



Proposition #1

“The Scriptures teach that water baptism is for (in order to obtain) the remission of sins.”



Affirm, David A. Padfield

Deny, Don Phillips

Proposition #2

“The Scriptures teach that salvation comes at the point of faith, before and without water baptism.”

Affirm, Don Phillips

Deny, David A. Padfield

Saved By Faith

Hebrews 11

“By **faith** Abel **offered** unto God a more excellent sacrifice” (vs. 4)

“By **faith** Noah ... **moved** with fear, **prepared** an ark...” (vs. 7)

“By **faith** Abraham ... **obeyed** ... and **went out** ...” (vs. 8)

“By **faith** Abraham ... **offered** up Isaac...” (vs. 17)

“By **faith** Moses **forsook** Egypt” (vs. 27)

“By **faith** they **passed through** the Red Sea...” (vs. 29)

“By **faith** ... walls of Jericho ... were **compassed about**...” (vs. 30)

Faith: Conviction joined with Obedience!

“PISTEUO”

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

*Thayer's Greek-English Lexicon
of the New Testament, pg. 511*

At The Point Of
Faith



Place these items in order:

Salvation

Prayer

Baptism

Faith

Confession

Love

Repentance

A Comparison

Abraham

Heb. 11:17 – “By *faith* Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son”

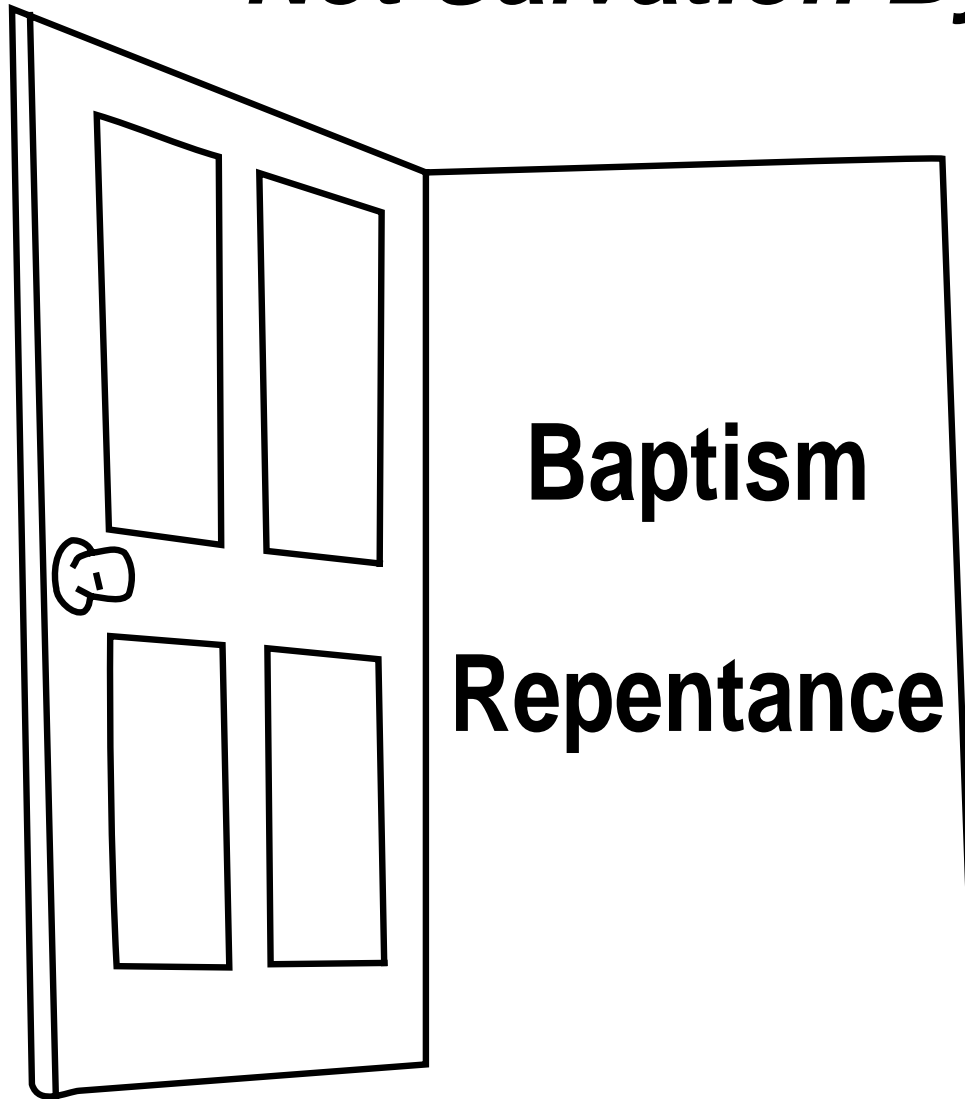
James 2:21 – “Was not Abraham our father justified by *works* when he offered Isaac his son on the altar?”

Rahab

Heb.11:31 – “By *faith* the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.”

James 2:25 – “Likewise, was not Rahab the harlot also justified by *works* when she received the messengers and sent them out another way?”

Salvation By Faith Not Salvation By “Faith Only”



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

*In Every Passage My Opponent Uses
Where Only "Faith" Is Mentioned
We Must Ask...*

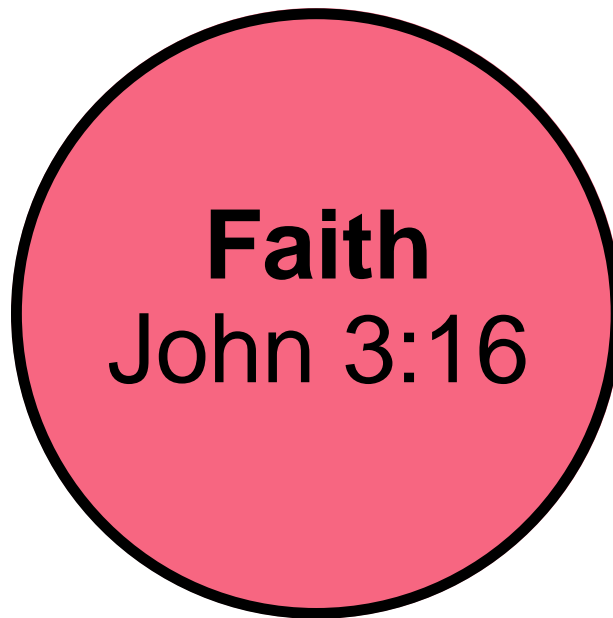
Where Is Love?

Where Is Confession?

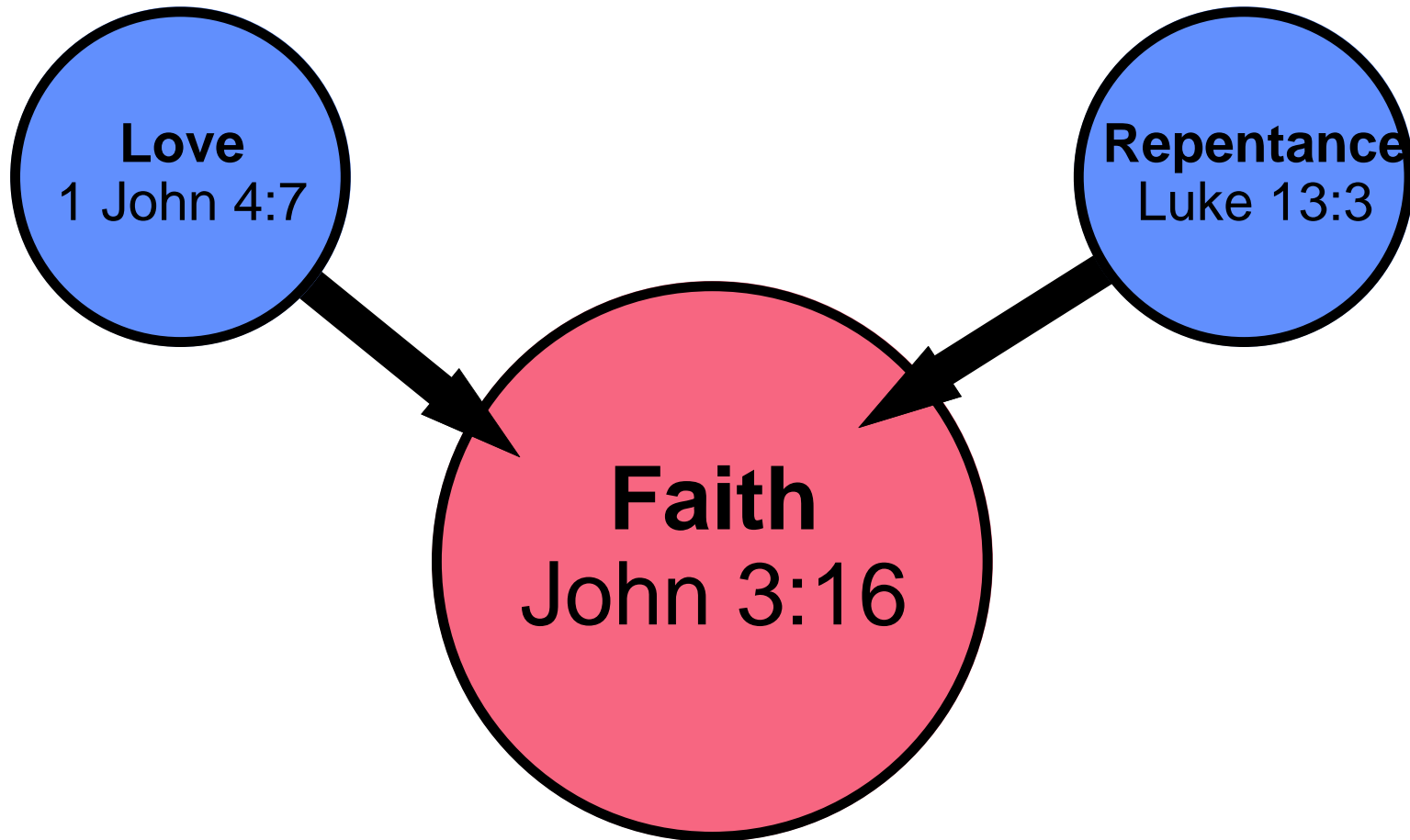
Where Is Repentance?

*If these passages exclude baptism,
they also exclude everything else!*

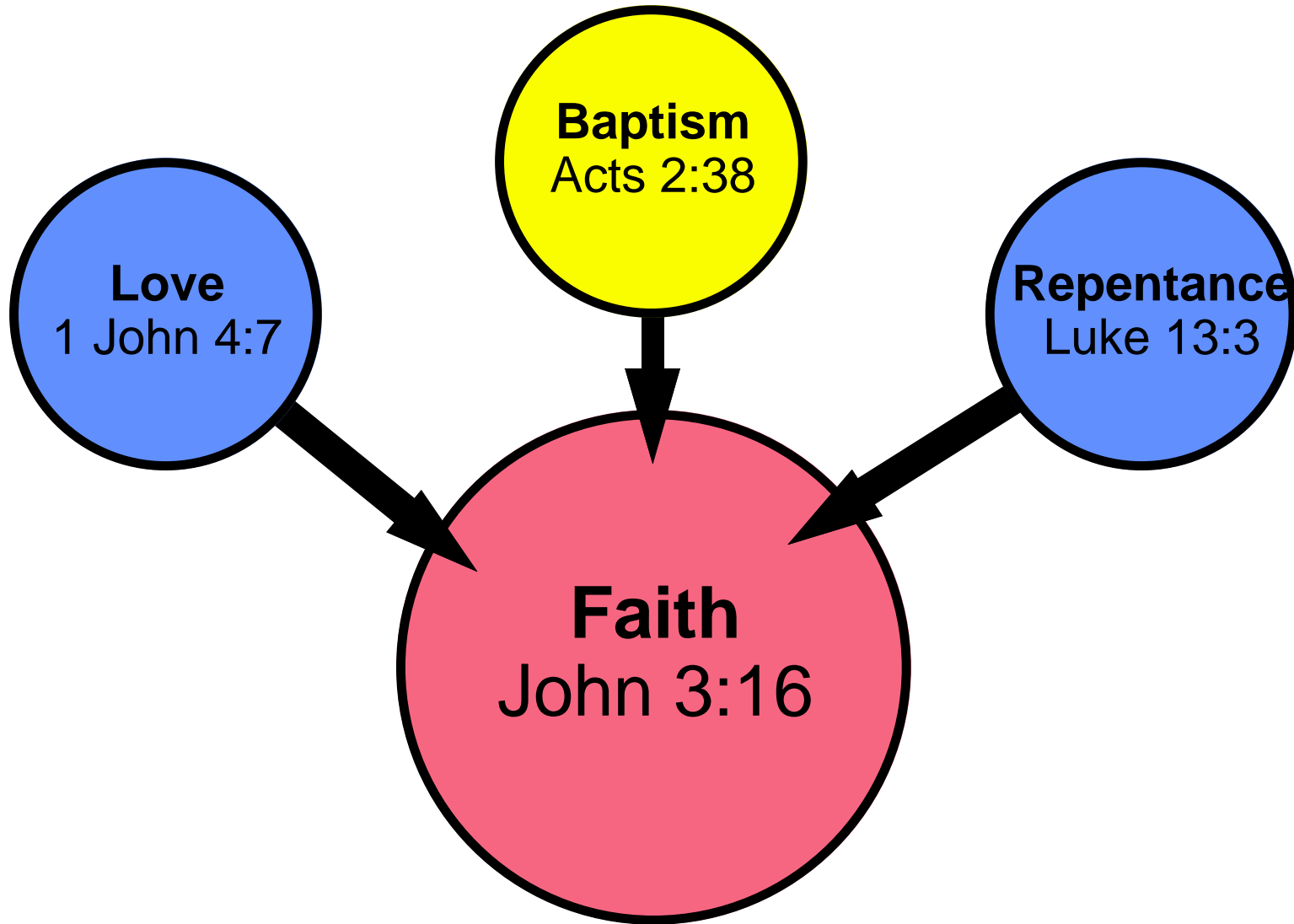
Repentance • Faith • Love



Repentance • Faith • Love



Repentance • Faith • Love



Can That Faith Save Him?

