

BOOKLET TITLE:

THE CHURCH OF CHRIST AND TEN CONFUSED FUNDAMENTALISTS, CONCERNING WATER BAPTISM

INSIDE SUB TITLE:

WHAT THE CHURCH OF CHRIST AND TEN CONFUSED FUNDAMENTALISTS TEACH CONCERNING THE MODE AND MEANING OF WATER BAPTISM

First let us consider and endeavor to answer intelligently this interesting and thought-provoking question: “Who should baptize whom with water, and for what purpose?” After you have read how the ten outstanding confused Fundamentalists not only radically disagreed with the Church of Christ concerning the meaning and value of water baptism, but that no two of them agreed as to what the Bible teaches concerning the water ceremony for this age and dispensation of grace, you may hesitate to add to the disgraceful confusion by giving your answer to the question, “who should baptize whom with water, and for what purpose?”

The ten outstanding Fundamentalists, to whom we shall refer, were faithful, spiritual men of God, gifted Bible-teachers, each of whom had many followers. They were recognized leaders, all of whom were held in high esteem, true servants of the Lord who earnestly contended for the faith once-for-all delivered unto the saints. Although several of them are still in active service, we use the past tense because the others have departed to be with Christ.

Whatever of criticism may be printed in this message, it is not to condemn the Christian brethren for their various and sundry ‘water-baptism’ teachings, but that the reader may know that the study of water baptism in the Bible is very much a difficult ‘dispensational’ study, in which the principle of ‘progressive revelation’ must be employed.

When we read in Hebrews 9:10, that “meats and drinks and divers ‘BAPTISMS’ and carnal ordinances were imposed on Israel until the time of reformation”, we know that this religious program which God required of His people in a former dispensation and age has no God-given place in God’s present spiritual program. This is true of circumcision, as we may learn by comparing Genesis 17:11 to 14 and Galatians 6:15. Here we should learn from Hebrews 9:10 that water baptism began with Moses and Sinai and not with John the Baptist in Judea.

Later on we shall refer to Acts 18:24 to 28 to learn how Aquila applied the principle of ‘progressive revelation’ to bring Apollos up to date concerning baptism, and how Apollos changed his message.

In answer to the question, “who should baptize whom with water, and for what purpose”, the Roman Catholics, the Church of Christ, the Lutherans, the Baptists, the Plymouth Brethren, the Dunkard Brethren, and the Presbyterians each give an entirely different answer. No two of these ‘Church’ groups agree concerning the meaning, the value and efficacy of water baptism, that is, the ‘why’ of water baptism. Some of them, if not most of them, like the ostrich, have

buried their heads in the sands of tradition. But let us not forget that for many centuries the doctrine of justification by grace through faith in the crucified and resurrected and glorified, eternal, omnipotent, sinless Christ, and the other great truths of evangelical Christianity were not proclaimed by the religious 'Church' leaders, and therefore church-members were kept in darkness and ignorance. During the past few centuries faithful men of God have worked and suffered to recover the glorious Christian doctrines that were lost for many centuries.

ZEAL WITHOUT KNOWLEDGE

As we think of the differences among the seven denominational churches which we have mentioned above, we think of zealous Israel in Romans 10:2, who had a zeal of God, but not according to knowledge. The Church of Christ, sometimes called the disciples of Alexander Campbell, certainly have a zeal for water baptism, a real zeal. They are absolutely certain that they have a good Scriptural name and Scriptural water-baptism message. We must all admit that they have a real Scriptural name. We must admit that they do preach Mark 16:16, as is, without transposing the words of Christ, without revising Christ's words in that great commission. Christ Himself said, "he that believeth and is baptized shall be saved." Shall we change that message or let it stand as it was given by the Christ of Christianity?

The Roman Catholics claim to be the first and original Christian Church. They teach that they have the exclusive right to baptize adults and infants. They call their water ceremony 'christening', claiming that the water sprinkled by the priest is required to take care of original sin. Thus we see that the Church of Christ, with their splendid name, and the Roman Catholic Church, claiming to be the original and true New Testament Church, although they both use Mark 16:16 for their Christ-given authority to practice the religious ceremony or sacrament of water baptism, as to the mode and meaning of water baptism, radically differ. However they both teach dogmatically that no person can or will become a New Testament saint, or Christian, without being 'water-baptized'.

Those who have followed the statements in the newspapers concerning the determined efforts of the Roman Catholic officials to drive the Church of Christ preachers out of Italy, which has been going on for several years, know the irreconcilable difference that exists between the two so-called New Testament Churches. It does seem that these two 'churches' might get together, inasmuch as they both teach that water baptism is a 'must' for the remission of sins; and they are the two church-organizations that constantly and continuously quote James 2:24: "ye see then how by works a man is justified, and not by faith only." They have failed to make a careful study of Genesis 15:6 to 8 and Genesis 22:10 to 18 (40 years later) with Romans 4:7 to 11 and James 2:21 to 24 (observing that James was addressed to the twelve tribes of Israel worshipping in synagogues . . . James 1:1 and 2:2). But they do not and cannot obey Ephesians 4:3 to 7, and keep the unity of the Spirit on the basis of 'ONE BAPTISM'.

HONEST DIFFERENCES CONCERNING WATER BAPTISM

We have mentioned above seven different denominational churches, each and all claiming to be a New Testament Church, propagating and defending genuine Bible Christianity. They are fully agreed that the Bible is the inspired Word of God, that Jesus Christ was God in human form, that He was conceived by the Holy Spirit, born of the Virgin Mary, that He was the foreordained, spotless Lamb of God. They are agreed that the Lord Jesus came into the world to

save sinners, and that He put away sin by His sacrifice on the cross; that He was raised from the dead the third day and that, after showing Himself alive after His death by many infallible proofs, He ascended up to heaven, where He is now the Glorified Man, making intercession for those who have been redeemed by God's grace and faith in the perfect redemptive work of the perfect Christ. (Hebrews 9:12 and Hebrews 7:25). They are agreed that no child of Adam will be, or can be, saved from the penalty of sin, and reach heaven, without faith in the eternal, sinless Christ and His once-for-all sacrifice on the cross of Calvary. Every person should know that all believing sinners are reconciled to God in 'ONE BODY' by the cross (Ephesians 2:16); that the blood of Jesus Christ, God's Son, cleanses believers from all sin. (I John 1:7).

When the Lord Jesus foretold His once-for-all vicarious death, He said, "I have a 'BAPTISM' to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50). Christians, who really desire to know the truth concerning baptism, should read this statement of the Lord Jesus many, many times. When the Son of God died on the cross He received His 'DEATH' 'BAPTISM'. Every saved person has received his 'death' 'baptism'. (Romans 6:3). In this age and dispensation of grace "there is 'ONE BAPTISM'". (Ephesians 4:4 and 5). 'ONE BAPTISM' does not mean 'TWO BAPTISMS'.

Both the Catholic and the Protestant Bibles plainly teach, that in this age and dispensation of grace, which began when God cast away His religious nation (Israel) (Romans 11:11 to 15), the believing sinner is justified by the blood of Christ (Romans 5:6 to 9), is justified freely (without a cause) by God's grace through the redemption that is in Christ Jesus (Romans 3:24 to 26), is justified by faith without the deeds of the law (Romans 3:28).

The Catholic and Protestant Bibles teach plainly that, in this age and dispensation of grace, there is 'ONE BODY (CHURCH)', and only 'ONE' (Romans 12:4 and 5 . . . Ephesians 4:4 and 5); and that this 'ONE CHURCH' is not primarily a religious organization, but a spiritual Organism, made up of many members, but 'ONE BODY'. (I Corinthians 12:20 and 27). Every Catholic and every Protestant should know that only Almighty God, by the work of the Holy Spirit, can induct a person into the ONE TRUE BIBLE CHURCH; for "by 'ONE SPIRIT' are we all 'BAPTIZED' into 'ONE BODY'". (I Corinthian's 12:13).

"So we, being many, are 'ONE BODY' 'in Christ', and every one members one of another." (Romans 12:5). The name of this 'ONE BODY' (CHURCH), in Ephesians 3:6, is very significant, 'JOINT-BODY'. This 'JOINT-BODY', in Ephesians 2:15, is called 'ONE NEW MAN'. Note how the 'ONE CHURCH', the 'ONE BODY', is described in Ephesians 2:21 and 22:

"In Christ all the 'BUILDING' fitly 'JOINED' together groweth unto an holy 'TEMPLE' in the Lord, in WHOM ye also are builded together (SUN-OIKO-DOMEIO) for an habitation of God through the Spirit."

Then note God's will concerning members of the 'ONE BODY', the 'JOINT-BODY', in Ephesians 4:15 and 16:

"Grow up into HIM in all things, Who is the HEAD, Christ, from WHOM the whole BODY fitly 'JOINED' together and compacted by that which every 'JOINT' supplieth."

