
of the earth who bow to the sovereign will of the
Son of God, and be justified in obedience to his will?

LUKE 7

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

ALL SPIRITUAL BLESSINGS ARE "IN CHRIST" EPHESIANS 1:3

*Everyone desires the blessings of God
What are they?*

BELIEVE "UNTO"
ROMANS 10:10

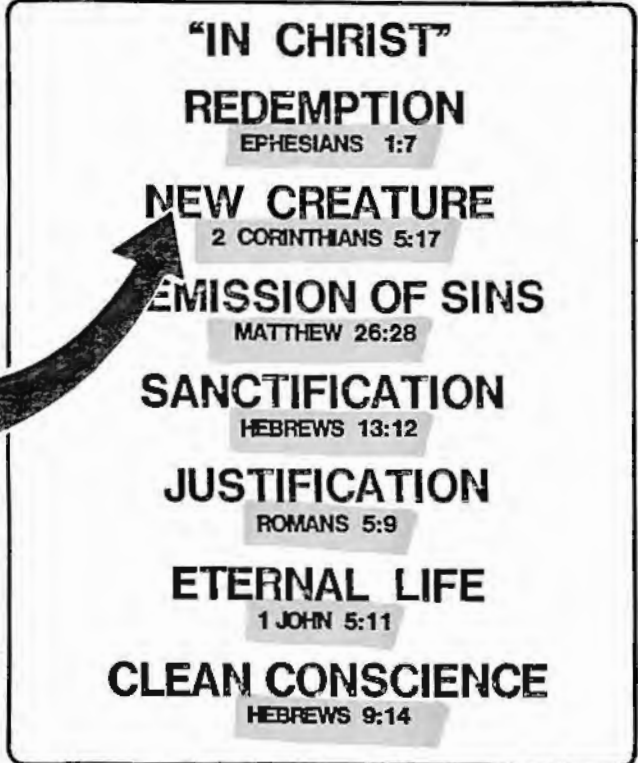
REPENT "UNTO"
ACTS 11:18

CONFESS "UNTO"
ROMANS 10:10

BAPTIZED "INTO"
ROMANS 6:3-6
GALATIANS 3:26-27

DO NOT SAY THAT BAPTISM IS
THE ONLY WAY TO GET "into" CHRIST

EIS is used in all above passages



GRACE If anyone is ever saved, it will
be by GRACE Titus 3:5
But where is GRACE?

2 Tim. 2:1 "Grace...that is in Christ"

EPH. 1:7 "In whom we have redemption through
his blood, the forgiveness of sins..."

2 COR. 5:17 "Therefore if any man be in Christ,
he is a new creature."

MATT. 26:28 "For this is my blood of the
new testament, which is shed for many
for the remission of sins."

HEB. 13:12 "that he might sanctify the people
with his own blood"

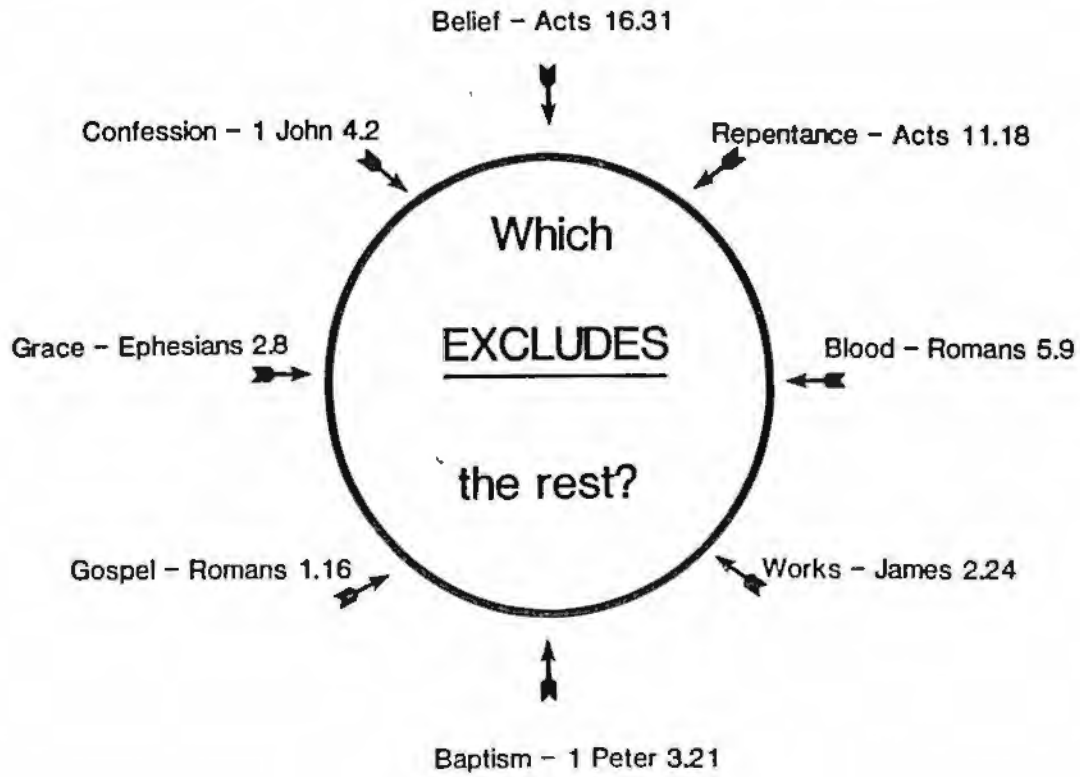
ROMANS 5:9 "Much more then, being now justified
by his blood, we shall be saved from
wrath through him"

1 JOHN 5:11 "God has given us eternal life,
and this life is in his Son."

HEB. 9:14 "How much more shall the blood of
Christ, who through the eternal Spirit
offered himself without spot to God,
purge your conscience from dead works
to serve the living God?"

*If I told you -
Everything I own is in my house -
How would you get my radio?*

SAVED BY....



HEBREWS 5

8 Though he were a Son, yet learned he obedience by the things which he suffered;
9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

1. The command to believe in N.T.
 - a. Is He the author of Salvation to them that believe not?
2. The command to be baptized in N.T. (Mark 16:16)
 - a. Is He the author of salvation to them that obey not?
3. Why is one essential and the other not?

A PARALLEL:

UNIVERSALIST: "Author of salvation to them who will not believe"

BAPTIST: "Author of Salvation to them whom are not baptized"

BIBLE: "Author of salvation to them that obey Him"

HEBREWS 9

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

At Capernaum, when healing the man sick of the Palsy, Mark 2:10 "But that you may know that the Son of Man hath power on earth to forgive sins...."

#

Why don't Baptist preachers ever go to Matthew 19:21, when Jesus told a man to

"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me"

The Terms of the Will were read in Acts 2:38.

My opponent wants to contest the will!

Why do Baptist Preachers always go to the Thief?
The thief is the closest man they can find to the death of Christ who was saved without (?) baptism. Why won't he go to someone on the other side of the cross?

Which Cross Do You Preach?

The cross of the thief or the cross of Christ?



There have been more Baptist's made by looking at the thief and his cross, than there have ever been made by looking at the Cross of Christ.

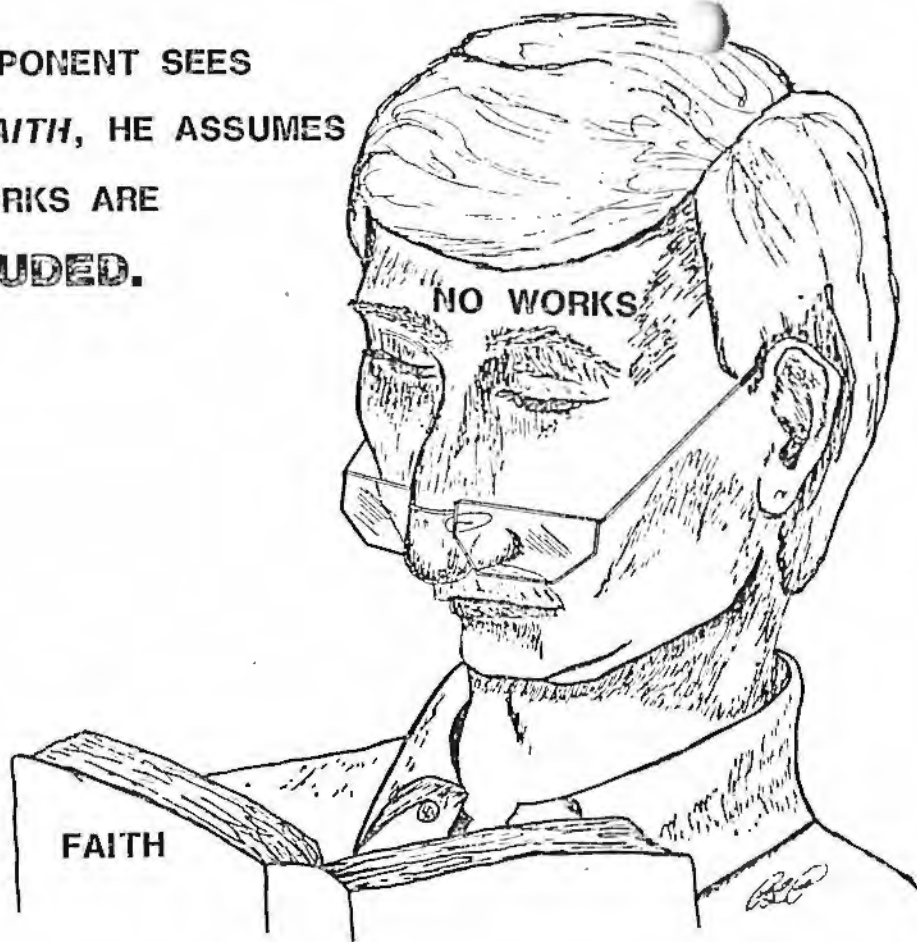
☆ **Cannot prove he had not been baptized**

- Recognized Jesus' innocence - Luke 23.41
- He was aware that the coming of the kingdom was imminent - v. 42

☆ **Jesus had authority to forgive sins - Mark 2.10**

☆ **New covenant not proclaimed until Pentecost -
Luke 24.46-47, Hebrews 9.16-17**

WHEN MY OPPONENT SEES
THE WORD *FAITH*, HE ASSUMES
THAT ALL WORKS ARE
EXCLUDED.



MOSES BELIEVED NOT GOD
NUMBERS 20:1-13

"SPEAK TO THE ROCK..." (VS. 8)

"MOSES...SMOTE THE ROCK TWICE" (VS. 11)

"BECAUSE YOU DID NOT BELIEVE ME..." (VS. 12)



**THE BELIEF WHICH COUNTS
INCLUDES OBEDIENCE!**

1. PAUL IMPRISONED *BELIEVERS* (ACTS 22:19) "And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee."
2. HE DID EVIL TO THE *SAINTS* (ACTS 9:13) "Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem."
3. HE BOUND ALL WHO "*CALLED ON THE NAME OF THE LORD*" (ACTS 9:14) "And he hath authority from the chief priests to bind all that call on thy name"
4. HE MADE "*HAVOC OF THE CHURCH*" (ACTS 8:3) "As for Saul, he made havock of the church"

ALL AGREE THAT THE CHURCH IS A BODY OF BAPTIZED BELIEVERS;
THEREFORE,
THE BELIEVERS PAUL IMPRISONED WERE BAPTIZED BELIEVERS.

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

This just points out what we have been saying all week...the Bible considers Belief as obedience...disbelief is the same as disobedience.

REVISED VERSION: "He that obeyeth not the Son shall not see life." (ASV)

NEW AMERICAN STANDARD: "He who does not obey the Son shall not see life"

KING JAMES II: "He that refuses to obey the Son shall not see life"

MOFFATT: "He who disobeys the Son shall not see life"

TODAY'S ENGLISH VERSION: "Whoever disobeys the Son will never have life"

SAVING FAITH & OBEDIENCE ARE COEXTENSIVE !

απειθεω THAYER: "not to allow one's self to be persuaded; not to comply with.....b. to refuse belief and obedience" (Pg. 55; Word #544)

1 Peter 4:17 "What shall be the end of them that obey not the gospel of God?"

Romans 2:8 "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath..."

See also Hebrews 11:31 Rahab the harlot



AT THE POINT OF FAITH

His proposition would have a man saved at the slightest hint of faith.

PLACE THESE ITEMS IN ORDER:

PRAYER CONFESSION REPENTANCE

SALVATION BAPTISM LOVE FAITH

IF FAITH IS LAST :

- WHAT INDUCES LOVE ? *JOHN 8:31,42* "if you were of God, you would love me"
- WHAT PRODUCES PRAYER ? *MATT. 21:22* "whatsoever you ask in prayer, believing, ye shall receive"
- WHAT PRODUCES GODLY SORROW ? *2 COR. 7:10* "godly sorrow worketh repentance to salvation"
- WHAT PRODUCES TURNING ? *ACTS 11:21* "and a great number believed and turned to the Lord"
- WHAT PRODUCES CONFESSION ? *ROM. 10:9-10, 14* "for with the heart man believeth unto righteousness, and with the mouth confession in made unto salvation."

IF SAVED BEFORE

REPENTANCE,

We shall all likewise perish - Luke 13:1-5 "I tell you nay, but except you repent, you shall all likewise perish."

LOVE, (saved while hating the Lord)

We are anathema to the Lord - 1 Corinthians 16:22 "If any man love not the Lord Jesus Christ, let him be anathema..."

We are nothing - 1 Corinthians 13:2 "and we have not charity (love), I am nothing"

CONFESSION,

Christ will deny us before the Father - Matthew 10:32-33

We are still antichrist - † John 2:23

BAPTISM,

We have not washed away our sins - Acts 22:16

IF REPENTANCE COMES BEFORE FAITH

THE ANGELS REJOICING. *Luke 15:10, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."*

BUT GOD IS DISPLEASED. *Hebrews 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."*

THE FAITH THAT DOES NOT SAVE

BELIEVE-WON'T CONFESS — John 12:42

WEAK FAITH — Romans 4:19

DEAD FAITH — James 2:26

LITTLE FAITH — Matthew 16:8

DOUBTING FAITH — Matthew 14:31;

Luke 12:28

FEARFUL FAITH — Matthew 8:26

ERRING FAITH — 1 Timothy 6:10;21

DENIED FAITH — 1 Timothy 5:8

SHIPWRECKED FAITH — 1 Timothy 1:19

FAITH BEFORE REPENTANCE

ACTS 2

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 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.

