

# THE “PAULITES” AND “THE THESSALONIAN BAPTISTS”

A Reply To  
A Grand Rapids Critic

## THE WATER BAPTISM RAZZLE - DAZZLE

### HOW TO SOLVE THE ENIGMA

#### THE PAULITIES AND THE THESSALONIAN BAPTISTS

A friend of mine has just sent me two pamphlets containing messages preached over the radio by a Grand Rapids, Michigan preacher. One printed message is entitled “Factions and Divisions in the Church,” and the other “Water Baptism, What Saith the Scriptures?” In the first mentioned pamphlet he compares and contrasts the present day ‘Paulites’ with the first century ‘Thessalonian Baptists’.

After carefully reading the two pamphlets, and after having studied, for more than fifty years, the various explanations and interpretations of the mode and significance of water baptism, I most heartily agree with the Grand Rapids preacher that water baptism caused factions and divisions in the Corinthian Church. Moreover it has caused factions and divisions in hundreds of churches since the time of Paul’s ministry, and has caused strife and bitterness, disunity and sectarianism, and many heart-aches. Later on you will see why our title “The Water Baptism Razzle-Dazzle” is most appropriate.

Perhaps the majority of sectarian church theologians agree with the first part of the statement printed on page 28 in the “Water Baptism” pamphlet: “Baptism is more important than many folks believe. Just because it is not a necessity for being saved causes some to think it is of little importance.” Again he writes on page 22, “there can be absolutely no benefit or blessing in being baptized unless we understand its meaning and significance.” He adds that the ‘lucid information’ on the subject is in Romans Six. Then again on page 18, “there is not a ‘single instance in the Scriptures’ which gives the slightest support to the doctrine of baptizing infants.”

Inasmuch as there are on earth today more than 200 million Roman Catholics who have been ‘water baptized’, and more than 200 million so-called Protestants who have been ‘water-baptized’, it must be that Christian churches consider the rite important. Many of them disagree with the statement, “not a necessity for being saved.”

Of the more than 400 million church-members on earth at this time, Catholics and Non-Catholics, more than 350 million, including Lutherans, Presbyterians, Episcopalians, Church of England members, Reformed and Christian Reformed Church members, Methodists,

Congregationalists, two of the large Greek Churches, the Moravians, the Swedish Covenant Churches and many others, practice infant baptism.

With several strokes of the pen our Grand Rapids brother has so disqualified all of them that it can be learned, by reading his two pamphlets, he is sure these 350 million church-members, who have not gone down into a watery-grave, which is “a figure of an inner work of grace already performed as the result of faith” (page 30), have received an unscriptural, meaningless water baptism. If their water ceremony is unscriptural and meaningless, it is worthless, and they would be as well off as to their salvation if they had not been sprinkled on the head with a little water. All of the religious leaders who did the baptizing blundered.

More than fifteen million members of “The Christian Church,” “The Disciples,” “The Church of Christ,” “The Pentecostal Churches,” “The Church Of God,” “The Latter Day Saints,” “The Mennonites,” “The Dunkard Brethren,” “The Household Immersionists,” although they all bury their ‘subjects’ in water, heartily disagree with the Grand Rapids teacher’s interpretation of water baptism.

### THE DISPENSATIONAL INTERPRETATION OF WATER BAPTISM

Later on in this message we will present for your consideration the Grand Rapids preacher’s ‘dispensational’ interpretation of water baptism.

About one hundred percent of the preachers and teachers in all of the groups, which we have mentioned, and more than one hundred others not mentioned, consider the ‘dispensational’ ‘water-baptism’ teaching of the Grand Rapids ‘grace’ Bible-teacher contrary to sound Bible doctrine. He teaches that the water baptism as taught and practiced by Christ and His apostles during the several years before Christ’s ‘Death’ ‘BAPTISM’ on the cross (Luke 12:50), and during the overlapping ‘kingdom age’ from Christ’s ‘Calvary’ ‘Baptism’ until the death of Stephen in Acts Seven, was not ‘CHRISTIAN’ ‘WATER BAPTISM’. That ‘kingdom’ water baptism was Israel’s ‘NATIONAL’ ‘Water Baptism’. According to the ‘dispensational’ teaching of our Grand Rapids preacher, ‘CHRISTIAN’ ‘WATER BAPTISM’, with an entirely new significance and meaning, began after Stephen was stoned to death by Israel. (Acts 7:51 to 60). He teaches, as you will see by his own written statements, that water baptism up to, and including, the seventh chapter of Acts (not Christian baptism) was a Divine requirement for regeneration and for the remission of sins and for Holy Spirit baptism. Even 98% of the Baptists disagree with this ‘dispensationalism’, but many of them wink at this, because our brother supports their ‘watery-grave’ ‘witness’ theory: and theory it is.

Before we consider twenty or more of the other statements by the Grand Rapids preacher, printed in his two recent pamphlets, we ask you to read carefully several statements printed on pages 7 and 8 in his “Factions And Divisions” pamphlet, and then read what he wrote in a letter to a Chicago friend. First his statements on pages 7 and 8:

Page 7 . . . “The Church at Corinth was split into factions, cliques and sects, resulting in envy, strife, contention and division. The Church at Corinth was the typical carnal Church, a congregation of spiritual babies, sectarian, undernourished, spiritual cry babies, selfish and fleshly in their conduct.”

Page 8 . . . “It seems that a great deal of emphasis was placed on water baptism in the Corinthian Church. And then, as now, it was a bone of contention.” “Bone of contention” is putting it mildly.

What informed Christian in this year 1956 A.D. does not agree with most of these statements? However any honest Christian, who will carefully read all that our Grand Rapids brother has written in his "BAPTISM" pamphlet concerning water baptism, will say that he has placed far more emphasis on his 'watery-grave' ceremony than the carnal Corinthians placed on water baptism.

#### NOW THE GRAND RAPIDS PREACHER'S LETTER

The Radio Bible Class  
P. O. Box 22  
GRAND RAPIDS, MICH.  
M. R. DE HAAN, M. D. Teacher

February 10, 1953

My dear Friend in Christ:

I have your letter of January 30th and the booklet you requested has already been sent to you.

In regard to your question concerning Acts 2:38 you must remember that in the second chapter of Acts there were no Gentiles but there were only Jews and proselytes. The baptism Peter offers here is the baptism of regeneration which belongs to the kingdom ages and not to this age of grace. After Israel rejected the offer of the kingdom in Acts 7 the gospel goes to the Gentiles, and Christian baptism comes in as we find, in the household of Cornelius, Lydia and the Philippian jailor,

The baptism in Acts 2 was essential to have sins forgiven. Christian baptism is a testimony that our sins have been forgiven.

Thank you for your interests and I trust this helps to answer your question.

Yours in Christ, M. R. DeHaan

OFFICE OF THE PASTOR  
THE MOODY MEMORIAL CHURCH  
1609 N. LA SALLE STREET  
CHICAGO, ILLINOIS

June 16, 1941

My dear Brother;

Your letter of the 15th just received. Evidently, you did not at all understand what I said yesterday morning. I did not say that those on Pentecost were saved before their obedience to Peters words "Repent and be baptized." I said they were born again, which is as altogether different thing.

All old Testament believers were born again, but to be born again and to be saved means something very different. Cornelius was born again before he was saved. The word "saved" implies a great deal more than being safe. It implies coming into the full blessing of Christianity.

Your letter shows such a lack of real insight into the Word of God that I am afraid you will never know what happened at Pentecost until you learn to distinguish things that differ.

Sincerely in Christ, H. A. Ironside

OFFICE OF THE PASTOR  
THE MOODY MEMORIAL CHURCH  
1609 N. LA SALLE STREET  
CHICAGO, ILLINOIS

July 16, 1941

My dear Brother:

Your letter of the 15th to hand. I can only take time for a brief reply, as I have a heavy mail to attend to. Under separate cover I am sending you a book, however, which may help to answer some of your questions if you have not already seen it.

I do not think you quite get my point as to the reason why either Jews or Gentiles were baptized. Baptism is Gods appointed way, as indicated by our Lord Himself, of drawing the line of demarcation between professing Christians and those who are not. Therefore there is no confusion in what I have taught regarding the baptism of Jews as separating themselves from the unbelieving nation of Israel, and Gentiles as separating themselves from Paganism. Christian baptism certainly did begin with the Resurrection, as set forth in our Lord's Great Commission, which has never been repealed. The twelve apostles, so far as I know, were not baptized over again, as they were the appointed representatives of the Lord to begin the new dispensation, and to them was committed the responsibility to baptize others, but they were not told to baptize one another.

Sincerely in Christ, H. A. Ironside

When the Lord Jesus, on a mountain, told the Eleven to 'disciple' and 'baptize', He added, "I am with you alway, 'UNTO THE END OF THE AGE'." He did not say, "UNTO THE END OF TWO AGES," "UNTO THE END OF THREE AGES." Unto the end of what 'AGE'? The two Doctors, whose letters we have printed, agreed that Peter and the Eleven, from Pentecost until they died, worked under the commission of Matthew 28. The Grand Rapids Doctor may not agree with the other Doctor that after the rapture of the Church, Israel will carry on God's 'kingdom' program under this same commission. So the 'rapture' will be the end of what age? According to the Grand Rapids Doctor, the death of Stephen was the end of the age.

