



101 QUESTIONS FOR CAMPBELLITES, ANSWERED

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The pastor of the First Baptist Church in Nowata, OK was A. A. Davis. In a book containing a series of sermons and other information, he listed 101 questions for “Campbellites” which have been posted on several denominational websites. I’m sure these questions have been answered many times before by more capable defenders of truth than I. Nevertheless, we must give a defense of the Gospel, and I, like Paul, “*am set for the defense of the gospel*” (Phil. 1:17).

Before beginning his 101 questions, Mr Davis asks, “**What are Campbellites?**” His answer is simply, “They are otherwise known as ‘The Church of Christ’ or ‘The Disciples of Christ,’ and believe that Water Baptism is essential to salvation in Jesus Christ.”

It is no wonder why he uses such a derogatory term in reference to members of the church of Christ. He is clearly trying to bring us down to the level of the manmade Baptist Church. His Baptist roots go back to a man, and if he can take “church of Christ” roots back to Alexander Campbell, then we are put on the same par, and we have become nothing more than “Campbellites.” However, be assured we are not “Campbellites.” The church of Christ goes much further back than either Alexander Campbell or his father, Thomas — yea, nearly seventeen hundred years before either were born.

You can read about the church of Christ in prophesy (Isa. 2:2-4), and in the promise Jesus made to His disciples *when He said, “I will build my church”* (Matt. 16:18). **Whose church?** Christ’s church — the church of Christ. You can read about the church of Christ as it was established in the city of Jerusalem on the day of Pentecost during the days of the Roman empire (A.D. 30) in Acts 2. You can also read about its evangelistic efforts in the remaining pages of the book of Acts. In addition, you can read about individual congregations of the churches of Christ in the pages of the epistles from Romans through Revelation. And, if you want to

read about it specifically by name, read Romans 16:16, “*Salute one another with an holy kiss. **The churches of Christ salute you.***” Find such about the **Baptist** church! You cannot!

The Baptist church, with all of its manmade doctrines, didn’t exist until 1607 AD — about sixteen hundred years too late! It is not our desire to be harsh but to point out facts, and these are the facts of the matter. Unlike the churches of Christ, the founder of the Baptist church was John Smythe, not Jesus Christ. And, instead of being founded in Jerusalem, it was founded in Holland. I’m sorry Mr. Davis, I’m not a Campellite! You can try if you will to pull me down to your level and give me some manmade name, doctrine, and church, but what is the purpose? Is it to effect an honest evaluation of truth? Or, is it to slander and steer people away from the facts? I have spent the major portion of my life “searching the scriptures,” and though I have read a little about Campbell, I really do not know what he taught or believed, and don’t really care, for Campbell was a man, and my desire is to go far beyond what man teaches — back to a “**thus saith the Lord.**”

With this in mind, we begin here with Mr. Davis’ 101 questions with Bible answers:

“1. Are YOU saved or Lost? See 1 Cor. 1:13. Rom. 8:1.”

My salvation really has nothing to do with the question at hand. Whether I’m saved or lost, doesn’t change what the Scriptures teach. The question should be, “what saith the Scriptures?” So there is no mistake as to what these passages teach, 1 Corinthians 1:13 says, “*Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?*” Romans 8:1 says, “*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*” Since these questions ultimately concern baptism, then consider this question, “How does one get into Christ?” The question is answered in Galatians 3:27, “*For as many of you as have been baptized into Christ have put on Christ.*” Now I know that doesn’t agree with Baptist doctrine, but that’s what the truth says — that’s what the Holy Spirit inspired.

Concerning the first passage: Paul was addressing the problem of division in the Corinthian church. There were factions, some followed Paul, some Apollos, some Cephas, and some Christ (v. 12), but here is Paul’s point: neither Paul, Apollos, nor Cephas were crucified for them (or us), and they were not baptized in the name of anyone but Christ. What does it mean to be baptized in the name of Christ? “In the name of ___,” means by the *authority of* that person. The Christians at Corinth were not baptized by the authority of Paul, but by the authority of Christ. In Matthew 28:18-20, Jesus said, “*All power is given unto me in heaven and in earth. Go ye*

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” Thus, to be baptized by the authority of Christ, is to baptize “in the name of the Father, and of the Son, and of the Holy Spirit.”