KNOW same word as in John 10:15

"As the FATHER KNOWS me, even so I KNOW the FATHER"

IS THIS MERE HISTORICAL FAITH???

1. Were they believers when they were told to repent and be baptized?
 - a. If they were, they had not repented.
 2. If not believers, why were they cut to the heart?
 3. If not believers, why did they ask what to do?
 4. If not believers, why did not Peter tell them to believe?
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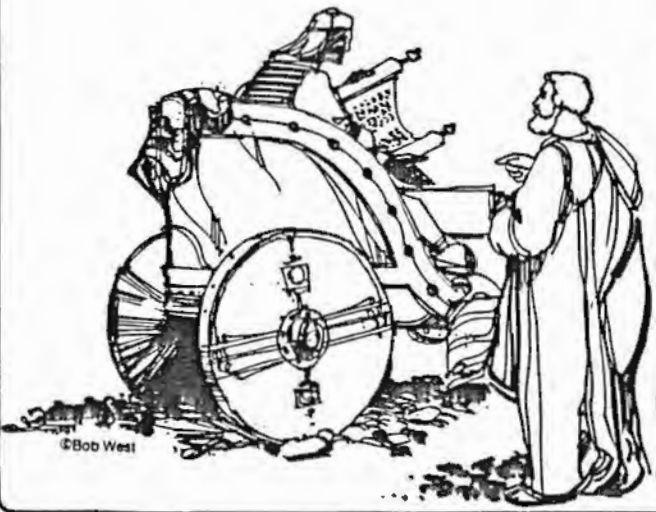
1. Smith says that FAITH always comes before REPENTANCE in Scriptures; Yet he does not hesitate to break apart BAPTISM and SALVATION.
2. The truth of the matter is faith comes before Baptism in the N.T. order of Salvation.

THE CONVERSION OF THE ETHIOPIAN ACTS 8

PHILIP "PREACHED JESUS" vs. 35

"HERE IS WATER..." vs. 36

"IF YOU BELIEVE..." vs. 37



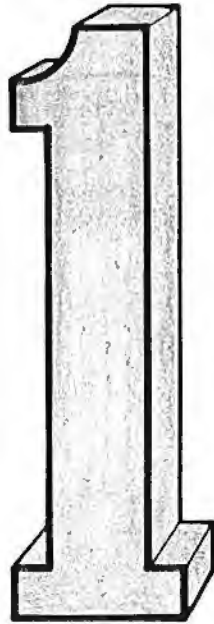
BAPTIST ORDER OF SALVATION

If Philip was a Baptist preacher, he had things all messed up ... he was telling an unbeliever about baptism. Every baptist preacher I have ever seen would ask if the man had an "experience of Grace," then he would have the church vote on him.

By the way, what Baptist church did they call together to vote on the Ethiopian?

Note vs. 26 - Philip was sent by the angel.

EPHESIANS 4:4-6



BODY

CHURCH Eph. 4:22-23 "head over all things to the church, which is His body"
Eph. 5:23 "he is the saviour of the Body"

SPIRIT

HOLY SPIRIT - 3rd person of the Godhead.

HOPE

HEAVEN John 14:1-3 "Let not your hearts be troubled....."

LORD

JESUS CHRIST Rev. 17:14 "He is Lord of Lords, and King of kings"

FAITH

One SYSTEM of FAITH revealed in N.T. Rom. 1:17 "from faith to faith"

BAPTISM

BAPTISM of the GREAT COMMISSION Matthew 28:19

GOD

GOD who spoke to ^{MOSES} ~~Abraham~~ "I AM THAT I AM"

WHAT AN AUSPICIOUS LIST FOR BAPTISM TO BE PLACED IN.

WHICH ONE IS NOT ESSENTIAL ?

SIX ESSENTIALS - ONE NON-ESSENTIAL

Baptism is connected with...

GOD by name (Matt. 28:19)

CHRIST by authority (Matt. 28:18-19)

FAITH by profession (Confession - Acts 8:37)

HOPE by promise (Acts 2:38)

SPIRIT by direction (1 Cor. 12:13)

BODY by introducing (1 Cor. 12:13)

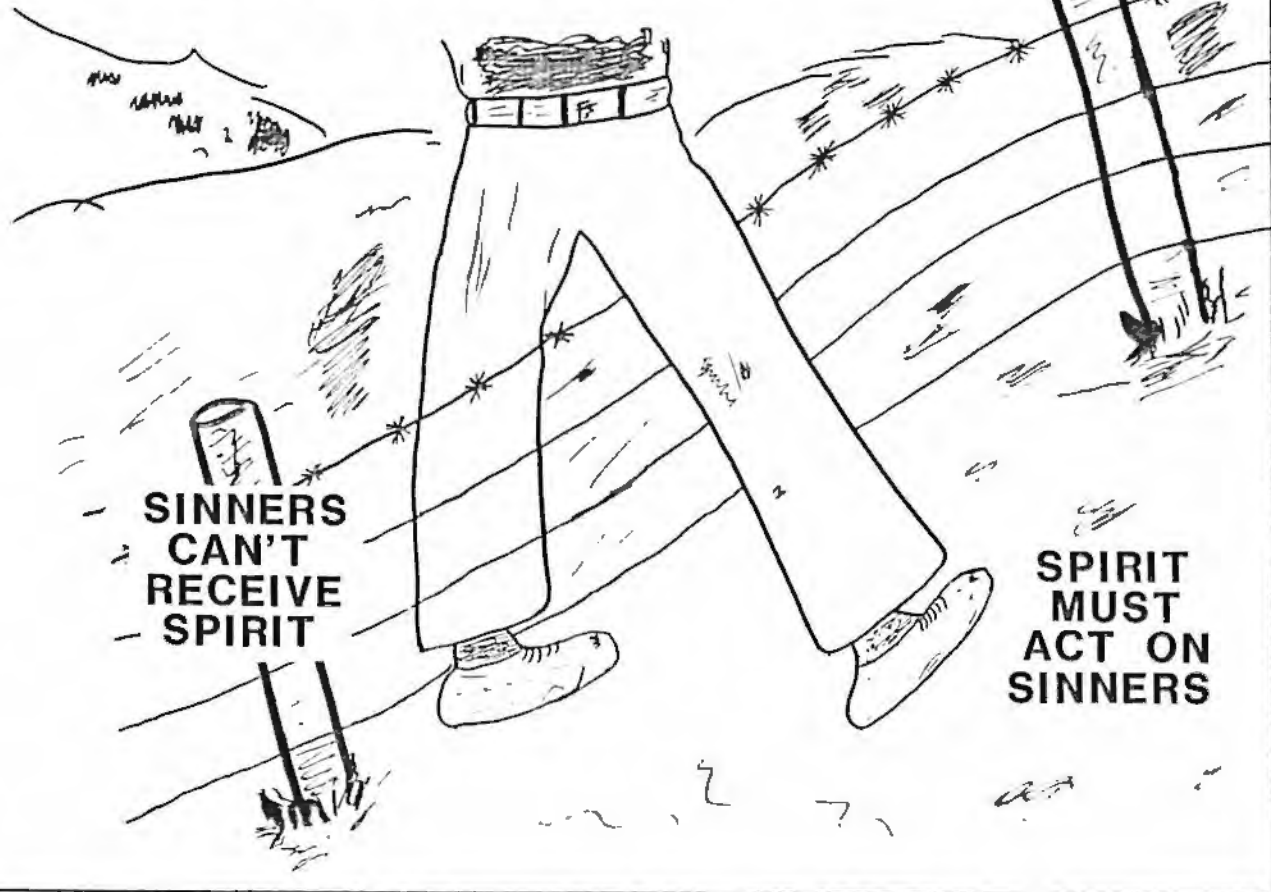
WHEN WAS CORNELIUS SAVED?

ACTS 11.1-18

- ☆ Peter related the events "by order" - v. 4
- ☆ Cornelius was told that Peter would "tell thee words, whereby thou... shall be saved" - v. 14
- ☆ As Peter "began to speak, the Holy Ghost fell on them" v. 15
- ☆ If Cornelius was saved at this point, then he was saved without faith! (v. 14, Rom. 10.17)

"to have begun" Gr. αρξαοθαι
 Thayer: "Indicates that a thing was just begun when it was interrupted by something else" (#756)

SMITH ON THE FENCE



John 14:17 "Spirit of truth; whom the world cannot receive"

Does my opponent believe his Manuals?
*They teach that the Spirit works on a sinners heart.

If he believes the H.S. must operate on sinners before they can be saved, then he believes the Spirit can come, and must come to the sinner - so he believes the world can receive the Spirit.

#

NEW HAMPSHIRE CONFESSION OF FAITH:

"...the new birth, is that change wrought in the soul by the Holy Spirit"
(Article VI - From Hiscox Manual)

PHILADELPHIA CONFESSION OF FAITH:

"the creature is wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit...."
(Article X, Paragraph 2)

BROADMAN CHURCH MANUAL:

"A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit"
(Chapter 5, page 43)

Who Is Born Of God???

"...Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:48-50)

1. *Jesus did not teach that one becomes His brother and sister at the point of faith alone.*
2. *He taught that those who do His will are His brothers and sister.*

BRASH ASSERTIONS DO NOT PROVE ANYTHING



WHAT PROOF DID HE OFFER BESIDES HIS "IPSE DIXIT" HIS
I SAY SO!

Fig Leaves + Skins - Adl promo



**IS GERALD SMITH
A
COMPETENT
TRANSLATOR ?**

I can supply a list of all the translators for all reliable versions of the Bible. I can give their qualifications.

What about the Gerald Smith translation?

Where is it used?

Translation or a paraphrase?

IS GERALD SMITH A COMPETENT TRANSLATOR?

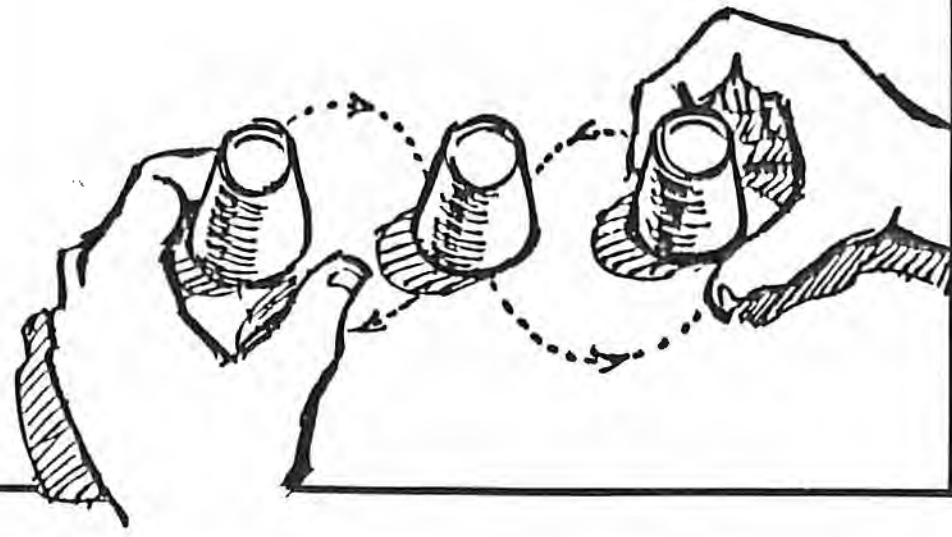
What proof does he offer? Two years in greek a generation ago!

The question is, CAN I TRUST MY BIBLE? or am I at the mercy of every Tom, Dick and Harry who comes along claiming to be a Greek Scholar.

The J.W.'s and Mormonshad to re-translate.

MY OPPONENT TURNS *EXEGESIS* INTO

"EXIT-JESUS"



DOES MY OPPONENT TEACH

SITUATION ETHICS ?

Smiths reasoning is the same of Joseph Fletcher.