James 2

Unmerciful Faith (*vs. 15, 16*)

Dead Faith (*vss. 17, 20, 26*)

Devilish Faith (*vs. 19*)

Vain Faith (*vs. 20*)

Imperfect Faith (*vs. 22*)

Unjustified Faith (*vs. 21, 24*)

These Are

Acts Of

The Heart!

Wanted: Dead or Alive (or is that “inactive”)

“NEKROS”

Matt. 23:27 – Full of *inactive* men’s bones

Luke 12:1 – Lazarus was raised from the *inactive*

Acts 20:9 – Eutychus was taken up *inactive*

1 Cor. 15:20 – Now is Christ risen from the *inactive*

Eph. 2:1 – *Inactive* in trespasses and sins

1 Thes. 4:16 – The *inactive* in Christ shall rise first

Heb. 9:17 – A will is in force after men are *inactive*

Rev. 14:13 – Blessed are the *inactive* who died in the Lord that they may rest from their lack of labor and their inactivity doth follow them

Faith Before Repentance

Acts 2

36 Therefore let all the house of Israel *know assuredly* that God has made this Jesus, whom you crucified, both Lord and Christ.

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

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

If Faith Is Last:

What induces love? *John 8:42*

What produces prayer? *Matt. 21:22*

What produces godly sorrow? *2 Cor. 7:10*

What produces turning? *Acts 11:21*

What produces confession? *Rom. 10:9–10*

If We Are Saved Before:

Repentance,

 We shall all likewise perish (*Luke 13:3*)

Love,

 We are anathema to the Lord (*1 Cor. 16:22*)

 We are nothing (*1 Cor. 13:2*)

Confession,

 Christ will deny us before the Father (*Matt. 10:32–33*)

 We are still antichrist (*1 John 2:23*)

Baptism,

 We have not washed away our sins (*Acts 22:16*)

If Repentance Comes Before Faith

The Angels Are Rejoicing...

“Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.” (*Luke 15:10*)

But God Is Displeased...

“But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” (*Heb. 11:6*)

The Faith That Does *Not* Save

Believe – won't confess	John 12:42
Weak Faith	Romans 4:19
Dead Faith	James 2:26
Little Faith	Matthew 14:31
Doubting Faith	Matthew 14:31
Fearful Faith	Matthew 8:26
Erring Faith	1 Timothy 6:10
Denied Faith	1 Timothy 5:8
Shipwrecked Faith	1 Timothy 1:19

Different Kinds Of Works

- ➡ The Works Of God (*John 6:28*)
- ➡ The Works Of Faith (*1 Thes. 1:3*)
- ➡ Works Of God's Righteousness (*Acts 10:35*)
- ➡ Good Works (*Titus 3:8, 14*)
- ➡ Works Of The Law Of Moses (*Romans 3:28*)
- ➡ Works Of Our Own Righteousness (*Romans 10:3*)

Which Of These Conflict With Grace?

Where Does Baptism Classify?

Moses Believed Not God

Numbers 20:1–13

- ☞ “Speak to the rock...” (vs. 8)
- ☞ “Moses...smote the rock twice” (vs. 11)
- ☞ “Because you did not believe me...” (vs. 12)

***The Belief Which Counts
Includes Obedience!***

John 3:36

“He who believes in the Son has everlasting life; and he who **does not believe** the Son shall not see life, but the wrath of God abides on him.”

RSV: “He that **obeyeth not** the Son shall not see life”

NAS: “He who **does not obey** the Son shall not see life”

KJV II: “He that **refuses to obey** the Son shall not see life”

Moffatt: “He who **disobeys** the Son shall not see life”

TEV: “Whoever **disobeys** the Son will never have life”

Saving Faith & Obedience Are Coextensive!

The Divine Order Of Faith And Repentance In Nineveh

- **Jonah Preached:** “Yet forty days, and Nineveh shall be overthrown!”
- **The People Believed:** “So the people of Nineveh believed God”
- **The People Repented:** “Then God saw their works, that they turned from their evil way”

Matthew 12:41

“The men of Nineveh will rise in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here.”

Comprehensive “Faith”

1. Paul imprisoned believers (*Acts 22:19*)
2. He did evil to the saints (*Acts 9:13*)
3. Bound all who “called on the name of the Lord” (*Acts 9:14*)
4. He made “havoc of the church” (*Acts 8:3*)

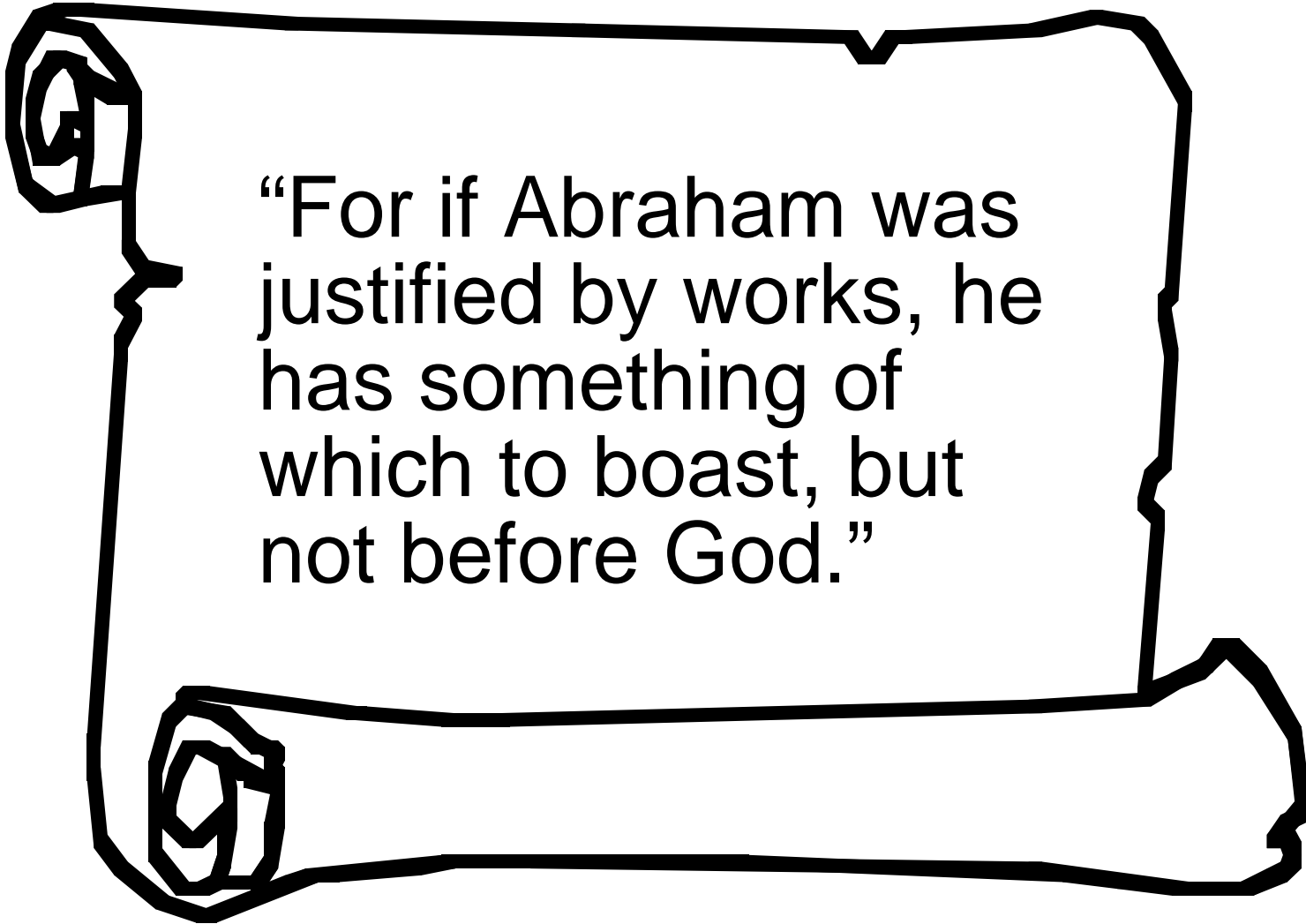
We all agree that the church is a body of baptized believers;
therefore,
the believers Paul imprisoned were baptized believers!

Not Of Works

Opponent Says: “Baptism is a work.”

- ✍ Where does the Bible say it is a work?
- ✍ Faith is a work (*John 6:28-29*). Is faith excluded?
- ✍ Salvation is not of works of human merit (*Titus 3:5*)
- ✍ Salvation is not by works of the law (*Gal. 2:16*)
- ✍ Obedience is required for salvation (*Matt. 7:21; Heb. 5:8-9*)

Romans 4:2



“For if Abraham was justified by works, he has something of which to boast, but not before God.”

John 1:11–12

The Right Of Believers

11 He came to His own, and His own did not receive Him.

12 But as many as received Him, to them He gave the **right to become children of God**, even to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Believers Who Rejected Their Right To Become Children Of God

“Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.” (*John 12:42–43*)

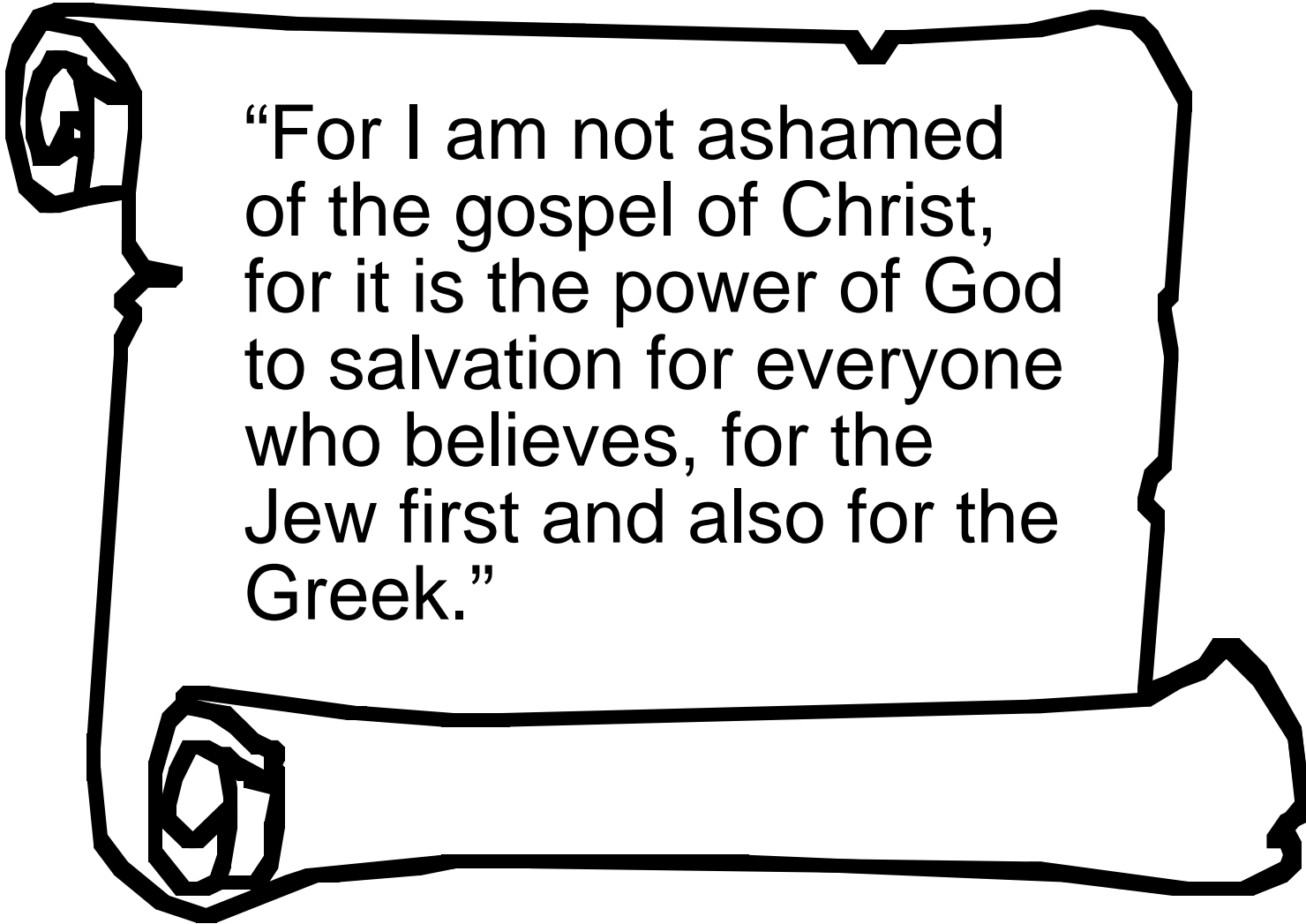
Believers Who Exercised Their Right

Acts 6:7 – “And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.”