According to his interpretation, Paul carried on under the Matthew 28 commission in the 'AGE OF GRACE'. He should ask why Paul's testimony in Galatians 1:11 to 16, in Acts 13:46, 18:6, Romans 11:15 and II Corinthians 5:16 to 21? He must see that, according to his explanation, Christ should have said, "UNTO THE END OF TWO AGES."

Later on we shall give this 'dispensationalism' the 'Berean' test, faithfully endeavoring to obey Timothy 2:15. By 'Berean' test we mean, follow the example of the noble Bereans of Acts 17:11. But first some sound doctrine concerning 'Christian' Unity set forth in our brother's pamphlets, with which the 'grace' messengers, whom he labels 'Paulites', most heartily agree.

## THERE IS ONE BODY, ONE SPIRIT, ONE BAPTISM

One hundred percent of present-day church-members old enough and rational enough to honestly and intelligently read and understand simple statements in the Bible should agree unanimously with the Grand Rapids teacher that, during this age and dispensation of grace, God recognizes 'ONE CHURCH' . . . 'ONLY ONE CHURCH', and that that 'ONE CHURCH' is 'THE BODY OF CHRIST'. Every saved adult on this earth is a member of that 'ONE BODY', made a 'BODY-MEMBER' by God's grace and power: reconciled in 'ONE BODY' by the cross. (Ephesians 2:15 and 16): "Baptized by 'ONE SPIRIT' into 'ONE BODY' (I Corinthians 12:13 . . . Romans 4:4 and 5). "By the cross" means by the 'once-for-all' Calvary "BAPTISM" of Christ (Luke 12:50).

God's will concerning the 'UNITY' or 'ONENESS' of the members of that 'ONE CHURCH', is expressed in I Corinthians 12:25, "that there be no division in the Body," and in Ephesians 4:1 to 7, "endeavoring to keep the 'UNITY' . . . 'ONE BODY' . . . 'ONE FAITH' . . . 'ONE SPIRIT' . . . 'ONE BAPTISM'.

In I Corinthians 1:10 not only do we learn God's will concerning those 'divided' 'sectarian' Corinthian saints, but the absolute will of God concerning every single member of Christ's Body today; "that ye all speak the same thing; that there be no divisions among you; that ye be perfectly joined together in the same mind and in the same judgment."

Even a babe in Christ, any superficial, careless reader of the Bible, who will think for one hour on the statements in I Corinthians 12:13 to 20, Romans 12:4 and 5, Ephesians 1:19 to 23, Ephesians 2:14 to 16, Ephesians 4:1 to 7 and Ephesians 4:15 and 16, together with Ephesians 2:21 and 22, should know that God's present-day Church is not primarily a religious organization but a "Spiritual Organism," because every single member of that 'ONE BODY' is joined to the 'ONE HEAD' and to every other 'BODY-MEMBER'.

## THE GRAND RAPIDS RADIO MESSAGE

A friend of mine called me by phone to inform me that the Grand Rapids Bible-teacher was to give a radio message on Paul's statements in I Corinthians 1:14 to 17. So, being intensely interested in this subject, I not only tuned in but we took a tape recording of his message. Now I have before me his two pamphlets mentioned above.

After hearing his broadcast and reading all in his two pamphlets I thought of an interesting question and the answer in one of the late Dr. H. A. Ironside's books. Question . . . "What happens to a Bible-teacher who turns his back to the light of the truth he once knew?" Answer . . . "The light shines on his back." Another man of God gave this excellent advice, "never doubt in the dark what you knew to be true in the light."

But of course a Christian has the right to change his mind. However he should, of course, know that there is a difference between being 'warmhearted' and 'hot-headed'. As our Grand Rapids brother states about eight times in his two pamphlets, a real Bible Christian who disagrees doctrinally with his fellow-Body-member should do it in "the spirit of love."

Note this quotation from his 'BAPTISM' pamphlet, page 25:

## THESE THINGS OUGHT NOT TO BE

Read these statements copied from our brother's 'BAPTISM' pamphlet page 25:

"How bitter men become over doctrinal differences. Beloved, these things ought not to be. In these discussions on the matter of baptism, about which there is so much difference of opinion, we have tried to emphasize the need for discussing these matters in the spirit of love, with due respect for every man's sincere and honest opinion."

Will you be gracious enough to compare this plea for love and respect with the following statements copied from his "Factions And Divisions" (page 9), and decide whether you believe he was sincere in his plea for love and respect:

"WHAT TREMENDOUS VIOLENCE HAS BEEN DONE TO THIS PASSAGE BY THE "PAULITES," BY THOSE WHO HOLD UP PAUL, AS THE ONE SUPERIOR APOSTLE ABOVE ALL THE OTHER WRITERS OF THE NEW TESTAMENT. THERE ARE EVEN SOME WHO WOULD EXALT HIS TEACHING ABOVE THE TEACHINGS OF THE LORD JESUS HIMSELF. IN TRYING TO GET RID OF WATER BAPTISM, THEY HAVE SEIZED UPON THIS PASSAGE TO PROVE THEIR POINT, BUT IN DOING SO HAVE MUTILATED THE SCRIPTURES TO THE DESTRUCTION OF THEIR OWN ARGUMENT. THESE "BEREANS" WHO ARE NOBLER THAN THE 'POOR, IGNORANT THESSALONIAN BAPTISTS' MAKE THE TERRIBLE MISTAKE OF READING ONLY PART OF THE PASSAGE. THEY USUALLY QUOTE:

"I THANK GOD I BAPTIZED NONE OF YOU." PERIOD! AND CRY OUT, "SEE HERE, PAUL NEVER BAPTIZED ANYONE AT ALL." BUT PAUL DID BAPTIZE. IT SEEMS THAT ALL THE CORINTHIANS WERE BAPTIZED IN WATER, FOR PAUL SAYS IN ESSENCE, "IN WHOSE NAME WERE YE BAPTIZED?"

#### WHO HAS DONE TREMENDOUS VIOLENCE?

It would seem that, in the first quotation, our brother was 'warmhearted', whereas in the second he was 'hot-headed'. When a person is 'hot-headed' he may unintentionally deviate from the truth and do 'TREMENDOUS VIOLENCE' to his fellowman. It is bad enough when unsaved, worldly, carnal people do this, but when an outstanding, spiritual leader, who preaches the 'grace' gospel in love and who writes, "the evidence of grace is graciousness toward those with whom we may disagree" (Water Baptism . . . page 11), resorts to such ungracious tactics, as our brother says: "these things ought not so to be."

Christians, and especially spiritual leaders, who claim to be faithful stewards of the mysteries of God (I Corinthians 4:1 to 4), should faithfully obey Ephesians 4:1 to 7 by recognizing 'one baptism' and endeavoring to keep the 'unity' of the Spirit in the bond of peace.

The Grand Rapids 'Grace' messenger, without the shadow of a doubt, knew when he falsely accused other 'grace' messengers of saying that Paul never baptized anyone, that such a fellow-saint would be a fit subject for a mental institution. The difference between our Grand Rapids brother and the 'grace' Bible-teachers he ridicules and misrepresents is that they believe that Paul meant exactly what he said in I Corinthians 1:14 to 17, and he does not.

#### THE THESSALONIAN BAPTISTS AND CARNAL CORINTHIANS

It is obvious that the Grand Rapids 'grace' preacher's sympathetic pity for the "poor, ignorant Thessalonian Baptists" was just "play-like." After reading his two pamphlets you will doubtless come to the conclusion that he really feels sorry for all of the "poor, ignorant

Christians” who are not “special Baptists.” He is rather a “special Baptist,” a “non-sectarian Baptist,” part Plymouth Brethren Baptist and part Conservative Baptist. If a person is determined to be a ‘Baptist’, this is an excellent combination. Some of the outstanding, spiritual, gifted, faithful, zealous ‘grace’ messengers of today are identified with these three groups, Plymouth Brethren, Conservative Baptists, and Non-Sectarian Baptists. And not one of them can preach a better ‘grace’ gospel to sinners than can our Grand Rapids preacher.

Note these words copied from his ‘Factions’ booklet, page 3:

“LOOKING AT THE CHURCH (AT CORINTH), WITH ITS FACTIONS, ENVYING, STRIFE AND WORLDLINESS, AND ALL OF ITS FAULTS, MANY WOULD BE READY TO SAY, ‘THEY ARE NOT CHRISTIANS AT ALL . . . THEY HAVE NEVER BEEN BORN AGAIN:’ “BUT PAUL KNEW BETTER. HE KNEW THAT SALVATION DOES NOT DEPEND UPON WORKS, BUT ON GRACE; NOT ON OUR BEHAVIOUR, BUT ON THE LOVE AND PROVISION OF A SOVEREIGN GOD. IF THESE CORINTHIANS WERE TO BE JUSTIFIED AND SAVED BY THEIR OWN GOODNESS AND BY THEIR CONDUCT OF BEHAVIOR, SURELY THERE WOULD BE NO HOPE FOR THEM AT ALL. AND THAT IS TRUE OF ALL OF US—OF EVERY SINGLE BELIEVER” . . . “BUT WE ARE NOT ONLY SAVED BY GRACE, BUT KEPT BY GRACE AS WELL:’

Paul certainly did address those disgraceful, carnal, divided Corinthians as ‘saints’, ‘sanctified’. (I Corinthians 1:1 and 2). He tried to shame them for sinning against one another, in I Corinthians 6:1 to 9, reminding them that they are going to judge the world (I Corinthians 6:1 to 3) , and in I Corinthians 6:19, that they were indwelt by the Holy Spirit, in I Corinthians 6:11 that they had been ‘washed’, ‘sanctified’, and ‘justified’. According to Acts 18:8 they had been ‘water baptized’.