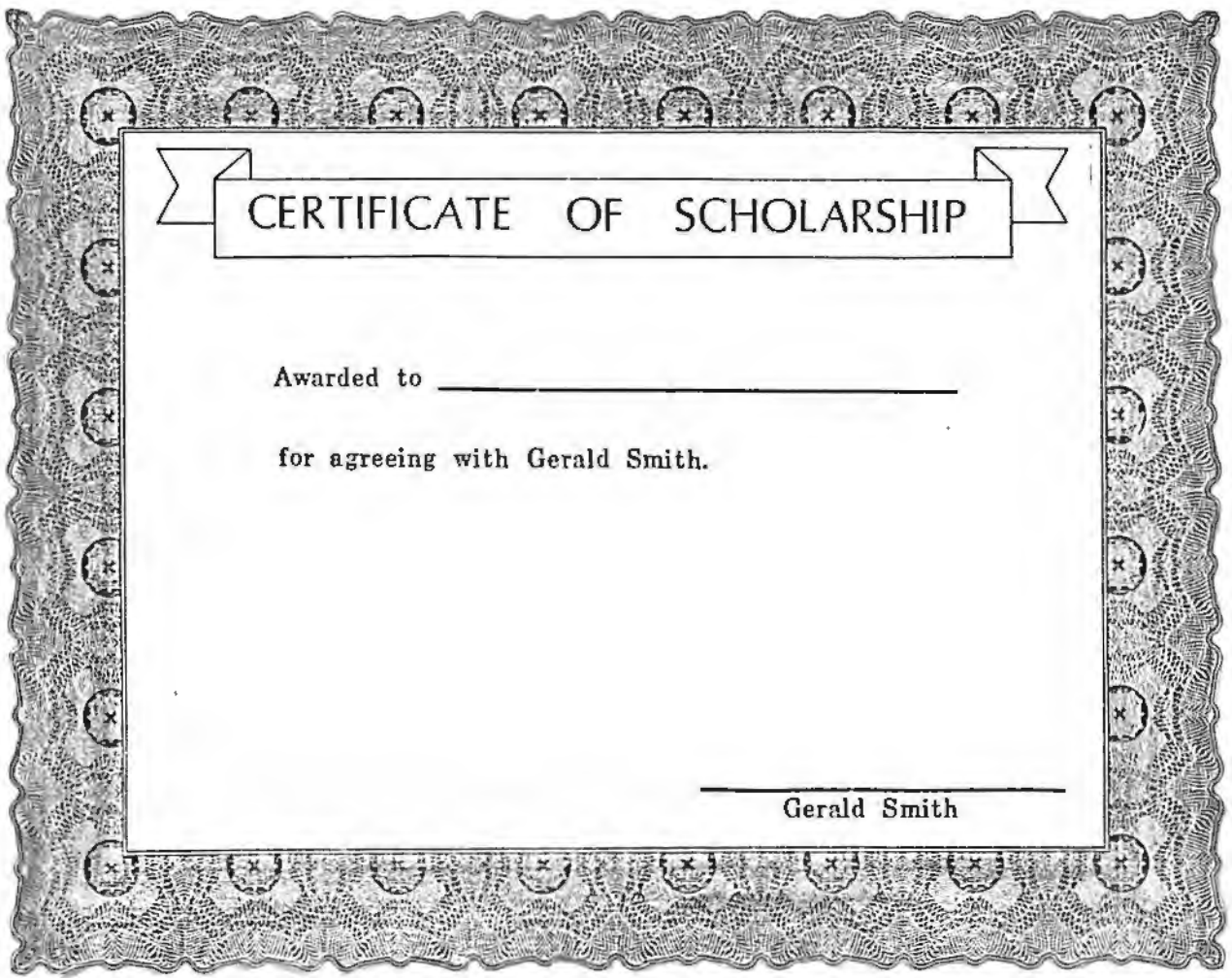
Joseph Fletcher is a modernist....he says that there are no absolutes in morality.

Claims that it is alright to:

lie
murder
drink
fornicate
steal

} all depending upon the situation

In the FLETCHER-MONTGOMERY DEBATE, Fletcher said that the Bible did not contain any universal principles of morality.



CERTIFICATE OF SCHOLARSHIP

Awarded to _____

for agreeing with Gerald Smith.

Gerald Smith

How can you tell who the REAL scholars are? They all gree with Smith.... regardless of their qualifications.

If you agree with Smith, he might have you come to Lexington to preach in a revival...or put you in as a scholar in Lexington Baptist College.



I could get some of my brethren who teach at the different colleges to say that they agree with me - what would that prove?

The J.W.'S say that their scholars translated the New World Translation of the Bible - they do not even believe in the eternal nature of Christ.

Do you suppose these men might be prejudiced?

The Baptist scholars who do translate passages correctly are rejected by Smith.

CAN WE TRUST BAPTIST "SCHOLARS"

WHEN DISCUSSING BAPTISM ?

8 A double minded man *is* unstable in all his ways.

9 Let the brother that he is exal

10 But th because a pass awa

11 For burning l the flowe the fashio rich man

12 Ble: temptatio receive t hath pro

13 Let am temp tempted v man:

14 But eve drawn away o

15 Then when it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is cometh down from the hea is no variable- ng.

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ethren, let v to speak,

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hiness and ceive with hich is able

d, and not n selves.

ie word, and man beholding

himself, and goeth his way, and straightway forgetteth what manner of man he was.

"BAPTISM ISN'T THE GOSPEL, IT'S NOT ANY PART OF THE GOSPEL. IT'S A PICTURE OF THE GOSPEL."

GERALD SMITH

JUNE 7, 1983

WHY BAPTIZE AT ALL?

Gal. 1:8 "But though we or an angel from heaven preach any other gospel than that which we preached unto you, let him be accursed."

8 A double minded man is unstable in all his ways.

9 Let the brother that he is exal

10 But th because a pass awa

11 For burning l the flowe the fashi rich man

12 Ble: temptatic receive t hath prou

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way, and straightway forgetteth what manner of man he was.

“REPENTANCE AND FAITH GO TOGETHER: TWIN GRACES OF GOD. THEY’RE INSEPARABLE. YOU DON’T HAVE ONE WITHOUT THE OTHER.”

(GERALD SMITH, JUNE 6, 1983)

WHAT ABOUT THE PERSON WHO DIES ON THE WAY TO THE BAPTIST PREACHER?



What about the farmer who had been an athiest all of his life - one day looks around his farm - decides that could not have been an accident - there must be a God somewhere.

Psa. 19:1 "The heavens declare the glory..." He decides to go to the Baptist preacher and ask about God (has never heard of Christ), but he dies on the way?

* * * * *

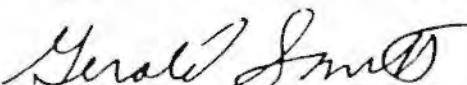
What if the man tried to call Mr. Smith when Smith was out of town? It happened to me!

Does this prove that faith in Christ is not essential to salvation?

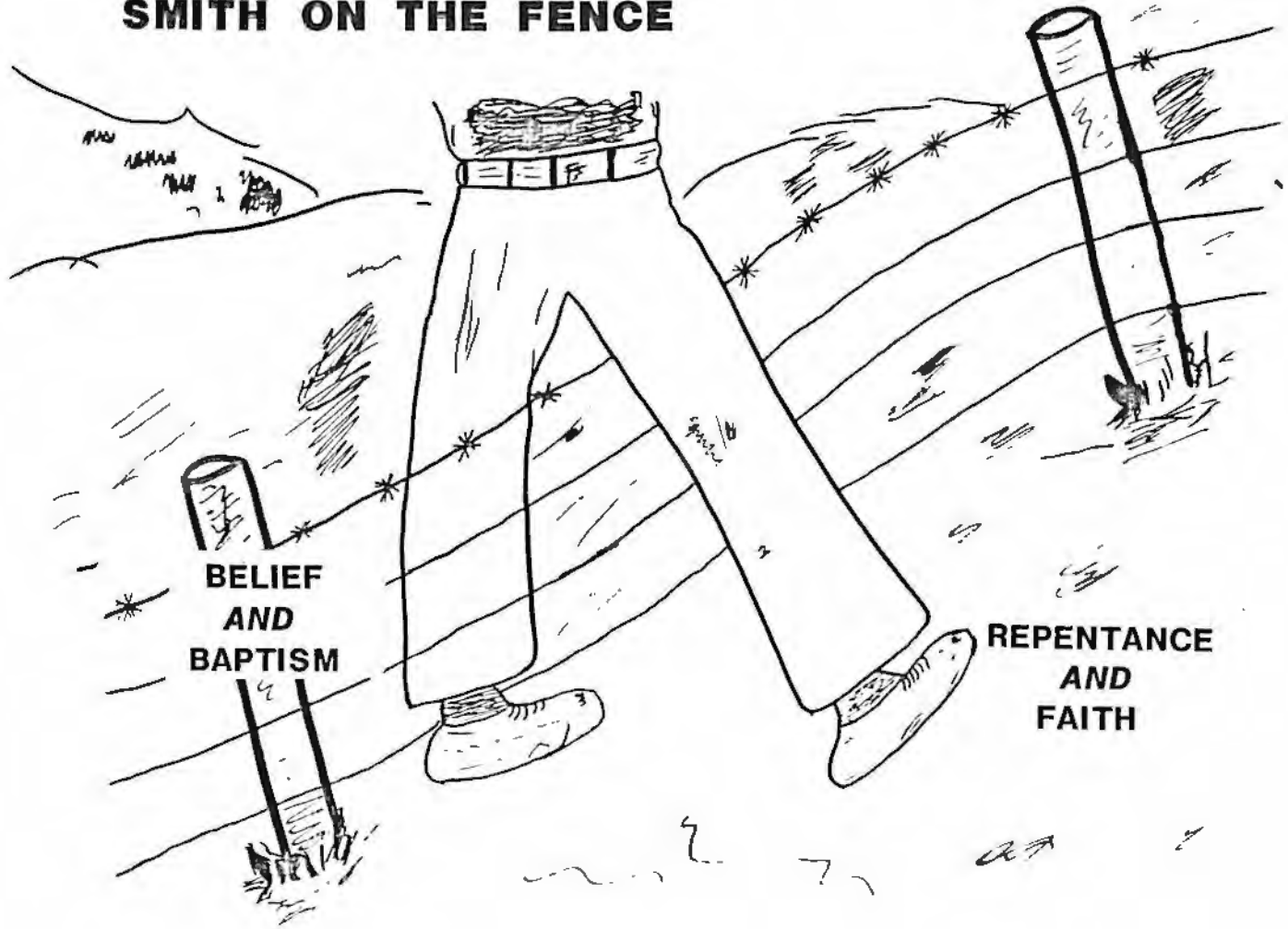
The only way to remove all emotional appeals is to become a universalist.

Smith's Doctrine

“We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of his soul. . . All the prayers a man may pray, all the Bibles he may read, all the Churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any more danger. . . The way a man lives has nothing whatever to do with the salvation of his soul. . . The way I live has nothing whatsoever to do with the salvation of my soul.”
Gerald Smith — 2nd night, 1st negative, Smith-Lewis Debate


GERALD SMITH

SMITH ON THE FENCE



**BELIEF
AND
BAPTISM**

**REPENTANCE
AND
FAITH**

A Comprehensive Dictionary of the Original Greek Words

By
W. E. VINE, M.A.

“REPENTANCE”

“TO CHANGE ONE’S MIND OR PURPOSE, ALWAYS,
IN THE N.T., INVOLVING A CHANGE FOR THE BETTER,
AN AMENDMENT, AND ALWAYS, EXCEPT IN LUKE 17:3,4,
OF REPENTANCE FROM SIN.”

THAYER: "Used esp. of those who, conscious
of their sins and with manifest tokens of
sorrow, are intent on obtaining God's
pardon" (Page 405).

Smith would do alot better if he would stop
using abridged lexicons.

He is alot like Alice In Wonderland, "I'LL MAKE
WORDS MEAN WHAT I WANT THEM TO MEAN"

CAMPBELLITES

CAMPBELLITES: A term sometimes applied to the Disciples of Christ;

- (1) whimsically by themselves;
- (2) ignorantly by the non-church public;
- (3) viciously, as well as ignorantly, by the less enlightened sects.

Ar. 16:30

#9

• ENCYCLOPEDIA OF RELIGION

VERGIlius FERN, EDITOR

Published by the Philosophical
Society of N.Y.

1. In fun. I can take a good joke.
2. Ignorance. Didn't know any better.
Smith knows I do not like the word.
3. Downright malicious. A person would
use it in an attempt to create prejudice.

#

BESIDES, it violates the 6th rule of Honorable
controversy....charging an opponent with a
consequence he does not believe.

BAPTIST DOCTRINE

What, then, does Christian baptism signify? It is not a washing away of one's sins, because cleansing from sin comes only through faith in Jesus Christ. (Ephesians 1:7) Rather, it is a public demonstration, testifying that one has made a solemn dedication to Jehovah God and is presenting himself to do His will.

FROM: THE TRUTH THAT LEADS TO ETERNAL LIFE (J.W.'s)

I know Smith does not teach the same thing as J.W.'s, and he knows I would debate any Mormon preacher in town. So, why did he bring it up? Simply an attempt to arouse prejudice.

When a man attempts to arouse prejudice, it is evidence that his opponent has already hurt him.

...SAME AS JEHOVAH'S WITNESSES

BAPTISM — A WORK OF GOD

JOHN 4:1,2

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

1. It is a principle of law that one may act through an agent.
2. That which is done by one's authority through an agent is as much his act as if he himself did it.
3. Every person who is scripturally baptized is baptized by the Lord.

WE MUST ARGUE ON THE BASIS OF LAW



CLEMENCY IS IN THE HANDS OF THE JUDGE

Preacher let the boy drown
 If Baptist had let the
 man drown - for nothing

The question is a matter of divine law - SCRIPTURES.

Not a matter of clemency or of contingencies.

Question only of God's law, clemency is in the hands of the judge, distributed according to his will, governed by his promises - not ours.

We are not the judge in the matter - we can't promise.

We are debating on what the SCRIPTURES teach, not what clemency God might extend under certain circumstances; not debating contingencies.

We are talking about divine law.

2 Cor. 6.2

Farmer who dies on way
 to Baptist preacher

The Goodness of God and Repentance

Rom. 2:4, “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?”

HOW CAN THE GOODNESS OF GOD LEAD ONE TO REPENTANCE WHO DOES NOT BELIEVE IN GOD?

**GOD’S ORDER: BELIEVE IN GOD’S GOODNESS—
REPENT**

WHAT IF...

The candidate for baptism does not go completely under the water?

Should a candidate lunge and not be completely submerged, the administrator should calmly and firmly insist that candidate be resigned to the submersion until complete.

Dr. Albert Garner, BAPTIST CHURCH MANUAL, 1973, page 34.

QUIBBLES DO NOT CHANGE BAPTIST DOCTRINE;

HOW MUCH LESS CAN QUIBBLES CHANGE GOD'S WORD?

SMITH'S SILLYGISMS

Heb. 5:8-9

God commanded Faith

(+ Repentance (Ax. 17:30-31))

God commanded circumcision.

God commanded baptism.

+ Faith ~~_____~~ ^{Heb. 11:6}
Therefore, baptism & circumcision are laws.

Repentance (Ax. 17:30)
Confession (Mt. 10:32,33)

Ax. 16:30-31

a command
is that what
you believe

One justified saved by circumcision baptism FAITH is justified saved by law.

Make fun

One justified by law is fallen from grace.

1. Smith's reasoning (?) would make obedience to any command sinful.
2. "Law" in Gal. 5.4 refers to keeping of O.T. Law (2.16, 3.13, 4.24).
3. Substitute the command of faith (Jn. 6.29, Mark 16.16) to show fallacy.