Acts 8:36,37 – “Now as they went down the road, they came to some water. And the eunuch said, See, here is water. What hinders me from being baptized? Then Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God.”

Acts 22:16 – “And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.”

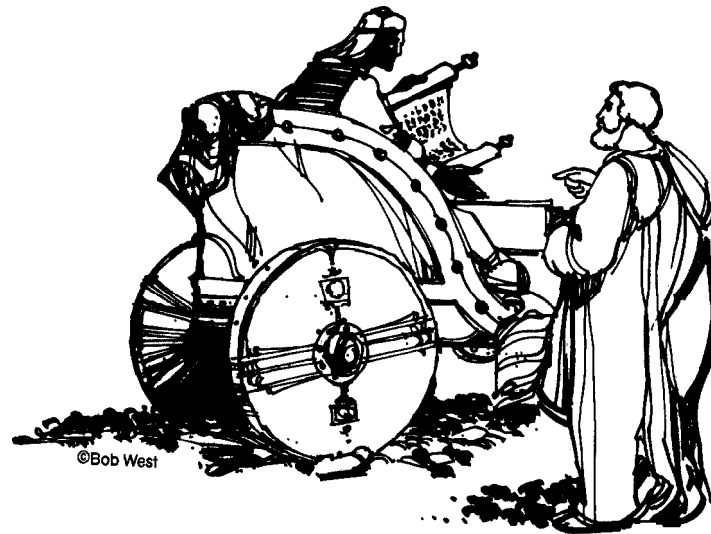
Romans 1:16



“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

“Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. Now as they went down the road, they came to some water. And the eunuch said, ‘See, here is water. What hinders me from being baptized?’ Then Philip said, ‘If you believe with all your heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’ So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.” *(Acts 8:35-39)*

The Ethiopian ***Acts 8:26-40***

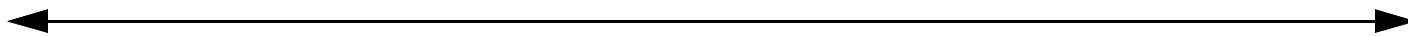


“Right”

Vine – “*Exousia* first denotes ‘freedom to act’ and then ‘authority for the action’” (pg. 534)

Newman – “authority, right, liberty, ability” (pg. 65)

Vincent – “Here, therefore, *εξουσια* is not mere *possibility* or *ability*, but legitimate *right* derived from a competent source – the Word.” (Vol. II, pg. 49)

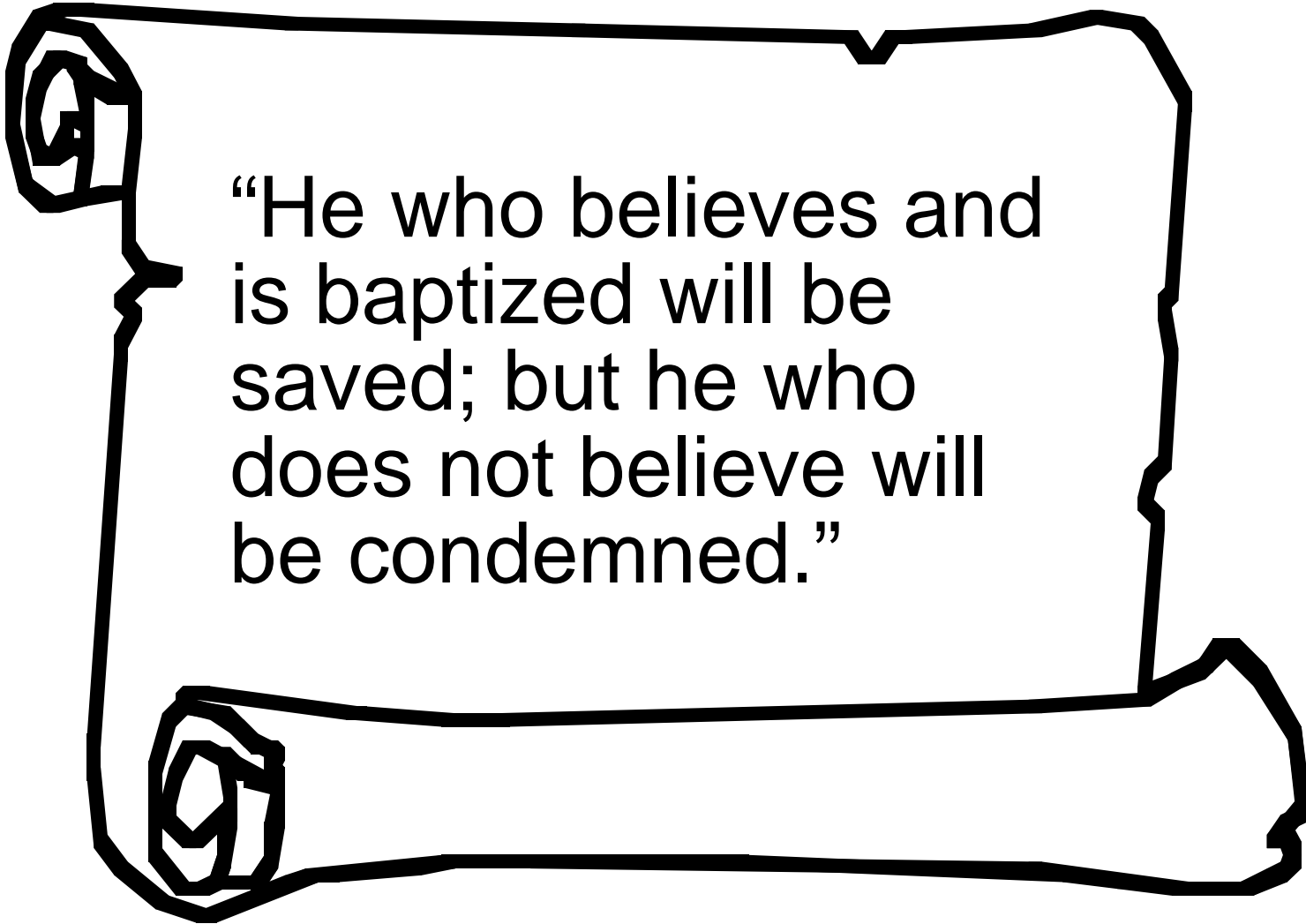


John 19:10 – “Then Pilate said to Him, Are You not speaking to me? Do You not know that I have **power** to crucify You, and **power** to release You?”

“To Become”

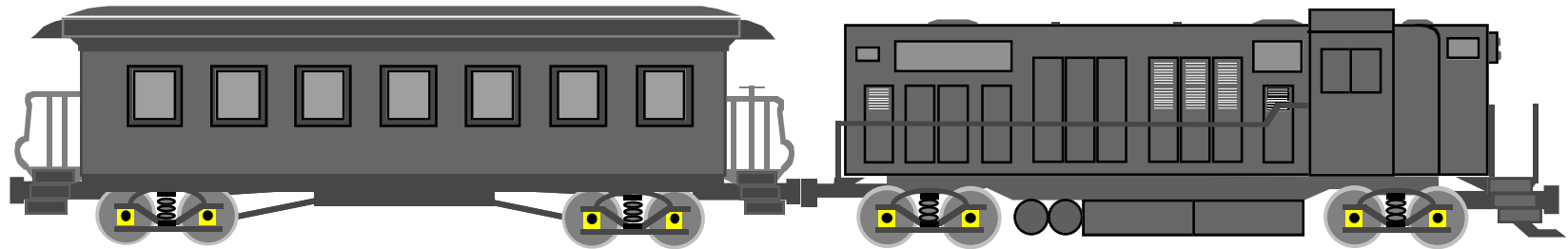
“*To become (genesthai)*. Second aorist middle of *ginomai*, to become what they were not before.”
(A.T. Robertson, *Word Pictures In The New Testament*, Vol. V, pg. 11)

Mark 16:16



“He who believes and is baptized will be saved; but he who does not believe will be condemned.”

Joined Together



Believes *And* Is Baptized

Mark 16:16

“He who believes *and* is baptized will be saved; but he who does not believe will be condemned.”

Five Views Of Mark 16:16

Catholic: “He who believes **not** and is baptized shall be saved.”

Atheist: “He who believes and is baptized shall **not** be saved.”

Universalist: “He who believes **not** and is **not** baptized shall be saved.”

Baptist: “He who believes and is **not** baptized shall be saved.”

Bible: “He who believes and is baptized will be saved.”

What Does My Opponent Believe?

“He who believes and is
baptized shall be saved”

—OR—

“He who believes and is **not**
baptized shall be saved”

Translations Of Mark 16:16

KJV – “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

NKJV – “He who believes and is baptized will be saved; but he who does not believe will be condemned.”

ASV – “He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.”

NASB – “He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.”

NIV – “Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”

Williams – “He who believes it and is baptized will be saved, but he who does not believe it will be condemned.”

Past Sins Or Future Salvation?

Mark 16:16 “He who believes and is baptized will be **saved**; but he who does not believe will be condemned.”

Luke 24:47 “Then He said to them, Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and **remission of sins** should be preached in His name to all nations, beginning at Jerusalem.”

The term “*saved*” in Mark 16:16 is the parallel term to “*remission of sins*” in Luke 24:47!

The Greek Text

“In 1881 two scholars, Brooke Foss Westcott and Fenton John Anthony Hort published a two volume work, **The New Testament in the Original Greek**. In their work they relied heavily on the recently discovered Alexandrian manuscripts, Codex Vaticanus and Codex Sinaiticus, but especially Vaticanus.

“They assumed that these manuscripts were better because they were from an earlier date than any previously available.

“Until now, most new translations of the Scriptures since 1881 have used this type of Greek text as the basis for their New Testaments.

“The New King James Version departs from this recent tradition. It returns to the Textus Receptus. A growing number of scholars now recognize that the Byzantine-type text of the Textus Receptus is older than the age of the earliest extant Byzantine manuscripts. New Testament readings once thought to be uniquely Byzantine have been found in the papyri – the oldest extant manuscripts or fragments.”

Why The New King James Version?