THE NUMBER ONE AND THE CHURCH

Note these instructions to the members of the 'ONE BODY': "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, that there be no

divisions among you; but that ye be perfectly 'JOINED' together in the same mind and in the same judgment." (I Corinthians 1:10).

Every Spirit-taught member of the Body of Christ knows that there is 'ONE FATHER', that there is 'ONE HOLY SPIRIT', and 'ONE LORD JESUS CHRIST', Who is the ONE and ONLY HEAD of the 'ONE BODY'. (Ephesians 4:3 to 7). Every such member of the ONE BODY should know that all of the members of that 'ONE BODY' were from the beginning chosen by God unto salvation through sanctification of the Spirit and belief of the truth. (II Thessalonians 2:13). Therefore, every BODY-MEMBER is saved, saved by the 'ONE FAITH' of Ephesians 4:5. Every such member knows that God is not the Author of confusion, but of peace, as in all churches of the saints. (I Corinthians 14:33).

Who then is responsible for the awful, disgraceful, unscriptural 'SECTARIANISM' which prevails at this present time? Well might we ask, "Is Christ divided?" (I Corinthians 1:13). Does Christ have two or more CHURCHES, except as the members of the ONE BODY gather in His Name in different local assemblies? Christ will present 'ONE CHURCH' to Himself as a glorious, spotless, blameless, holy CHURCH, the 'ONE CHURCH', Which with Christ will be 'ONE FLESH'. (Ephesians 5:25 to 27 and Ephesians 5:31 and 32). No member of the Body of Christ in heaven will be a Presbyterian, or Roman Catholic, or Lutheran, or Methodist, or Baptist.

Even the Baptists, who must continue to bury people in water to protect their CHURCH NAME acknowledge that water baptism will not help any person to get into heaven. They believe that all of the unimmersed, who have been saved by grace through faith in the shed blood of the Lord Jesus, have been baptized by 'ONE SPIRIT' into the 'ONE BODY' and that they will be in heaven without becoming Baptists while they are here on earth. But the Baptists, if consistent in defending their sectarian name, must of necessity believe in 'TWO BAPTISMS', the Divine baptism to make the believer a member of the Bible Church, water baptism to make him a member of the Baptist Church. So they must either reject the statement of Ephesians 4:5, "there is 'ONE BAPTISM', or they must believe that the 'ONE BAPTISM' is water-baptism. In this case, they must believe that water-baptism transforms a dead sinner into a living saint. They must therefore reject I Corinthians 12:13. If there is any water in the sixth chapter of Romans, then water baptism so changes the dead sinner that he is alive from the dead. (Romans 6:13 and Romans 6:3 and 4).

In the light of Ephesians 2:4 to 10, no Spirit-led, intelligent student of the Scriptures will teach that Romans 6:3 is Divine baptism and Romans 6:4 is water baptism by the hands of man. If they dogmatically contend for two baptisms in Romans 6:3 and 4, then they must admit that a great change had taken place at the time Paul wrote to the Ephesians several years later, "there is 'ONE BAPTISM'." (Ephesians 4:5). If there is 'water' in Romans Six, then the 'ONE BAPTISM' of Ephesians 4:5 is 'WATER'.

But after we have mentioned the names of the ten confused Fundamentalists, all of whom taught something different concerning water baptism, and consider that they were all spiritual, gifted Bible-teachers, true men of God who faithfully served the Lord, we must believe that all of them were honest and sincere as to their 'water-baptism' convictions and teachings, although no two of them agreed.

This should certainly cause every Christian to know that the study of water baptism requires something more than a superficial searching of the Scriptures. It should also convince all of us that there is one and only one Infallible Teacher of the Infallible Scriptures, the Holy

Spirit; and that it is imperative that we obey II Timothy 2:15, “study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”

No Christian need be a profound student or a well-informed theologian to know that what God commands and demands in one age or dispensation, as a very important part of His spiritual program for a limited period of time, He forbids or prohibits in a subsequent age or dispensation. As several illustrations of this principle of progressive revelation, ask yourself this question, “what would Christ have done to any one of His disciples, at the time He was Jesus of Nazareth, under the law, a Minister of Israel in the land of the Jews (Acts 2:22 . . . Galatians 4:4 . . . Romans 15:8 . . . Matthew 15:24) (Acts 10:38 and 39), if that disciple had preached, before Calvary, Romans 6:14 and Colossians 2:16 or Ephesians 2:19, or Romans 10:12 “ye are not under the law, but under grace” . . . “let no man therefore judge you in meat or in drink, or in respect of the sabbath” . . . “therefore ye (Gentiles) are no more strangers and foreigners, but fellow-citizens with the saints, of the household God” . . . “no difference between the Jews and the Gentiles”? Think of these statements in the light of Matthew 15:21 to 28, the seeming cruel words of Christ to the Gentiles; “It is not meet to take the children’s (Israel’s) bread, and to cast it to dogs (Gentiles).”

Included in God’s spiritual and religious programs, in past dispensations, were ‘circumcision’, ‘the seventh-day sabbath’, ‘the Levitical priests and high-priests’, ‘the burnt offering, the meat offering, the peace offering, the trespass offering, the sin offering’, ‘the tabernacle and temple worship’, which was “A figure for the time then present . . .” (Hebrews 9:9). Note the ‘done away’ shadows “a shadow of good things to come” “. . . if that which was ‘DONE AWAY’ was glorious, much more that which remaineth is glorious.” Hebrews 10:1, 2 and II Corinthians 3:11).

As another very important illustration or example of the principle of progressive revelation, let each of us ask this question, “is the command of Luke 12:32 and the kingdom of Luke 12:33 for members of the Body of Christ?” Note Christ’s words in Luke 12:32 and 33: “fear not little flock: for it is your Father’s good pleasure to give you the kingdom: sell that ye have and give alms.” Note what the increased ‘kingdom flock’ did in Acts 2:41 to 44 and Acts 4:34 to 36; “Sold their possessions and goods, and parted them to all as every man had need.” “As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and distribution was made unto every man according as he had need.” This ‘kingdom’ ‘communism’ is not included in God’s present spiritual program.

THE GOSPEL OF GRACE AND PROGRESSIVE REVELATION

In Galatians 1:6 to 12 the apostle Paul referred to religious preachers who perverted the gospel of Christ. The manner in which they perverted that gospel is explained in Acts 15:1 and 24: “certain men which came down from Judea taught the brethren, and said, ‘except ye be circumcised after the manner of Moses, ye cannot be saved’ . . . certain which went out from us have ‘troubled’ you with words, ‘subverting’ your souls, saying, ye must be circumcised, and keep the law of Moses.” Since that day millions of religious preachers have ‘troubled’ church-members and have subverted their souls by bringing over into this present age and dispensation of grace more or less of the ‘LAW’ message, ritual and religious program which God gave to Israel by His Old Testament mediator, Moses. The anathema of God is pronounced upon them. Note in II Corinthians 11:1 to 3 and II Corinthians 11:13 to 15 who is the chief instigator.

In God's sight any religious preacher, no matter how sincere, moral, zealous and religious he may be, who frustrates the grace of God or perverts the gospel of grace which the risen, glorified Son of God gave to the Gentiles to and through the apostle Paul, by mixing God's 'done away' 'LAW' message and religious program with the gospel of grace, is a spiritual criminal. Many such enemies of the message and program of grace use James 2:24 to repudiate, nullify and negate the marvelous Divine message of justification and salvation by grace through faith, the gift of God, not of works, lest any man should boast.

When we read and believe Galatians 2:7, that the gospel of circumcision was committed to Peter and the gospel of the uncircumcision was committed unto Paul, and learn that there is almost as much difference between God's message in Acts 2:38, which Peter was directed to preach to Israel, 'BEFORE THE FALL OF ISRAEL', and the grace message of Titus 3:5 to 8, which the risen Christ directed Paul to preach 'AFTER THE FALL OF ISRAEL' (Romans 11:11). as there is between LAW and GRACE, we should know that in this age and dispensation of grace, the religious preacher who preaches Acts 2:38 to Gentiles does indeed pervert the gospel of the grace of God.

The Bible-teachers who quote Matthew 23:38 and 39 in their attempt to prove that Israel was cast away and that the prophesied 'kingdom' was postponed before Peter, with the Eleven, stood up on the day of Pentecost to address devout Jews from every nation under heaven, "all the house of Israel" (Acts 2:5 and Acts 2:36), not only greatly err, not knowing the Scriptures, but with their faulty dispensationalism they encourage the wild fanaticism preached by the 'SIGN' preachers, with their slogan 'BACK TO PENTECOST'.