CHURCH MANUAL

DESIGNED FOR THE USE

OF

BAPTIST CHURCHES

By J. M. PENDLETON, D. D.

48

CHURCH MANUAL

V. OF JUSTIFICATION

We believe that the great gospel blessing which Christ¹ secures to such as believe in him is justification;² that justification includes the pardon of sin,³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

DECLARATION OF FAITH

(The New Hampshire Confession of Faith
as revised and enlarged by J. Newton Brown)

DECLARATION OF FAITH

9

of our peace was upon him; and with his stripes we are healed. (Matt. 20 : 28; Rom. 4 : 25; 5 : 21-26; 1 John 4 : 10; 2 : 2; 1 Cor. 15 : 1-3; Heb. 9 : 13-15.)

⁶ Heb. 1 : 8. Unto the Son he saith, Thy throne, O God, is for ever and ever. (Heb. 1 : 3; 8 : 1; Col. 3 : 1-4.)

⁷ Heb. 7 : 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. 2 : 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 2 : 18. In that he himself hath suffered being tempted, he is able to succor them that are tempted. (Heb. 7 : 26; Ps. 89 : 19; Ps. 94.)

V. OF JUSTIFICATION

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THE
NEW DIRECTORY
FOR
BAPTIST CHURCHES
BY
EDWARD T. HISCOX, D.D.

552 THE NEW DIRECTORY.

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BAPTIST CHURCH MANUAL

by J. M. Pendleton

2. *The ceremonial qualification for church-membership.* This qualification is baptism. There can, according to the Scriptures, be no visible church without baptism. An observance of this ordinance is the believer's first public act of obedience to Christ. Regeneration, repentance, and faith are private matters between God and the soul. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. The penitent, regenerate believer is baptized into the name of the Father, and of the Son, and of the Holy Spirit.

Page 12

The New Directory of Baptist Churches

by EDWARD T. HISCOX

Baptism is sometimes called "the initiatory rite," because persons are not received to membership in the churches until they are baptized. But baptism of itself does not admit to the fellowship of the churches; it, however, stands at the door, and admission is only on its reception. It has by some been called "the seal of the new covenant," as circumcision was the seal of the old. It is, however, a witness and a testimony to the covenant, since it is naturally and properly the first Christian act of the believer after an exercise of saving faith. It certifies therefore to the acceptance of Christ, and the union and fellowship of the renewed soul with its Saviour. It becomes a badge of discipleship, and is, in that sense, a seal of the covenant of grace.

GOSPEL



DOCTRINE

MARK 16:15-16

BELIEVE

ACTS 13:12

1 PETER 4:17

OBEY

ROM. 6:17

1 COR. 15:1,2

SAVED BY

1 TIM. 4:16

GAL. 1:8-9

ACCURSED

2 JOHN 9

GAL. 1:9

NOT ANOTHER

1 TIM. 1:3

GAL. 1:8-9

BEWARE

HEB. 13:9

Matt. 4:23 "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people"

Matt. 7:28 "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine."

In Reply to Smith's chart #16
Glad he brought it up in his "Last Blast"

NECESSARY CONCLUSIONS FROM SMITH'S OWN REASONING

Red Letter Edition

~~Four things at same time~~
Love, Separation

JOHN 3:16 DOESN'T MENTION REPENTANCE. - Not in Book of John.

OTHER VERSES PROVE THE NECESSITY OF REPENTANCE. (Lk. 13:3)

THEREFORE, JOHN 3:16 MUST ALSO INCLUDE REPENTANCE. - Smith, do you agree?

~~Smokescreen~~

JOHN 3:16 DOESN'T MENTION BAPTISM

Don't want to argue point.
But, use Smith's reasoning.

OTHER VERSES PROVE THE NECESSITY OF BAPTISM.

THEREFORE, JOHN 3:16 MUST ALSO INCLUDE BAPTISM.

If I can prove they are there and exist.

JOHN 3:16 DOESN'T MENTION BAPTISM.

BUT JOHN 3:16 DOESN'T HAVE TO MENTION IT TO INCLUDE IT.

THEREFORE, JOHN 3:16 CANNOT BE USED BY ITSELF TO EXCLUDE BAPTISM.

John 3:16 can not be used to prove either point.

If you knew this, why did you bring up ~~it~~
Red Letter edition... doesn't mention (Faith)

(Baptism)
(Repentance)

I agree. Hallelujah. Amen.
Must prove Baptism is
a Meritorious work.

SMITH'S OWN DOCTRINE

REPENTANCE • FAITH • LOVE

Because it says "FAITH" does
it rule out "REPENTANCE" or "BAPTISM."

Smokescreen on middle point

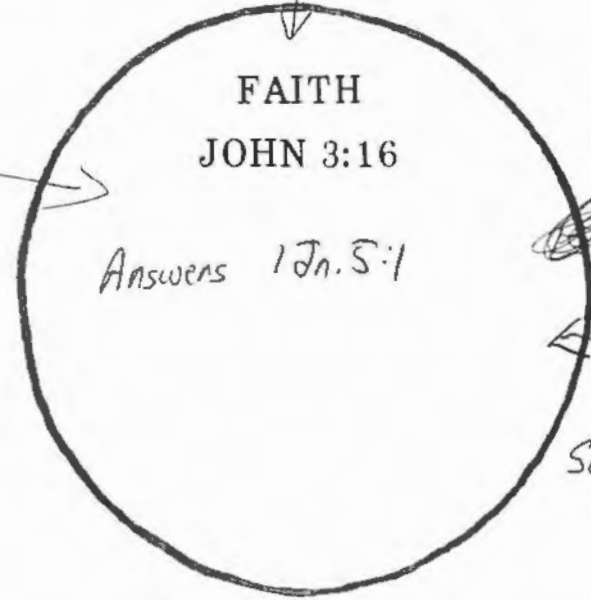
This has to be settled by
passages which mention Baptism

John 3:16 - Can't assume Baptism's there till I prove it.
- He can't exclude Baptism till he proves it.

Proving Faith is essential does
not prove Baptism is not essential

Baptism
Ax. 2:38

Repentance
Lk. 13:3



~~Repentance
Lk. 13:3~~

Love
1 Jn. 3:7

Smith said it can be
assumed when you see "FAITH"

Said it can be assumed



BAPTISM
ACTS 2:38

BAPTISM

LOVE
1 JOHN 3:7

LOVE

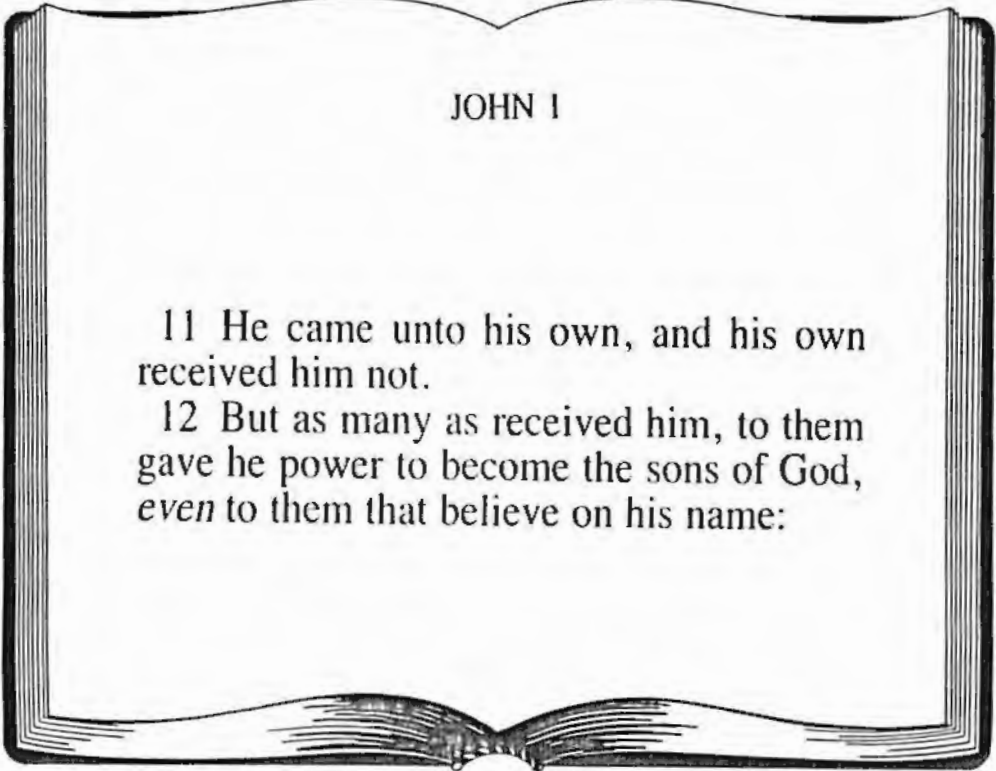
REPENTANCE
LUKE 13:3



REPENTANCE

SMITH'S OWN DOCTRINE
REPENTANCE · FAITH · LOVE



An illustration of an open book with a decorative border. The left page contains text, and the right page is blank. The book is shown from a top-down perspective, with the spine visible at the bottom center.

JOHN 1

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

EPHESIANS 4

4 *There is* one body, and one Spirit, even
as ye are called in one hope of your calling;
5 One Lord, one faith, one baptism,
6 One God and Father of all, who *is* above
all, and through all, and in you all.

Smith on Ax. 16:30-31

"They did not say believe on the Lord Jesus Christ and be baptized and thou shalt be saved"

→ Compare w/ Red Letter Edition

AND

1. Jesus did say it - Mk. 16:16

A. Watch him go to the apostacy argument - Lk. 24:47

1. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

2. If Paul did say this he would

raise a Baptist smokescreen on it.

- A. "Believe on X and go to church..."
- B. "Believe on X and live a good life..."
- C. "Believe on X and don't kick the dog..."

Don't take my word

Ax. 10:43 thru his name

Ax. 10:44-48 Cornelius

[Rev. 1:5 I used it w/ Ax. 22:16] ~~Asked~~
Is the Blood literal? Ask if sins literally washed away

Did not want to touch ^{#100} #101 Syllogisms

Ax. 16:30-31

Those saved w/o Baptism Before Cross

2 Cor. 6:2 - Now

WATER

"Only one thing in Religion of Christ that has anything to do with water" - "Baptism"
I did not say "Every time you see water it means Baptism"

Rev. 1:1 "he sent and signified it by his angel unto his servant John"

Rev. 1:15 "his voice as the sound of many waters"

Mt. 10:42

Lk. 8:23

Mt. 14:28

Lk. 16:24

Do these have anything to do with the Practice of the Religion of Christ?

He understands these verses as well as the rest of the Bible.

All this was a smokescreen to avoid Jn. 3:5, Titus 3:5, Eph. 5:26
water and spirit | washing of Regeneration | washing of Water

Do you need water to:

Pray

Sing

Preach

Give

Lord's Supper

RULES FOR THE DEBATE

This discussion will be conducted according to Levi Hedge's Rules Of Honorable Controversy. In addition the following rules will be observed and all will be fairly enforced by the named moderators of both parties:

1. No outbursts from the audience or public expressions of support are to be made during the discussion. These should be discouraged by the disputants and their moderators.
2. This discussion will be held four nights. Each disputant's supporters will provide for two nights of the discussion in an appropriate auditorium.
3. There will be four thirty minute speeches each evening; two affirmative and two negative.

David A. Packfield

Gerald Smith

RECEIVED APR 12 1983

DEBATE PROPOSITIONS

1. "The scriptures teach that water baptism is for (in order to obtain) the remission of sins."

David A. Padfield

Affirm, David A. Padfield

Gerald Smith

Deny, Gerald Smith

2. "The scriptures teach that remission of sins for the alien sinner comes at the point of faith, before and without water baptism."

Gerald Smith

Affirm, Gerald Smith

David A. Padfield

Deny, David A. Padfield

REPENTANCE AND FAITH

Question -- Is it possible for one to repent of his sins against God before he has faith in God?

Visualize the following: My opponent is preaching to a man who does not believe there is a God, angels, heaven, hell, or a Christ.

Opponent -- Repent of the sins you have committed against God, and then believe in Christ, and He will save you.

Infidel --- I do not believe there is a God or Christ; neither do I believe I have sinned.

Opponent -- I understand that you do not believe in God or Christ and that you do not believe you have sinned; but repent and then you can believe.

Infidel --- But how can I repent when I do not believe there is a God against whom I have sinned, nor that I have sinned?

Opponent -- The Bible says, "Godly sorrow worketh repentance" (2 Cor. 7:10).

Infidel --- If it takes "Godly sorrow" to work repentance, tell me how I have sorrow for sins you say I have committed against God, when I do not believe there is a God, nor do I believe I have sinned against such a being?

Opponent -- The "goodness of God" leads to repentance (Rom. 2:4).

Infidel --- But I do not believe there is a God who has been good to me, nor do I believe there is a God against whom I have sinned.

Opponent -- "Faith comes by hearing the word of God" (Rom. 10:17). Repent of your sins, and then I will preach to you that you may believe there is a God against whom you have sinned; but you cannot believe till you repent.

FIRST AFFIRMATIVE ARGUMENT

1. Mr. Smith, Gentlemen Moderators, ladies & gentlemen:
2. Grateful to God - important topic Matt. 16:16 "what..."
3. Assure you I am not mad at Mr. Smith - Respect highly.
 - a. Appreciate his willingness to defend what he honestly believes to be the truth.
 - b. Many others teach same - not enough courage to stand.
 - c. Believe him to be honest & sincere - sincerely wrong.
4. Not angry with him - but points will be pressed hard.
 - a. Not asking him to show any quarter - none given.
5. We are not here for personal gain - glory.
6. Truth is what I want. If the proposition is not true, I want to know about it.
 - a. I trust my heart is open for a reception of the truth.
7. Define PROPOSITION (and answer questions).

SALVATION BY FAITH

- A. Issue is not are we saved (justified) by faith - we both agree - but when - at what degree of faith?
 1. Great or little?
 2. Living or dead?
 3. Imperfect or perfect?
 4. Obedient or disobedient?