Thomas Nelson Publishing Company, pp. 14–15

The Inspiration Of Mark 16:9–20

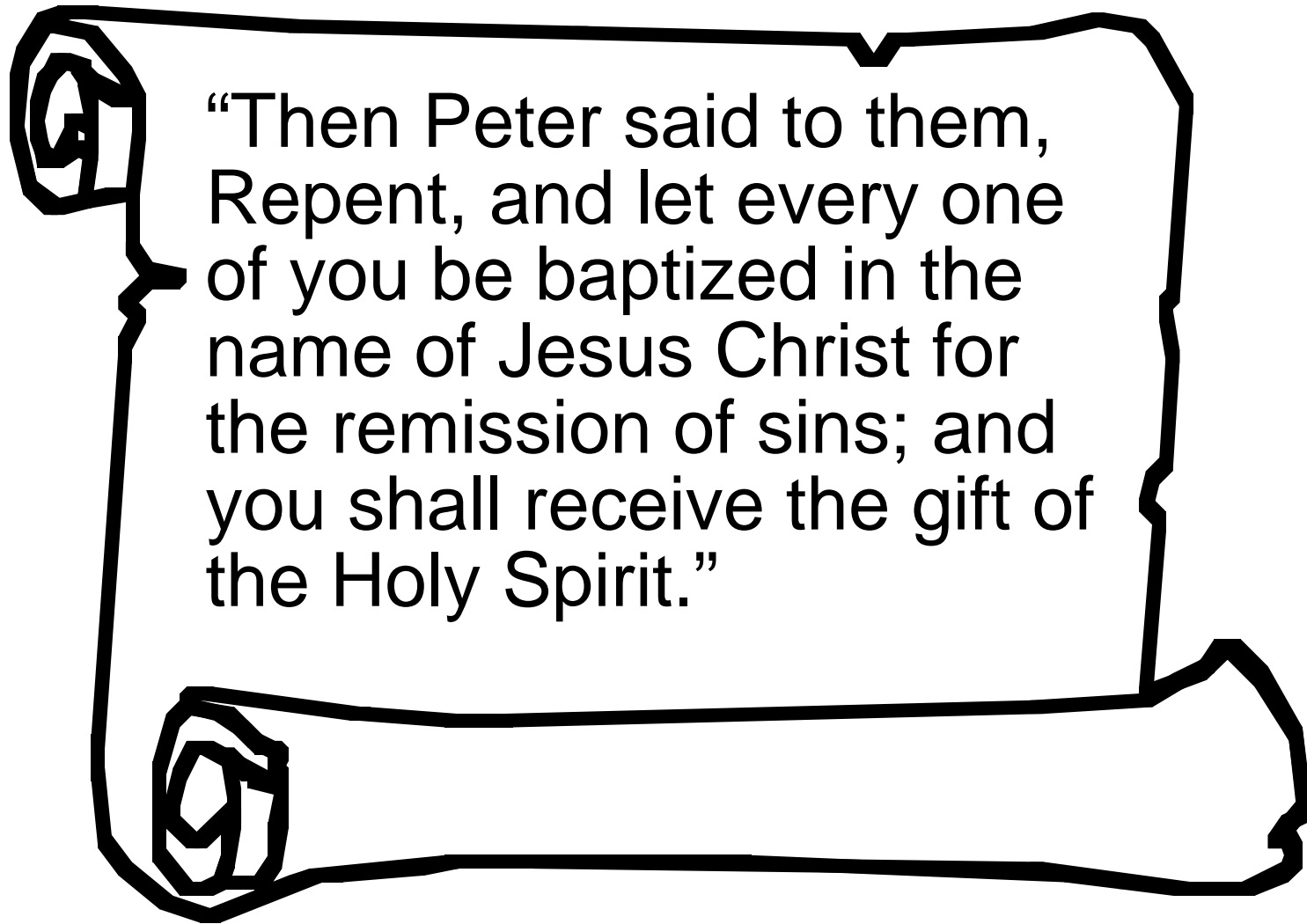
Please Check One:

- These verses are the word of God.
- These verses are fraudulent.

The Canon Of Mark 16:9–20

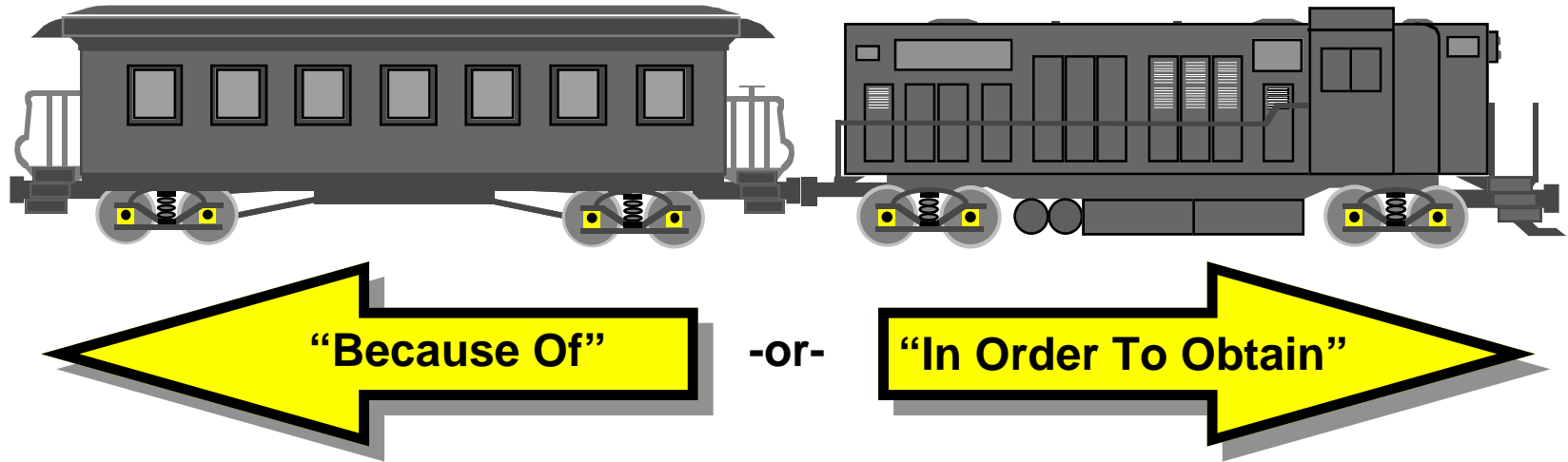
1. It is claimed that it is not authentic because it is not found in two of the oldest manuscripts (Vatican and Sinaitic). It is in practically all of the others – some 500 of them – including the Alexandrian, which is next to the Vatican and Sinaitic in age and accuracy.
2. The passage was quoted by Irenaeus in the second century.
3. All of the ancient versions contain it, which shows that it was in the Greek copies from which the translations were made. Among them are the Peshito Syriac, Old Latin, Sahidic, Coptic – all of which were in existence earlier than the two manuscripts that omit it.
4. The same two manuscripts that leave out Mark 16:9-20 also leave out the book of Revelation.

Acts 2:38



An Inseparable Connection

Repent **And** Be Baptized



“Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said to them, Repent, **and** let every one of you be baptized in the name of Jesus Christ **for** the remission of sins; and you shall receive the gift of the Holy Spirit.” (Acts 2:37-38)

When Were The People In Acts 2 Saved?

- ☞ When they were “pricked in the heart?”
- ☞ When they asked what they should do?
- ☞ When they obeyed the command of Peter to “Repent and be baptized... for the remission of sins”?

Translations Of Acts 2:38

King James	"Repent, and be baptized...for the remission of sins"
American Standard	"Repent ye, and be baptized...unto the remission..."
Emphasized	"Repent ye, and be immersed...into the remission of your..."
Modern Speech	"Repent...and be baptized...with a view to the remission..."
Phillips	"You must repent and everyone of you must be baptized – so that you may have your sins forgiven"
Modern Readers	"Repent and be baptized...unto the remission of your sins"
McKnight	"Reform and be each of you immersed...in order to the remission of sins"
Moffatt	"Repent...and be baptized for the remission of sins"
Goodspeed	"You must repent, and every one of you be baptized in order to have your sins forgiven"
Weymouth	"Repent...and be baptized...for the remission of sins"
Williams	"You must repent - and as an expression of it, every one of you be baptized - that you may have your sins forgiven."
Baylor University	"Repent (that is undergo a change of mind and feeling) and be baptized each of you - with a view to the remission..."
Short Baptist College	"Repent and be baptized everyone of you for (in order that you may receive) the forgiveness of your sins"

A Parallel
Acts 2:38 & Acts 3:19

Repent and be baptized for (εἰς) the remission of sins – receive the gift of the Holy Spirit

Repent and be converted that (εἰς) your sins may be blotted out – seasons of refreshing will come

What Does “EIS” Mean?

Passage	Action	Result
Matt. 26:28	Blood shed <i>for</i>	Remission
Rom. 10:10	Believe <i>to</i>	Righteousness
Acts 11:18	Repentance <i>to</i>	Life
Rom. 10:10	Confess <i>to</i>	Salvation
Acts 3:19	Repent, converted <i>that</i>	Sins blotted out
Acts 2:38	Repent, baptized, <i>for</i>	Remission of sins

“EIS” In The New Testament

to (307)	of (7)	as (1)
into (579)	throughout (5)	continually (1)
unto (273)	concerning (4)	forever (1)
for (162)	against (3)	in so much that (1)
in (145)	before (3)	intent (1)
on (55)	purpose (3)	therein (1)
toward (33)	therefore (3)	till (1)
upon (24)	by (2)	until (1)
at (21)	end (2)	usward (1)
among (17)	so that (2)	wherefore (1)
that (12)	whereunto (2)	with (1)

Never once translated “because of”!

Let My Opponent Translate

Matt. 26:26 – blood shed εἰς remission

Rom. 10:10 – believe εἰς righteousness

Acts 11:18 – repentance εἰς life

Acts 3:19 – repent & be converted εἰς sins blotted out

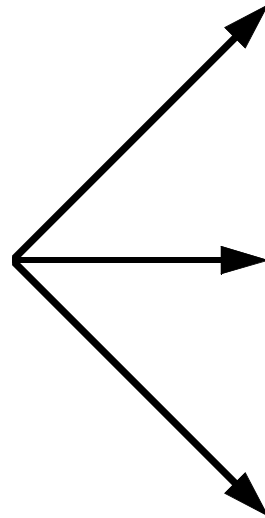
Rom. 10:10 – confess εἰς salvation

Acts 2:38 – repent & be baptized εἰς remission

**How many mean
“because you already have obtained”?**

Used Identically In All Three Passages

εἰς



“...which is shed for many *for* the remission of sins” (*Matt. 26:28*)

“...granted to the Gentiles repentance *to* life” (*Acts 11:18*)

“Repent, and let every one of you be baptized in the name of Jesus Christ *for* the remission of sins” (*Acts 2:38*)

Letter To Bruce Metzger

Dear Professor Metzger;

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

I wonder if you would give me some information—

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

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

Thank you for your time.

Letter From Bruce Metzger

July 1, 1983

Dear Mr. Padfield,

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

With all good wishes,

Sincerely yours,
/s/ B. M. Metzger

Letter From F.W. Gingrich

July 4, 1983

Dear Mr. Padfield:

The difference in person and number of *repent* and *be baptized* is caused by the fact that *repent* is a direct address in the second person plural, while *be baptized* is governed by the subject *every one of you*, and so is third person singular. *Ekastos* (every one of you, dp) is, of course, a collective noun.

Sincerely yours,
/s/ F. Wilbur Gingrich

Letter From Arthur L. Farstad

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

Sept. 20, 1983

Letter From John R. Werner

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

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

July 1, 1983

Newman and Nida

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

Translator’s Handbook On The Acts Of The Apostles, Page 60 (Published by the United Bible Societies)