Any man of God, who claims to be a Bible-teacher, after reading Luke 23:34, and Acts 3:12 to 18 and Acts 5:29 to 32 and Acts 13:34, should understand the meaning of Peter's word 'FIRST' in Acts 3:26 and Paul's word FIRST in Acts 13:46, and should understand in Acts 14:27, when and why God opened the door of faith unto the Gentiles. Note what the Lord directed Paul to preach to Israel in Acts 13:46. "It was necessary that the Word of God should 'FIRST' have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, 'LO, we TURN to the GENTILES.'" (Acts 13:46).

Every Christian should read Acts 13:46 at least one hundred times, and the same number of times read Acts 5:29 to 32 and Acts 13:34 and Acts 3:18, and know of a surety that Christ was raised up in incarnation to be Israel's Saviour (Acts 13:23 and Matthew 15:24), and that Christ was raised up in resurrection to be Israel's 'PRINCE AND SAVIOUR'.

It was after Israel rejected Christ in resurrection that Paul was directed to teach Gentiles that they were obtaining mercy because of Israel's unbelief (Romans 11:30), that unto them was preached the glorious Word and Ministry of 'RECONCILIATION' (Romans 11:15). The several verses from Romans 11:11 to 15 are the most important verses in the Bible to prepare the members of the Body of Christ to understand the truth, which the risen Christ revealed for Gentiles to and through the apostle Paul; truth which before that special revelation had been God's own 'SECRET'. (Ephesians 3:8 and 9 . . . Romans 16:25 . . . Colossians 1:24 to 26 . . . Ephesians 3:1 to 3).

PAUL - AQUILA - APOLLOS

From the statement in I Corinthians 2:6 to 8 and the statements in Romans 8:28 to 32, it would seem that at the time Paul was making his home with Aquila in Aquila's house (Acts 18:1 to 3), the risen Lord had revealed to Paul the wonderful, glorious truth concerning the 'eternal

purpose of God in Christ Jesus' (Ephesians 1:11 . . . Ephesians 3:11 . . . Ephesians 1:4 and 5). So we may assume that Aquila had been instructed in this 'ALL-GRACE' message at the time he was sent to Apollos to set Apollos straight. Every religious Bible-teacher, whose slogan is 'BACK TO PENTECOST', instead of 'ON TO PERFECTION' (Hebrews 6:1), should seek out a 'GRACE' preacher to set him straight, and the 'grace' preacher should so qualify according to I Timothy 2:15 as to be able to intelligently set straight the Christians who do not seem to take seriously the testimony of the apostle Paul in I Corinthians 3:10. In this testimony Paul declared that by the grace of God the Lord Jesus had appointed him to be the 'wise masterbuilder' and lay the foundation upon which all Christians should build together. The word 'master-builder' in the Greek is 'Architekton' . . . 'Arch' is 'Chief' or 'head' . . . 'Tekton' is 'carpenter'. Was Paul egotistical, presumptuous or deceived when he testified that Christ appointed him as 'head-carpenter' or 'architect'?

ELOQUENT APOLLOS AND PROGRESSIVE REVELATION

We are sure that if the Church of Christ elders and the Fundamentalists, mentioned in this message, had diligently studied, understood and applied the experience and message of Apollos both before and after Aquila and his wonderful wife (both of whom for Paul's life had laid down their own necks . . . Romans 16:3 and 4) had expounded unto Apollos the way of God more perfectly (Acts 18:26), they would never quote Acts 2:38 to support their waterbaptism teaching and practice; and they would not teach that 'the dispensation of the grace of God for Gentiles' (Ephesians 3:1 to 3), 'the dispensation of the mystery', began historically on the day of Pentecost, which was several years before Peter declared that it was not lawful for him and his fellow-apostles to preach to Gentiles. (Acts 10:28).

Now concerning the two certain Jews of Acts 18:2 and 18:24, Aquila and Apollos. We read in Acts 18:1 to 4 that Paul made his home with the first 'certain' Jew, Aquila. In these verses we read that when Paul was preaching and teaching in Corinth he and Aquila were also making tents. We can well imagine that Aquila was an apt and eager listener as Paul established him in the grace message and program which the Lord had revealed to him. Aquila was fully qualified for his task of bringing Apollos up to date in God's truth. And we may be assured that Apollos was also an apt and eager pupil. Apollos was an unusual character, a true servant of the Lord. After reading in Acts 18:24 to 26 concerning this spiritual, gifted, zealous Bible-teacher, if it were not for the last six words in verse 25, we might say that nothing was lacking in this faithful servant's qualifications.

Note in verse 24 and 25, that Apollos was 'an eloquent man' . . . Apollos was 'mighty in the Scriptures' . . . Apollos was 'instructed in the way of the Lord' . . . Apollos was 'fervent in the Spirit' . . . Apollos 'spoke and taught diligently the things of the Lord' . . . Apollos spoke 'boldly in the synagogue'. What an unusual man, zealous, faithful, courageous, eloquent, mighty in the Scriptures, fervent and instructed in the way of the Lord! What else could be desired or needed? Do not hurry on. Take all of this in. Consider it prayerfully.

There was something seriously wrong in the ministry of Apollos. He knew only the baptism of John. Every Bible-teacher, evangelist and other Christian worker should certainly know 'the baptism of John'. Note what Paul asked certain disciples in Ephesus, "unto what they were ye baptized? And they said, Unto John's baptism." (Acts 19:3)

What was the meaning of John's baptism? The answer is in Acts 13:24, John 1:30 and Luke 3:3 and Luke 3:16. "John had first preached before Christ's coming the baptism of

repentance to all the people of Israel” . . . (Read Luke 1:16 and 1:80) . . . John the Baptist said, in John 1:31: “that He (Christ) should be made manifest unto Israel, therefore am I come baptizing with water.” Now Luke 3:3 and Luke 3:16: “And he (John the Baptist) came into all the country about Jordan, preaching the baptism of repentance for ‘the remission of sins’.” . . . “John answered, saying unto all, I indeed baptize you with water; but ONE mightier than I cometh . . . He shall baptize you with the Holy Spirit and with fire.”

At the time John the Baptist was baptizing Israelites in Jordan, and later at the time the twelve apostles were baptizing Israelites (John 4:1 and 2), none of the disciples of the Lord Jesus had received Holy Spirit baptism, and believing Jews and Gentiles had not been baptized by ‘ONE SPIRIT’ into ‘ONE BODY’ (I Corinthians 12:13.) We are told in John 7:38 to 41 and in John 16:7 to 12, that the Holy Spirit had not yet been given. There is no Scriptural proof that the Lord Jesus was the HEAD of the CHURCH, WHICH IS HIS BODY (Ephesians 1:20 to 23) during the years that He was Jesus of Nazareth in the midst of Israel, in the land of the Jews, preaching to the Jews, “the kingdom of heaven is at hand.” (Acts 2:22 . . . Matthew 4:17 and Matthew 10:7). Christ was born to reign over the house of Israel. (Luke 1:17 to 33).

Surely we should see that at the time John the Baptist was preaching baptism unto repentance for the remission of sins he was not a member of the ‘ONE BODY’ of Ephesians 4:4. John lived and died before the ‘FALL OF ISRAEL’ (Romans 11:11), and therefore, before God ushered in the age and dispensation of grace for Gentiles. (Ephesians 3:1 to 3).

WHAT AQUILA AND PRISCILLA DID FOR APOLLOS

When Aquila and Priscilla heard eloquent, courageous, faithful Apollos speaking boldly in the synagogue, “they took him unto them, and expounded unto him the way of God more perfectly.” (Acts 18:26). Then note what Apollos did, “helped them ‘much’ which had believed through grace.” The Holy Spirit used Aquila and his wonderful wife to bring Apollos up to date with his message; to teach Apollos the all-important principle of progressive revelation, the difference between Peter’s message in Acts 2:38 and Paul’s statement to the Corinthians, “Christ sent me not to baptize but to preach the gospel.” (I Corinthians 1:17).

Can you imagine a Catholic priest, or a Lutheran pastor, or a Church of Christ pastor or evangelist saying what Paul said, in a I Corinthians 1:16: “I know not whether I baptized any other”, or in verse 14: “I thank God that I baptized none of you, (but several of you)?” Would the religious preachers in any of these three ‘churches’ join Paul in I Corinthians 14:18, “I thank my God, I speak with tongues more than ye all.

Cornelius was a Gentile and he was not ‘water-baptized’ until after he had spoken in tongues. (Acts 10:44 to 48). Is there any sound Bible doctrine, any intelligent exegesis or dispensationalism which proves that speaking in tongues is no longer included in God’s spiritual ‘grace’ program but that water baptism is? Were the ‘twelve disciples’, in Acts 19:4 to 7, re-baptized with water? They spoke in tongues. And in the nineteenth chapter of Acts we have the last Bible record of the ‘water-baptizing’ of any believer.