} These questions must be asked/applied to all scriptures which ascribe salvation to faith.
- B. Baptist order: Repentance before Faith
 1. Yet not saved by repentance before faith.
- C. Bible order: Faith before baptism. (when saved)
- D. Question: When is a man saved by faith?
 1. Many scriptures talk about Sal. by Faith - and I believe every one of them.
 2. John 3:16 - Starting point - not answer.
 3. I will accept any other passage like this. STRESS!
- E. What Kind of Faith? CHART #5
 1. Try faith alone in any of above James 2:24
- F. Contrast Acts 6:7 "obedient to the faith"
 1. John 12:42 "many believed" "not confess"
 2. The faith that saves is the faith that obeys.

II. WHEN DOES FAITH SAVE? Mark 16:16

- A. Baptism is the act which faith obeys. WHO? Points out.
 1. "Shall be saved" direct object of both verbs.
 2. Opponent will change the order.
 - a. Every time Bapt. and Faith found together - Baptism is always first.
 3. A change in order is necessary for Baptists to get salvation before Baptism....to much change for anyone who has one ounce of respect for Lord.
 4. These were among the final words of Christ.
- B. The conditions named....
 1. For Salvation B & B "AND" CHART # 10-B.
 - a. To both in annexed the promise "saved".
 2. For Damnation...the whole matter of Damnation depends upon faith - a lack of it.
 - a. Sal. depends upon Belief AND baptism.
 - b. Disbelief is enough to damn John 3:18
 3. God appoints two things for the accomplishment of one end - it takes both to accomplish it.
 4. CHART #10 "Five Views Of Mark 16:16"
- C. "He that believeth and enters the ark shall be saved, he that believeth not shall be destroyed"
 1. "He that believeth, and is taken to the Doctor shall be healed, he that believeth not shall die"
 2. What God hath joined together, let not man put....

III. OBEDIENCE Chart HEBREWS 5:8

- A. Which is not essential? CHART#68 (Eph. 4:4-6)
- B. The inevitable conclusion - the man who does not have enough faith to be baptized does not have enough to be saved? Faith that saves - obeys
 1. If a man exercises faith but his faith does not exercise him - no good.
- C. MARK 16:16 - Magna Charta of Salvation.

ARGUMENT NUMBER TWO: JOHN 3:5, then CHART #11.

Late

QUESTIONS FOR MR. PADFIELD

1. What are the meanings of the Greek words "eis" and "kai" and the English word "for"? *Chart 33 + 18*
depends on usage
 2. Is a person who confesses that Jesus is the Son of God a child of God or a child of the devil? *Man guilty of sin (Ax. 22:16 - Saul)*
 3. Is a person who believes in Christ, magnifies God and has received the Holy Spirit a child of God or a child of the devil? *Has he been saved?*
 4. Is baptism a work of righteousness or a work of unrighteousness? *Work of God's Right.*
 5. Does baptism literally wash away sin or does it wash away sin figuratively? *Obviously a figure involved*
Same way as Blood Rev. 1:5
Faith
-

I answered the questions yesterday - have not changed.

QUESTIONS



1. Does the word "AND" in Acts 3:19 teach that being converted is ^{result - is it necessary} necessary to salvation?

2. Place these things in their proper order in the salvation of a man:
 Prayer Confession Repentance Baptism Love

Salvation Faith

3. In Acts 2:38, does the phrase "for the remission of sins" express ^{Prepositional Phrase mod. Be baptized} the force of both verbs, "repent" and "be baptized?" NO

4. You said "for" in Acts 2:38 meant "because of." Since you have decided to translate the Greek language for us, what authorities other than yourself translate "for" as "because of?"

No list...

Rep.
 Fa
 Love
 Salv.

Con. } Results
 Bap }

EMMANUEL BAPTIST CHURCH

7525 N. GREEN RIVER RD.
EVANSVILLE, IN 47711
Phone: 867-7066

June 29, 1983

JOHN HATCHER,

Pastor

To Whom It May Concern:

Gerald Smith, Pastor of Northside Baptist Church of Lexington, KY. is a Baptist Preacher whose doctrine on matters of salvation is in harmony with what Emmanuel Baptist Church of Evansville, IN. believes to be the inspired Word of God.

As Pastor of the Emmanuel Baptist Church, I endorse the position Pastor Gerald Smith will present in the upcoming debate in October with Mr. David Padfield.

Sincerely,



John M. Hatcher, Pastor
Emmanuel Baptist Church

JMH:ce

• Staffed Nursery

• Inspiring Music

• Children's Services

• Graded Sunday
School

• Summer Bible
Clubs

• Bus Ministry

• Home and
Foreign Missions

RECEIVED JUL 1 1983

FOCUS ON FAITH

P.O. BOX 4013
EVANSVILLE, IN 47711

June 28, 1983

F.W. Gingrich
Albright College
Reading, PA 19604

Dear Professor Gingrich;

I wonder if you would give me some information ---

Is it grammatically possible that the phrase 'eis aphesin hamartion,' 'for the forgiveness of sins,' as used in Acts 2:38, expresses the force of both verbs, 'repent ye and be baptized each one of you,' even though these verbs differ in both person and number?

I would be very grateful for your opinion as a scholar of New Testament Greek.

Respectfully yours,

David A. Padfield

David A. Padfield
Minister

July 4, 1983

Dear Rev. Padfield:

The difference in person and number of μετανοήσατε and βαπτισθήτω is caused by the fact that μετα -- is direct address in the second person plural, while βαπτ -- is governed by the subject ἑκαστος, and so is third person singular. ἑκ -- is, of course, a collective noun.

*Sincerely yours,
F. Wilbur Gingrich
1502 N. 12th St.
Reading, Pa. 19604*

(communications addressed to my home reach me more quickly)



PRINCETON THEOLOGICAL SEMINARY

CN821

PRINCETON, NEW JERSEY 08540

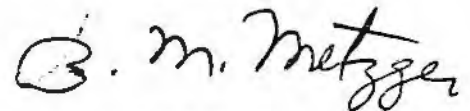
July 1, 1983

Dear Mr. Padfield,

In reply to your recent inquiry may I say that, in my view, the phrase eis aphenin hartiōn in Acts 2:38 applies in sense to both of the preceding verbs.

With all good wishes,

Sincerely yours,

A handwritten signature in cursive script that reads "B. M. Metzger". The signature is written in dark ink and is positioned above the typed name.

Bruce M. Metzger



THOMAS NELSON

Nelson Place at Elm Hill Pike, P.O. Box 141000 Nashville, Tenn., 37214-1000

6218 Prospect Avenue
Dallas, Texas 75214

September 20, 1983

Mr. David A. Padfield
P.O. Box 4013
Evansville, IN 47711

Dear Brother Padfield,

Thank you for your letter received in late July. As you can imagine, as executive editor of the New King James I receive quite a bit of mail and am usually behind in answering it.

Since the expression "eis aphasin hamartion" is a prepositional phrase with no verbal endings or singular or plural endings I would certainly agree that gramatically it can go with both repentance and baptism. In fact, I would think that it does go with both of them. Exactly what is the interpretation of it is another question.

Sincerely,

Arthur L. Farstad
Arthur L. Farstad

ALF/ac

P.S. I'm glad that you use the NKJV in your preaching and writing.

Translation Department
International Linguistics Center
7500 W. Camp Wisdom Road
Dallas, TX 75236
July 1, 1963

David A. Padfield, Minister
Focus on Faith
P. O. Box 4013
Evansville, IN 47711

Dear Pastor Padfield:

Your letter of June 28 has been referred to me.

Thank you for your testimonial to the Analytical Greek New Testament, on which I consulted.

By a glad Providence, I yesterday updated my vita at the request of an administrator here. To fulfill your request that I state my qualifications, I enclose a copy. I might add that I consider my chief qualifications to be the help of the Holy Spirit, and the benefits of some 35 years of daily reading of the Greek New Testament.

Now, in answer to your question whether, in Acts 2:38, the phrase "for forgiving of your sins" could grammatically depend upon both "Repent, y'all" and "each one of you is to be baptized in the name of Jesus Christ:"

Whenever two verbs are connected by kai 'and' and then followed by a modifier (such as a prepositional phrase, as in Acts 2:38), it is grammatically possible that modifier modifies either both the verbs, or only the latter one. This is because there is no punctuation in the ancient manuscripts, so we don't know whether the author intended to pause between the first verb and the 'and'.

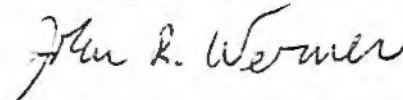
It does not matter that, here in Acts 2:38, one of the verbs is second-person plural ("y'all") and the other is third-person singular ("is to"). They are both imperative, and the fact that they are joined by kai 'and' is sufficient evidence that the author may have regarded them as a single unit to which his modifier applied.

(When grammar leaves us with two or more possibilities, we look for the nearest evidence of which the author intended. In this instance the same preacher is reported in the very next episode as saying "So repent and turn back for the wiping away of your sins" (3:19). So we infer that in 2:38, too, he meant that

repentance, as well as identification with Jesus Christ, was for the forgiving of sins.)

We of the Mycliff Bible Translators, whom God has called to do the exacting scholarly work necessary to translate His Word into every language, appreciate you pastors who feed God's sheep and help them become involved with their Lord in His work. If He has led you to any young people whom He has talented in language and who are open to His possible calling into missionary service, tell them about us, won't you?

Your fellowservant,



John R. Werner, Ph.D.
International Consultant
in Translation

enc: vita

John R. Werner
2127 Northmoor Drive
Carrollton, TX 75006
(214)245-2456

July 1, 1983

b. 9/28/30, Philadelphia, PA
m. 5/26/58, Helen J. Booras
John C. Werner b. 4/15/64
Elisabeth H. Werner b. 12/20/65

Palmyra High School, Palmyra, NJ	1943-47	
Drexel Inst. of Tech., Phila., PA	47-48	
Shelton College, NYC, NY	48-51	BA
Faith Theol. Seminary, Phila., PA	51-54	BD
U. of Pennsylvania, Phila., PA	54-62	MA, PhD
Amer. Sch. of Class. Stud., Athens, Greece	57-58	
Linguistics Institutes	summers 67&68	

University Scholarship, University Fellowship, Edward Isaac Hyneman
Class of '89 Fellowship in Greek (all U. of PA)

Evangelical Theological Society

International Consultant in Translation to Wycliffe Bible Translators, 1975-
Research, writing, editing, augmenting library & articles file, . . .

Translation Workshops:

Paramaribo, Suriname, 1982
Lomalinda, Colombia, 1981
Ukarumpa, Papua New Guinea, 1980
Mitla, Mexico, 1979
Porto Velho & Belém, Brazil, 1978

Language Survey, Greece, 1981

Organizing Pastor, Grace Presbyterian Church, Camp Hill-Mechanicsburg,
PA, 1972-73

Professor of Greek, Trinity Christian College, Palos Heights, IL, 1962-72

Vis. Prof. of Greek & Latin, Wheaton College, Wheaton, IL, 1965-66

Vis. Instr. in Greek, Covenant College & Seminary, St. Louis, MO, spr62

Instructor in Greek, U. of Pittsburgh, PA, 1960-61

Teacher of Latin, American Community Schools, Athens, Greece, 1958-59

Instructor in Greek, Faith Theol. Seminary, Phila., PA, 1954-55

Reference: Dr. Mildred Larson, International Linguistics Center,
7500 W. Camp Wisdom Rd., Dallas, TX 75236 (214)298-3331

Diss.: Religion in Attic Middle Comedy

GREEK: A PROGRAMED PRIMER. Phillipsburg, NJ, Presbyterian & Reformed
Publ. Co., 1979

Consultant to Friberg & Friberg, ANALYTICAL GREEK NEW TESTAMENT.
Grand Rapids, MI, Baker Book House, 1981

1. Mr. Smith, Gentleman Moderators, ladies and gentlemen:
2. Grateful to God - important topic Matt. 16:26 "what doth it..."
3. Assure you I am not mad at my opponent - respect highly.
 - a. Appreciate his willingness to defend his beliefs. *Polemic Platform*
 - b. Many other preachers teach same - not enough courage.
 - c. Believe him to be honest and sincere - sincerely wrong.
4. Not angry with him = points need to be pressed hard - Serious.
 - a. Not asking him to show any quarter - none given.
5. We are not here for personal gain or glory. *Revealer - Ego*
6. Truth is what I want. If my proposition is not true - want to know.
 - a. Trust my heart is open for reception of all truth.

SALVATION BY FAITH

DEFINE

- A. Issue is not are we saved (justified) by faith - both agree - but WHEN - at what degree of faith?
 1. Great or little? *Matt. 8:26*
 2. Living or dead?
 3. Imperfect or Perfect?
 4. Obedient or Disobedient?

} These questions need to be asked of all passages which ascribe salvation to faith.
- B. Baptist Order: Repentance before Faith.
 1. Yet not saved by that repentance before faith.
- C. Bible Order: Faith before Baptism (not saved @ faith).
- D. Question: When is a man saved by faith?
 1. Many Scriptures talk about Sal. by Faith - Believe all.
 2. John 3:16 - Starting point - not answer.
 3. I will accept any passage like this. **STRESS!**

E. What Kind of Faith? **CHART #5**

F. Contrast Acts 6:7 "obedient to the faith"

1. John 12:42 "many believed....would not confess" *Not Saved*
2. The faith that saves is the faith that obeys.
3. I am not denying justification by faith.
4. I am denying that justification is by faith w/o Baptism.