But according to statements in both of our brother’s pamphlets, ‘water baptism’ was a ‘symbol’, the evidence that the believer thus baptized was dead to the world; that water baptism is the declaration of salvation. If this were true concerning the Corinthians, that water ceremony did not convince either saints or sinners that those Corinthian church-members were saved, and separated, and dead to the world. Our Grand Rapids brother knows this; for in his ‘Factions’ pamphlet, on page 5, he writes, “They were carnal, ‘wicked’ worldly and contentious.” Now page 2 “. . . These Corinthians were nevertheless still ‘unseparated’ from the flesh and the things of the world.” “Contentious, quibbling, fighting, criticizing and acting like little children.”

According to our brother’s “Christian testimony baptism theory,” all of these Corinthians had been buried in a watery grave as evidence to onlookers that they were no longer ‘dead sinners’, but ‘living saints’. Of course our brother truly believes that a dead sinner becomes a living saint by the work accomplished by Christ on the cross, His ‘CALVARY’ ‘BAPTISM’.

In emphasizing three baptisms in his pamphlets, our brother forgot to mention Christ’s words in Luke 12:50: “I have a ‘BAPTISM’ to be baptized with; and how am I straitened till it be accomplished.” That ‘BAPTISM’ was accomplished when Christ, on the cross, cried, “Finished,” and then and there put away sin by the sacrifice of Himself. (Hebrews 9:26 and I Peter 3:18 . . . Ephesians 2:13). Christ’s ‘CALVARY’, ‘BAPTISM’ is the baptism in which the apostle Paul gloried. (Galatians 6:14). He thanked God that he had ‘water-baptized’ very, very, few of the Corinthian believers. (I Corinthians 1:14). He never once intimated that he had ‘water-baptized’ any one of those poor, ignorant Thessalonian Baptists. This you may learn by reading Acts 17 and Paul’s two Epistles to them.

The apostle Paul, if today he had the opportunity, would inform our Grand Rapids brother, that when he, Paul (as Saul) was ‘water-baptized’, that water ceremony did not have the

significance that is explained in his two pamphlets; for the Lord's message to Saul was, "arise, and be baptized, and 'wash away' thy sins, calling on the Name of the Lord." (Acts 22:16). "W-a-s-h A-w-a-y" does not spell "testimony." Our brother knows this full well.

### BAPTISM IDENTIFIES THE BELIEVER WITH CHRIST

Let us keep in mind Christ's 'CALVARY' 'BAPTISM', and the 'DEATH BAPTISM' of Romans 6:3, as we read from the Grand Rapids preacher's "Water Baptism" pamphlet, on page 21.

Keep in mind that this 'grace' Bible-teacher teaches dogmatically and emphatically that the moment the 'dead sinner' receives Christ as Saviour and with true God-given faith meets God at Calvary, where Christ's 'DEATH' baptism took place, that 'dead sinner' immediately becomes a 'living saint'; is immediately completely justified, without any kind of water baptism. At that same moment he is baptized, by a Divine baptism, into Christ, into His death, into His Body (Church). At the same time he puts on Christ, and his identification with Christ is complete without water or any other religious ordinance. Then note that he wants the identified saint to be buried in water after he has been made to sit down in the heavenlies.

Now the quotation from page 21:

"IN CHRIST EVERY MEMBER OF HIS BODY WAS PRESENT IN THE MIND OF GOD AT CALVARY." "WHEN GOD SAW CHRIST ON CALVARY HE SAW MORE THAN CHRIST'S PHYSICAL BODY. HE ALSO SAW THE 'MYSTICAL' BODY OF CHRIST, WHICH HE HAD CHOSEN FROM ETERNITY. GOD SAW THERE THE WHOLE BODY OF CHRIST." "GOD RECKONS THAT WHAT HAPPENED TO CHRIST HAPPENED TO EVERY MEMBER OF THE BODY OF CHRIST. WHEN CHRIST WAS CRUCIFIED EVERY MEMBER WAS CRUCIFIED. WHEN CHRIST WAS BURIED WE WERE BURIED: WHEN HE AROSE WE AROSE; WHEN HE ASCENDED WE ASCENDED; SO THAT WE ARE TODAY ALREADY SEATED IN THE HEAVENLIES IN CHRIST." "SO WHEN YOU BELIEVED ON THE LORD JESUS CHRIST, YOU WERE BAPTIZED IN THE SPIRIT AND INTO THE BODY OF CHRIST, SO THAT WE BECOME PARTAKERS OF HIS DEATH, BURIAL AND RESURRECTION." "WE ARE SAVED BY GRACE THROUGH FAITH AND THE MOMENT WE BELIEVE WE ARE BAPTIZED IN THE HOLY SPIRIT. THAT MAKES OUR JUSTIFICATION COMPLETE:"

"BUT THEN, AFTER THAT, AS A MATTER OF TESTIMONY AND OBEDIENCE WE RECEIVE OUR WATER BAPTISM:" "IT IS THE EVIDENCE OF OUR REPENTANCE AND DETERMINATION TO LIVE FOR HIM:" "BAPTISM (WATER) IS THE DECLARATION THAT WE ARE SAVED."

It would be interesting to have our brother explain why a man should be buried after he has been resurrected. Burial precedes resurrection and ascension. He teaches that the believer was crucified and put to death when Christ died on the cross, was in Joseph's tomb with Christ, and is now 'sitting down' in the heavenlies in Christ. Now understand that the Christian's crucifixion, death, burial and resurrection and ascension and heavenly citizenship all took place instantaneously, by the grace and power of God, without any of man's doings. What a pity our brother had to spoil this glorious doctrine of identification, by adding "BUT THEN . . . AFTER THAT?" He did not give the Scriptural answer to this very interesting question. The answer is the third chapter of Colossians not a burial in a watery grave. He should read the book of Dr. Kenneth Wuest of Moody Bible Institute concerning no water in Romans six.



After a few more comments on some statements by the Grand Rapids 'grace' preacher printed in his two pamphlets, we ask you to read again his letter, a copy of which we have printed, and compare it with two letters of another outstanding 'grace' preacher, copies of which we also print, some 'water-baptism' views of Dr. H. A. Ironside.

Dr. Ironside was rated one of the best Bible-teachers of this generation or the past generation. He proclaimed a real 'grace' gospel to sinners. This man of God also published a pamphlet, "Water Baptism . . . What Saith The Scriptures?" In the first editions he insisted that both Romans 6:3 and 6:4 referred to water baptism. I was present when he was persuaded to add these several lines in his next edition of the pamphlet. Read them carefully

"IT IS NOT OF COURSE THAT THE UNIMMERSED ARE NOT BURIED WITH CHRIST, IF BELIEVERS. ALL SUCH HAVE DIED WITH HIM, BEEN BURIED WITH HIM AND RAISED WITH HIM:"

This means that every 'SPRINKLED' saved Lutheran and Presbyterian has been buried by baptism with Christ. Buried; but not buried in water. The Grand Rapids teacher agrees with this plain statement of truth.

### THE MEANING OF BAPTIZO AND BAPTISMOS

Now let us note what the Grand Rapids preacher says in his 'Water Baptism' pamphlet, pages 3 and 4, concerning 'BAPTISMA' . . . 'BAPTISMO' . . . 'BAPTO' . . . 'BAPTIZO'. The one and only meaning, says he . . . "always denotes immersion." If he will compare Hebrews 9:10 (the Greek 'BAPTISMOS') with all the 'SPRINKLINGS' of Numbers in Israel's 'BAPTISMOS', he may change his mind. Let's agree that the 'baptisms' of Romans 6:3 and 4 are 'immersions'. Of course then we would have to agree that the 'Spirit Baptism' into the 'One Body', and Christ's 'CALVARY' 'BAPTISM', and the 'One Baptism' of Ephesians 4:5 should all read 'Immerse' or 'Immersion', or a 'Burial'.

### HIS OWN PERSONAL TESTIMONY

Now let us read the personal testimony of our Grand Rapids brother:

"HE SHOWED ME THE CHRIST OF CALVARY WHO DIED FOR MISERABLE SINNERS JUST LIKE ME. AND THE PROMISE OF HIS WORD CAME REASSURINGLY:

"BUT TO HIM THAT WORKETH NOT, BUT BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, HIS FAITH IS RECKONED FOR RIGHTEOUSNESS:"  
Romans 4:5

YES, THAT DID IT. I REPENTED, I BELIEVED AND I WAS SAVED. SAVED RIGHT THEN AND THERE, AND THERE HAS NEVER BEEN ANY DOUBT IN MY MIND ABOUT THE MATTER, FOR I TOOK GOD'S WORD AND HE CANNOT LIE. AND THEN AFTER I WAS SAVED, I WAS GLAD AND HAPPY TO CONFESS HIM. NOT ONLY WITH MY MOUTH, BUT BY CONFESSING HIM IN BAPTISM, AND I WENT UNDER AND CAME OUT TO SIGNIFY MY BURIAL OF MY PAST, AND MY HOPE OF THE FUTURE."