All of the ten Fundamentalists, whose various and sundry water baptism theories we shall mention later on, were unanimously agreed that the twelve apostles (including Matthias) were baptized with water many months before they were baptized with the Holy Spirit on the day of Pentecost. At least eight out of the ten taught that the water-baptizing before Pentecost was not what is called ‘CHRISTIAN’ water baptism, but ‘kingdom’ baptism, “for the remission of sins”. Moreover all of these eight taught that the ‘twelve apostles’, not having been re-baptized on the

day of Pentecost or thereafter, did not receive 'CHRISTIAN' water baptism. The Baptists are very much divided as to whether or not the baptizing by John the Baptist was 'CHRISTIAN' baptism. The Premillennial Baptists say 'NO'. It does seem that John was a Baptist.

WAS THE WATER BAPTISM OF ACTS 2:38 JOHN'S BAPTISM?

Note Peter's message to Israel in 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 Spirit."

Now with this message on the day of Pentecost let us compare Luke 3:3, Mark 1:4 and Matthew 26:28: "John came into all the country about Jordan, preaching the baptism of repentance 'for the remission of sins'." . . . "John did baptize in the wilderness, and preach the baptism of repentance 'for the remission of sins'." . . . Now Christ's words in Matthew 26:28: "This is My blood of the new covenant, which is shed for many, 'for the remission of sins'."

Let us keep in mind Christ's statement in Luke 12:50 referring to the shedding of His precious blood on the cross; "I have a 'BAPTISM' to be baptized with, and how am I straitened till it be accomplished."

At the time John baptized with water he was baptizing Israelites. John thus instructed those Israelites: "he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." (Luke 3:11). "Be content with your wages." (Luke 3:14). Later on the Lord Jesus thus instructed His baptized disciples: "sell that ye have, and give alms." (Luke 12:33). Note Luke 12:32, "fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Christ did not say, "it is the Father's good pleasure to make you members of the 'BODY OF CHRIST', the 'JOINT-BODY' of Ephesians 3:6, to reconcile you Jews, together with believing Gentiles, in 'ONE BODY' by the cross. (Ephesians 2:16).

One very important truth that Apollos had to learn, to be brought up to date, was the great difference between the 'prophesied' 'kingdom', prepared 'from' the overthrow of the world (Matthew 25:34 and Acts 3:19 to 21 and Acts 15:18), and the 'unprophesied', predestinated 'BODY OF CHRIST', chosen in Christ 'FROM BEFORE' the overthrow of the world. (Ephesians 1:4 and 5). Aquila and Priscilla taught Apollos to change his slogan from 'BACK TO PENTECOST' to 'ON TO PERFECTION' (Hebrews 6:1), 'ON TO THE TRUTH CONCERNING THE ETERNAL PURPOSE OF GOD, WHICH HE PURPOSED IN CHRIST BEFORE THE WORLD BEGAN' (II Timothy 1:9 . . . Romans 8:28 to 32 . . . I Corinthians 2:6 to 8 . . . Ephesians 1:11 and Ephesians 1:4 and 5).

WATER BAPTISM NOT A SIMPLE STUDY

As we carefully and prayerfully compare the Scriptures mentioned above, Luke 3:3, Luke 3:11, Mark 1:4, Luke 12:32 and 33, Matthew 26:28, all with Acts 2:38 to 47, we should have patience with those who teach water baptism for 'the remission of sins'. God has not made it easy for Christians to understand many of the truths of the Bible. Water baptism is indeed a very difficult study. When we acquaint ourselves with the great differences between the three outstanding Protestant denominations as to what they teach and practice concerning water baptism, the Lutherans, the Presbyterians and the Baptists, we must either give up in despair, saying, "what's the use?" or we must spend many hours diligently, spiritually, prayerfully studying the Scriptures, ever asking the Holy Spirit to definitely direct our study. The Church of

Christ elders conscientiously and uncompromisingly believe that all of the three mentioned denominations teach heresy concerning the meaning and value of water baptism. Moreover, if what the Lutherans or the Presbyterians teach is sound doctrine, the teaching and practice of the Baptists is one hundred percent contrary to the Bible truth concerning the water ceremony.

Presently we shall consider the teachings of the ten Fundamentalists concerning the message of Acts 2:38 and God's spiritual program during the years that Peter was using the keys of the kingdom, beginning immediately after the resurrected Christ showed Himself alive after His death by many infallible proofs (Acts 1:3), after the Lord directed the ELEVEN to add MATTHIAS (Acts 1:24 to 26) to increase the number of apostles to TWELVE, because there were TWELVE TRIBES in the nation Israel, whom Peter addressed on the day of Pentecost. (Acts 2:36). But here let us be like the noble Bereans of Acts 17:10 and 11, searching the Scriptures (at least up to the time the Jewish disciples were driven out of Jerusalem and went every where preaching the gospel 'to none but unto Jews only' Acts 8:1 and Acts 11:19). Such searching should convince any Spirit-led Christian to know that the message and program in those first chapters of the Book of Acts had to do with the 'kingdom flock' of Luke 12:32, the communism of Luke 12:33; that the water baptism of Acts 2:38 was 'kingdom' baptism for Israel, with the same significance of water baptism taught in Luke 3:3 and Mark 1:4.

WHAT TWO OF THE TEN FUNDAMENTALISTS TAUGHT CONCERNING WATER

It is doubtful if any man of God in this country at the present time is doing more to change 'hope-so' church-members into 'know-so' Christians than is Dr. M. R. DeHaan of Grand Rapids, Michigan. Many, many of his radio hearers are being established in grace through his excellent ministry. Many sinners are being saved by his clear-cut gospel of grace. He earnestly contends for salvation, justification, regeneration and membership in the Body of Christ, as these doctrines are presented in the 'grace' gospel and program of Ephesians 2:8 to 10, Titus 3:5 to 8, Romans 3:24 to 28, II Timothy 1:9 and 10 and Romans 4:4 and 5, "the gospel of the grace of God" revealed to and through the apostle Paul. Dr. DeHaan really puts the 'good works' where 'good works' belong in this age and dispensation of grace, after the dead sinner has become a living saint, without good works or religious deeds. He is an outstanding, intelligent, faithful servant of the Lord.

Everything good that we have said about Dr. M. R. DeHaan can be truthfully said concerning another spiritual, faithful Bible teacher, Dr. H. A. Ironside, who has departed to be with Christ. Very few men of God have been used of the Lord in blessing thousands of saints and sinners as was Dr. Ironside.

Because of the many printed messages that Dr. Ironside has left behind, it can be said of him as it was said of Abel, "he, being dead, yet speaketh." He certainly magnified the written and the Living Word of God. He was faithful unto the end. Many Christians rated him as one of the best; some, even the best of the Bible teachers.

As we call your attention to the different teachings of these two outstanding men of God concerning water baptism, it is not so much to criticize them, as to impress upon Christians not to be 'ostrich-like' and bury your heads in the sands of tradition, not to be parrots or sheep-like and follow erring men, but to be true Bereans and heed I John 2:26 and 27.

Quite recently Dr. DeHaan wrote that there were no Gentiles to whom Peter preached Acts 2:38, only Jews and Proselytes; that in Peter's Acts 2:38 the water baptism was the baptism

of 'regeneration', to have sins forgiven. He said water baptism had this meaning up to the time Stephen was stoned in Acts Seven; that the 'KINGDOM AGE' was extended after the resurrection of Christ until the stoning of Stephen. He added that it was not until the end of the 'KINGDOM AGE' (Acts Seven) that 'CHRISTIAN WATER BAPTISM, began and the gospel went to Gentiles, and then 'WATER BAPTISM' was a 'WITNESS' that the believer's sins were forgiven, and not 'for the remission of sins'.

You will learn from this that Peter and the other Eleven apostles did not receive 'CHRISTIAN', 'WITNESS' 'WATER BAPTISM', but 'KINGDOM' 'WATER BAPTISM', for regeneration and to have their sins forgiven. This of course links John's water baptism in Luke 3:3 and Mark 1:4 and John 1:31, for Israel, to Acts 2:38, for Israel, with the same meaning or purpose. Moreover Dr. DeHaan's explanation teaches that when Saul of Tarsus (converted not long after Stephen was stoned and the 'KINGDOM AGE' ended) obeyed Ananias, "arise and be baptized and wash away thy sins" (Acts 22:16), Saul did not receive the 'KINGDOM' 'REGENERATION' water baptism that Peter received, but 'CHRISTIAN', 'WITNESS' water baptism. It also means that we are to believe that Philip was preaching the 'GRACE' gospel to the people in Samaria, who received the Holy Spirit several days after they were 'water-baptized' (Acts 8:5 to 15), and that the 'KINGDOM AGE' having ended with Acts Seven, their water baptism, before they received the Holy Spirit, was 'WITNESS' water baptism.

Even the part of Dr. DeHaan's comments which is sound doctrine, the truth that the 'KINGDOM AGE' had not ended at the time Peter preached Acts 2:38, is rejected by more than ninety-eight percent of denominational church theologians and their followers.