Dana And Mantey

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

*A Manual Grammar Of
The Greek New Testament,
Page 104*

Matthew 26:26–28

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

27 Then He took the cup, and gave thanks, and gave it to them, saying, Drink from it, all of you.

28 For this is My blood of the new covenant, which is shed for many **for the remission of sins.**

A.T. Robertson

Matthew 26:28

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

*Word Pictures In The New Testament,
Vol. I, pgs. 209-210*

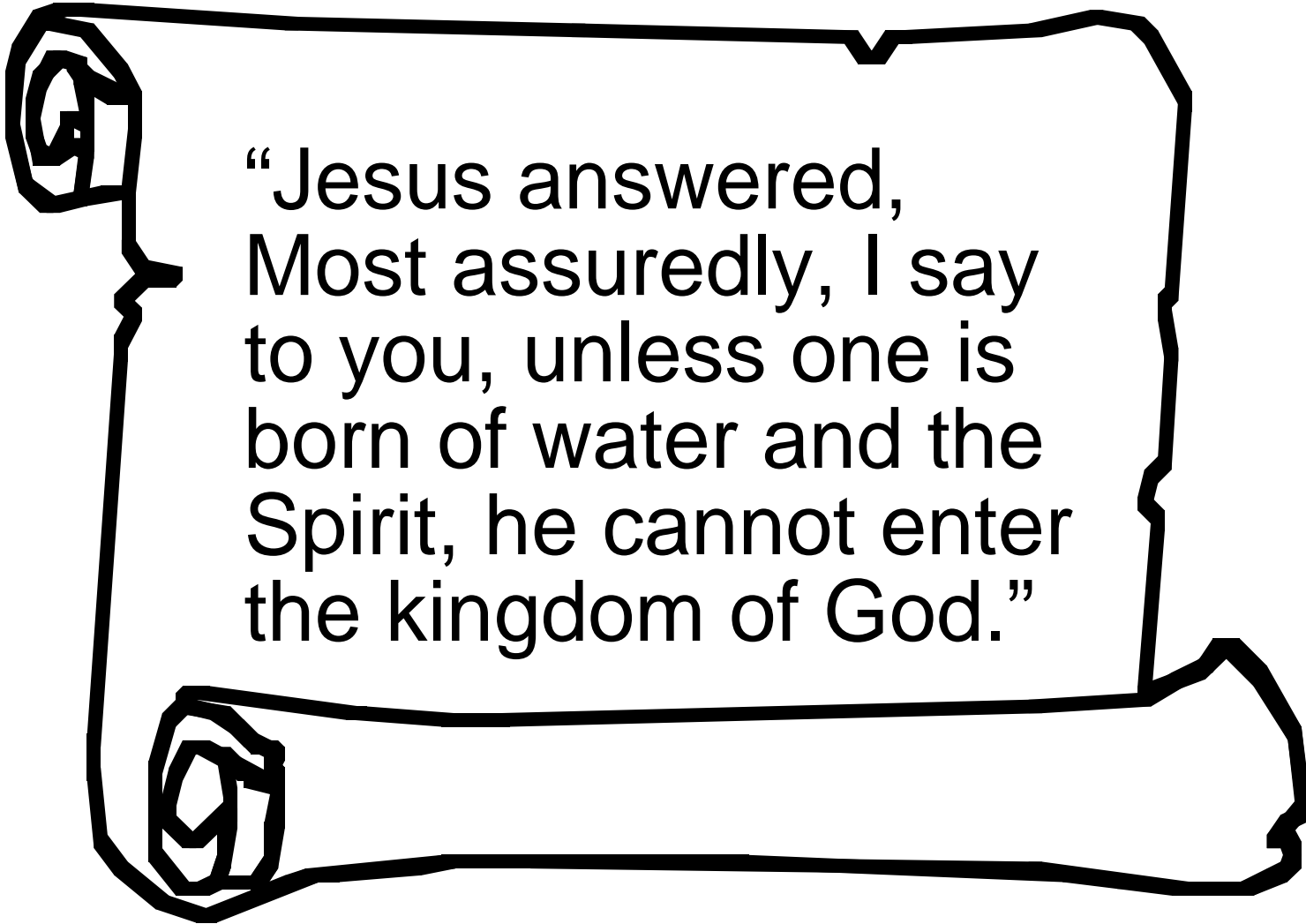
A.T. Robertson

Acts 2:38

“Unto the remission of your sins (eis aphasis ton hamartion humon). This phrase is the subject of endless controversy as men look at it from the standpoint of sacramental or of evangelical theology. In themselves the words can express aim or purpose for that use of eis does exist in 1 Cor. 2:7 eis doxan hemon (for our glory). But then another usage exists which is just as good Greek as the use of eis for aim or purpose. . . One will decide the use here according as he believes that baptism is essential to the remission of sins or not.”

*Word Pictures In The New Testament,
Vol. III, pgs. 35-36*

John 3:5



“Jesus answered,
Most assuredly, I say
to you, unless one is
born of water and the
Spirit, he cannot enter
the kingdom of God.”

“Born Of Water And The Spirit”
John 3:5

The Spirit Moving Through The Word

(2 Pet. 1:21; John 14:26; 1 Cor. 2:7-13)

Joined With The Waters Of Baptism

(Eph. 5:25-27; Titus 3:5; 1 Peter 1:23)

“Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.” *(James 1:18)*

Some Parallels

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

“Word Pictures In The New Testament”

By A. T. Robertson

Eph. 5:25,26 – “The reference here seems to be to the baptismal bath (immersion) of water, ‘in the bath of water.’” (*Vol. IV, pg. 545*)

1 Cor. 12:13 – “The reference is to a definite act in the past, probably to the inward experience of the Holy Spirit symbolized by the act of baptism.” (*Vol. IV, pg. 171*)

Titus 3:5 – “For *loutron*, see Eph. 5:26, here as there the laver or the bath. Probably in both cases there is a reference to baptism...” (*Vol. IV, pg. 607*)

A Natural Birth?

John 3:3–5

“Jesus answered and said to him, Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God. Nicodemus said to Him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

Is this a *New Birth* or the second half of the first birth?
Is a man *Born Again* or is he just completing his first birth?

Translations Of John 3:5

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

NKJV – “Jesus answered, Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

ASV – “Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.”

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

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

Henry Alford

On John 3:5

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

Alford's Greek Testament

Vol. 1, pg. 714

W. Robertson Nicoll
On John 3:5

“To remove as far as possible the difficulty of Nicodemus as to the ‘*how*’ of the new birth our Lord declares that the two great factors in it are ‘water’ and ‘spirit.’”

Expositors Greek Testament

Vol. I, pg. 713

Marvin Vincent

On John 3:5

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

Word Studies In The New Testament

Vol. 2, pg. 91

H. A. W. Meyer

On John 3:5

“*Water*, inasmuch as the man is *baptized* therewith (1 John v. 7,8; Eph. v. 26) for the forgiveness of sins (Acts ii. 33, xxii. 16; 2 Cor. vi. 11), and *spirit*, inasmuch as the Holy Ghost is given to the person baptized in order to his spiritual renewal and sanctification...”

Meyer's Commentary On The New Testament

Vol. III, pg. 123

B. F. Wescott
On John 3:5

“It can, then, scarcely be questioned that as Nicodemus heard the words, *water* carried with it a reference to John’s baptism, which was a divinely appointed rite (i.33), gathering up into itself and investing with a new importance all the lustral baptisms of the Jews.”

The Gospel According To John

© 1881, pg. 50

John R. Graves

On John 3:5

“If brother Vaughn convinced us that born of water refers to anything but the baptism of one previously born of the spirit, we never knew it, and we would have owed it to him and our readers. It means nothing else, and no Baptist that we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages.”

The Tennessee Baptist

pg. 5, Oct. 20, 1886

A.T. Robertson

On John 3:5

“We are puzzled by the placing of ‘water’ here before ‘Spirit’ as a necessity to entering the Kingdom of God. But Nicodemus was troubled about ‘Spirit.’ He was thinking only of the physical birth. On the whole it is probable that by ‘water’ Jesus refers to baptism. John the Baptist preached repentance and practiced the baptism of those who confessed their sins.”

Minor Characters In The New Testament

© 1928, pg. 6

Analytical Greek New Testament

John 3:5

γεννηθη εξ υδατος και πνευματος
VSAP-ZS PG N-GN-S CC N-GN-S

AB adverb, “also, even, indeed, too.” “Today salvation has come to this house, because *even* he is a son of Abraham” (Luke 19:9).

CC connective “and.” Also used in και ... και ... (both ... and ...) constructions, where the first και is often felt to be an adverb. “Take this mina and give it to the one having ten minas” (Luke 19:24).

Things Necessary To Belong To Christ 1 Corinthians 1:10–14

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

If My Opponent Said...

“I came here not to baptize, but to preach Baptist doctrine”

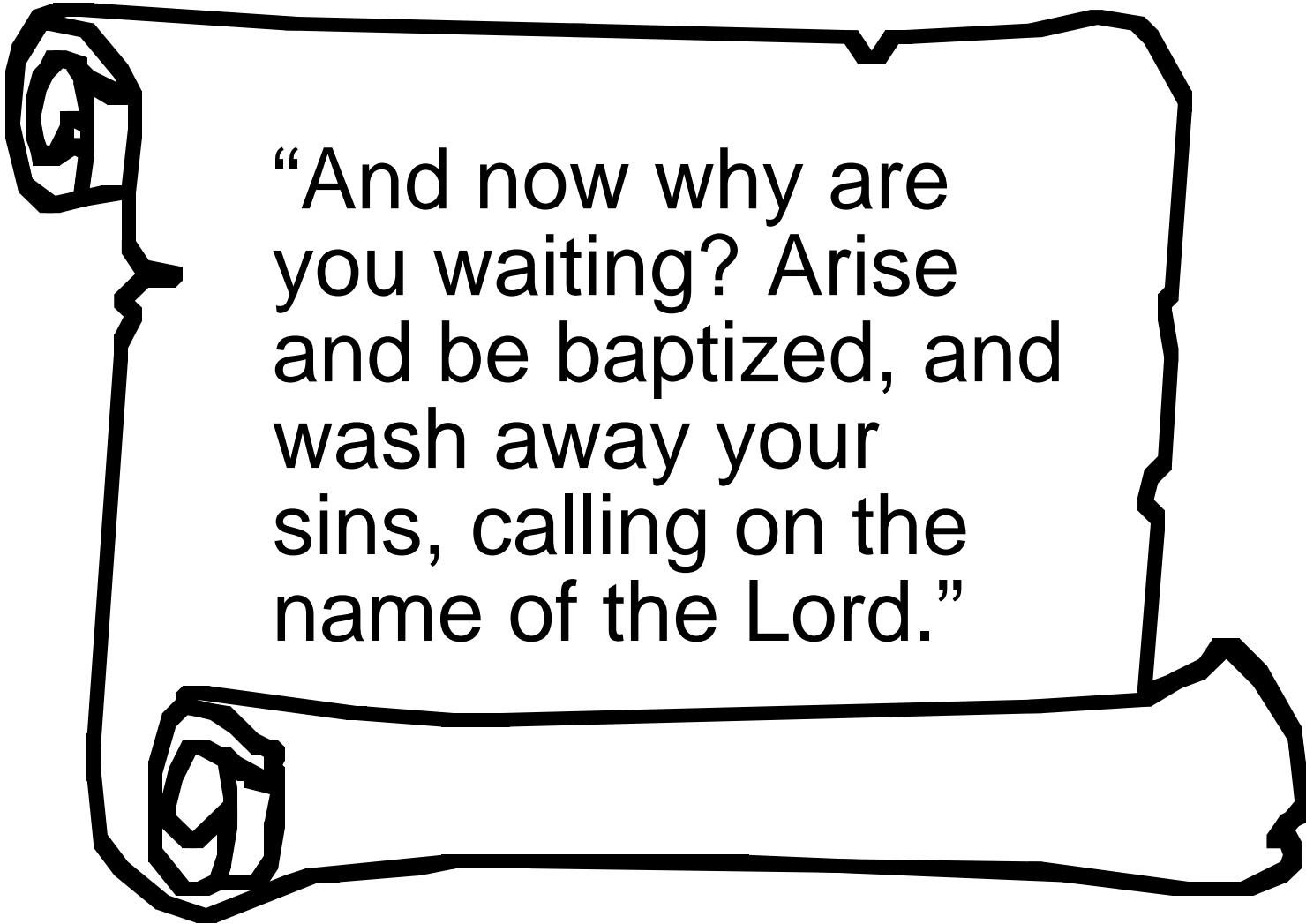
Would it mean that baptism is not a part of Baptist doctrine?

Paul's Record

- ☞ Lydia heard Paul and was baptized (*Acts 16:14,15*)
- ☞ Paul taught the jailor, then he was baptized (*Acts 16:33*)
- ☞ The Corinthians were baptized (*Acts 18:8*)
- ☞ Paul baptized Crispus and Gaius (*1 Cor. 1:14*)
- ☞ Paul baptized the household of Stephanas (*1 Cor. 1:16*)
- ☞ He taught in the same letter that all are baptized into one body, the church (*1 Cor. 12:13*)

*If baptism was not a part of Paul's commission,
then by whose authority did he baptize?*

Acts 22:16



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

Was Saul Saved On The Road To Damascus?

If He Was...