I believe our brother will admit that he was not put down in his 'watery-grave' until many years after he was baptized into the Body of Christ, into Christ's death and burial and resurrection. He will also admit that he had no more hope of the future after his 'watery-grave' burial than he had before he went down into the water and came up from the water. He was a "BAPTIZED" believer the moment he believed and was saved. Was he a Baptist at that time?

This brother believes that the 3000 Jews who heard and believed and obeyed Acts 2:38 on the day of Pentecost went down into the water and came up out of the water; that that burial in water was meritorious and efficacious, absolutely essential for regeneration and to have sins forgiven or remitted, a Divine requirement for Holy Spirit baptism. The language of Acts 2:38 studied with Mark 16:16 and Mark 1:4 seems to prove that our brother has correctly interpreted Peter's message. You will learn that our brother states in his letter, that, after Acts 7, water baptism was not necessary for salvation or regeneration or for having sins remitted. Does this mean our brother rejects the plain teaching of the Lord Jesus in Mark 16:16 or that he is an intelligent 'Berean', recognizing the principle of "progressive revelation"?

### A CHRISTIAN SHOULD BE "PAUL-LIKE" BUT NOT A "PAULITE"

If the carnal, worldly, sinning saints in Corinth, to whom our brother so frequently refers, had believed I Corinthians 3:10, that the Lord had chosen and appointed Paul to be the 'head-carpenter' ('architekton'), if they had obeyed I Corinthians 11:1 and I Corinthians 4:16 and had been followers of Paul, as he followed Christ, if they had believed that the Lord Jesus chose Paul to be a 'pattern' for believers (I Timothy 1:16), they would not have been such miserable, disgraceful representatives of Christ. Moreover as evidence of their salvation and separation, the fact that they were 'dead to the world', they would have had something besides their 'watery-grave' burial for a testimony which the sinners about them would accept. Our brother says this water ceremony was their testimony. What a deceptive, unconvincing testimony! Their water baptism proved nothing.

If we do not follow the wise 'head-carpenter' in the messages he spoke and wrote concerning "the dispensation of the grace of God" (Ephesians 3:1 to 4), and all of the glorious truths which he received by special revelation from the risen, glorified, eternal, omnipotent, sinless Christ, recorded for us in the Book of Acts and in Paul's fourteen Epistles, how can we know that we are not under the law, but under grace? How can we know that we are not to observe the seventh-day Sabbath? How do we know we may eat ham with eggs? How are we to know that we are not to practice physical circumcision? How are we to know that we are not to anoint our heads with oil and take our gifts to the priest? How are we to know that we are not to sell all of our earthly possessions and give the proceeds to the poor? How are we to know that we are not to obey Matthew 10:2 to 8, heal the sick, cleanse the lepers, cast out demons, raise the dead? How are we to know that members of the Body of Christ are expected to be 'pretribulation' 'premillenarians', believing that the Lord Jesus is coming to rapture His Body-members before the great tribulation and before He comes to earth, as Son of Man and King? How are we to know anything about God's Eternal Purpose concerning the Church of the Mystery? The faithful saint, who obeys Paul, obeys Christ.

Moreover if we do not follow Paul, in his writings received from the risen Christ from his first Epistles, written before he became the prisoner of the Christ, on to the spiritual program in his Prison Epistles, how are we to know that we are not to speak in tongues, lay on hands, raise the dead, anoint with oil, water baptize for the remission of sins, expect visions and miracles? Wouldn't you like to be a Christian like Paul?

Our Grand Rapids brother preaches the glorious, unmixed gospel of grace to sinners. Does this make him a 'Paulite' or a 'Bullingerite'? I have received his signed letters calling us 'Bullingerites'. 'Bullingerism' is today the preacher's scarecrow, which they use to keep their

followers from obeying Ephesians 3:9, “make all see what is the dispensation of the mystery,” to keep them from being established according to Romans 16:25. But let us remember as we read Ephesians 6:19 and 20, the statement in 6:12, “we wrestle not against flesh and blood.”

### DECEPTION HAS NO PLACE IN THE GRACE TEACHER’S MINISTRY

Note some other statements quoted from our brother’s ‘Water Baptism’ pamphlet: Page 9 . . . “Deception has no place in the ministry of the teaching of grace, as taught in the Word of the Living God. All men may not agree with what we teach, but ‘that makes no difference’.”

“That makes no difference.” Disagreements should make a difference.

Page 16: “It is a cherished American tradition that we can hold our differences with respect for one another’s opinions, and in spite of disagreements can live in peace and harmony just the same.”

He did not hold our differences with respect in his pamphlets.

### OH, FOR THE SPIRIT OF PAUL

Note these words of our brother printed in his ‘Factions’ pamphlet, page 22: “Oh, for the spirit of Paul, oh for a revival of charity and love and tolerance for other true believers who may differ with us on points which are not essential or basic in the matter of salvation.”

If our brother wrote these words from a sincere desire to be ‘Pauline’ toward ‘other true believers’, whom he sarcastically and with false charges, calls ‘Paulites’, and if he truly believes in the repentance which he most heartily sanctions in his pamphlet, we would remind him of James 1:22, “be ye doers of the Word and not hearers only, deceiving your own selves.”

Our brother was not really pitying the “POOR, IGNORANT THESSALONIAN BAPTISTS,” for he believes that they agreed with his ‘BAPTIST’ ‘watery-grave’ “Christian testimony” theory. But he should at least commend the so-called ‘Paulites’ for being more noble than those Thessalonian Baptists, as were the ‘Bereans’ of Acts 17:11, who searched the Scriptures daily to see whether these things are true.

### ONLY ONE CORRECT INTERPRETATION

Another quotation from our brother’s ‘Factions’ pamphlet, page 2

“THE VIEWS ON BAPTISM ARE LEGION, AND ALL THE VARIOUS SCHOOLS OF THOUGHT HAVE ABLE AND SINCERE MEN TO CHAMPION THEIR CAUSE. YET THERE CAN BE ‘ONLY ONE CORRECT’ INTERPRETATION OF BAPTISM, AND IT GOES WITHOUT SAYING THAT MOST OF THE VIEWS MUST BE WRONG, SINCE ‘ONLY ONE CAN BE RIGHT’.”

Now a quotation from our brother’s ‘Baptism’ pamphlet, page 17:

“BEFORE CONTINUING, OUR TREATMENT OF WATER BAPTISM, I WANT TO URGE UPON YOU THE NECESSITY OF RIDDING YOUR MIND OF THE OPINIONS OF MEN AND THE TRADITIONS OF OLD, AND LIMIT YOURSELF TO YOUR STUDY OF THE ‘PLAIN’ TEACHING OF THE WORD OF GOD. ONLY IN THIS WAY CAN WE EVER HOPE TO GET ANY UNITY OF INTERPRETATION” . . . “LET US FORGET SENTIMENT AND TRADITION AND STICK TO THE BOOK, AND I KNOW YOU WILL RECEIVE A BLESSING.” “STICK TO THE BOOK.”

“STICK TO THE BOOK,” is splendid advice. Several times in the two pamphlets Christians are urged, in different language, to be like the noble Bereans of Acts 17:11. They were more noble than those Christians at Thessalonica, to whom our brother refers, of course jokingly, as “poor, ignorant Thessalonian Baptists.” The ‘Bereans’ were more noble because they did what our brother is urging us to do, “they searched the Scriptures daily to see if these things are true.” Why does our brother extend his sympathetic pity and praise to the “poor, ignorant Thessalonian Baptists,” whom he really commends, and, in sarcastic pharisaical, derision, expresses his contempt for men of God whom he labels as ‘Bereans’ and ‘Paulites’? He urges his readers and radio audience to be like those noble Bereans.

#### WAS NOT APOLLOS STICKING TO THE BOOK? “THE CHURCH OF CHRIST” PREACHERS AND PENTECOSTALISTS STICK TO THE BOOK

Read the account of eloquent, courageous, Apollos in Acts 18:24 to 29. He was “mighty in the Scriptures,” fervent in spirit, and boldly proclaimed the Word of God. He fearlessly and uncompromisingly preached ‘BIBLE’ ‘WATER BAPTISM’. But there was something wrong about his message at the time he was preaching it. Apollos was preaching John’s baptism. (Acts 2:38 . . . Mark 1:4 to 8). His message was indeed the Bible message, God’s message, right and proper before the risen Christ sent forth a new apostle with a new message. The Holy Spirit and Paul had prepared Aquila to teach Apollos the difference between “the gospel of the kingdom” in Acts 2:38 and “the gospel of the grace of God” given to “the apostle of the Gentiles” (Paul . . . Romans 11:13) in very special revelations by the risen and glorified Christ. (Galatians 1:11 and 12 and Acts 20:24).

We ‘must’ understand the principle of progressive revelation if we obey II Timothy 2:15, “rightly dividing the Word of Truth.” This we should learn, not only from Aquila’s instructions to Apollos and in Hebrews 5:11 to 6:3, and in I Corinthians 13:8 to 13, but by permitting the Holy Spirit to teach us what He taught Dr. C. I. Scofield and others, the truth that there is quite a difference between God’s spiritual ‘grace’ program and dispensation in the Epistles of Paul before the end of the period covered by the Book of Acts and in Paul’s ‘Prison’ Epistles written from Rome after the end of the ‘ACTS’ period.