Now by way of contrast or difference, hear what Dr. Ironside taught:

1. There is no transitional period in the Book of Acts.
2. Water Baptism is not a CHURCH ordinance; but a 'KINGDOM' ordinance.
3. As water baptism was practiced before the death of Christ and after the death of Christ, so will it be practiced in the coming 'KINGDOM AGE', after the Church has been raptured.
4. So far as we may know from the Scriptures, Paul never preached Acts 2:38 to Gentiles in the gospel of grace.
5. The 3000 Jews whom Peter and his helpers baptized on the day of Pentecost were regenerated before they obeyed Acts 2:38; but they were not saved until after they were 'water-baptized'.
6. The clock of prophecy stopped at the time Christ died on the cross; and it will not tick again until after the rapture of the Church.
7. The dispensation of the mystery began the moment the Holy Spirit came on the day of Pentecost.
8. Christian baptism (water) began on the day of Pentecost: The TWELVE apostles did not receive 'CHRISTIAN' water baptism.
9. Dr. Ironside taught water in both Romans 6:3 and 4, in Galatians 3:27, in Colossians 2:12, and that he was not convinced that the 'ONE BAPTISM of Ephesians 4:5 was not 'WATER'.

Both Dr. DeHaan and Dr. Ironside, with their radical differences, taught that water baptism will in no way help a penitent, believing sinner to be saved, to be born again, to be justified, to become a member of the one true Bible Church or to reach heaven and enjoy eternal life and glory. And yet both of them disfellowshipped brethren who believed that 'ONE

BAPTISM' does not mean 'TWO BAPTISMS', and that the 'ONE BAPTISM' of Ephesians 4:5 is the work of God and not the work of man.

BAPTISM IDENTIFIES THE BELIEVER WITH CHRIST

“As many of you as have been baptized into Christ have put on Christ.” (Galatians 3:27). Only the omniscient God knows how many of the ‘water-baptized’ adults who have died in this country have gone to hades and how many have departed to be with Christ. Thousands upon thousands of ‘water baptized’ babies have died and of course none of them are in hades. At least seven out of ten Fundamentalists mentioned in this message believe that the ‘water-baptized’ adult believers would have departed to be with Christ, even if they had not been baptized with water. They do not believe that water baptism aids one iota in helping to save the person who receives Christ as Saviour and trusts in His perfect redemptive work. No person can put on Christ by water baptism.

Dr. H. A. Ironside published several editions of a pamphlet entitled, “What The Scriptures Teach Concerning Water Baptism.” After expressing his convictions that both the ‘death’ baptism and the ‘burial’ baptism of Romans 6:3 and 4 refer to water, he wrote in a later chapter, that the unimmersed (believers not immersed or buried in water), who are trusting in the Lord Jesus and His redemptive work, have been baptized into the death of Christ, have been buried with Him in baptism and have been raised with Christ. This of course means that a Divine baptism identifies the believer with Christ in His crucifixion (Galatians 2:20), in His death (Romans 6:3), in His burial (Colossians 2:12), in His resurrection and ascension (Ephesians 4:5 and 6 . . . Colossians 3:1), without water baptism with or in water, that is, the believer saved according to Ephesians 2:8 to 10 has already been made to sit down in the heavenlies in Christ Jesus. Dr. Ironside and all of the other nine Fundamentalists knew full well that millions of religious people who had been ‘water-baptized’ did not put on Christ, and were not baptized by ONE SPIRIT into ONE BODY. (I Corinthians 12:13). At least seven of them believed that any kind of a sinner could become a saint by God-given faith in the ‘DEATH BAPTISM’ of Christ mentioned by Him in Luke 12:50; and this without any kind of water baptism. It is when they attempted to explain the ‘why’ of water baptism that they so disagreed that if any one of the ten gave the correct Scriptural answer to the question, “who should baptize whom and for what purpose”, the other nine very definitely taught error concerning the ‘why’ of water baptism in this age and dispensation of grace.

THE TEACHING OF DR. W. L. PETTINGILL

One of the best of the Bible-teachers among the Fundamentalists, who earnestly contended that the person saved by the Divine Baptism should be buried in water as a ‘witness’ or a ‘testimony’, was Dr. W. L. Pettingill. Dr. Pettingill taught that there is water in Romans 6:4, but not in Romans 6:3. He did not preach, in his gospel of grace which he proclaimed in no uncertain language, Mark 16:16, “he that believeth and is baptized.”

“Dr. Pettingill taught that, for some reason, the twelve apostles were not to work under the so-called great commission of Matthew 28:19 and 20, and that they did not. Dr. Pettingill taught that the ‘ONE BAPTISM’ of Ephesians 4:5 referred in no way to ‘water’.

Both Dr. Ironside, in his 'Baptism' book, and Dr. Pettingill were hard on the sprinklers. What Dr. Ironside said concerning preachers who do what Dr. Barnhouse does, sprinkle water on the head of a little Presbyterian infant, was not very complimentary.

Dr. Pettingill knew that I believed that the 'ONE BAPTISM' of Ephesians 4:5 was altogether sufficient, (without the aid or interference of a religious water-baptizer) to do for any believer all that God is willing and able to do. Dr. Pettingill knew that he and I disagreed as to water or no water in Romans 6:4. However, he was uncompromisingly opposed to the 'regeneration' 'water-baptism' teaching of The Church of Christ, and the 'sprinkling' teaching of the Lutherans, the Presbyterians and the Reformed Church. He wrote me a letter in which he stated that he would accept my 'no water' teaching in preference to the teaching of the 'sprinklers'. He was dead set against them.

As to their 'water baptism' teaching, Dr. Pettingill and Dr. Barnhouse were as different as high-noon and midnight. As to evangelical Christianity, they were otherwise agreed. They both believed, as I wholeheartedly believe, in the inspiration, plenary inspiration of the Bible, in the Deity and Virgin Birth of the eternal, preexistent, self-existent, omnipotent, omniscient, sinless Christ, His vicarious once-for-all sacrifice on the cross, His bodily resurrection and ascension, His present intercessory ministry for His blood-redeemed saints, and His premillennial coming. I most nearly agree with the teachings of these two men of God concerning the whereabouts of the dead sinners and the dead saints, between death and resurrection, and the eternal conscious state of sinners and saints after they receive their resurrection bodies. As I was ordained a Presbyterian, and know their teaching concerning 'COVENANT' water baptism, I know that what Dr. Barnhouse must teach and practice concerning the water ceremony to retain his Presbyterian pastorate is contrary to sound doctrine.

THREE OF THE FUNDAMENTALISTS AND ROMANS 6:3 AND 4.

As Dr. Barnhouse is a 'GRACE' 'PRESBYTERIAN' 'PREMILLENNIAL' 'FUNDAMENTALIST', who teaches and practices 'Presbyterian' sprinkling, he undoubtedly stays away from Romans 6:4, if he agrees with Dr. Pettingill that Romans 6:4 refers to 'water'. It would be quite difficult to bury a person in water by putting a few drops of water on the head.

Perhaps Dr. Barnhouse agrees with Dr. Kenneth Wuest, who teaches Greek at Moody Bible Institute. He is a spiritual man of God and a real Greek student and able teacher, as well as a faithful servant of the Lord. He believes that which every Spirit-led Bibleteacher should believe, that if there is water in Romans Six, surely water is efficacious and has real saving value, absolutely necessary, with faith and repentance, to change a person from a 'dead sinner' to a 'living saint'; alive from the dead, to walk in newness of life. (Romans 6:13 and Romans 6:4 . . . Colossians 2:12).

Our title mentions 'ten confused Fundamentalists'. You be the jury and judge. Dr. Ironside said 'water' in both Romans 6:3 and Romans 6:4. Dr. Pettingill said 'water' in Romans 6:4, but not in Romans 6:3. Dr. Wuest said 'water' in neither Romans 6:3 nor Romans 6:4. The I.F.C.A. immersionists are divided into three groups, with these three interpretations of Romans 6:3 and 4. Undoubtedly very few of them believe that Romans 6:3 refers to water baptism.

In my judgment four other Fundamentalists were really 'standouts'. They were real men of God, spiritual, faithful, courageous, aggressive and much used by the Holy Spirit. Personally I profited much through the ministry and Bible-teaching of each and all of them. I refer to Dr. A. C. Gaebelein, Dr. C. I. Scofield, Dr. William B. Riley and Dr. I. M. Haldeman. It has been said

concerning the last two, that they were Baptists first and Christians second. They certainly were good Christians and good loyal Baptists, exceedingly zealous immersionists. I shall always thank the Lord for Dr. Haldeman's book, "How To Study The Bible", which I read shortly after I was saved in November, 1899.