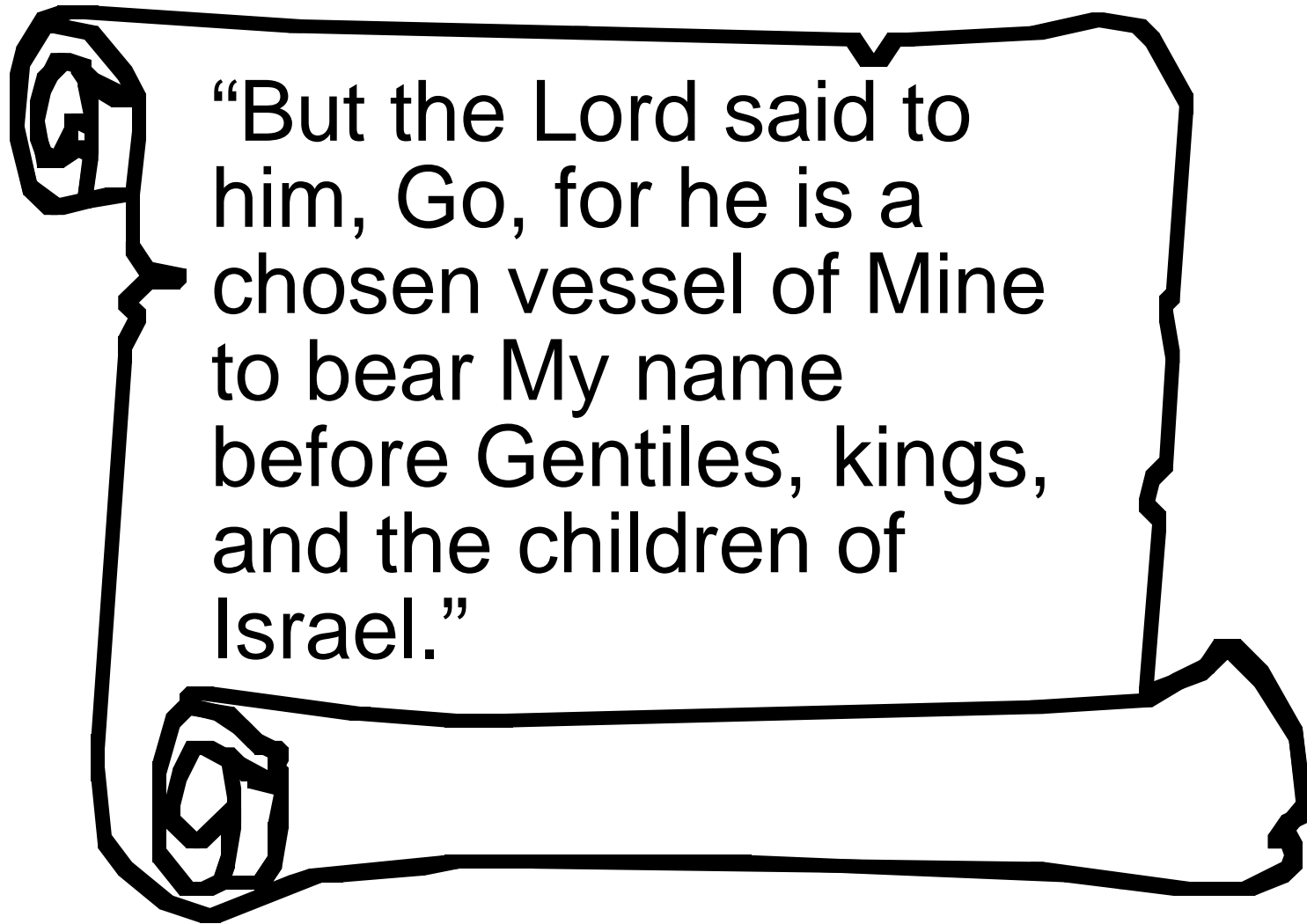
- ☞ The Lord didn't know it (*Acts 9:6*)
- ☞ Saul didn't know it (*Acts 9:9*)
- ☞ Ananias didn't know it (*Acts 22:16*)

Acts 2:38 & 26:17,18 Compared

Acts 26:17,18 – “I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.”

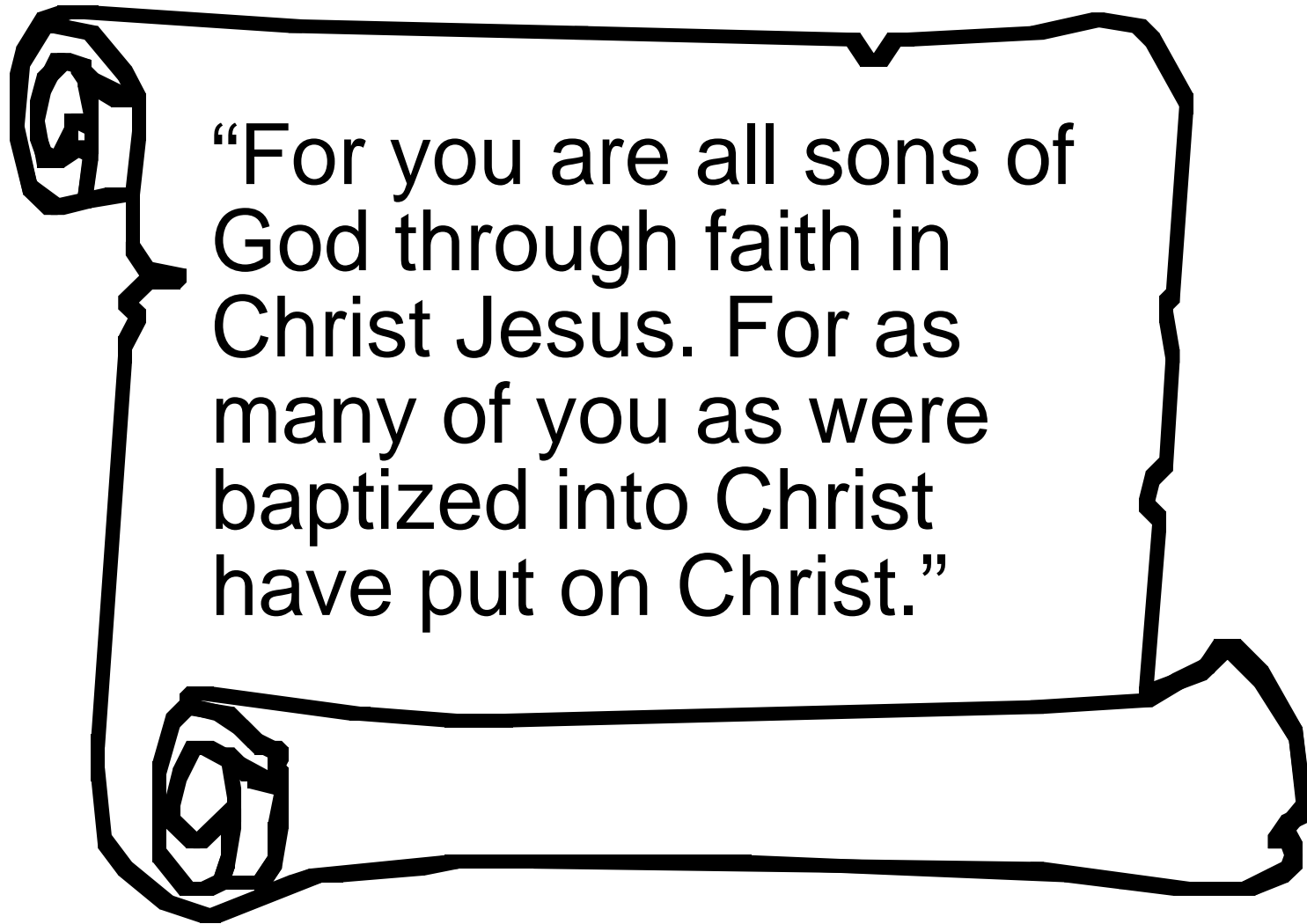
Acts 2:38 – “Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”

Acts 9:15



“But the Lord said to him, Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.”

Galatians 3:26,27



“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.”

“For” In Other Verses

Matt. 1:20 – “But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take to you Mary your wife, **for** that which is conceived in her is of the Holy Spirit.”

John 10:26 – “But you do not believe, **because** you are not of My sheep, as I said to you.”

Acts 2:15 – “For these are not drunk, as you suppose, **since** it is only the third hour of the day.”

“For” In Galatians 3:27

Thayer – “It adduces the cause or gives the reason of a preceding statement or opinion.” (Pg. 109)

Arndt & Gingrich – “conjunction used to express cause, inference, continuation, or to explain.” (Pg. 151)







Liddell & Scott – “*to introduce the reason:* when the reason precedes that of which it is the reason, it may be rendered by *since* or *as*.” (Pg. 138)

Winer – “to introduce explanatory clauses” (Pg. 46)

Green – “truly then, a casual particle or conjunction, for, introducing a reason for the thing previously said” (Pg. 347)

When Was Cornelius Saved?

Acts 10:1–48

-  While he was praying?
-  When the angel appeared?
-  When Peter began to speak?
-  When the Holy Spirit came?
-  When he heard the message?
-  When he obeyed the command?

Words Were Needed For Cornelius To Be Saved

Acts 10:6 – “He is lodging with Simon, a tanner, whose house is by the sea. He will *tell you* what you must do.”

Acts 10:22 – “And they said, Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to *hear words* from you.”

Acts 10:32 – “Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will *speak* to you.”

Acts 11:14 – “who will tell you *words* by which you and all your household will be saved.”

If Cornelius Was...

Saved when the Holy Spirit came,

then he was

Saved before Peter's sermon.

Therefore, he was

Saved Before Faith!

“Gift Of The Holy Spirit”

Acts 10:45

If It Was Salvation:

- It was the “same gift” the Apostles (Jews) received on the day of Pentecost (*Acts 11:17*)
- Peter commanded them to be baptized in water (*Acts 10:47,48*). Why?
- What if they refused? (*Hebrews 5:8,9*)

If It Was A Sign Of God’s Acceptance Of The Gentiles:

- It proves the necessity of water baptism

“Can any man forbid water...”

Speaking By The Holy Spirit

1. Saul, while seeking to kill David, had the Spirit of God upon him, and did what Cornelius did – spoke by the Spirit of God (*1 Samuel 19:21-23*)
2. Balaam's donkey spoke by the Spirit (*Numbers 22:28*)
3. Caiaphas the High Priest prophesied that Jesus would die for the nation. God used the mouth of this unregenerate man to speak the message (*John 11:51*)
 - He was a persecutor of the church (*Acts 4:6*)

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

Acts 10:44–48

44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

46 For they heard them speak with tongues and magnify God. Then Peter answered,

47 “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?”

48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Acts 11:14–18

14 Who will tell you words by which you and all your household will be saved.

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

16 Then I remembered the word of the Lord, how He said, John indeed baptized with water, but you shall be baptized with the Holy Spirit.

17 If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?

18 When they heard these things they became silent; and they glorified God, saying, Then God has also granted to the Gentiles repentance to life.

Translations of Acts 11:14

KJV – “Who shall tell thee words, whereby thou and all they house shall be saved.”

Weymouth – “He will teach you the truths by which you and all your family will be saved.”

Moffatt – “He will tell you how you and all your household are to be saved.”

NIV – “He will bring you a message through which you and all your household will be saved.”

ASV – “Who will speak unto thee words, whereby thou shalt be saved, thou and thy house.”

NASV – “And he shall speak words to you by which you will be saved, you and your household.”

Living Bible – “He will tell you how you and all your household can be saved!”

Translations Of Acts 11:15

KJV – “And as I began to speak...”

NKJV – “And as I began to speak...”

Weymouth – “No sooner had I begun to speak...”

RSV – “As I began to speak...”

NIV – “Just as I was starting to speak...”

Moffatt – “Now just as I began to speak...”

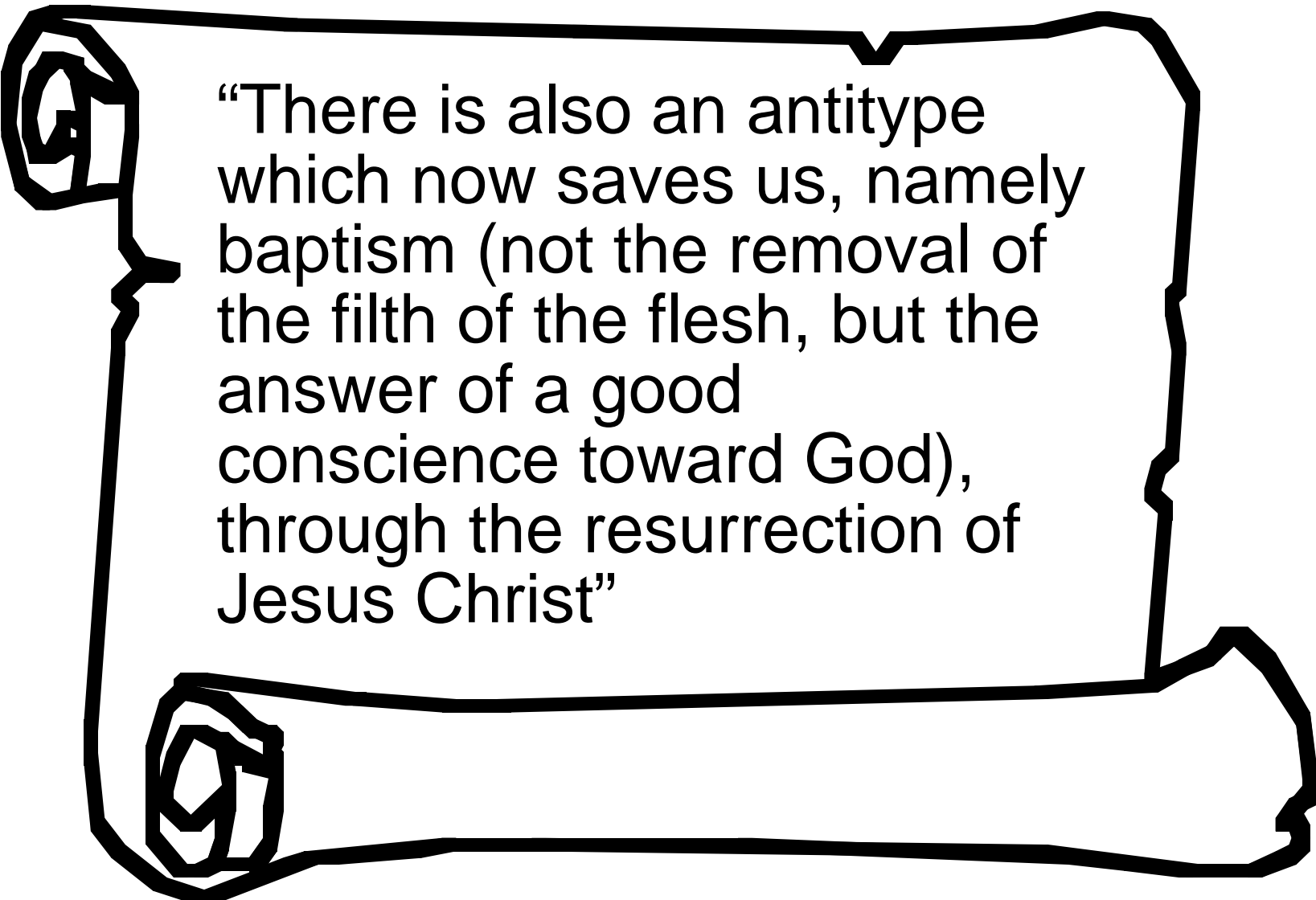
ASV – “And as I began to speak...”