Concerning the second passage: “All spiritual blessings” are “in Christ”(Eph. 1:3). Since all spiritual blessings are “in” Christ, there cannot be any spiritual blessings outside of Christ. To be in Christ, one must not walk “after the flesh, but after the Spirit.” To walk after the Spirit is to walk according to how the Spirit guides and directs. Today, that is accomplished through the Spirit inspired word — the Bible. Let there be no mistake, the Spirit through the Word of God directs each person to be baptized in the name of Jesus Christ for the remission of sins. On the day of Pentecost in the city of Jerusalem, the apostle Peter, being filled with the Holy Spirit (Acts 2:4), in answer to the question, “*Men and brethren, what shall we do?*” said, “*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*” (Acts 2:38).

“2. If saved, IS the love of God in YOUR HEART? See Rom. 5:5.”

Romans 5:5 says, “*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*” The love of God has been extended and shown to all mankind (“shed abroad” or “poured out”) through the sacrifice of Jesus Christ. True biblical hope is founded upon the evidence that God will keep His promises. God promises salvation through Jesus Christ who is “*the author of eternal salvation unto all them that obey him*” (Heb. 5:9). Hope without obedience is an empty pursuit. Therefore, the Lord’s people obey Him. To believe, teach, and obey denominational doctrine (as the Baptist Church teaches) does not obey the Lord and therefore can have no hope!

“3. If Saved. ARE you Born of God? 1 John 5:1.”

In 1 John 5:1, the Bible says, “*Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*” The term “believeth” is used two ways in Scripture. First, it is used as mere belief — knowledge of facts. James says, “*Thou believest that there is one God; thou doest well: the devils also believe, and tremble*” (James 2:19). The devils have a knowledge of facts, but they certainly are not saved. Second, belief is often used inclusive of acts of faith. When Paul was in Philippi, he and Silas were beaten and imprisoned. After the miracle of the earthquake, the jailhouse doors were opened, and “everyone’s bands were loosed,” the jailor asked, “*Sirs,*

what must I do to be saved”(Acts 16:19-30)? Paul answered, *“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house”* (Acts 16:31). Was Paul commanding them to merely believe? The Bible says no. Why? Because of the following verses. In verse 32, the text says, *“And they spake unto him the word of the Lord, and to all that were in his house.”* Because *“faith cometh by hearing, and hearing by the word of God”* (Rom. 10:17), their faith was being increased by the word spoken to them. Verse 33 goes on to say, *“And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.”* Why did the jailor and his family wash their stripes? Because they were repenting of their sin of beating Paul and Silas. By washing their stripes, they were helping the healing process, and thus correcting their sin as much as humanly possible. Also, notice in this verse, they were baptized. In verse 34, we find them rejoicing. Why? Because their sins were washed away. At the point of mere belief? No! After they repented and were baptized. Finally, notice the summary Luke gives by inspiration, *“believing in God with all his house.”* Luke summarizes all they did in the word “believing.” Thus, we see this term is sometimes used to include acts of faith.

What is the application to our text? Remember John wrote, *“Whosoever believeth that Jesus is the Christ is born of God.”* Baptist doctrine teaches that for one to be born of God, all a person has to do is believe — have knowledge of facts. However, the Bible teaches that for one to be born of God, one must be obedient to the truth. The “belief” John is writing about is the second type of belief that includes acts of faith. Peter wrote, *“Seeing, ye have purified your souls in obeying the truth...”* In the very next verse, he wrote, *“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”* The truth is the word of God (John 17:17). People are born again when they have purified their souls. They purify their souls when they obey the truth. Thus, they are born again when they obey the truth. When is that? When they are baptized into Christ.

To Nicodemus Jesus said, *“...Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? 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”* (John 3:3-5). Thus, to be born again is to be born of water and the Spirit, which is water baptism.

“4. If Saved, Is Christ in You? Col. 1:27; 2 Cor. 13:5.”

Colossians 1:27 says, *“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of*

glory.” 2 Corinthians 13:5 says, “*Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*” The second passage will help us understand the first. Notice from this passage to “be in the faith” is the same idea as to have “Christ in you.” Also, from John 15:5 we learn Jesus is in us when we are in Him. Jesus said, “*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*” Thus, if a person is saved, Christ is in him/her, and he/she is in Christ.

5. “If you are Born of God, ARE you a Child of God? John 1:12; Rom. 8:16.”