II. WHEN DOES FAITH SAVE? Mark 16:16

A. Baptism is the act which faith obeys. WHO? points out man.

1. "Shall be saved" direct object of both verbs.
2. Opponent will have to change the order. *Believeth + Abt + Baptized*
 - a. In every passage - Baptism comes before Salvation.
3. A change in order is necessary for Baptists to get salvation before Baptism....too much change.
4. These are among the final words of Christ. Important. *Respect*

B. The conditions are named....

1. For Salvation B & B "AND" CHART #10-B. *(Coupler)*
 - a. To both is annexed the promise - "shall be saved"
2. For Damnation...whole matter of damnation depends upon faith - a lack of it.
3. Salvation depends upon Belief AND Baptism.
4. Disbelief is enough to damn - John 3;18.
5. God appoints two things for the accomplishment of one end - it takes both to accomplish it.
6. CHART #10 "Five Views Of Mark 16:16"

C. "He that believeth and enters the ark shall be saved, he that believeth not shall be destroyed."

1. "He that believeth, and is taken to the Doctor shall be healed, he that believeth not shall die."

III. OBEDIENCE Chart HEBREWS 5:8-9

A. Eph. 4:4-6 CHART #68 "Which Is Not Essential?"

B. The inevitable conclusion - the man who does not have enough faith to be baptized does not have enough faith to be saved. The Faith that saves is the Faith that obeys.

1. If a man exercises faith, but his faith does not exercise him - it is no good.

C. MARK 16:16 - Magna Charta of Salvation.

SECOND ARGUMENT: JOHN 3:5, then CHART #11.

1. Walk up + meet the issue. 2. We ask questions about H₂O

Mr. Smith is free to use my charts.

CONVERSION OF CORNELIUS

Concerning the Holy Spirit falling on him and his household:

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. Balaams donkey spoke by the same Spirit (Numbers 22:28)
3. Caiaphas (who was appointed by the Romans in A.D. 27 and served till about A.D. 36 as high priest), prophesied that Jesus would die for the nation. God used the mouth of this unregenerate man to speak the message (John 11:51). He was a persecutor of the church (Acts 4:6). *2 Peter 1:21*

Will my opponent affirm that he and his brethren are baptized with the Holy Spirit as was Cornelius before they are baptized in water?

John 14:17 "Spirit of truth; whom the world cannot receive"

1. Does my opponent believe his Baptist Manuals?
 - a. Manuals teach that the Spirit works on the sinner.
2. If opponent believes H.S. must operate on sinners before they can be saved, then he believes the Spirit can come, and must come to the sinner - so he believes the "world" can receive the Spirit.
3. My opponent is "On The Fence."
4. *Doesn't know his Creed any better than Bible. - Studied them alike.*

Obviously the case of Cornelius was exceptional because it was used to demonstrate that Gentiles were to hear the Gospel too! This case was designed to convince Jews of this - six w/ Peter.

Acts 15:7 "that the Gentiles by my mouth should hear the word of the Gospel, and believe."

Gal. 4:6 "And because you are sons, God hath sent forth the Spirit of his Son into your hearts..."

NOT OF WORKS

- 5-1-19-4
1. Who teaches Salvation by works?
 - a. Those who believe, teach and practice works not known to the word of the Lord.
 - b. Upon this idea is founded the use of the mourners bench to get salvation.
 - c. Those who use the M.B. invite people to come to it for the prayers of the church, and then teach them to agonize, weep, mourn on account of their sins, and pray to God, expecting forgiveness of sins.
 - d. This constitutes a class of works the Bible condemns.
 2. The hardest work ever done in an effort to save sinners is done in the Baptist church.
 - a. And even after all this failures are not uncommon.
 - b. After all the agonizing by the church and the sinner, the prayers, tears and loud crying, it seems that often God has not been induced to hear and bless the penitent.

-
1. The farmer understands that he reaps the harvest in the fall by the grace of God. He feels like thanking God.
 2. He understands that if he doesn't sow he won't reap; and if he does not cultivate, he will have no harvest.
 3. Though farmers sow bountifully and work in the heat of the day, they never think of ruling God out of the glory for blessing them with the reward.
 4. Why can't we understand that we must submit to God's righteousness (commands) that we may be saved in the Lords way - salvation by grace thru faith.
 5. Eccl. 12:13 "Fear God and keep his commandments, for this is the whole duty of man"
 6. Psa. 119:172 "All thy commandments are righteousness"

ABRAHAM (Rom. 4:2)

ARGUMENT:

1. He was not "justified by works" (Rom. 4:2).
2. "Abraham believed God...counted for righteousness" (Vs. 3)
3. "They which are of faith are children of Abraham" (Gal. 3:5,6)

ANSWER:

1. Works of Romans 4 refer to works of Law of Moses (vv. 13-16).
2. "Scriptures" referred to is Gen. 15:2-6, but Abraham had an obedient faith before this (Heb. 11:8; Gen. 12:1-4).
3. Hence, "justified" does not mean "became a child of God" but, "Obtained divine favor."
4. Gen. 15:5-6 demonstrates that this was a continuing principle of obedience (cf. James 2:20-23).
5. He is "the father of all them that believe" who "walk in the steps" of his faith (Romans 4:11,12).
6. We are justified by faith without works of Mosaical law just as was Abraham (Gal. 3:10-11)
7. Abraham was a worshipper of God (Gen. 12:7; 13:4) before the time he had an active faith (Heb. 11:8).

SAUL SAVED BEFORE BAPTISM

ARGUMENT:

1. He was chosen before baptism (Acts 9:15).
2. Ananias called him brother before baptism (v. 17).
3. Born out of due time, when he saw Jesus (1 Cor. 15:8)

ANSWER:

1. Paul was chosen even before he believed! Hence, he was saved before he believed (Gal. 1:15).
2. Actually, he was chosen to serve God in the same way as Jeremiah was chosen before he was born (Jer. 1:5).
3. Others who were called brethren:
 - a. Men who stoned Stephen (Acts 7:2).
 - b. Men who imprisoned Paul (Acts 23:1).
4. If born out of due time mean "by faith only," what would have been due time?
5. "AS" born out of due time. The phrase is a term designating the nature of his new birth, not the acts required to accomplish it.

Acts 26:16-18 Called to be an apostle before baptism.

1. He was seperated from His mothers womb to be God's apostle.
 - a. Does this prove infant membership and salvation?

"FOR CHRIST SENT ME NOT TO BAPTIZE" 1 Cor. 1:17

1. Text does not say: "Christ sent me not to preach baptism"
2. Paul did baptize! By whose authority did he baptize?
 - a. Ask opponent: Do you baptize? PRESS.
 - b. If baptism was not in Paul's commission, by whose authority did he baptize? PRESS.
3. Note Paul's record....
 - a. Lydia heard Paul and was baptized (Acts 14:14,15)
 - b. Paul taught the jailor, then was baptized (Acts 16:33)
 - c. Paul preached to the Corinthians - baptized (Acts 18:8)
 - d. Paul baptized Gaius (1 Cor. 1:14) By whose authority?
 - e. Paul baptized household of Stephanus (1 Cor. 1:14)
 - f. He taught in the same letter that all are baptized into one body which is the church (1 Cor. 12:13)
4. If baptism is no part of the Gospel, then the Baptist church is no part of the Gospel, can't have it without baptism.
5. If Paul did not think baptism was necessary, he did not think it was necessary to make Baptists!

FOCUS ON FAITH

"... made known to all nations for the obedience of faith . . ." (Romans 16:26)

ISSUE NUMBER TWENTY



Your personal invitation

to attend a

GOSPEL MEETING

APRIL 18-24

WEEKDAYS AT 7:30 P.M.

SUNDAY AT 10:30 A.M.

AND 6:30 P.M.

DICK BLACKFORD, EVANGELIST

MORNING CLASSES AT 10:00 A.M.

TUESDAY THROUGH FRIDAY

CONTENDING FOR THE FAITH

DEBATE PLANNED

Propositions for a religious debate to be held here in Evansville have recently been signed. Gerald Smith, a Missionary Baptist preacher, has agreed to meet me in a public discussion during the first week of October. Smith preaches at the Northside Baptist Church in Lexington, Kentucky.

We signed the propositions and rules for the debate in Indianapolis on March 18. The exact wording of the propositions and the rules for the debate can be found on the facing page of this bulletin.

According to the agreement, each side has to provide an auditorium for two nights of the debate. Due to the limited seating capacity of our meetinghouse, we have rented a suitable auditorium with a seating capacity of 250. I recently spoke with Mr. Smith and informed him about our auditorium. He has agreed to provide a building for the last two nights of the debate.

Since Mr. Smith is not from Evansville, I have asked him to send me a letter of endorsement signed by a local Baptist church. He has agreed to do this, and to give us the location for the last two nights of the debate by July 4.

As far as I can determine, this will be the first religious debate in Evansville, at least it is the first in recent memory.

It is sad that no local Baptist preachers are willing to defend their doctrine on the polemic platform. I have tried in vain to get one to sign a debate proposition concerning the plan of salvation.

There was a time when Baptist preachers loved to debate. Men like Ben Bogard and D.N. Jackson went all over this country to defend Baptist doctrine. I guess they took a lesson from the Mormon's and decided to halt all public discussions. It seems that Baptist churches always lost several of their members after people saw the truth displayed during a good debate.

After our debate this October, I would be more than happy to meet any local Baptist preacher in a debate. I would encourage you to ask your preacher to consider this. If he is willing, please have him drop me a line.

The Latter-day Saints once were very eager to debate. As a matter of fact, they are COMMANDED to debate. A book which they consider to be inspired, *Doctrine and Covenants*, bids them to "confound your enemies; call upon them to meet you both in public and private." Today they refuse to debate. They have found by experience that their "inspired" command to debate is in error.

We are all looking forward to this debate. A great deal of preparation has already been made. We hope that you will take the time to mark the dates on your calendar and make a special effort to attend. Remember, truth will always welcome investigation. The only thing that ever suffers from an open discussion is error.

-dap

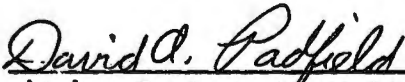
RULES FOR THE DEBATE

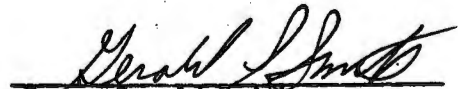
This discussion will be conducted according to Levi Hedge's Rules Of Honorable Controversy. In addition the following rules will be observed and all will be fairly enforced by the named moderators of both parties:

1. No outbursts from the audience or public expressions of support are to be made during the discussion. These should be discouraged by the disputants and their moderators.
2. This discussion will be held four nights. Each disputant's supporters will provide for two nights of the discussion in an appropriate auditorium.
3. There will be four thirty minute speeches each evening; two affirmative and two negative.

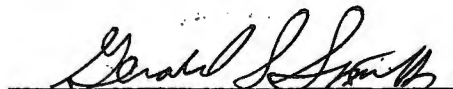
DEBATE PROPOSITIONS

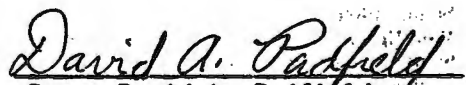
1. "The scriptures teach that water baptism is for (in order to obtain) the remission of sins."


Affirm, David A. Padfield

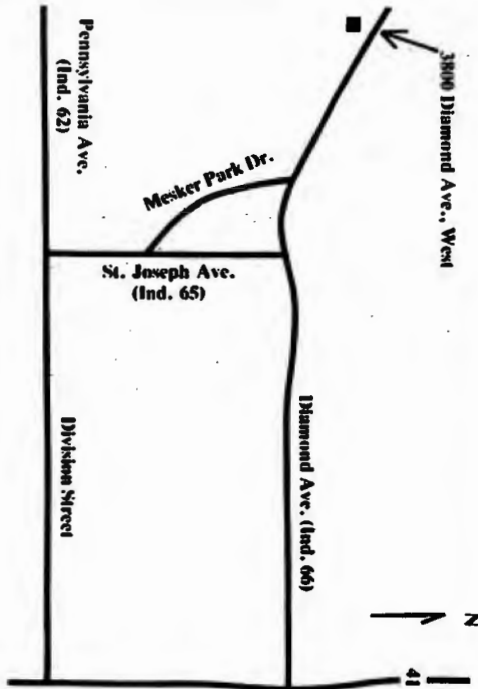

Deny, Gerald Smith

2. "The scriptures teach that remission of sins for the alien sinner comes at the point of faith, before and without water baptism."


Affirm, Gerald Smith


Deny, David A. Padfield

DATES: OCTOBER 3,4,6,7.



Our meetinghouse is located on Diamond Ave., 1 mile west of Mesker Park Dr.

Northwest Church Of Christ
3800 Diamond Avenue West
P.O. Box 4013, Station "A"
Evansville, IN 47711

ELDERS
 Norbert Maudlin
 Gene McNabb

DEACONS
 Mitch Legate
 Charlie Sanders

EVANGELIST
 David A. Padfield

SCHEDULE OF SERVICES

Sunday Bible Class 9:30
 Worship 10:30
 Sunday Evening Worship 6:30
 Wednesday Evening Bible Class 7:30

All visitors are welcome.
 All members are expected.

Non-Profit Organization
 U.S. Postage PAID
 Evansville, IN
 Permit Number 1719



NORTHWEST
CHURCH OF CHRIST
 P.O. Box 4013, Sta. "A"
 Evansville, IN 47711-0013

OUR PURPOSE

FOCUS ON FAITH is published monthly in the interest of restoring first century christianity. This paper is sent free to all who request it. It is our desire for all men to return to the undenominational church we read of in the New Testament.

We will gladly receive your questions or comments. Please address all correspondence to David A. Padfield.



OUR PLEA

Book, chapter and verse.
 Everything that Scriptures teach.
 And nothing the Scriptures do not teach.
 Back to the Bible!

FOCUS ON FAITH

"... made known to all nations for the obedience of faith . . ." (Romans 16:26)

ISSUE NUMBER TWENTY—ONE

The faith that saves



faith that is seen

Luke 5:20

faith that obeys

Romans 1:5

faith that takes steps

Romans 4:12

faith that works

Galatians 5:6

is never "alone"!

FIRST DEBATE CONFIRMED....

In the last issue of this paper we announced that a religious debate would be held here in Evansville during the first week of October. Although a few changes have been made, it appears that all things are set.

Gerald Smith, a Missionary Baptist preacher from Lexington, Kentucky, has agreed to meet me in a public discussion. Mr. Smith has requested a change in the dates for the debate. We now plan to debate on October 10,11,13 and 14.