#### WAS PAUL A PENTECOSTALIST?

A Baptist preacher wrote me concerning the experience of Aquila and Apollos in Acts 18:24 to 29, stating that Apollos was a “Church of Christ” “Baptismal Regeneration” preacher, but when Aquila taught him the way of God more perfectly, he was brought up to date, and he became a “Baptist.” In reply I ask him to carefully read all of the Scriptures concerning the Apostle Paul, his testimonies concerning his ‘water baptism’ (Acts 22:16), the visions and angelic visitations by which he was directed, his miraculous healing of all manner of sickness, his raising the dead, his boasting that he spoke in tongues more than any one else (I Corinthians 14:18 and 39), his gospel preaching accompanied by signs (Romans 15:16 to 21 . . . II Corinthians 12:12), the laying-on of hands for Holy Spirit baptism in Acts 19:4 to 7, and tell me honestly whether Paul, during the period covered by the Book of Acts, was a ‘Baptist’ or a ‘Pentecostalist’. Up to the present time no reply.

If we are determined to identify Paul with any particular denomination before he became the prisoner of Jesus Christ for Gentiles, we shall have to say, after reading his Epistles to

Timothy and Titus and to the Ephesians, Philippians and Colossians, that he transferred his membership. After Acts 28 Paul was not a Pentecostalist.

### A "CHURCH OF CHRIST" PREACHER, WATER BAPTISM AND THREE DOCTORS

The Sunday I heard the Grand Rapids 'Radio' preacher send forth his message on "Factions And Divisions In The Church" and blast the "Paulites" I heard a splendid, brilliant "Church of Christ" preacher give his Sunday afternoon radio message, his explanation of why Cornelius received the Holy Spirit before he was immersed and saved. The preacher is the pastor of the Highland "Church of Christ" in Abilene, Texas. He is a sincere, zealous, eloquent, excellent preacher. I sent for the book containing this and other messages, and have it before me now.

The Lord Jesus said that the world could not receive the Holy Spirit which means that the unsaved cannot receive the Holy Spirit. (John 14:17). The Abilene preacher stated positively that Cornelius and his household did receive the Holy Spirit and spoke in tongues; but that they were unsaved at the time. They were not saved until Peter finished his message and Cornelius and his loved ones were water baptized by immersion. (Acts 11:13 to 18). James D. Willeford, the Abilene pastor, seems to be a man of God who would die for his convictions.

The Grand Rapids preacher cannot accuse this brother of exalting the words of Paul or any other apostle above the words of Christ Himself, as he falsely accused the "Paulites"; for the Abilene man of God is sure that Mark 16:16 was God's sure way of salvation on the day of Pentecost and also that no man has the 'God-sanctioned' right today to change Christ's words, "he that believeth and is baptized shall be saved." He said in another broadcast that Saul (Paul) was saved by the same "Mark 16:16" gospel; that he was told to arise and be baptized and wash away his sins. (Acts 22:16) .

It does seem that the 3000, who were saved and received the Holy Spirit on the day of Pentecost, had to believe and repent and be 'water baptized' for salvation and remission of sins. (Acts 2:38). The Grand Rapids 'Radio' preacher believes this, having put in writing that the water baptism in Acts 2:38 was a Divine requirement for regeneration. In Dr. Ironside's letter you will note his explanation: the 3000 were regenerated before they were 'water-baptized', but were 'saved' thereafter and thereby. One of these 'DOCTORS' was a 'Doctor of Literature'; the other is a 'Doctor of Medicine'. Before we present the views of a third 'Doctor', a very learned 'Doctor Of Divinity', a spiritual man of God, Dr. Walter Maier, who was a most interesting 'Radio' speaker, one of the all-time outstanding Lutherans of this or other generations, we again call your attention to these statements quoted from the Grand Rapids preacher's "Water Baptism" pamphlet (page 17)

### STICK TO THE BOOK

Note the full quotation: "Let us forget sentiment and tradition and 'STICK TO THE BOOK' ('BIBLE')." With this read again from page 16: "All of us get our information from the one and the same Book, the Bible, and still arrive at different conclusions." "Many do not turn to the Bible EXCLUSIVELY." He adds that some interpretations and opinions are from the Bible, 'PLUS' creeds and traditions. We would ask what person forgets sentiment when parents or their babies are baptized?

The Grand Rapids Doctor and Doctor Ironside reached different conclusions. Which of the two did not ‘stick to the Book’, without tradition added? Dr. Walter Maier, another learned Doctor, most heartily disagreed with both of these Doctors.

Every evangelical Christian in this land should thank God for the fearless, uncompromising manner in which Dr. Maier, over the radio, stood for the verbal inspiration of the Bible, the virgin-birth and eternal Deity of the omnipotent, eternal, sinless Christ, His once-for-all vicarious death (His Calvary Baptism) on the cross, His bodily resurrection, the Personality and Deity of the Holy Spirit, the real Bible hell and Bible heaven, and the absolute necessity of regeneration to get into the Bible heaven. No man of God ever exposed the infidelity, hypocrisy and atheism of the ‘christianized-agnostics’ in the churches and seminaries, called ‘Liberals’ or ‘Modernists’, as did Dr. Maier.

This outstanding Lutheran preached emphatically and dogmatically and publicly stated it was his strong conviction, based upon the Word of God, that no person could enter the kingdom of God or enter heaven without receiving water baptism for the remission of sins. I heard him over the radio say water baptism was a ‘must’ to get into heaven. Later I saw a letter which he signed confirming this statement. His explanation as to how Mark 16:16 referred to an infant who could not believe before being baptized would not satisfy the Abilene “Church of Christ” preacher or some of the rest of us.

#### PAUL DID BAPTIZE

As you think of these four outstanding men of God, with their diverse and sundry interpretations of ‘water baptism’, to which we shall again refer, let us think of the words of the apostle Paul, who spent eighteen months in Corinth, a large city (Acts 18:11). Paul, in I Corinthians 1:14 to 17, thus testified: “I thank God that I baptized none of you, but Crispus and Gaius” . . . “I baptized also the household of Stephanas.” “Besides I ‘KNOW NOT’ whether I baptized any other: for Christ sent me not to baptize.”

With this testimony of Paul in I Corinthians 1:14 to 17, let us think of his testimony in the same Epistle addressed to the same Corinthians: “I am made all things to all men, that I might by all means save some.” Then again Paul’s testimony in Acts 20:31 and 20:20: “remember, that by the space of three years I ceased not to warn every one night and day with tears” . . . “have showed you, and have taught you publicly, and from house to house, repentance and faith” . . . Then again Paul’s testimonies in Galatians 4:19 and Romans 9:3: “I travail in birth again until Christ be formed in you” . . . “I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.”

I am sure that we are agreed that no man, with the exception of the Son of God, the Man of Sorrows, ever agonized, sacrificed and suffered and labored for the salvation of lost sinners as did the apostle Paul. If it were true that putting a little water on the head of a baby would have taken away original sin or if that water ceremony had any saving or regenerating, spiritual value, would not Paul have sprinkled every single baby in every city, town and village where he preached? If, as the Abilene pastor teaches, water baptism is a matter of life or death, heaven or hell, do you think for one moment Paul would have thanked God that he ‘water-baptized’ fewer than a dozen people? Do you think for one moment that the Abilene “Church of Christ” pastor would testify, “I do not know whether I baptized more than ten or twelve people in a large city where I preached the gospel for eighteen months: in fact I thank God I did not?” Would he say,

“Christ sent me not to baptize?” Or would he say, “I thank God I spoke in tongues more than ye all?” (I Corinthians 14:18).

Was Paul saying, in I Corinthians 1:14 to 17, that he thanked God he helped very, very few to testify of their salvation by baptizing them?

### COMPLETE JUSTIFICATION BY GRACE WITHOUT WATER

There have been only a few men with whom I have been acquainted who were more outstanding as preachers of the unmixed gospel of grace than the Grand Rapids ‘Radio’ Bible-teacher. He has been much used of the Lord in getting sinners saved and changing many ‘hope-so’ church member into ‘know-so’ Christians. He admits he did not get his “grace” gospel from the twelve apostles in the first seven chapters of Acts, which he calls “the kingdom age.” He explains that during those first years after Christ’s Calvary Baptism (Luke 12:50), water baptism was a requirement for regeneration before the age of grace began. (Read his letter). Our brother got his ‘grace’ gospel from Paul, who received it from Christ. (Galatians 1:11 and 12 . . . Ephesians 3:1 to 4). He is just as much a ‘Paulite’ in his grace gospel preaching as is any true grace preacher, and has obeyed I Corinthians 11:1.

Note what he writes in his ‘Water Baptism’ pamphlet, page 21: “We are saved by grace through faith, and the ‘MOMENT’ we believe we are baptized in the Holy Spirit. That makes our ‘justification’ ‘complete’.” “After that, as a matter of testimony and obedience we receive our water baptism.” He thinks he proves his interpretation by Romans Six. Now page 15: “They believed first and that saved them.” ‘Baptism did not save them.’”

Certainly if the believer’s justification is complete the very moment he, in God-given faith, meets God at Calvary, where the ‘Death Baptism’ of the eternal, sinless Son of God took place (Hebrews 9:26 . . . I Peter 2:24), the believer’s identification at the same moment is complete. If there is any water in Romans Six, water is more than meritorious; ‘water baptism’ helps to transform a ‘dead sinner’ into a ‘living saint’. (Romans 6:13). If there is water in Romans Six, the Abilene “Church of Christ” pastor is right.