Dr. Haldeman was an able Bible-expositor and a fearless preacher. He depended so much on Mark 16:16 to support his water baptism teaching, that during his closing years it was difficult to know whether or not he believed that both faith and water baptism were 'musts' for regeneration and salvation. Dr. Haldeman never obeyed Ephesians 3:9, "make all see the dispensation of the mystery", because he did not see it. Neither did Dr. Riley.

Dr. W. B. Riley strongly opposed those who were obeying Ephesians 3:9 and those who agreed with Dr. C. I. Scofield that the Christian, whose slogan was "back to Pentecost", rather than "on to Paul's Prison Epistles", was deceived by Satan. For several years Dr. Riley permitted a fine Christian gentleman to use his church-building to bless handkerchiefs and send them around the neighborhood to heal the sick. The gentleman quoted Acts 19:11 and 12. Dr. Riley should have permitted another man of God to quote Acts 20:7 to 12 and raise the dead. Miraculously healing the sick, raising the dead, miraculous jail-deliverances, casting out demons, speaking in tongues, two-way conversations between a heavenly Being and a person on earth and other 'SIGNS' are inseparably linked together in the New Testament Scriptures with water baptism; and any sound exegesis that will eliminate the 'SIGNS' and 'MIRACLES' will eliminate water baptism. When Dr. Scofield was taught by the Holy Spirit that the Lord used the apostle Paul to heal some 'barbarians' right before he reached Rome and then pronounced His awful judgment upon Israel, His 'SIGN' nation (Acts 28:1 to 9 and 28:25 to 28), and that Paul was helpless thereafter to do any 'miraculous' healing of his three faithful Christian friends, who were sick (I Timothy 5:23 . . . Philippians 2:25 to 29 . . . II Timothy 4:20), he was taught by the Holy Spirit that God brought forth a 'different' order after the close of the Acts period. Dr. Scofield so expressed himself in print.

HOUSEHOLD IMMERSION AND ANOTHER STRANGE DOCTRINE

Two more of the ten Fundamentalists, with their strange beliefs concerning water baptism, are Dr. Louis Bauman and Mr. Alex Stewart. Dr. Bauman was affiliated with the Dunkard Brethren. He too was a spiritual, man of God. Many sinners were saved by his preaching and many saints delighted to hear his Bible-teaching. He loved and preached the Word of God and the Lord Jesus. The Dunkard Brethren believe sincerely that in order to obey literally Matthew 28:19 and 20, the penitent believer should be immersed all the way under three times by the true obedient servant of the Lord who baptizes in the Name of the Father, and of the Son and of the Holy Spirit. All of the Dunkard Brethren are not agreed as to just what is done for the person who is put all the way under three times. But it would seem that they are agreed that once under the water will not do what three times under does. Some of their assemblies will not receive as members even faithful saints who have been immersed only once.

Now concerning 'household immersion'. We read in I Corinthians 10:6, "now these things were our examples." What things? "with many of them (Israelites) God was not well pleased." Now note verses 1 and 2: "our fathers were under the cloud, and all passed through the sea: and were all 'BAPTIZED' unto Moses in (by) the CLOUD and in (by) the SEA."

The statements in I Corinthians 10:1 and 2 take us back to Exodus 12:37, Exodus 13:21 and Exodus 14:26 to 31: In Exodus 12:37 we read that the Israelites who left Egypt under the

leadership of Moses numbered six hundred thousand men, beside children. Now Exodus 13:21: “And the Lord went before them by day in a pillar of cloud . . . He took not away the pillar of cloud (Exodus 13:22).” “The children of Israel walked upon ‘DRY LAND’ in the midst of the SEA” . . . “Thus the Lord saved Israel out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the SEA shore.”

“AND ISRAEL SAW THAT GREAT WORK WHICH THE LORD DID UPON THE EGYPTIANS: AND THE PEOPLE FEARED THE LORD, AND BELIEVED THE LORD AND HIS SERVANT MOSES.” (Exodus 14:31).

Now Exodus 15:19: “The children of Israel went on dry land in the midst of the SEA.”

Let us keep in mind I Corinthians 1:22, Matthew 16:4 and Romans 10:21 “The Jews require a SIGN”. “A wicked and adulterous generation seeketh after a SIGN.” “But to Israel He (the Lord) saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.”

What we have just quoted is confirmed by the statement in John 12:37: “But though He (Christ) had done so many miracles before them (Israel), yet they believed not on Him.” Christ said to Israel, in John 4:48, “Except ye see ‘SIGNS’ and ‘WONDERS’, ye will not believe.” If Israel would not believe, except they saw signs and wonders, surely they would not believe, if they did not see them.

Two of the greatest of all ‘SIGNS’ and ‘WONDERS’ were the miraculous CLOUD which protected Israel and the miraculous drying-up of the RED SEA.

The Lord wanted Israel to accept Moses as His appointed leader. In Exodus 2:14 we learn that Israel had caused Moses to flee from Egypt. They asked him this question; “who made thee a prince and a judge over us?” Years later God sent Moses back to Egypt with many signs.

Moses was to be God’s Mediator of the Law Covenant, even as Christ was to be, and was, the Mediator of the New Covenant. When both Peter and Stephen declared that the Lord Jesus was the Prophet like Moses (Acts 3:22 and 23 and Acts 7:37 and 38), they knew that it was in fulfillment of the Prophecy in Deuteronomy 18:15 to 19.

The Lord Jesus, the Prophet like unto Moses, was approved of God in the midst of Israel by ‘MIRACLES’ and ‘WONDERS’ and ‘SIGNS’. (Acts 2:22). The great sign, which should have caused every Israelite to be a faithful, sincere, devout and obedient believer and servant of the Lord was that experience when six hundred thousand adults with all their children crossed the Red Sea on dry land. The ‘GREAT SIGN’ for Israel which was mentioned by Christ at the time they asked for a SIGN, in Matthew 12:38, was His death, burial and resurrection. This ‘GREAT SIGN’ should cause every person on this earth to believe the Bible and receive the Lord Jesus Christ as Saviour. It is by His death and burial and resurrection that believing sinners are saved. (I Corinthians 15:1 to 4).

BAPTIZED UNTO MOSES

Let us keep in mind that Israel was delivered from Pharaoh and Egyptian bondage, not because they were faithful, obedient, spiritual saints; but because God remembered His covenant with Abraham, Isaac and Jacob, ‘the fathers’. (Exodus 2:24 and 25).

By the two great miracles or ‘SIGNS’, the CLOUD and the DRIED-UP SEA, the Lord caused Israel to accept Moses as their leader. “The people feared the Lord, and believed the Lord, and His servant Moses.” (Exodus 14:31).

If this great event was to be constantly kept in the minds of God's people by their being immersed in water, it should have been included in Israel's religious program, along with the Passover and other sacraments, but should not be brought over into this age and dispensation of grace, as it has been by some of the very best of all of the Bible teachers of the past several generations.

As Bible teachers, very few men of God have excelled or equaled, the outstanding Plymouth Brethren Bible teachers who have taught and practiced 'Household Immersion'.

My own soul has been richly blessed and I have been greatly edified by the writings of Mr. John Darby, a most unusual, outstanding, spiritual, gifted Bible expositor, and other Plymouth Brethren writers. Some of them believed and taught 'Believer's Water Baptism'. Some of them taught 'Household Baptism (Immersion)'.

One of the clearest messengers of grace that it has been my privilege to hear, with real interest and profit, was Mr. Alex Stewart, who was a Bible teacher in the extension department of Moody Bible Institute. He was formerly affiliated with the 'Household Immersion' Plymouth Brethren. He is an excellent Bible teacher, a real student of the Scriptures. He is set against the teaching called 'Believer's Baptism'. And he should be. The Plymouth Brethren and other Fundamentalists, who contend for the practice of immersion in water as a witness or a testimony, cannot prove their water theory by Mark 16:16 Acts 2:38, Acts 8:5 to 15, Acts 22:16 or Acts 19:3 to 7. Neither can they prove it by any other Scriptures.

According to Ephesians 2:4 to 7 and Colossians 2:13 and Romans 6:13, the believer, who has been baptized by One Spirit into One Body (I Corinthians 12:13), has died with Christ, has been raised from the dead with Christ, and has been raised up to sit down in the heavenlies in and with Christ. So the believer has experienced his death and his resurrection. This means by a Divine baptism he has been identified with the Lord Jesus in His 'DEATH BAPTISM' (Luke 12:50) . . . "also ye are risen with Christ through the faith of the operation of God, who hath raised Christ from the dead." (Colossians 2:12). By the most simple principle of Bible study, if the circumcision of Colossians 2:11 is not physical, most assuredly the 'BAPTISM' of Colossians 2:12 is not physical.