KJII – “And as I began to speak...”

NAS – “And as I began to speak...”

Living Bible – “But just as I was getting started...”

1 Peter 3:21



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

Translations of 1 Peter 3:21

KJV – “The like figure whereunto even baptism doth also now save us...”

NKJ – “There is also an antitype which now saves us, namely baptism...”

ASV – “which also after a true likeness doth now save you, even baptism...”

RSV – “Baptism, which corresponds to this, now saves you...”

NASB – “And corresponding to that, baptism now saves you...”

NIV – “and this water symbolizes baptism that now saves you also...”

TCNT – “And baptism, which this foreshadowed, now saves you...”

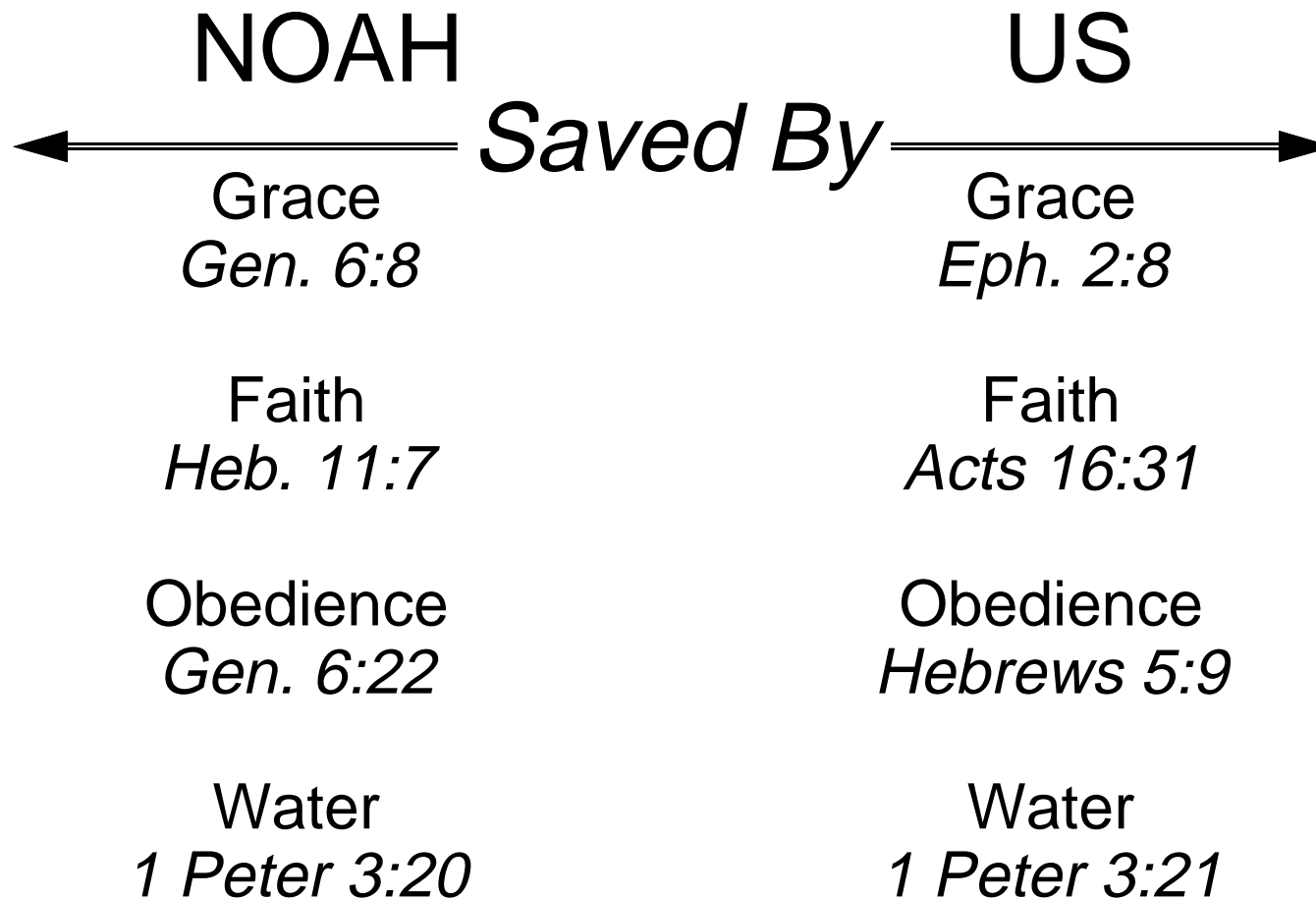
Moffatt – “Baptism, the counterpart of that, saves you today...”

Weymouth – “corresponding to that figure, the water of baptism now saves you...”

Adams – “And as a counterpart to the water, baptism now saves you...”

NEB – “This water prefigured the water of baptism through which you are brought to safety.”

Noah's Salvation & Ours



John's Baptism

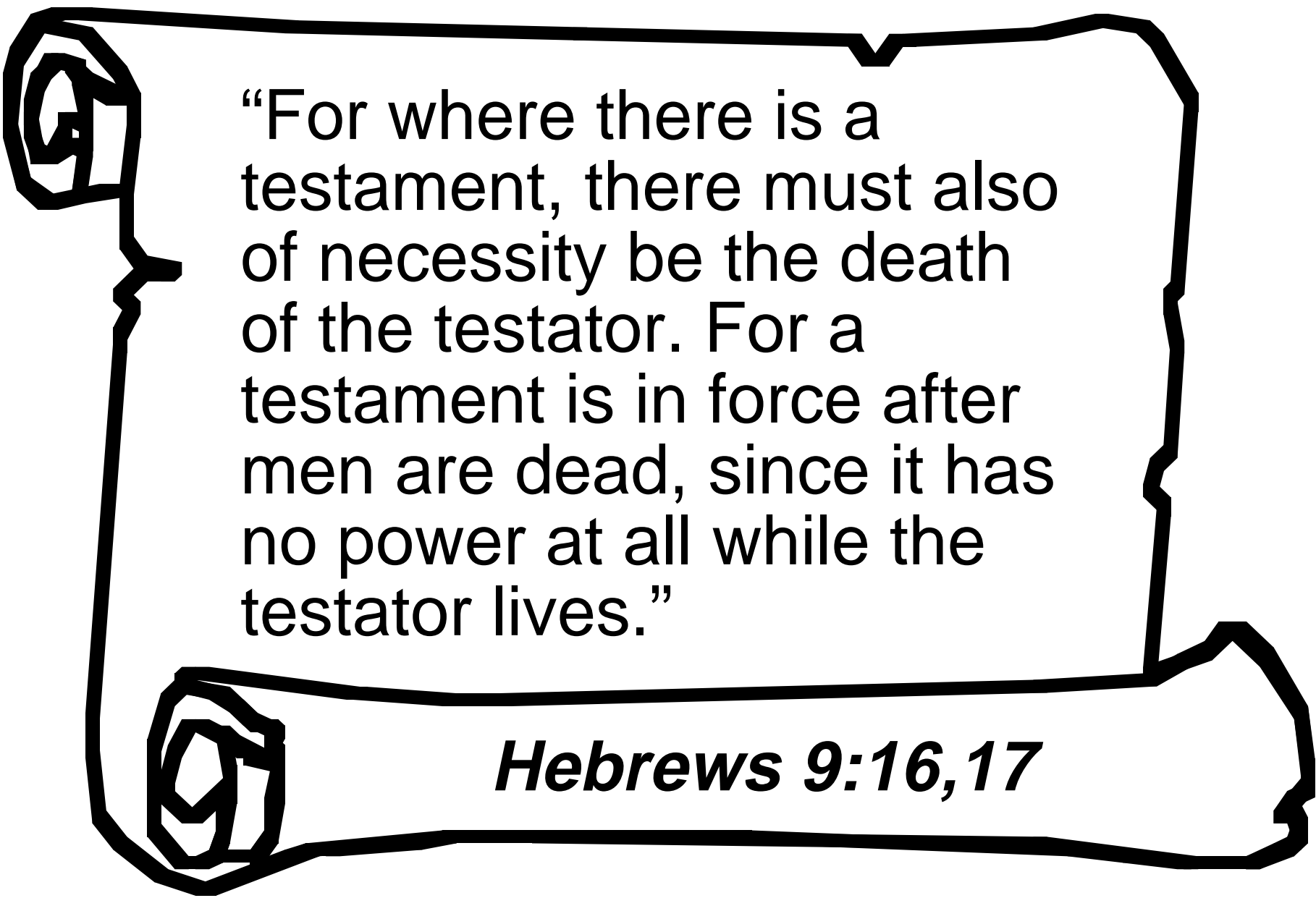
- ☞ Baptism of repentance for the remission of sins
(*Luke 3:3*)
- ☞ Preceded by a confession of sins (*Matt. 3:5,6*)
- ☞ It accomplished purification (*John 3:22-26*)
- ☞ To accept John's baptism was to justify God
(*Luke 7:29*)
- ☞ To refuse it was to reject the counsel of God
(*Luke 7:30*)

Luke 7:29,30

29 And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God for themselves, not having been baptized by him.

*Can a man be saved while
“rejecting the counsel of God”?*



“For where there is a testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives.”

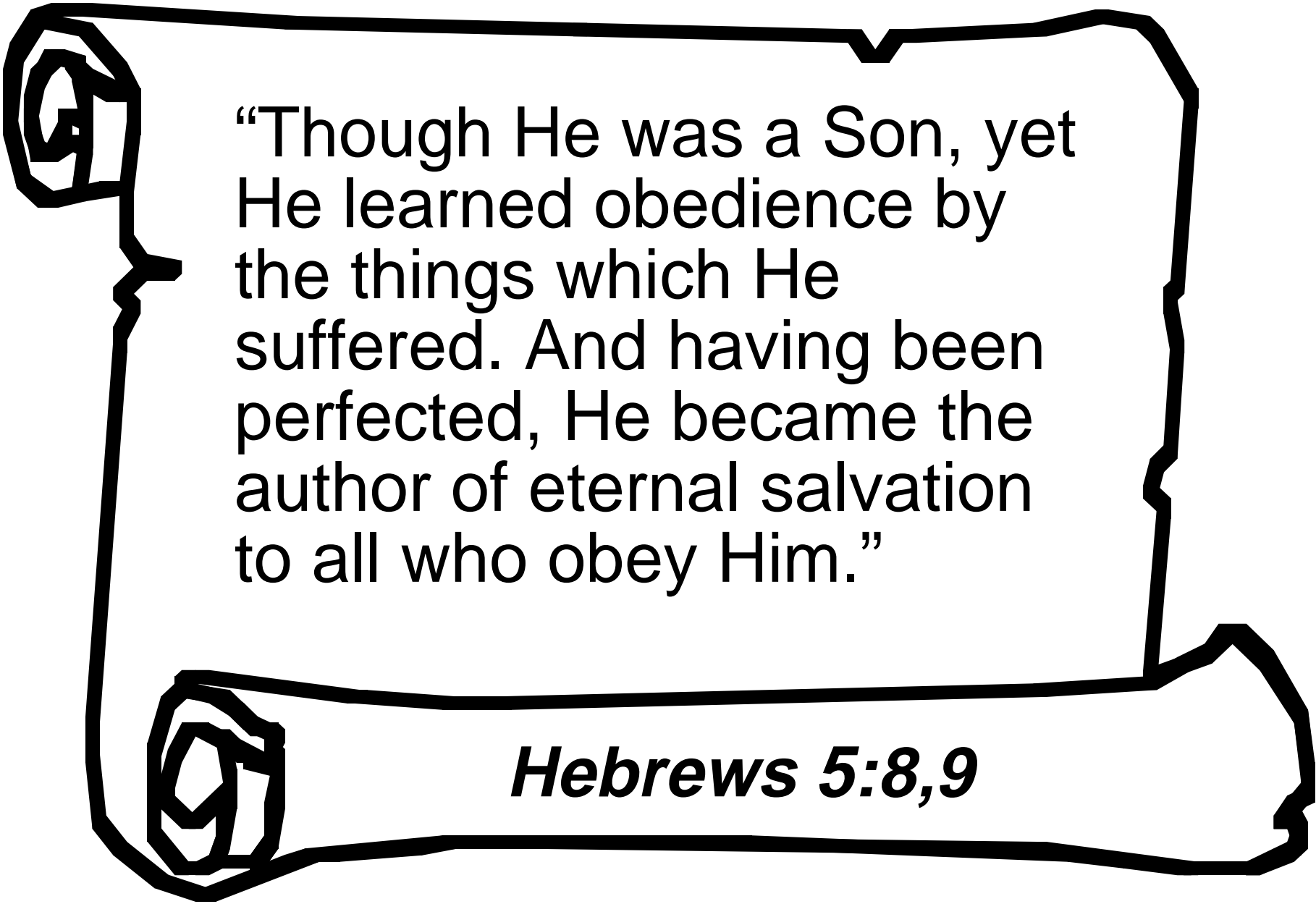
Hebrews 9:16,17

Which Cross Do You Preach?