### TWO MORE ‘GRACE’ PREACHERS ADD TO THE CONFUSION

During the fifty-six years that I have been saved I cannot remember having heard any man of God proclaim the unmixed, glorious, wonderful gospel of grace more forcibly, more intelligently, more clearly than Mr. Alex Stewart. He certainly knows how to preach the ‘grace’ gospel as it is described in II Timothy 1:9, Titus 3:5 to 7 and Ephesians 2:8 and 9. But as to water baptism, he heartily disagrees with the three ‘DOCTORS’ we have mentioned, and more heartily with the Abilene radio pastor.

Mr. Stewart has practiced what he believes concerning water baptism. He is one of a number of spiritual, faithful, gifted Bible teachers who believe in ‘HOUSEHOLD IMMERSION’. He puts up just about as good an argument as some of the various and sundry arguments presented by scores of baptizers who disagree with him. He quotes I Corinthians 10:1 to 6 and Exodus 12:37 and Exodus 14:26 to 31 to prove to his own satisfaction that, because the little baby Israelites were baptized unto Moses in (or by) the Red Sea with their parents, although the babies were not old enough to know what it was all about, the little babies of Christian parents in this age and dispensation of grace should be immersed with their parents. He forgets

to tell them that all of those Israelites had a 'DRY' baptism. The three 'DOCTORS' we have mentioned, and the Abilene pastor, reject this interpretation.

Dr. Louis Bauman, formerly of Long Beach, California, was a most interesting preacher, a sound Fundamentalist, who contended for the faith once for all delivered unto the saints. He was identified with the Dunkard Brethren. These splendid, spiritual saints are sure that they literally and faithfully obey the Scriptures when they baptize their 'subjects', not only in the Name of the 'Tri-Una' God, but when they immerse them all the way under 'three times', face forward. It seems that this formula and interpretation is very thorough.

Any church demanding immersion, in obedience to Matthew 28:19 and 20, should take in members who have been buried three times in water by a Dunkard Brethren pastor. But our Grand Rapids preacher has given us a most difficult, if not impossible, assignment; get rid of sentiment and tradition. How? When he permitted a preacher to immerse him after he had been a pastor for many years, sentiment and tradition were involved.

## TWO OTHER LEADING FUNDAMENTALISTS DISAGREED

If you were acquainted with the two other Fundamentalists we are to mention and their long, faithful and fruitful ministries, you will surely rate them as among the best of the outstanding 'grace' messengers and Bibleteachers of all times. One is Dr. William B. Riley and the other Dr. Arno C. Gaebelein. They have both departed to be with Christ, absent from the body, present with the Lord. They were aggressive, faithful, spiritual, busy servants of the Lord Jesus and will surely be abundantly rewarded for their long, courageous, faithful, somewhat militant service. It was said of Dr. Riley that he was a Baptist first, and a Christian second. This is sin according to the Grand Rapids preacher, in his "Factions And Divisions" pamphlet (page 7) who writes "SECTARIANISM IS SIN." Therefore we trust this report concerning this militant Fundamentalist is not true. He was a good Baptist. He was a true and faithful Christian.

At one of our Fundamentalists Bible Conventions Dr. Riley had a good heart-to-heart talk with Dr. Gaebelein concerning 'BAPTIST' baptism. He tried to persuade Dr. Gaebelein to be immersed. Being a better Bible student than Dr. Riley, he ask him 'WHY'. Dr. Riley said as a 'testimony', as a 'witness'. Dr. Gaebelein believed that the Scriptural way of witnessing and testifying is obedience to the twelfth, thirteenth and fourteenth chapters of Romans and the third chapter of Colossians, and he asked Dr., Riley a very interesting question, "what have I been doing for the past thirty-five years?" From Dr. Riley's question, you may well imagine that he was sure that his watery grave burial will win for him a reward that Dr. Gaebelein will miss.

Dr. Riley was more consistent in his views than is our Grand Rapids brother, in that he permitted an elder, with the gift of healing, to bless healing handkerchiefs in his church building. The healing minister was a splendid Christian gentleman and quoted Acts 19:11 and 12. Dr. Riley should have permitted another man of God to quote Acts 20:9 to 11 and 9:40 and raise the dead. The same Christ, who told His apostles to 'waterbaptize', told them to raise the dead and heal the sick. Where do we find that He rescinded the command to perform miracles? What about:

## THE QUAKERS AND THE MEGIDDO CHURCH?

Thousands upon thousands of Christians, called "Friends" or "Quakers," converted under the Bible preaching of George Fox and William Penn and many other of their faithful



evangelists, were just as spiritual as the other Christians in the seventeenth and eighteenth centuries. They became Christians, spiritual, consecrated Christians, and remained so, without any kind of water baptism.

They may have held to their strong convictions and defended their stand for the sufficiency of the Divine baptism, as did the theologians in the Megiddo Church, formerly known as “The Christian Brethren.” Have you ever read their doctrinal statement? One statement is concerning ‘water-baptism’: “waterbaptism was a part of the apostolic commission, and ceased with the gifts of the Spirit.” They contend that if Mark 16:14 to 18 is the Christian’s program for today, the signs and miracles of Mark 16:17 and 18 are to follow the water baptism of Mark 16:16. They remain or go together. They say they ‘go’. Water and miracles and signs. The Pentecostalists say, they all remain.

If what Dr. Walter Maier taught concerning Mark 16:16 is true, or what the Abilene “Church of Christ” pastor teaches is true, it must be true that no Quaker will be in heaven. None of the other Fundamentalists we have mentioned believe this; for they do not believe that water baptism is a requirement for Spirit baptism into the Body of Christ, for regeneration, redemption, righteousness, salvation or eternal life.

#### WHO HAS THE ONE CORRECT VIEW?

Remember the statement in the “Water Baptism” pamphlet, page 2: “there can be only ‘ONE CORRECT’ interpretation of baptism, and so it goes without saying, that most of the views must be wrong, since only one can be right.” “Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Psalm 133:1). Wouldn’t it be good and pleasant if all Christians would endeavor to keep the ‘UNITY’ of Ephesians 4:1 to 7, recognizing ‘ONE’ Church and ‘ONE’ baptism? This is what some of us ‘grace’ preachers, whom our Grand Rapids brother, in sarcastic derision calls ‘Paulites’, and in ridicule, ‘Bereans’, would urge him to do. I doubt if there is a single Bible doctrine, including his strong stand for ‘grace’ and the believer’s eternal security, with which we disagree, but his ‘waterygrave’ burial shuts us out of his fellowship. He seems to prefer the ‘SECTARIAN’ BAPTISTS. Many of us know that he was an excellent, faithful preacher for some years before he testified by his “watery-grave” burial that he was dead to sin and crucified to the world. I think he will testify that he was more gracious before he was buried in water than thereafter. Water baptism doesn’t make any person gracious or spiritual.

If I should mention a few of the most gracious, spiritual, devout, sincere, conscientious, faithful saints I have known during the fifty-six years I have been saved, I would include a separated, consecrated, unselfish saint, who was never ‘water-baptized’ and was sure that the Bible means just what it says in Ephesians 4:4 and 5, “there is ‘ONE’ baptism” (which is not water).

Only one baptism (a Divine baptism) is required to have fellowship with the Lord; but two are required by our Grand Rapids brother to have fellowship with him. Once upon a time he knew the truth of the ‘ONE’ BAPTISM, God’s instructions to keep the ‘UNITY’ of the Spirit. But now he is just as guilty as is any other religious leader in causing Factions And Divisions in The Church; for that is exactly what water baptism does.

Here let us again refer to:

#### THE WATER BAPTISM RAZZLE-DAZZLE

There are more than 200 million Roman Catholics, who are in dead earnest concerning the true meaning and significance of holy-water sprinkling, to take care of original sin. There are more than 100 million Protestants who have been taught that a little water sprinkled on the head helps to perform the miracle of regeneration. There are more than 50 million other 'sprinkled' Protestants, who are sure the ceremony is not necessary for regeneration, righteousness or salvation, but should be required for church membership and Christian fellowship.

Inasmuch as the Mormons and Jehovah's Witnesses and Seventh Day Adventists, all of whom demand a burial in water, are not considered evangelical in their preaching, we will put them in a different class. But among the Pentecostals and Church of God preachers and members, the Church of Christ, the Disciples, several 'Apostolic' groups, who hold tenaciously to Mark 16:16 and Acts 2:38 and to 'immersion', a burial in water is an absolute requirement for regeneration and salvation.

With but very few exceptions, the religious leaders of these 'immersion' groups teach that the 'ONE BAPTISM' of Ephesians 4:5 is a burial in water, and that both verses, Romans 6:3 to 4, refer to water. They teach that 'born of water' in John 3:5, means regeneration by immersion of course with repentance and faith. They interpret Colossians 2:11 as spiritual circumcision, but Colossians 2:12 as physical baptism. They interpret Galatians 3:27 as water baptism. They admit that all who have been immersed have not put on Christ; but they are sure that the 'unimmersed' have not put on Christ. They are sure that the 3000 on the day of Pentecost would not have been saved, would not have been regenerated or received the Holy Spirit, if they had not first been immersed. They are equally sure that Peter and John would not have laid hands on the believers in Samaria, if they had not first been saved by the "Mark 16:16" gospel, if they had not been "water-baptized" for the remission of sins. They are sure, from Acts 22:16, that a burial in water helped to wash away Paul's sins.