John 1:12 says, “*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*” Again, to “believe on His name” is more than to simply have knowledge of facts. It is to trust God to the extent of having an obedient faith. This faith is described in James 2:24, “*Ye see then how that by works a man is justified, and not by faith only.*”

Romans 8:16 says, “*The Spirit itself beareth witness with our spirit, that we are the children of God.*” Baptist doctrine (and denominationalism in general), in the quest to advocate a direct operation of the Holy Spirit, has led to much confusion over this passage. There are two witnesses in this text, not just one — the witness of Holy Spirit and our (the human) spirit. The Holy Spirit witnesses to God, “This is your child,” and the human spirit, based upon evaluation of heart and life, determines whether one has become and is remaining a child of God.

6. “If a Child of God, do YOU have Eternal Life? John 10:27, 28.”

In John 10:27-28, Jesus said, “*My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*” Baptists use this passage to support their human doctrine of the impossibility of apostasy. Is this what Jesus is saying? The short answer is no. Why? First, because of so many passages that contradict this doctrine (Heb. 6:4-6; Gal. 5:4; 2 Peter 2:20-22). Second, such a doctrine removes man’s choice, man’s free will, which God has given to each of us. One may choose life, then because of the temptations of this world choose also to go back into the world. This is what Simon the Sorcerer did (Acts 8:13-24) as well as Demas (2 Tim. 4:10). Third, such an interpretation ignores the fact that salvation is conditional. Jesus knows the sheep who hear His voice and follow Him. To those who hear and follow, He gives eternal life. Eternal life is not promised to those who once heard His voice and once followed but are no longer

hearing and following. Thus, eternal life is conditional upon hearing and following Jesus.

7. “Is Baptism a PART of the Gospel? 1 Corinthians 1:17.”

In 1 Corinthians 1:17, Paul wrote, *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”* In this text, we learn that Paul’s mission was to preach the Gospel. The desired purpose of preaching the Gospel is to lead one to obey the Gospel. Hebrews 5:9 says Jesus *“became the author of eternal salvation unto all them that obey him.”* Also, consider Romans 6:17 which says, *“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.”* What was the “form of doctrine” they obeyed? Earlier in Romans 6, Paul answers the question. It was water baptism which is a pattern or form of the death, burial, and resurrection of Christ (vs. 3-6). Couple that with the fact that Paul preached the Gospel to the church at Corinth which again included the death, burial, and resurrection of Christ (1 Cor. 15:1-4). Then consider Acts 8:35ff where Philip preached Jesus unto the eunuch. Surely all would agree preaching Jesus is the same as preaching the Gospel. In response to Philip’s preaching Jesus, the eunuch said, *“See, here is water; what doth hinder me to be baptized?”* In preaching the Gospel, Philip included water baptism. Why else would the eunuch make such a request? Therefore, every time the Gospel (or Jesus) is preached, water baptism is a part of it.

8. “Could a man without ARMS and Legs preach the Gospel Paul preached?”

Absolutely! However, does that mean those who hear the Gospel are not responsible for obeying the Gospel? Absolutely not! Just because the preacher has no arms and legs does not in any way release another from his or her responsibility. Who baptized the Corinthians? We do not know, but just because Paul did not baptize many of them, certainly does not mean they were not baptized, for no one has ever become a Christian without first being baptized (Acts 2:38,41; 22:16; Rom. 6:3-6, 17-18; Gal. 3:27; 1 Pet. 3:21). Jesus Himself did not baptize anyone, yet there were more baptized under His teaching than the teaching of John (John 4:1-2).

9. “What is the Gospel Paul Preached? 1 Corinthians 15:1-3.”

As we noted in question 7, the Gospel included preaching the death, burial, and resurrection of Jesus which is the “form of doctrine” the Christians in Rome obeyed in being baptized (Rom. 6:3-6, 17-18).

10. “Do you preach the Gospel Paul preached? 1 Corinthians 1:17; Romans 1:16,17; 1 Corinthians 2:2.”

Romans 1:16-17 says, “*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*” Who is the person that is ashamed of the Gospel? The one who declares “all the counsel of God” or the one who declares only that portion that agrees with his theology? Baptist Davis does not teach baptism for the remission of sins, but Peter did (Acts 2:38,41; 1 Pet. 3:21), Philip did (Acts 8:12-13, 36-39), Ananias did (Acts 22:16), Paul did (Rom. 6:1-18) and Jesus did (Matt. 28:19; Mark 16:16). Therefore, Baptist Davis does not teach the whole counsel of God and therefore must be ashamed of the Gospel of Christ.