The cross of the thief or the cross of Christ?

- ☞ Cannot prove he had not been baptized
 - Recognized Jesus' innocence (*Luke 23:41*)
 - He was aware of the Kingdom (*Luke 23:42*)
- ☞ Jesus had authority to forgive sins (*Mark 2:10–11*)
- ☞ Under First Covenant until Pentecost (*Luke 24:46–47*)

“For where there is a testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives.”
(Hebrews 9:16–17)



“Though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him.”

Hebrews 5:8,9

What Saves Us?

Belief - *Acts 16:31*

Confession - *1 John 4:2*

Repentance - *Acts 11:18*

Grace - *Ephesians 2:8*

Spirit - *Titus 3:5*

Hope - *Romans 8:24*

Blood - *Romans 5:9*

God - *1 Timothy 2:3*

Works - *James 2:24*

Gospel - *Romans 1:16*

Jesus - *Matthew 1:21*

Baptism - *1 Peter 3:21*

**Can One
Exclude
The Rest?**

Ephesians 4:4–6

1

Body
Spirit
Hope
Lord
Faith
Baptism
God

Which One Is Not Essential?

Baptism – A Work Of God

John 4:1,2

“Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples)”

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

“Repentance”

Vine: “To change one’s mind or purpose, always, in the N.T., involving a change for the better, an amendment, and always, except in Luke 17:3,4, of repentance from sin.” (pg. 525)

Thayer: “Used esp. of those who, conscious of their sins and with manifest tokens of sorrow, are intent on obtaining God’s pardon.” (pg. 405)

What If The Candidate For Baptism Does Not Go Completely Under The Water?

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

Dr. Albert Garner
Baptist Church Manual
(1973, pg. 34)

Baptist Manuals On “Faith Only”

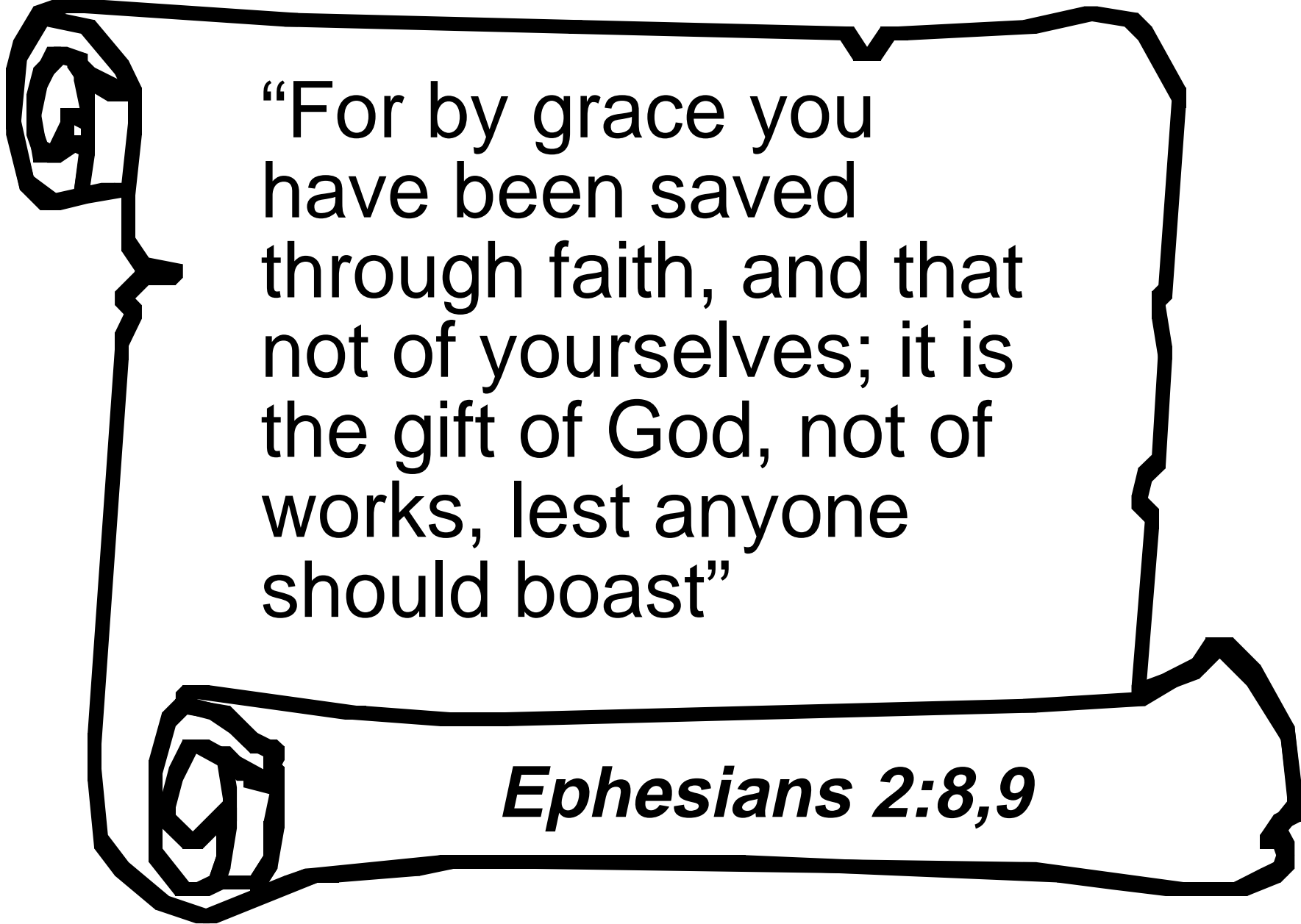
Pendleton: “justification... is bestowed, not consideration of any works of righteousness which we have done, but solely through faith in the Redeemer’s blood” (pg. 48)

New Hampshire Confession Of Faith: “justification... is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer’s blood” (pg. 9)

Hiscox: “justification... is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer’s blood” (pg. 140)

Gospel & Doctrine

Mark 16:15,16	Believe	Acts 13:12
1 Peter 4:17	Obey	Rom. 6:17
1 Cor. 15:1,2	Saved By	1 Tim. 4:16
Gal. 1:8,9	Accursed	2 John 9
Gal. 1:9	Not Another	1 Tim. 1:3
Gal. 1:8,9	Beware	Heb. 13:9



“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast”

Ephesians 2:8,9

What Is The Gift Of God?

Ephesians 2:8

“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God”

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

“God Has Had Only One Plan For All Ages”

Heb. 1:1 – “God, who at various times and in different ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds”

Heb. 8:6-8 – “But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah;”

“Baptism Declares Our Salvation”

To Whom?

Not To God!

Not To The Church!

Not To The World!

Repentance Toward God And Faith Toward The Lord Jesus Christ

“testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.” (*Acts 20:21*)

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

Translations Of Matthew 3:11

KJV – “I indeed baptize you with water unto repentance...”

NKJV – “I indeed baptize you with water unto repentance...”

ASV – “I indeed immerse you in water unto repentance...”

KJV II – “I indeed baptize you in water to repentance...”

Berry – “I indeed baptize you in water to repentance...”

CCNT – “I baptize you with water for repentance...”

RSV – “I baptize you with water for repentance...”

Moffatt – “I baptize you with water for repentance...”

NIV – “I baptize you with water for repentance...”

NAS – “I baptize you in water for repentance...”

TCNT – “to teach repentance”

Rieu – “into repentance”

“Believe Into Christ”

πιστευω εις Χριστον

- Two translations translate πιστευω εις Χριστον as *“believe into Christ.”* These are the *Concordant Version* and the *Emphatic Diaglott*.
- “The verb πιστευω followed by εις with the accusative is to be translated by *I believe in* or *on*. Thus πιστευω εις τον κυριον means *I believe in the Lord* or *I believe on the Lord.*” (J. Gresham Machen, *New Testament Greek For Beginners*, pg. 85)

Romans 4:1–5

1 What then shall we say that Abraham our father has found according to the flesh?

2 For if Abraham was justified by works, he has something of which to boast, but not before God.

3 For what does the Scripture say? Abraham believed God, and it was accounted to him for righteousness.

4 Now to him who works, the wages are not counted as grace but as debt.

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

Romans 4 Does Not Teach:

- That Abraham did no work at all
(John 8:39)
- That Abraham did not obey God
(Hebrews 11:8,17)
- That Abraham was not faithful to God
(Galatians 3:9)
- That Abraham was not justified by works
(James 2:21–24)

Paul's Preaching Never Changed!

- ⇒ Paul warns that if he ever changed his doctrine he would be accursed (*Galatians 1:8–9*)
- ⇒ Paul taught the same doctrine everywhere he went (*1 Cor. 4:17; 7:17*)

Did Paul Change His Doctrine?

First To Last – Paul Taught The Same!

1. Paul preached what he once destroyed (*Gal. 1:23*)
2. Paul persecuted *the Way* (*Acts 9:1,2*)
3. Paul preached *the Way* (*Acts 19:8,9*)
4. Paul worshipped in *the Way* (*Acts 24:14*)
5. “to this day I stand” (*Acts 26:22*)
6. This salvation sent to the Gentiles (*Acts 28:28*)

Did Paul Detour On The Way?

“The Same Manner”

“τροπος 1. *a manner, way, fashion . . . [in like manner with these] . . . Acts xv.11; xxvii.25”*

Thayer’s Greek-English Lexicon, page 631

Acts 1:11 “will so come in *like manner* as you saw Him go”

Acts 7:28 “Do you want to kill me *as you did the Egyptian yesterday?*”

Acts 15:11 “But we believe that through the grace of the Lord Jesus Christ we shall be saved in the *same manner* as they”

Acts 27:25 “Therefore take heart, men, for I believe God that it will be *just as it was told me*”

Salvation Through His Name

Acts 10:43 – “To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.”

Luke 24:47 – “and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.”

Matt. 28:19 – “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”

ASV – “immersing them into the name...”

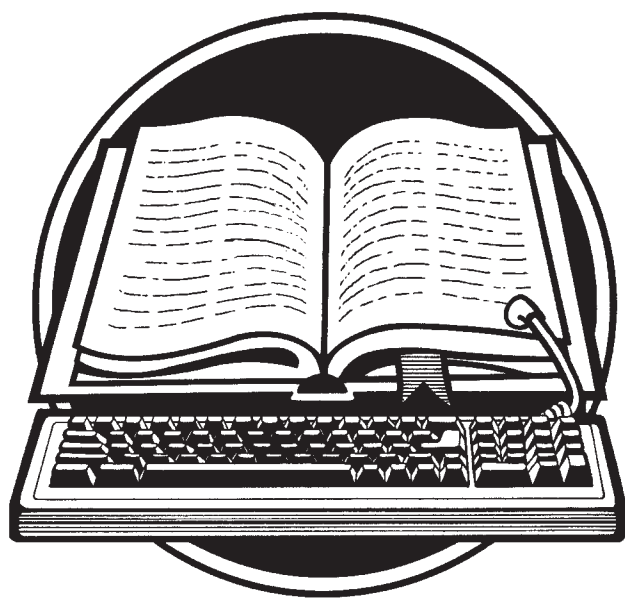
Weymouth – “baptize them into the name...”

KJ II – “baptizing them into the name...”

NIV (footnote) – “Or, into, see Acts 8:16, etc.”

Rotherham – “immersing them into the name...”

RSV (1881) – “into the name”



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