The Dunkard Brethren would say that the water baptisms we have mentioned are not adequate; for the penitent believer should be buried completely under the water 'three times' face forward.

## HOW TO SOLVE THE ENIGMA

If we could get the more than 400 million Romans Catholics and Protestants to unanimously agree with the statement in the 'Water Baptism' pamphlet, page 10, "water baptism is a testimony of a work which already has been accomplished, and therefore has nothing to do with the obtaining or the retaining of salvation," then we could begin and go from here and perhaps make progress in solving the waterbaptism enigma. But more than 350 million vote against this. It does seem then that the only way for all who really want to be sure that they have fully complied with the 'water-baptism' commands and requirements, and have obeyed the Bible, is to first go to the Roman Catholic priests, taking their babies, if they have any, and receive christening with holy water. Then inasmuch as there would be some doubt and dissatisfaction, the feeling of insecurity, they might go to a Lutheran preacher and get 'Lutheran' sprinkling for adults and infants.

There are more than fifteen million Methodists, Presbyterians, Reformed and Christian Reformed and Swedish Covenant Church members in this country, who have been sprinkled. While the Methodists and the others mentioned do not agree among themselves as to the "why" and meaning of the 'sprinkling' ceremony, they do not agree with the Lutherans, that there is

some kind of magic or transforming power in a few drops of water on the head. With the Episcopalians and the Church of England sprinkling has a little different value and significance. Plenty of sentiment and tradition.

A short while ago I heard a Lutheran 'radio' preacher give a message on "The Vine And The Branches" of John 15. He explained the value of their two ordinances, water baptism and the Lord's Supper or Holy Communion. He said water baptism is one thing necessary to become a branch in the Vine, and their Lord's Supper (with a very special significance) is one thing necessary to remain as a branch in the Vine.

The Reformed Churches and the Presbyterians guarantee to their members the benefits and blessings of the Abrahamic Covenant, which formerly included the Covenant of Circumcision which took in the little children And as they are sure that now sprinkling in the New Testament is the seal, having taken the place of physical circumcision, they sprinkle adults and infants. No person should miss any of the blessings and benefits of the promises that God made to Abraham for Israel and the rest of the human race. So why not receive 'Covenant' sprinkling?

Then after permitting the Methodist and Episcopal minister to add their sprinkling ceremony, it might be well to check up with the Congregationalists, Moravians, Nazarenes, United Brethren, Mennonites and Evangelical Free Church. With the exception of some of the Nazarenes and Mennonites, some one of the baptisms already mentioned, might admit you into their churches and fellowship.

#### MILLIONS HAVE NOT BEEN IMMERSED IN WATER

There are well over 350 million people living today who were sprinkled when they were babies too young to repent and exercise faith in Christ and His saving gospel. Undoubtedly more than five times this number, now dead, were sprinkled and not immersed in water. Only God knows how many of the those 'gone' were saved and went to be with Christ, and just how many of the more than 350 million 'remaining' are saved. (II Timothy 2:19).

Most immersionists believe that all children who die at an age too young to be responsible for repentance and faith die saved, with or without any kind of water baptism. Of course the Mormons and Jehovah's Witnesses and the Christadelphians would give an explanation somewhat different than others. The Mormons would also question the validity and efficacy of any immersion not by the hands of a disciple of Joseph Smith. They might let a person, with alien baptism be some kind of a saint, but not a 'Latter Day Saint'. Mrs. White's "Pillar of Fire" disciples would require "fire" baptism.

While the great majority of the religious leaders of the Southern Baptist Church would not permit Christians, who were sprinkled as infants and not later immersed, at their Communion table, they will admit that they have met some very spiritual, consecrated, gracious, saved Presbyterians and Methodists and Episcopalians. The Plymouth Brethren 'Household Immersions' are sure the babies should have been buried in water.

Our Grand Rapids brother will admit that some of the most spiritual, consecrated, gracious saints he has met were members of the Reformed and Christian Reformed Churches, not one of whom agreed with his 'waterygrave' burial 'testimony'. On page 18 ("Water Baptism" pamphlet) he quotes Dr. Albertus Pieters, a "Reformed Church" theologian, who has put in print the truth that there is not one definite statement in the Scriptures that infants were sprinkled or immersed in the days of the apostles. So they do not 'STICK TO THE BOOK' apart

from sentiment and tradition. But why did not our Grand Rapids brother ‘STICK TO THE BOOK’, and confess that never once did any of the apostles say “a burial in water, after Acts Seven, became a ‘testimony’ that the adult baptized was a ‘separated’, ‘dead-to-sin’, ‘dead-to-the world’ Christian? This he teaches, with considerable sentiment. Where is the word ‘testimony’, relating to water baptism, mentioned in the Scriptures? Both Dr. Pieters and the Grand Rapids Doctor think some verses imply what they teach. If what one of them teaches is ‘sound doctrine’, what the other teaches is anything but. They are both spiritual, faithful Christians. Both of them know that they were chosen in Christ from before the ‘overthrow’ of the world (Ephesians 1:4 and 5), that they were baptized by the Holy Spirit into the ‘ONE BODY’ of Christ, and they both believe in eternal security. They will both reach the same heaven. They will then forget their “water-baptism” differences. Surely all of us should see how the devil has played havoc with the visible Church, how he has wrecked and ruined Christian fellowship and caused unholy disunity with thirty or more different “water baptism” theories and vagaries.

The Lord has established the ‘UNITY’ He would have members of His Body keep, according to Ephesians 4:1 to 7. Among other things ‘ONE BAPTISM’, which is not something a religious human being can do, but the ‘DIVINE BAPTISM’ accomplished by The Father, The Son and The Holy Spirit. “That there be no division in the Body.” (I Corinthians 12:25 and I Corinthians 12:13). Christ and His “Calvary” “Baptism” (Luke 12:50) is sufficient for the believer’s eternal redemption.

What value or virtue to the unsaved world was the ‘water-baptism’ (‘burial in a watery-grave’) of the Corinthians, the sanctified Corinthian saints? Our brother is sure that their burial in water they received was a ‘testimony’ that they were Christians; separated saints; ‘dead-to-sin’; ‘dead-to-the-world’. He writes in his two pamphlets that they were “whimpering cry babies,” “contentious,” “quibbling,” “fighting,” “criticizing,” “carnal.” He thus sums it up in his “Factions” pamphlet, page 5 . . . “They were carnal, wicked, worldly and contentious.” But he writes that their Christian ‘water baptism’, their burial in water; was a ‘testimony’. What kind of testimony? Note again page 1; “they were carnal and divided into factions and cliques, fighting among themselves, bickering, arguing, going to law before the world.” I ask you, “what was their water witness worth to the world?” Such saints must surely find comfort today in the words of our brother, page 2, “their salvation depended not on their behavior, but upon the grace of God. One would hardly imagine these worldly Corinthians as believers, but salvation is by grace.”

After reading both pamphlets we wonder what would be our brother’s choice, if he had to choose between a church-member like those miserable, carnal, fighting, contentious Corinthians, whose water baptism was exactly proper, or a spiritual, separated, faithful saint, who has been sprinkled, or even one who glories with Paul in the ‘CALVARY’ ‘BAPTISM’ of Christ. (Luke 12:50 . . . Galatians 6:14).

But we must get back to our:

## WATER BAPTISM RAZZLE-DAZZLE AND SOLUTION OF THE ENIGMA

As I write this message I think of the name of a splendid Radio program. It is called ‘UNSHACKLED’. How the confused religious Christians on this earth are being tossed to and fro with divers and sundry interpretations of water baptism! They should be established in God’s way (Romans 16:25), and should be taught to see what is “the dispensation of the mystery,” (Ephesians 3:9). Thereby they would not only be unshackled as to water baptism and signs,

visions and miracles, but know the meaning of II Timothy 2:15. Much may be learned in the last verses of the eighteenth chapter of Acts, where we read how a wonderful man of God was delivered from his “baptism” confusion by a ‘grace’ Bible-teacher.

The experience of Aquila and Apollos, in Acts 18:24 to 28, should teach every “Pentecostal” preacher, every “Church of God” preacher, every “Church of Christ” preacher, including the splendid Abilene pastor, the difference between going back to Pentecost, and “going on to perfection”; the difference between Acts 2:38, Acts 8:5 to 15 and Mark 16:14 to 18, before the ‘FALL’ of God’s Kingdom nation (Israel), and the ministry and commission of ‘reconciliation’ (II Corinthians 5:15 to 21 . . . Romans 5:10 and 11 . . . Colossians 1:20 and 21), when and because of the ‘FALL’ of Israel. (Romans 11:15 . . . Romans 11:30 . . . Acts 13:46, Acts 18:5 and 6).

Like Apollos, before he learned from Aquila the difference between “the gospel of the kingdom with John’s baptism,” and “the gospel of grace” and “the unsearchable riches of Christ,” which the risen Christ, by revelation, made known to and through the apostle of the Gentiles (Romans 11:13 . . . Ephesians 3:1 to 8), the preachers in the several religious movements we have just mentioned, with great zeal and enthusiasm preach that water baptism is a Divine requirement for regeneration and salvation.