According to Mr. Smith, the Emmanuel Baptist Church will be endorsing him during the debate. This simply means that they agree with his doctrine, and hold the same position on salvation as he does. The Emmanuel Baptist Church will be providing an auditorium for the last two nights of the debate.

The first two nights of the debate will be held on the campus of the University of Evansville. We plan on printing maps to help people find both buildings.

We do not want people to misunderstand the purpose of this debate. Our mutual aim is to examine the scriptures and find God's plan of salvation.

I am not mad at Mr. Smith. We harbor no hatred toward each other. Both of us consider the other to be a teacher of error. We both plan to maintain an inoffensive spirit throughout the debate. We will hammer away at each others arguments with seriousness and vigor.

Brother L.A. Stauffer penned the following words several years ago: *"Religious debating until recent years was a standard and popular medium of study. Gospel preachers, Baptists, Catholics, Jehovah's Witnesses, Methodists, Mormons, Presbyterians and infidels have all mounted the platform to defend their views regarding the Bible and its teachings. Huge crowds, often numbering in the thousands, assembled to examine the arguments of the participants. The conduct of the debaters was sometimes gentlemanly and respectful and at other times rude and abusive. Unfortunately, the abuse of a good thing is usually remembered long after the good has been forgotten. So it is with debating which, as an avenue of learning, has now fallen into disuse. Few religious organizations today even permit their adherents to defend publicly their positions in the presence of opposition."*

We hope to see you at this debate. Please make your plans to attend now.
-dap

FOCUS ON FAITH

DAILY BIBLE MESSAGE



479-3418

....SECOND DEBATE DESIRED

We thought our readers might be interested in knowing about our recent trouble with a local religious tabloid (paper).

On May 21 a young man from the *Revealer* newspaper called my house and asked if I would like to place an advertisement in his paper. Even though the circulation of this paper is very small, we agreed to run an ad or two. The ad was for our *FOCUS ON FAITH* Bible program.

On Monday, June 6, the same man called to inform me that he would not be allowed to run our ad because of "doctrinal differences." When pressed to get more specific, he said that he was afraid we might mention "water baptism" or something about the church.

I wonder if this paper would refuse to print an ad for the apostle Paul, for he had a great deal to say about baptism (Romans 6:1-4; Galations 3:27; Ephesians 4:5; and many other passages). But Paul was not alone in his ideas concerning baptism. Jesus told us exactly what He believed about it in Mark 16:16, "*He that believeth and is baptized shall be saved; he that believeth not shall be damned.*"

Apparently the people at the *Revealer* believe in a "smorgasbord" type of religion...just take the things in the Bible you like, and leave the rest for someone else.

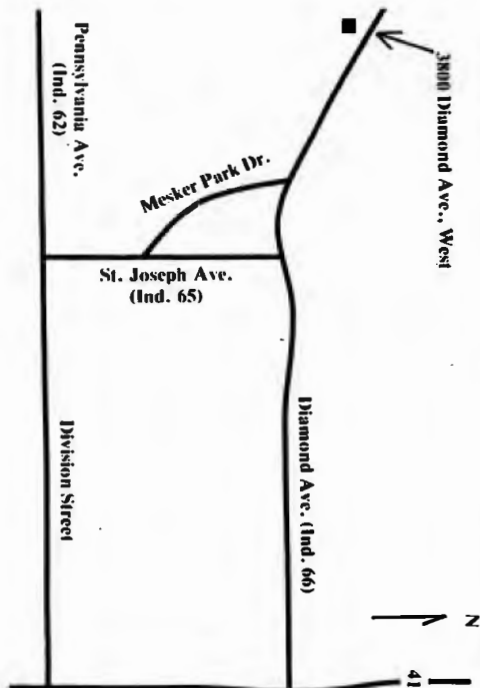
The young man who edits the paper is a member of the Assembly Of Faith Church. He tried to get one of the teachers from the Mill Road Christian School to debate me. The teacher said that debating was "unbiblical."

I wonder if Jude knew that when he commanded us to "*earnestly contend for the faith*" (Jude 3). In the Old Testament we find the command given in Proverbs 25:9 which says, "*debate thy cause with thy neighbor.*" I would be ashamed to live and scared to die if I told someone that debating was "unbiblical". You might also want to look at Philippians 1:17, First Thessalonians 5:21, and First Peter 4:11.

I asked this young man why he requested someone from the Mill Road Baptist Church to debate, instead of his preacher. He said that his preacher did not believe in debating either. He also told me that the two churches taught the very same thing. He said "*It is surprising, as a matter of fact neither church will admit it, but they are very close.... I guarantee you won't get them to admit it in a million years, but they are alot closer than they would like to believe they are.*" He also said they teach the "identical" plan of salvation, and that the only difference between them concerned the gifts of the Spirit. Then he stated, "*there are several people at Mill Road who have not taken a firm stand on that.*"

I am still willing to debate the plan of salvation (or the gifts of the Holy Spirit) with these people. One of us has to be wrong. If I am wrong, I beg for them to open their Bibles and show me. -dap





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 3800 Diamond Avenue West
 P.O. Box 4013, Station "A"
 Evansville, IN 47711

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 Gene McNabb

DEACONS
 Mitch Legate
 Charlie Sanders

EVANGELIST
 David A. Padfield

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FOCUS ON FAITH

"... made known to all nations for the obedience of faith . . ." (Romans 16:26)

ISSUE NUMBER TWENTY-TWO

WILL THE REAL JERRY FALWELL PLEASE STAND UP ?

Some of you might remember an article which ran in the Evansville Press several months ago. The article stated that a spokesman for Jerry Falwell had challenged a local professor to a debate.

According to the Press, the professor had criticized Falwell and the Moral Majority in a public lecture. A spokesman for Falwell, Cal Thomas, had tried to set up a debate with the professor. After the man declined, Thomas uttered one of the most ironic statements in modern times, "*Liberals rarely do (debate), especially when they can play hit and run.*"

After a great deal of thought, I sent a letter to Falwell asking if he or some other Baptist preacher would be willing to come to Evansville and debate. The suggested propositions concerned the Plan of Salvation and Apostacy. The reply to my letter came from Cal Thomas (a photo-copy of the letter is on page three).

I am not really upset that Jerry Falwell does not want to come to a small city like Evansville. I could not even blame him for not wanting to debate a "small-town" preacher like myself. I was hoping he would be able to find a local Baptist preacher with enough backbone to defend Baptist doctrine.

I would like for you to notice paragraph two of the letter from Thomas, "*Dr. Falwell does not debate on either of the subjects you mentioned (Plan of Salvation or Apostacy).*" The point is not that Falwell does not want to debate me, he does not want to debate anyone on these matters!

Is this the same Jerry Falwell who parades all over the country to tell people how to vote on political issues? Is this the same man who considers a man "liberal" because he refused to debate?

Apparently Jerry Falwell is more concerned about how you vote than about your soul. He teaches that it makes a great deal of difference about whether you are a Republican or a Democrat, but it is of little consequence whether you obey the Lord or not.

Jesus said, *"For what is a man profited if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"* (Matthew 16:26). Yes, a man might gain political power, but if he loses his own soul, he has lost all!

One of the greatest problems in America today is that many churches have left the word of God so they could discuss the next election. When will these people learn that Christ did not die for the MX missile or the B-1 bomber? Christ died so men could find salvation through obedience to Him.

Our Lord made it very plain that he was not concerned about who ruled over us in civil matters, for His kingdom is not of this world (Matthew 22:21; John 18:36).

If these churches would leave the "social gospel" and return to the "Jerusalem gospel", this world would be much better off. I give Falwell credit for his great zeal, but like the Jews in days gone by, his zeal is *"not according to knowledge"* (Romans 10:2). Many Baptist people respect Falwell because he is a "Doctor." I am not sure where he got his degree, but if he would stop "doctoring" up the gospel, he might be able to do some good.

If you would like to debate U.S. foreign policy or the merits of the MX Missile, Dr. Falwell would be glad to meet with you, but he just does not have enough time to talk with you about your soul. -dap

RELIGIOUS DEBATE ON BAPTISM FOR REMISSION OF SINS

**GERALD SMITH, BAPTIST
DAVID A. PADFIELD, CHRISTIAN**

OCTOBER 10, 11, 13, 14

FOR MORE INFORMATION CALL 422-6071

NATIONAL CAPITOL OFFICE
305 Sixth Street
Lynchburg, VA 24504
(804) 528-5000



THE MORAL MAJORITY, INC.

July 20, 1983

**David A. Padfield, Minister
Northwest Church of Christ
3800 Diamond Avenue, West
P.O. Box 4013, Station "A"
Evansville, IN 47711**

Dear Mr. Padfield:

Thank you for your letter of June 28 in which you requested a debate with Dr. Jerry Falwell. Your letter has been forwarded to me for response.

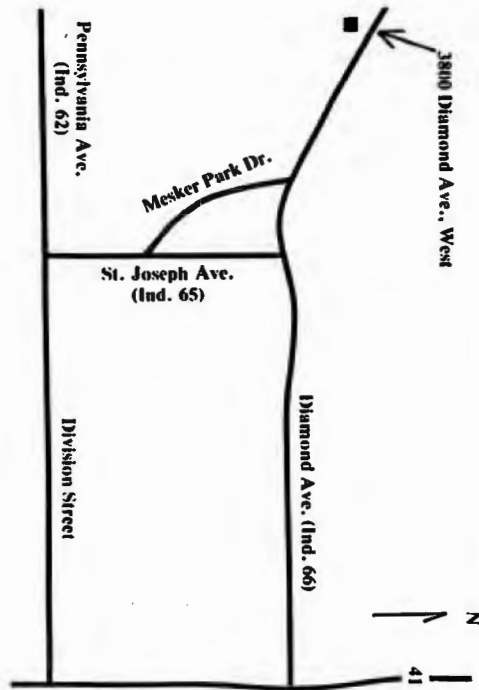
I regret to inform you that Dr. Falwell does not debate on either of the subjects you mentioned (Plan of Salvation or Apostacy). I am sorry that we cannot help you in this matter.

Thank you again for your request.

Sincerely,

**Cal Thomas
Vice President for Communications**

sw



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"... made known to all nations for the obedience of faith ..." (Romans 16:26)

GOSPEL MEETINGS

OCTOBER 17 - 23

PAUL EARNHART
SPEAKER

7:30 EACH EVENING
SUNDAY AT 10:30 A.M. AND 6:30 P.M.

FOR TRANSPORTATION CALL 477-4165

RELIGIOUS DEBATE
ON
BAPTISM FOR THE REMISSION OF SINS

GERALD SMITH, BAPTIST

DAVID A. PADFIELD, CHRISTIAN



7:00 NIGHTLY

**OCTOBER 10 & 11 AT THE "GREAT HALL" IN THE UNION BUILDING
ON THE CAMPUS OF THE UNIVERSITY OF EVANSVILLE**

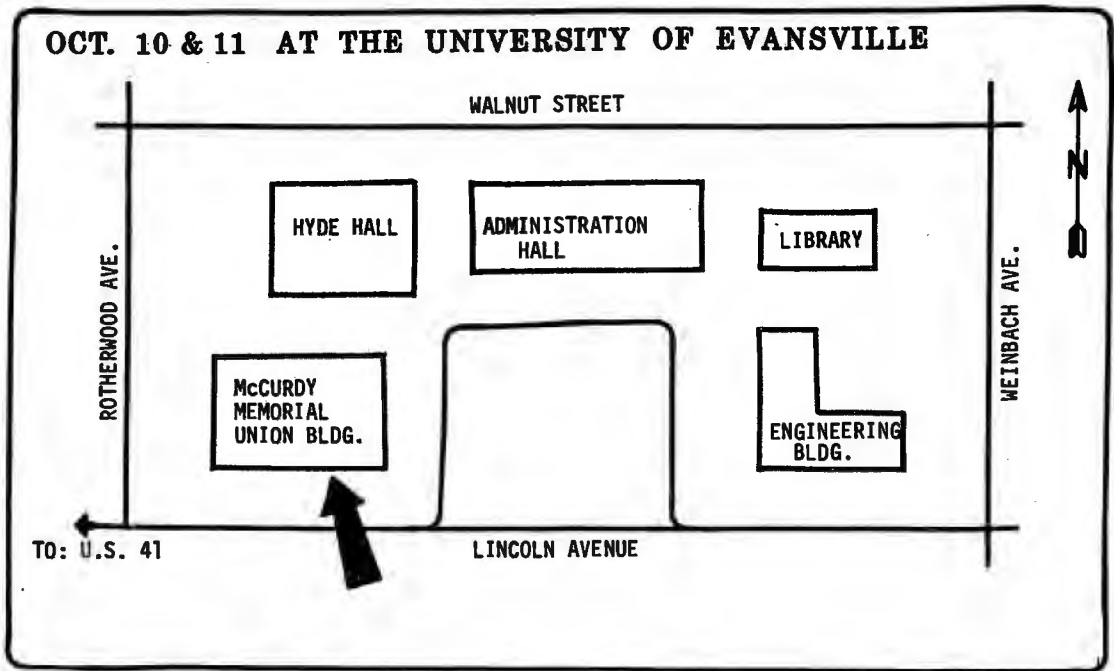
**OCTOBER 13 & 14 AT THE NORTHWEST CHURCH OF CHRIST
3800 DIAMOND AVENUE, WEST EVANSVILLE, IN**