When does the believer become identified with Christ in His crucifixion, death, resurrection and ascension? The very moment he passes out of death into life, by the grace and power of God, through faith in the crucified and resurrected Christ. Then and there he is raised to walk in newness of life (Romans 6:4), is raised up to seek those things which are above where the exalted, glorified Christ is. (Colossians 3:1). To prove this the believer is to live the rest of the third chapter of Colossians all the days that he spends here on earth, waiting for the Lord to appear in glory. This is the true 'WITNESS' together with the indwelling Holy Spirit.

If the believer experiences death and resurrection the very moment he is saved by grace, how foolish to bury him in water after he has experienced resurrection! Burial precedes resurrection. However, the death and burial and resurrection and ascension of Ephesians 2:5 and 6 and Colossians 2:12 and 13 all take place at the exact same time. The 'water' 'witness', 'testimony' teaching is contrary to sound doctrine. But many preachers feel that they are compelled to teach and practice this absurd theory to keep in good standing in the religious 'burial' union.

We can see also why the Plymouth Brethren, who teach 'Believer's Baptism', are uncompromisingly opposed to the teaching of their fellow-Brethren, who teach 'Household Immersion', the teaching of Mr. Alex Stewart. Mr. Stewart teaches from I Corinthians 10:1 to 6 and Exodus 12:37 and the closing verses of the fourteen chapter of Exodus, that because the

infant children of the parent Israelites crossed the Red Sea with their parents, and the Israelites were 'BAPTIZED UNTO MOSES', they should immerse the little 'Plymouth Brethren' infants in a tub of water.

Of course you see, without much thinking, that if they thus immerse the infants and bury the parents and other adults in a baptismery or a river, there should be no water in the tub or baptismery and they should baptize in a 'dry' river; for the children of Israel, parents and infants, crossed Red Sea on 'DRY' land. I Corinthians 10:1 and 2 means that the children of Israel began their journey from Egypt to Canaan by being baptized unto Moses by two great 'SIGNS', the Cloud and the Red Sea (dried up). Believers begin their Christian life, as new creatures, by being baptized with a Divine Baptism into the 'Death' Baptism of the Lord Jesus. (Luke 12:50 . . . Romans 6:3 . . . I Corinthians 12:13).

WHAT ABOUT WATER BAPTISM 'FROM ADAM TO MOSES'?

In Romans 5:14 we learn that the Holy Spirit has very definitely fixed a period of time 'FROM ADAM TO MOSES', the duration of which was about 2500 years. During those 2500 years the human race was not under the law, and water baptism was not in God's program. At Sinai the law entered that the sin entered by Adam might abound. (Romans 5:20 and 5:12). The ten commandments were written by the finger of God. (Exodus 31:18). "The law was added" to the gospel, the covenant which God made with Abram 430 years before the law was added. (Galatians 3:19 and 3:8, Galatians 3:16 and 17). In Romans 4:16 Abraham is called 'THE FATHER OF US ALL'.

When God added the law at Sinai to the covenant of promise made with Abram God also added 'DIVERS BAPTISMS' together with 'meats and drinks' and 'carnal ordinances'. (Hebrews 9:10). The Greek word in Hebrews 9:10, translated 'washings', is 'baptismos'. In Exodus, Leviticus and Numbers we find the word 'sprinkle' forty-two times. In Numbers 8:7 and in Numbers 19:13 and 20 we read of the 'sprinkled' water of separation and purifying. According to Hebrews 9:10 the 'sprinklings' were 'baptismos', which refutes the dogmatism of those who teach dogmatically that 'baptismos' always means immersions.

As we compare Hebrews 9:10 with Luke 3:3 we learn that, with and for Israel, water baptism did not begin with John the Baptist about 29 A.D., but with Moses and Sinai, some 1500 years before John was born.

THE FATHER OF US ALL WAS NOT BAPTIZED

We read in Romans 4:7 to 11 that Abraham, the 'father of us all', was declared righteous in uncircumcision. At the time Abram was thus declared righteous, it was because and when Abram believed God. (Genesis 15:6 to 8). At that time the Scriptures foresaw that Paul would go forth to uncircumcised heathen with the gospel of the uncircumcision (Galatians 3:8 and Galatians 2:7), and that uncircumcised heathen would be declared righteous, as was Abram. (Romans 4:21 to 25). Those justified heathen were then called 'the children of Abraham' (Galatians 3:6 and 7 and Galatians 3:29).

Abram became Abraham at the time he was circumcised at the age of ninety-nine. (Genesis 17:24). Abraham's circumcision was the seal of the righteousness which God imputed to Abram more than twenty years before he was circumcised. (Romans 4:7 to 11). Thus we

should see that, if circumcision was the seal of the Old Covenant (which it was not; Romans 4:11 . . . John 7:22), and if water baptism is the seal of the New Covenant (which it is not . . . Ephesians 1:13 and 14 and Ephesians 4:30), only those who descended from circumcised Abraham, 'Israelites', should be baptized.

Because Abraham was not baptized with water, the Mormons are very much concerned. And the Church of Christ elders and the Lutherans should be very much concerned. The Mormons are doing something about it. But not the Church of Christ and the Lutherans. The Mormons believe that ultimately all of the children of Adam will learn that they are not eternally lost. But living Mormons must be sponsors and substitutes for those unfortunate saints who, when they died, were not 'Latter Day Saints'. Even if they did receive water baptism, it was not Scriptural or efficacious, if not received by the hands of a disciple of Joseph Smith. Smith was told many secrets when John the Baptist, Peter, James and John, Gabriel and Elijah appeared unto him, and told him how to set in order the Church of the new dispensation. Joseph and his followers made the great mistake in not getting some visions and revelations from the apostle Paul, to whom the risen, glorified Christ revealed the hidden mystery concerning the Church (BODY) of the new dispensation.

VICARIOUS BAPTISM FOR THE DEAD

The Mormons are doing their utmost to find out what they can do about the dead, who did not receive Mormon baptism, the only genuine baptism. As new information is gathered, then a Mormon in good standing is immersed for some dead person who was not fortunate enough to have been a Mormon at the time of death. One of them said they may get information way back to Abraham, and then some good Mormon would be water baptized for Abraham. This is vicarious baptism. The Mormons have a big job on their hands when we know that more than eighteen billion people have said with David I go the way of all the earth."

But the "father of us all" was not water-baptized. No carnal ordinance for Abram at the time he became righteous.

WE OUGHT TO OBEY GOD RATHER THAN MEN

These are the words of Peter in Acts 5:29. The resurrected Christ instructed or commissioned ELEVEN apostles to baptize. (Matthew 28:16 to 20). Aside from the statement in Acts 8:12 that Philip supervised the baptizing in the city of Samaria, if he did not do all of the baptizing himself, it seems that so far as the Record is concerned an apostle was present when it is stated in the Book of Acts that some person was baptized.

If we are to baptize with water today, in this present age and dispensation of grace, because the Lord Jesus commanded His apostles to baptize, let us be honest and admit that the same Lord Jesus commanded the very same apostles to heal the sick, cleanse the lepers, cast out demons and raise the dead. (Matthew 10:5 to 8). The very same apostles did the miraculous healing, in obedience to Christ's command.

When Philip baptized in Samaria he also performed wonderful miracles. (Acts 8:6 to 7). Read in Acts 8:6 and 7 of the wonderful miracles performed by Philip. Then note in Acts 10:44 to 48 that the Gentiles spoke in tongues before they received water baptism. Then note Acts 19:4 to 7: "they were baptized in the Name of the Lord Jesus, and when Paul had laid hands upon them the Holy Spirit came on them, and they spake in tongues." Only the Pentecostalists follow

this pattern. Then note Acts 18:8 and I Corinthians 12:8 to 11; the same Corinthians who believed and were ‘water-baptized’ exercised the gift of tongues, the gift of healing, the gift of miracles, the gift of the discerning of spirits. It would be wonderful, if the zealous immersionists, who quote Acts 18:8 for their water burial, could and would exercise the gift of the discerning of spirits.

The faithful Christian who ‘water-baptizes’, because he obeys God rather than men, should explain intelligently, in obedience to II Timothy 2:15, why he does not obey the Lord Jesus and do what the ‘water-baptizers’ did during the period covered by the Book of Acts but not thereafter; “heal the sick”, “cast out demons”, “raise the dead”, “speak in tongues”, and have some real definite experiences with the Angel of the Lord. When will our Bible teachers especially our ‘GRACE’ messengers, come to their senses and boldly teach that any intelligent exegesis that eliminates ‘SIGNS’ and ‘MIRACLES’ with the close of the period covered by the Book of Acts eliminate Water baptism also from God’s spiritual program; that ‘ONE BAPTISM does not mean ‘TWO BAPTISMS’; that, without water baptism of any kind, the person who receives Christ and is given faith to trust in His shed blood and resurrection, is once-for-all sanctified, once-for-all baptized by the Holy Spirit into the ONE BODY, the One true Bible Church in this present dispensation and age of grace? This Church is not primarily a religious organization, but a ‘Spiritual Organism’. Let us either join with the ‘FULL GOSPEL’, religious folks and contend for the full ‘SIGN’ program, water, healing, tongues and visions, or let us move forward to what Dr. Scofield calls the Christian’s Goal, the ‘Prison’ Epistles of Paul.