It is not a surprise, therefore, that The Church of Christ preachers, who cling tenaciously to Mark 16:16, hold on to James 2:24, “by works a man is justified, and not by faith only.” Of course with them the believer is in no position to be justified by other works until he first becomes a justified believer by the religious work, water baptism along with faith and repentance. If justification by works means “salvation by works,” no one is saved.

There are some very, very sincere, conscientious, consecrated, faithful Christians connected with five or six varieties of Pentecostals and Full Gospel Assemblies. Their preachers guarantee to do for a person, spiritually, much more than the other Christian churches who do not proclaim and practice the “Full Gospel.” Many of them cannot bestow the full blessing for that person without the laying-on of hands. You will find plenty of sentiment in their meetings; and you will find that they generally “Stick To The Book.”

They are not much on tradition, and they ignore II Timothy 2:15 and Romans 16:25. They contend that The Church of Christ preachers have no authority to separate Mark 16:17 and 18 from Mark 16:16 or preach “water” regeneration and not go in for visions, dreams, trances, healing sickness, speaking in tongues and other miracles.

If a person is to take no chances, and miss no ‘water baptism’ blessings, it would be well to get Pentecostal and Church of Christ water baptism, both for the remission of sins, not “with” water but “in” water; and thus be certain of being born of water. But if there is still just a little doubt, then it would be well for the person, already ‘much-baptized’ to let the Dunkard Brethren baptizer put him under three times.

Of course, if you do not keep the seventh-day sabbath and are not willing to do so, the Seventh Day Adventists would not bless you with their watery-grave burial. And if you have decided that you do not want to be a “Latter Day Saint,” then you will miss the transforming power of Mormon baptism. If you miss this miracle-working Mormon baptism, you cannot stand in for your deceased loved ones and be baptized for the dead.

NOW BACK TO CALVARY

In the midst of this utter confusion, behold the Lamb of God Who beareth away the sin of the world. Stand still and see the salvation of the Lord. Be like the apostle Paul; get rid of your religious entanglements and glory in that once-for-all "BAPTISM" of the Eternal God in human form on Calvary's cross. Then and there the Sinless One, Who cried "Finished," settled the sin question for time and eternity. There remaineth no more sacrifice or offering or remedy for sin. (Hebrews 9:26 . . . Hebrews 10:10 to 14). Know of a surety that Acts 2:38 and Mark 16:16 do not present the gospel of grace. Rejoice in the truth of Titus 3:5 to 8, II Timothy 1:9 . . . Ephesians 2:8 to 10 . . . Ephesians 1:6 and 7 . . . Romans 3:24 to 28, and be "stablished" according to Romans 16:25.

### THE THREE LETTERS AND THE GREAT COMMISSION

In this pamphlet we are printing two letters written by Dr. H. A. Ironside, who was indeed an outstanding 'grace' preacher and considered by a very large number of Christians to be one of the best Bibleteachers of all times. We are printing a letter written by the Grand Rapids author of the printed messages 'Factions' and 'Water Baptism'. Both of these brethren believe that God's present 'grace' 'BODY' program is being carried on under the 'great commission' of Matthew 28:19 and 20, which the resurrected Christ, before His ascension, gave to His Eleven apostles (on a mountain). (Matthew 28:16). Note what the Lord said: "Go ye therefore and disciple all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you."

Very shortly after the Lord spoke these words the Eleven asked this question, "wilt Thou at this time restore again the kingdom to Israel (Acts 1:6)?" During the days between the resurrection and the ascension of Christ, the Saviour spoke of the "things pertaining to the kingdom of God." (Acts 1:3). When we read in Acts 11:1 to 5, several years later, the other apostles seriously objected to Peter's having preached to a religious, praying, God-fearing, Jew-loving Gentile, and in Acts 11:19 that the Jerusalem disciples preached to none but Jews only, we certainly should know that the resurrected Christ did not teach the Eleven apostles concerning the 'Joint-Body' of Ephesians 3:6, the 'One New Man' of Ephesians 2:15 and 16 in which believing Jews and Gentiles would be reconciled into 'One Body' by the cross. Surely the "Church of the Mystery" did not begin on Israel's feast of Pentecost. If the Lord had in His mind or intended to teach the Eleven truth concerning "The Church Of The Mystery," described in Ephesians 1:4 to 4:7, then Paul's statements of Acts 13:46, Acts 18:5 and 6, Romans 11:11, Galatians 1:11 and 12, I Corinthians 3:10, II Corinthians 5:16 to 21, Ephesians 3:1 to 4 and Ephesians 3:8 are meaningless.

If Paul had taught his converts in Galatia to observe all things pertaining to the 'kingdom' which Jesus of Nazareth instructed the Eleven to observe and teach, he would never have called them "foolish, bewitched Galatians"; for he would have bewitched them and would have perverted the "grace" gospel and frustrated the grace of God by mixing "the gospel of the kingdom," "the gospel of the circumcision," with the unmixed "gospel of grace." (Romans 1:16).

### ANOTHER GREAT COMMISSION

There is a great difference between working under the commission of Matthew 28 and the 'RECONCILIATION' commission of grace (II Corinthians 5:16 to 21) given by the risen

Christ in heaven when and because of the casting-away of Israel. (Romans 11:15). Matthew 28:19 and 20 did not contemplate Romans 11:11.

If God's present spiritual "grace" program, concerning His 'Eternal Purpose' was being carried on under Matthew 28:19 and 20, then as our Grand Rapids brother teaches in his "Water Baptism" pamphlet, pages 11 and 12; "there is nothing to prevent a believer from baptizing another believer" . . . "no prohibition anywhere in the Scriptures against any believer baptizing other believers." This is not only good sound reasoning, but it is absolutely true. Our brother might have added, "there is no command in the Bible for any member of the Body of Christ to "water-baptize" some other member of that Body."

There are many young boys and girls, from ten to eighteen years old, in the Body of Christ. Is there any Scripture that would forbid them the right to preach another youth into the Body of Christ, in what we call personal-work or soul saving? When they preach them into Christ and His Body, are they working under Matthew 28:19 and 20? If so, does the religious leader have the Scriptural right to say, "you disciple them, but the clergyman must baptize them in water?" Remember "sentiment and tradition." Has not one twelve-year-old member of the Body of Christ boy or girl the right to "water-baptize" another saved twelve-year-old child, if the Church is working under the so-called great commission of Matthew 28? In II Corinthians 5:16 to 18 we have a great commission.

#### DID THE AGE OF GRACE BEGIN WHEN THE KINGDOM AGE ENDED WITH ACTS 7?

Read again the letter written by the Grand Rapids 'grace' preacher. Peter preached water baptism for regeneration and the remission of sins, in Acts 2:38, and all during the kingdom age, which ended with the stoning of Stephen. Then Water Baptism, which he calls "Christian" baptism, took on a new meaning, and the age of grace began. This means that Peter and the Eleven worked, in the kingdom age under the Matthew commission until Acts 7, and then the Twelve and later on Paul worked under the same commission in making known "the dispensation of the mystery," which was "HID IN GOD" from the beginning of the world. (Ephesians 3:9).

Now to add to this utter confusion Dr. Ironside taught that after God has completed the Body of Christ Israel will be saved and will be sent out to disciple and baptize in obedience to Matthew 28:19.

Both of these 'grace' preachers know that if Peter and the Eleven were in the Body described in Ephesians and Romans 12:4 and 5 at the time Cornelius was saved and "water-baptized," or if they preached Cornelius into that Body, Cornelius did not know it and neither did any of the Twelve know it at the time they learned the truth of Acts 11:18 some years after Pentecost. Neither of these 'grace' preachers preached Acts 10:3 and 4 and Acts 10:34 to 36 to sinners. They know that Peter did not preach the 'grace' gospel of Titus 3:5 to 7 and Romans 4:4 and 5 to Cornelius, or any salvation message to provoke Israel to jealousy. (Romans 11:11). They were very careful not to do that, until they learned that the risen Christ had revealed a new message to Paul.

Compare Acts 8:5 to 15 and Acts 22:16 with Acts 2:38 and decide whether Philip in Samaria, or Ananias to Saul, preached 'testimony' Christian water baptism, instead of kingdom water baptism, after the death of Stephen.

Again compare Dr. Ironside's comments on Acts 2:38, that the 3000 were regenerated before they were 'water-baptized', but saved thereafter and thereby, that 'Christian' baptism began with Pentecost, and the Grand Rapids preacher's remarks, that the 3000 were regenerated and saved when they obeyed Acts 2:38 in the 'kingdom' age, but "Christian" baptism did not begin until after Stephen was stoned. What contradictions and utter confusion!

We can say a hearty 'amen' to our brother's statement in his printed pamphlet, "Water Baptism is a 'BONE OF CONTENTION'." Instead of insulting the "BEREAN" "PAULITES," he should encourage all Christians to be like the noble Bereans of Acts 17:11, 'STICK TO THE BOOK', obey II Timothy 2:15 and be established in God's way as set forth in Romans 16:25. "Make all see what is 'the dispensation of the mystery', which from the beginning of the world hath been 'HID IN GOD'." "Endeavor to keep the 'UNITY' of the Spirit . . . 'ONE BAPTISM'. Believe Paul's testimony, "Christ sent me not to baptize."