In 1 Corinthians 2:2 Paul wrote, “*For I determined not to know any thing among you, save Jesus Christ, and him crucified.*” Is Paul saying the only thing the church is to teach is “Jesus Christ, and him crucified?” I think not! Paul himself did not believe that! In the book of 1 Corinthians alone, Paul taught about unity, fornicators, brothers going to law against brothers, marriage, the Old Testament, spiritual gifts, and giving to name only a few topics. A casual glance into the New Testament readily reveals a major portion of it contains more than just “Jesus Christ, and him crucified.” However, everything in the Bible centers upon that fact. “Jesus Christ, and him crucified” is the focal point of all that we read about in the Bible. Without “Jesus Christ, and him crucified,” there is no redemption, no need for obedience, and no need for instruction. The reason behind all that Paul and all inspired writers wrote is “Jesus Christ, and him crucified.” Today, faithful Gospel preachers declare “all the counsel of God” including water baptism because Jesus is the Christ who was crucified for the sins of the whole world.

11. “Is Baptism an act of SOVEREIGN GRACE performed by God or is it an act of righteousness on man’s part? Matthew 3:15; Titus 3:5.”

Both! It is an act of the sovereign grace of God to reveal His will to mankind. Also, because all God’s “*commandments are righteousness*” (Psalm 119:172), then it is an act of righteousness to obey God’s righteous commandments. Concerning the Lord’s baptism, Jesus told John the baptizer it was to “fulfill all righteousness” (Matt. 3:15). Could the same be said of anyone baptized with John’s baptism? No, John’s baptism was “*the baptism of repentance for the remission of sins*” (Mark 1:4; Luke 3:3). All those baptized by John, except Jesus, received the remission of sins. Why wasn’t Jesus baptized for the remission of sins? He had no sins to be remitted.

Paul, in Titus 3:5 wrote, *“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”* Water baptism is not a work of “man’s righteousness.” Man did not conceive of it, nor did he institute it. Water baptism is a work of “God’s righteousness.” God introduced it and commands men to obey Him in being baptized. By the redemptive act of Jesus, God saved us. Our salvation was “not by works of righteousness which we have done.” Those who are saved did not in any way earn salvation, but in great contrast, salvation came “according to his mercy.” It came “by” (through or by means of) “the washing of regeneration” which is baptism. The word “washing” comes from the word meaning laver or bath. It is also used in Ephesians 5:26 which says, *“That he might sanctify and cleanse it with the washing of water by the word.”* The word “regeneration” literally means “again beginning” and refers to the new birth which consists of water and spirit (John 3:3-5) and a resurrection unto “newness of life” (Rom. 6:4; see also 1 Pet. 1:23 and 2 Cor. 5:17). That is only accomplished in water baptism.

12. “Were you redeemed by the precious waters of Baptism or by the precious BLOOD of Jesus Christ? 1 Peter 1:18,19.”

According to this passage, all who are redeemed are redeemed *“with the precious blood of Christ.”* The question is, how do we come in contact with Jesus’ redeeming blood? By mere belief? No. Why? Because *“the devils also believe, and tremble”* (James 2:19). A person comes in contact with Jesus’ redeeming blood when he/she is baptized “into Christ” (Gal. 3:27). He shed his blood in his death, and it is only when we take part in his death in water baptism that we contact his blood (Rom. 6:3-6).

13. “If Baptism LITERALLY puts one IN CHRIST, What act LITERALLY puts CHRIST in You? 2 Cor. 13:5; Col. 1:27; Rom. 3:24,25.”

From John 15:5, we learn when a person is saved, Christ is in him or her, and he or she is in Christ (see question 4, page 28). When a person is “baptized into Christ” (Rom. 6:3; Gal. 3:27), Christ is in them.

14. “Did Jesus Christ know the plan of Salvation? John 14:6.”

Absolutely! Jesus said, *“I am the way, the truth, and the life: no man cometh unto the Father, but by me”* (John 14:6). The only way to the Father is through Jesus. *“What shall we do?”* Jesus said, *“for if ye believe not that I am he, ye shall die in your sins”* (John 8:24). Jesus also said, *“I tell you, Nay: but, except ye repent, ye shall all likewise perish”* (Luke 13:3). Further, Jesus said, *“Whosoever therefore shall confess me before men, him will I confess also*

*before my Father which is in heaven” (Matt. 10:32). Finally, Jesus said, “He that believeth and is **baptized** shall be saved; but he that believeth not shall be damned” (Mark 16:16). Not only did Jesus Himself teach the plan of salvation, He taught it through His apostles to whom He promised to give the Comforter who taught them all things and brought all things to their remembrance (John 14:26).*

15. “Did Christ at any time or place personally tell a sinner to be baptized FOR or in ORDER to the Remission of Sin? If so WHEN and WHERE?”