**"DEBATE YOUR CAUSE WITH YOUR NEIGHBOR"
(PROVERBS 25:9)**

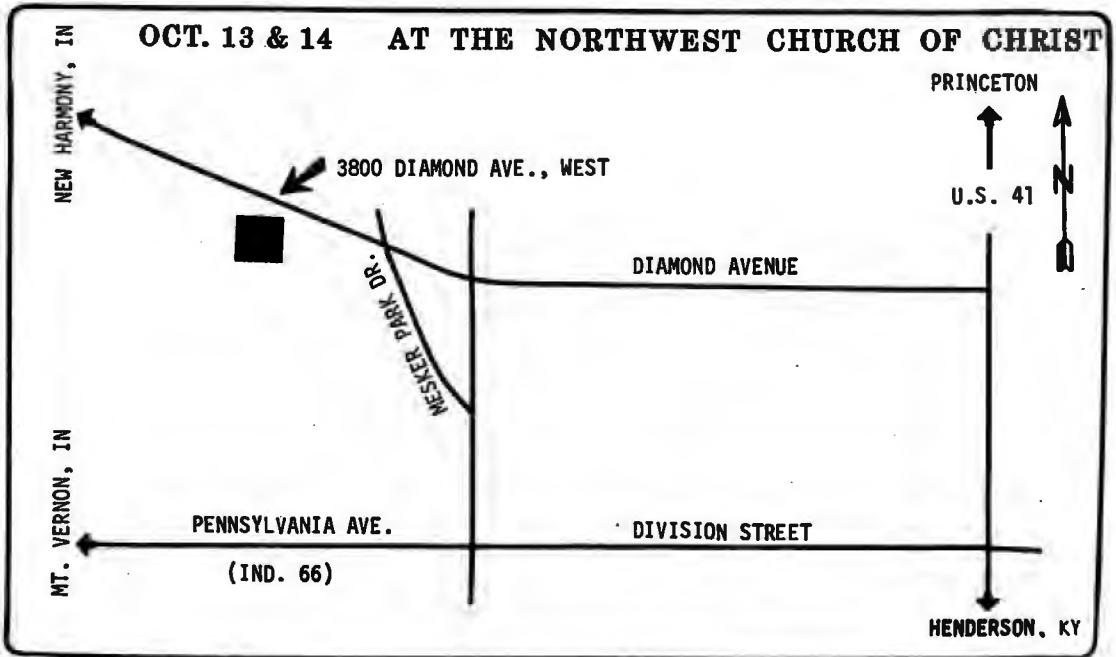
FREE ADMISSION

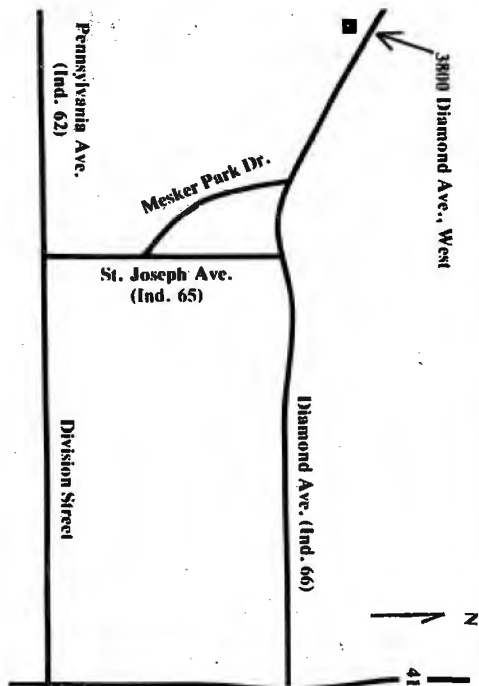
NO COLLECTIONS TAKEN

OCT. 10 & 11 AT THE UNIVERSITY OF EVANSVILLE



OCT. 13 & 14 AT THE NORTHWEST CHURCH OF CHRIST





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FOCUS ON FAITH

“ . . . made known to all nations for the obedience of faith . . . ” (Romans 16:26)

ACTS 2:38

KJV, “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.”

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

NASB, “And Peter said to them, Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.”

NIV, “Peter replied, Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit.”

NKJB, “Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you will receive the gift of the Holy Spirit.”

WILLIAMS, “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.”

THE DEBATE IN RETROSPECT

The second week of October was an exciting week for this congregation. We had the opportunity to defend the word of God during a religious debate.

The interest was high during the debate. Nearly all of our members were present at each session. We are sorry to report that the same cannot be said for the Emmanuel Baptist Church which endorsed my opponent, Gerald Smith. For some reason their members did not seem interested in an open discussion of the word of God. On the first evening of the debate, there were no more than 5 Baptists from the city of Evansville present.

When the issue of the lack of attendance by the Baptists was pressed, John Hatcher of the Emmanuel Baptist Church informed us that he "forgot" to announce the debate to his congregation. Such an attitude toward open Bible discussions is inexcusable.

Hatcher then went on to explain that his people had already made up their minds on the subject of baptism, and were not interested in studying the matter any further. I am reminded of the Jews in the first century who had already made their minds up about Jesus, and thus rejected the Messiah.

Much of the debate centered around John 3:5, where Jesus said *"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."* Gerald Smith tried in vain to remove the word "water" from this passage. When the debate was over, the passage still taught the necessity of water baptism in order to obtain salvation.

We also discussed the Bible concept of 'faith and works.' In an attempt to uphold Baptist doctrine, Smith tried to convince the audience that 'works' have nothing to do with our salvation....this is in direct conflict with what the Bible teaches in James 2:26, that *"faith without works is dead."*

In my first speech on Monday we brought up Ephesians 4:4-6, where Paul gives the platform of Bible unity. He tells us there is *"one body and one Spirit...one Lord, one faith, one baptism; one God..."* We asked our opponent to explain why baptism was placed in such an auspicious list, if baptism is of no importance. To the amazement of all present, Mr. Smith accused ME of placing baptism in that list!

Of course, a good deal of time was spent discussing Acts 2:38, *"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."* In this passage, Peter makes an inseparable connection between 'baptism' and 'the remission of sins.' Mr. Smith attempted to negate the force of the 'and' in this passage but the word of God stands sure.

Despite the small turn out by the Baptists, we would like to have another debate here in Evansville next year. I tried to coax Mr. Hatcher into a debate, but he declined. This doesn't surprise me in the least. -dap

**WAS SAUL SAVED ON THE
WAY TO DAMASCUS?**

The Lord didn't know it! (Acts 9.6)

Saul didn't know it! (Acts 9.9)

Ananias didn't know it! (Acts 22.16)

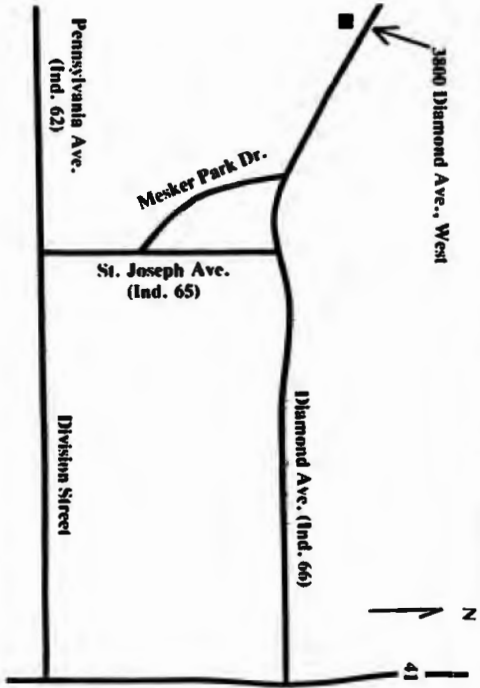


THE REAL MEANING OF CHRISTMAS



For a FREE booklet concerning this December observance, please send your name and complete mailing address to the address below. We will mail it to you immediately.

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Is John 3:5 All Wet?

by David Padfield

Many passages in the New Testament plainly demonstrate the necessity of [water baptism](#) is for (in order to obtain) the [remission of sins](#). We use verses like [Mark 16:16](#) and [Acts 2:38](#) frequently in our preaching because they are so simple to understand. Yet, there are other verses which teach the same thing and we sometimes shy away from using them. I am afraid [John 3:5](#) falls into this last category.

In [John 3:5](#) Jesus told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There is one birth under discussion in this passage and it consists of two parts: water and Spirit. Maybe it is the word "Spirit" that scares some people off.

Several years ago, in my first [debate](#) with a Baptist preacher, I used this passage as one of my affirmative arguments. My opponent, **Gerald Smith** of Lexington, Kentucky, tried to "drain" the water out of this verse by claiming "water" and "Spirit" referred to the same element. He said, "I think the simplest and most accurate rendering would be 'Except a man be born of water' and take the word 'kai' (and) to mean 'even,' so it would read, 'Except a man be born of water, even the Spirit.' And that puts the Spirit in apposition with water, meaning the same thing."

"And" Or "Even"?

Smith's argument was not entirely new. John Calvin taught the same thing. The Greek word "*kai*" (and, dp) is a conjunction and is sometimes translated "even." For example, in [Luke 10:17](#) we read, "Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in your name.'" But is this the way it should be translated in [John 3:5](#)? I checked 18 different translations of [John 3:5](#) and could not find anyone who rendered this verse as "water even Spirit." Many of these translations were produced by Baptists and used in their colleges.

The Analytical Greek New Testament was published in 1981 by Baker Book House. It was compiled by **Timothy and Barbara Friberg**. To explain it simply, they put the Greek text of our New Testament into a computer and asked it to do a grammatical analysis. The entire Greek text was then printed out and a "grammatical tag" was placed under each word to show what part of speech it was. Not only were nouns, verbs and prepositions indicated, but also case, gender, person and number. The tag under the word "*kai*" in [John 3:5](#) shows it to be a connective conjunction, not an adverb as some Baptist preachers wish, and should therefore be translated as "and."

Voice Of Scholarship

I believe it is profitable to note the comments of several prominent Greek scholars regarding the proper translation of [John 3:5](#). Many of these men served on the translation committees of the Bibles we use today. Though I do not like the way some of these men expressed themselves, they all point out the two elements of the new birth: water and Spirit.

Henry Alford: "There can be no doubt, on any honest interpretation of the words, that 'born of water' refers to the token or outward sign of baptism 'born of spirit' to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of these two plain facts have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin." (*Alford's Greek Testament*, Vol. 1, p. 714).

W. Robertson Nicoll: "To remove as far as possible the difficulty of Nicodemus as to the *how* (how, dp) of the new birth our Lord declares that the two great factors in it are 'water' and 'spirit.'" (*Expositors Greek Testament*, Vol. I, p. 713).

Marvin R. Vincent: "The exposition of this much controverted passage does not fall within the scope of this work. We may observe, **1.** That Jesus here lays down the preliminary conditions of entrance into His kingdom, expanding and explaining His statement in ver. **3.** **2.** That this condition is here stated as complete, including two distinct factors, water and the Spirit. **3.** That the former of these two factors is not to be merged in the latter; that the spiritual element is not to exclude or obliterate the external and ritual element. We are not to understand with Calvin, the Holy Spirit as the purifying water in the spiritual sense: 'water which is the Spirit.' **4.** That water points definitely to the rite of

baptism, and with a twofold reference to the past and to the future." (*Word Studies In The New Testament*, Vol. 2, p. 91).

B. F. Westcott: "It can, then, scarcely be questioned that as Nicodemus heard the words, water carried with it a reference to John's baptism, which was a divinely appointed rite (i.33), gathering up into itself and investing with a new importance all the lustral baptisms of the Jews." (*The Gospel According To John*, p. 50).

A. T. Robertson: "We are puzzled by the placing of 'water' here before 'Spirit' as a necessity to entering the Kingdom of God. But Nicodemus was troubled about 'Spirit.' He was thinking only of the physical birth. On the whole it is probable that by 'water' Jesus refers to baptism. John the Baptist preached repentance and practiced the baptism of those who confessed their sins." (*Minor Characters In The New Testament*, p. 6).

H. A. W. Meyer: "water, inasmuch as the man is baptized therewith (1 John v. 7, 8; Eph. v. 26) for the forgiveness of sins (Acts ii. 33, xxii.16; 2 Cor. vi. 11), and spirit, inasmuch as the Holy Ghost is given to the person baptized in order to his spiritual renewal and sanctification" (*Critical And Exegetical Hand-Book To The Gospel Of John*, p. 123).

What Is The "Spirit"?

What role does the Spirit have in the new birth? God used the agency of the Holy Spirit to reveal His Word unto man. "Prophecy never came by the will of man, but holy men of God spake as they were moved by the Holy Spirit" ([2 Peter 1:21](#)). Paul goes into great detail in [1 Corinthians 2:7-13](#) to explain how the Spirit revealed the message of God unto the apostles.

When Jesus commands us to be "born of water and of the Spirit," He has reference to the waters of baptism joined with our obedience to the Spirit revealed word. This passage is much easier to understand in the light of a few other passages. Please note the chart below. I do not know who drew this chart originally, but I have used it in several debates with Baptist preachers.

Some Parallels

[Ephesians 5:26](#) says Christ died for the church "that he might sanctify and cleanse it with the washing of water by the word." Here the "washing of water" has reference to baptism. The phrase "by the word" has to refer to the word revealed by the Spirit.

In [Titus 3:5](#) we find that salvation is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Another parallel is found in [1 Corinthians 12:13](#), "for by one Spirit we are all baptized into one body." Both water (baptism) and Spirit are found here. In [John 3:5](#) they are said to be necessary to "enter the kingdom of God." Paul told the Corinthians these same elements would put us into the "one body." This body is the church ([Col. 1:18](#)).

John 3:5	1 Cor. 12:13	Eph. 5:26	Titus 3:5
born of water	baptized	washing of water	washing of regeneration
born of Spirit	by one Spirit	by the word	renewing of the Holy Ghost
enter into the kingdom of God	into one body	sanctify and cleanse	saved

James sums up the whole discussion in [James 1:18](#) by reminding us that "of His own will begat he us with the word of truth."

Since being "born of water and of the Spirit" is required before we can enter the kingdom of God, it would behoove us to make certain we have obeyed this command of the Lord.

If your preacher denies the necessity of water baptism for the remission of sins, we would be happy to engage in a public debate with him.

SUGGESTED READING FOR YOUR FURTHER STUDY...

- [Calvinism 1: Introduction To Calvinism](#)
- [Calvinism 2: Total Hereditary Depravity](#)
- [Calvinism 3: Unconditional Election](#)
- [Calvinism 4: Limited Atonement](#)
- [Calvinism 5: Irresistible Grace](#)
- [Calvinism 6: Perseverance of the Saints](#)

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