DR. WALTER MAIER—DR. ALBERTUS PIETERS—DR. DONALD BARNHOUSE

For some years Dr. Walter Maier was the ‘radio’ preacher representing the Lutheran Church. He was one of the most interesting preachers to whom it has been my privilege to listen. He was a fearless and able defender of the fundamental doctrines of Christianity. In no uncertain language he repeatedly exposed the ‘christianized agnosticism’ of the Modernists, proving from the Word of God that they were not Bible Christians. He was an eloquent, cultured, faithful servant of the Lord, and he influenced many Christians to earnestly contend for the fundamentals once delivered to the saints. The Holy Spirit used Dr. Maier to cause many unsaved people to receive the Lord Jesus Christ as Saviour. When he departed to be with Christ the Lutherans lost one of their all time ‘best’. He was indeed a faithful servant of the Lord.

Dr. Maier was very much like Apollos of Acts 18:24 to 28, whom we have described, eloquent, mighty in the Scriptures, fervent in Spirit, instructed in the way of the Lord. He spoke diligently and boldly. “KNOWING ONLY THE BAPTISM OF JOHN.” This eloquent, courageous man of God never once even hinted that he knew the difference between ‘the gospel of the kingdom’ and the ‘gospel of the grace of God’; that he knew one thing concerning the ‘eternal grace purpose of God in Christ Jesus’, as set forth in Ephesians and Colossians. On the contrary he proved in his messages that he knew nothing concerning “the dispensation of the mystery of Ephesians 3:9”, which the risen Lord wants every member of His ONE BODY to know and make known to other saints.

I personally heard Dr. Maier preach two sermons on the Lutheran doctrine of salvation and regeneration by faith plus water baptism. In one message he quoted Mark 16:16, “he that believeth and is baptized shall be saved. He dogmatically and emphatically declared that Water baptism (which with the Lutherans means a few drops on the head of adult or infant) is a ‘must’ to have sins forgiven, to be saved and become a member of the Bible Church. He defended the

Lutheran 'waterbaptism' teaching with Mark 16:16 and Acts 2:38, without revising either verse, as so many Fundamentalists do. He never once explained, as he could not, how an infant could qualify for water baptism according to Mark 16:16, Acts 2:38 or any other Scripture; for the one baptized was to repent and believe the gospel, and personally, willingly receive Christ as Saviour and voluntarily submit to water baptism. Dr. Maier undoubtedly agreed with other Lutheran pastors, who teach that after a person becomes a 'Lutheran' Christian, by faith, water baptism and 'confirmation', that person can lose his salvation or Christianity, which means that he and Christ can lose each other.

Dr. Maier's teaching concerning the meaning, efficacy and value of water baptism differed from the 'water-baptism' teaching of each and all of the other nine Fundamentalists to whom we have referred in this message. But let us keep in mind that there are many, many millions of Lutherans in this and other countries who agree with Dr. Maier's 'water-baptism' teaching. They are sincere. Are they sincerely wrong?

Dr. Albertus Pieters, one of the outstanding, able, spiritual theologians, representing the Reformed Church, agrees with Dr. Maier that sprinkling is the correct Scriptural method of baptizing; taking a little water to the adult or baby instead of taking the person to the water for an 'all-over' burial in water

Dr. Barnhouse, being a Presbyterian, is supposed to believe the same concerning 'sprinkling' and its significance as the Reformed Church teaches. The Reformed Church and the Presbyterians believe that as circumcision of the flesh was the seal of the Old Testament, 'sprinkling' is the seal of the New Testament; that 'sprinkling' has supplanted and superseded 'circumcision'.

First let us be informed that Dr. Pieters has gone on record, in print, stating that there is not a verse of Scripture which states definitely that any of the Lord's apostles or other servants 'sprinkled' any infants. His Church, as does the Presbyterian Church, teaches infant 'sprinkling' by implication. According to Ephesians 1:13 and 14, the Holy Spirit is the seal which proves that a person is a member of the BODY OF CHRIST. According to Romans 4:7 to 11, Abram was justified in uncircumcision 430 years before the beginning of the Old Testament or Law Covenant (Galatians 3:16 to 19). Abram, the uncircumcised heathen, was declared righteous more than twenty years before he was circumcised. At the time Abram was justified, simply believing God, the Scriptures foresaw the message and program of Galatians 3:6 to 8 and Galatians 2:7 for heathen, to whom Paul was sent.

Dr. Barnhouse knows that there is not a single verse of Scripture that states definitely that infants received Christian water baptism. He knows that there is not a line of the Old Testament in the Book of Genesis or in the first chapters of Exodus. He knows that Abraham's circumcision was the seal of the righteousness which God imputed to him at the time uncircumcised Abram exercised faith in God.

Dr. Barnhouse should know the truth of John 7:22, words spoken by Christ, that circumcision was instituted about 400 years before there was an Old Testament, and therefore, circumcision was not the seal of the Old Testament, and sprinkling is not the seal of the New. If circumcision gave way to sprinkling, then why was it that until Peter got into serious trouble for baptizing uncircumcised Cornelius (Acts 11:1 to 6), only the circumcised were baptized with water? If sprinkling took the place of circumcision, then in the light of Genesis 15:6 to 8, Romans 4:7 to 11 and Galatians 3:6 to 8, justified heathen should not be sprinkled. Inasmuch as little baby girls were not circumcised, little baby girls should not be baptized. Dr. Barnhouse is a brilliant man, a splendid Bible teacher, but he is utterly confused as to water baptism.

Of course Dr. Pieters would be more opposed to ‘Immersion’ baptism than would Dr. Barnhouse, who would undoubtedly receive into his Presbyterian Church immersed Christians without subjecting them to his ‘sprinkling’ ceremony for another baptizing. If water baptism has taken the place of circumcision, it must be the seal of the righteousness which the believer receives as God’s free gift when he is saved by faith in the once-for-all ‘DEATH BAPTISM’ of Christ on the cross. (Romans 4:7 to 11, 22 to 25 and Luke 12:50).

THE CHURCH OF CHRIST DISAGREES

The Church of Christ theologians most heartily disagree with those who teach that water baptism is the seal of the righteousness which the believer receives without being baptized in water. How, with them, could an unbaptized person be righteous, when a righteous person is a saved person, and no one is saved without being born of the water, buried under the water, immersed for the remission of sins and for salvation?

According to the dogmatic teaching of the Church of Christ and the Lutherans, with whom the Church of Christ also most heartily disagrees, no Quaker or Friend, however spiritual, is saved, because they teach that water baptism has no place in God’s present spiritual program. This means that the Quakers, who are trusting in the Lord Jesus Christ and the saving gospel of I Corinthians 15:1 to 4 and are temples of the Holy Spirit, are unsaved. According to the Church of Christ, no believer can be, or will be, saved by grace through faith in Christ and His shed blood, or can be baptized by ‘ONE SPIRIT’ into ‘ONE BODY’, unless and until that person is immersed in water. Moreover the person must be old enough to repent of his sins, intelligently exercise faith in Christ and His gospel, and voluntarily, willingly submit to a burial all the way under the water.

The Church of Christ elders see no difference between ‘the gospel of the kingdom’ preached by Peter and the Eleven in the first chapters of Acts, and ‘the gospel of the grace of God for Gentiles,’ subsequently revealed to and through the apostle of the Gentiles (Romans 11:13 . . . Galatians 1:11 and 12). Moreover being wholly ignorant of the great difference between the ‘kingdom’ prepared from the ‘overthrow’ of the world (Matthew 25:34), and the unprophesied Body of Christ chosen in Christ from before the ‘overthrow’ of the world (Ephesians 1:4, 5 and 11), knowing nothing of God’s eternal predestinated purpose and the meaning of the ‘ONE NEW MAN’ of Ephesians 2:15, reconciled in ‘ONE BODY’ by the DEATH BAPTISM OF THE LORD JESUS (Ephesians 2:16 and Luke 12:50), they make no attempt to obey Ephesians 3:9. With great joy and enthusiasm they are perfectly content to be just like Apollos before Aquila taught him ‘grace’ truth and brought him up to date with his message. (Acts 18:24 to 28).

The Church of Christ Bible-teachers reject any Bible truth that does not agree with Mark 16:16 and James 2:24, “he that believeth and is baptized shall be saved” . . . “ye see then how that by works a man is justified, and not by faith only.” In saying they reject, we mean that they interpret such Scriptures as Titus 3:5 to 8, Ephesians 2:8 and 9 and Romans 4:5 and 3:24 to 28 in the light of Mark 16:16 and James 2:24, which means no justification by grace through faith without immersion.