To prepare the Jewish nation for the establishment of the Messianic kingdom (the church), John preached, *“Repent ye: for the kingdom of heaven is at hand”* (Matt. 3:2). Jesus’ message during His public ministry was the same (Matt. 4:17). Furthermore, Mark records John preached, *“the baptism of repentance for the remission of sins”* (Mark 1:4). Since Jesus’ preaching and baptizing is compared to John’s (John 4:1-2), then we know that Jesus’ baptism during His public ministry was for the same purpose -- *“...for the remission of sins”* (though He did not baptize anyone personally).

Concerning baptism *“in the name of Jesus Christ for the remission of sins,”* He did not personally tell anyone to obey such. Why? Because He lived under the Old Testament, and His will (i.e. the New Testament) was not yet in force. Hebrews 9:15 teaches Jesus *“is the mediator of the new testament.”* Verse 17 goes on to say, *“For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”* Therefore, Jesus’ will, the New Testament, was not in force while He lived upon the earth. It came into effect after He was dead and after it was proclaimed. However, though He did not teach it personally Himself, He did teach baptism for the remission of sins. As we noted in the previous question, the Comforter or Holy Spirit brought all things to the apostles’ remembrance. What the apostles taught was not their interpretation but was God’s and Christ’s Will. Peter, with the eleven, by the inspiration of God said, *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”* (Acts 2:38). Thus, Jesus did teach baptism for the remission of sins both personally, and through the apostles.

16. “Did Christ personally, at any time or place say to anyone, He That is Baptized not shall be damned?”

It is really amazing the length to which some will go to teach their doctrines! One can twist the scriptures anyway he wants, but still Jesus said, *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned”* (Mark 16:16). Since that implies, “he that is baptized not shall be damned,” then so let it be. However, it seems to me we ought to be more concerned

with what to do to be saved than to be damned, and in this passage, Jesus taught two conditions of salvation -- belief and baptism. Baptism is an act of obedience based upon one's faith. If a person does not believe, then he or she is not a candidate for baptism. Obedience is simply a demonstration of one's love and faith. Jesus said, "*If ye love me, keep my commandments*" (John 14:15). James wrote, "*shew me thy faith without thy works, and I will shew thee my faith by my works*" (James 2:18). The person who does not believe will be lost, and the person who does not act upon his faith by being baptized will also be lost.

17. "Is that Statement: HE THAT IS BAPTIZED NOT SHALL BE DAMNED, to be found anywhere in the Bible? If so...Where?????"

Jesus said, "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned*" (Mark 16:16). One can twist it anyway he wants, but it still implies, "he that is baptized not shall be damned." Who am I to argue with the Lord? My responsibility (as is all men's) is to obey what he taught!

18. "Do you and your brethren, self-styled CHURCH OF CHRIST, not preach and teach, in word, precept and effect, that 'HE THAT IS BAPTIZED NOT SHALL BE DAMNED'?"

Because of Jesus' commission, those preachers who are faithful to God and to His word teach, "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned*" (Mark 16:16). Since that implies, "he that is baptized not shall be damned," then so let it be.

19. "Do you not further pollute your own imaginary scripture by inserting TWO imaginary requirements: (1) That it must be administered by a Church of Christ preacher, and (2) that when the candidate goes under the water, he MUST BELIEVE that act is for OR IN ORDER TO THE REMISSION OF HIS SINS?????"

Is Mark 16:16 imaginary? I think not. What a blasphemous thing to say! Baptist Davis' hatred and antagonism for the church of Christ oozes out of his pen! Concerning the one doing the baptizing, God has not spoken. There are no qualifications upon the one baptizing mentioned in the Scriptures. Therefore, it does not have to "be administered by a Church of Christ preacher." Concerning the purpose of baptism, God has spoken.

- Baptism is for the remission of sins (Acts 2:38).
- Baptism places one into Christ (Gal. 2:10).

- Baptism places one into the church (1 Cor. 12:13).
- Baptism is the new birth (John 3:3-5).
- Baptism doth also now save us (1 Peter 3:21).

If one is going to be baptized correctly, he/she needs to know why he/she is being baptized.

20. “Do you not reject Baptist Baptism because of the absence of these two points????”

No, Baptist baptism should be rejected because it is not administered for the God given purpose.

- Baptist doctrine teaches a person is saved or has the remission of sins at the point of belief. Therefore, baptism cannot be for the remission of sins since they already have it.
- Baptist doctrine teaches a person is in Christ at the point of belief. Therefore, baptism cannot place one in Christ since they are already in Christ.
- Baptist doctrine teaches a person is born again at the point of belief. Therefore, baptism cannot be the new birth since they are already born again.

21. “Since you and your brethren ADMITTEDLY preach and teach the above doctrine, in word and deed, and since such statement can not be found in the Scriptures. He That is Baptized not shall be damned, Is it NOT TRUE that you teach a doctrine that IS NOT in the Scriptures?”

Baptist Davis would like to think so. However, Mark 16:16 is still in the Scripture. Jesus said, “*Heaven and earth shall pass away, but my words shall not pass away*” (Matt. 24:35). Mark 16:16 is eternal. Long after I or Mr. Davis is gone, Mark 16:16 will still be around.

22. “You, furthermore, proclaim, your motto: Where the Bible speaks we speak, where the Bible is silent, we are silent: WHY DON’T YOU REMAIN SILENT ON ABOVE DOCTRINE, ‘He that is Baptized not shall be damned.’ BE SILENT, SUCH statement is NOT IN THE BIBLE.”

Over the years, different ones have taken a penknife and removed certain passages they did not agree with. A person can reject God’s message, but His message does not change. Jesus still teaches, “*He that believeth and is baptized*

shall be saved; but he that believeth not shall be damned” (Mark 16:16). Since that implies, “he that is baptized not shall be damned,” then so let it be. Who are we to change what Jesus taught?

What is really interesting about this question is how Mr. Davis can apply this to others but not to himself. He like other Baptists teach a person is saved by “faith only.” Do Baptists speak where the Bible speaks, and are they silent where the Bible is silent? Dear reader, please listen to the inspired words of James, “*Ye see then how that by works a man is justified, and not by faith only*” (James 2:24). As the old adage goes, “What is good for the goose, is good for the gander.”

23. “Since your entire approach is builded on an imaginary scripture which does not exist, your every effort is made to twist other scriptures and compel THEM TO MEAN your imaginary Scripture. NOW IS THE STATEMENT FOUND IN THE BIBLE: ‘He that believeth not shall be damned’? Baptists preach that exactly as listed. DO BAPTISTS PREACH WHAT IS IN THE BIBLE? Now watch him twist.”

In John 14:9, we can feel the frustration of Jesus as he said to Philip, “*Have I been so long time with you, and yet hast thou not known me, Philip?*” We could say, Have we been so long time with you, and yet you still don’t understand the Scriptures? Mark 16:16 is not imaginary! Yes, Baptist preachers preach “He that believeth not shall be damned.” In fact they teach most of Mark 16:16. They also teach, “He that believeth shall be saved.” In reality, that is saying “He that believeth and is baptized not shall be saved.” However, Jesus still teaches, “*He that believeth AND is baptized shall be saved; but he that believeth not shall be damned.*” Why don’t Baptists just do what Jesus said? Because it doesn’t agree with their doctrine, that’s why! Baptists have their imaginary doctrine of “faith only.” “Have we been so long time with you...?”

24. “Is there an instance in the Bible where a sinner was saved without Baptism? Acts 15:9; Luke 7:48; 1 John 5:4; Acts 26:18; Eph. 1:11-13.”

There are no instances in the New Testament age where a sinner was saved without water baptism. Acts 15:9 concerns what is normally referred to as the “Jerusalem Conference” which was a discussion about Gentiles being added to the church. During this discussion, Peter said, “*And put no difference between us and them, purifying their hearts by faith*” (Acts 15:9). Whom was Peter speaking about? Specifically, Cornelius. What was Cornelius told to do? Acts 10:48 says, “*And he commanded them to be baptized in the name of the Lord.*” Cornelius obeyed the commandments of the Lord “by faith.”

Luke 7:48 concerns an incident that happened under Old Testament law, “*while the testator liveth*” (Heb. 9:17). The Law of Christ, which includes baptism, did not come into effect until after the testator died and after His will was proclaimed. This took place in the city of Jerusalem on the day of Pentecost in A.D. 30.

1 John 5:4 says, “*For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*” What kind of faith is the victory -- simple belief, or a living, active faith? As we have already pointed out, it is the living, active faith which obeys. Notice John earlier wrote, “*And hereby we do know that we know him, if we keep his commandments*” (1 John 2:3). John, most certainly, did not believe in “faith only” salvation as does Baptist Davis.

Acts 26:18 says, “*To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*” This text is about Paul preaching the Gospel to the Gentiles. Did Paul preach “faith only” salvation? No, of course not! Paul taught Lydia, and she was baptized (Acts 16:14,15). He also taught the Philippian jailer and his household, and they were baptized (Acts 16:30-34). Further, he taught the Corinthians, and Luke records, “*...and many of the Corinthians hearing believed, and were baptized.*” Yes, they were all “*sanctified by faith.*” But what kind of faith? A faith that included works of obedience. “*For as the body without the spirit is dead, so faith without works is dead also*” (James 2:26).

Paul wrote in Ephesians 1:11-13 “*In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.*” Here, and again, belief is used in the broad since that includes obedience (see question 3, page 27).

25. “Is Baptism a command to and for the Saved or Unsaved? Which? Remember there is only ONE BAPTISM!”

If baptism is for the saved, then it could not be for the remission of sins (Acts 2:38). Nor could it place one into Christ (Gal. 3:27) where salvation is (2 Tim. 2:10). Further, it could not place one into the church (1 Cor. 12:13) because the church is composed of the saved (Acts 2:47). Also, it could not be the new birth (John 3:3-5) because the saved are already born again. Furthermore, if baptism is for the saved, then it could not save (1 Peter 3:21) because the saved are already

saved. But the Bible says it does save (Acts 22:16; 1 Peter 3:21). Therefore, the command to be baptized is for those who are lost -- the unsaved.

26. “If to the UNSAVED are not the unsaved UNBORN OF GOD? Now, do you give commands to your child BEFORE IT IS BORN OR AFTER it is born? Can an UNBORN child obey a parent?”

Talk about straining out the gnat and swallowing a camel! If Baptist Davis is like every Baptist I’ve met, he doesn’t even believe this. I’ve heard Baptists in person, on the radio, and in writing refer to John 3:16 and say something to the order of “believe and you will be saved.” Are they not commanding unborn children to do this?

Are the unsaved unborn of God? Of course they are. Did Jesus and the apostles command the unsaved? Absolutely! When the unsaved asked, “*what shall we do?*” Peter said, “*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*” (Acts 2:38). Furthermore, we are children of God by adoption (Rom. 8:23; Gal. 4:5). A Christian is born into the family of God by the Spirit of adoption. The new birth, redemption, and adoption are all figures referring to a person’s conversion to Christ. How does the lost (unborn) learn? Listen to Peter, “*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*” (1 Peter 1:22,23).

27. “Do you and your Brethren not teach that the COMMANDS of God are given to the UNBORN and that they, the commands are but instruments BY WHICH the UNBORN can obtain BIRTH?”

It is amazing how some folks can twist figures, and then not even apply them to themselves. In questions 3 and 5 (pages 27-28), Baptist Davis used (or better misused) Scriptures to teach salvation by “faith only.” In fact, he misused 1 John 5:1 to teach the new birth comes by “belief only.” Doesn’t that make you wonder if he teaches the unborn to believe that God for Christ’s sake has pardoned their sins?

28. “You boast of LOGIC ■ where is there any LOGIC to this matter?”

My point exactly! Baptist Davis takes the Nicodemus approach to the new birth. “*How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?*” Listen to what Jesus said! “*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.” There are some similarities between the new birth and physical birth, but the new birth is not physical birth. Though there are similarities, there are also differences:

- Physical birth is impossible for those already born. Spiritual birth is not.
- Physical birth does not add one to God’s kingdom. Spiritual birth does.
- Physical birth does not consist of water **and** Spirit. Spiritual birth does.

What is this spiritual birth? The Bible is its own best commentary. What sayest the Scriptures?

- 1 Corinthians 12:13, *“For by one Spirit are we all baptized into one body....”*
- Romans 6:4, *“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in **newness of life.**”*
- Titus 3:5, *“Not by works of righteousness which we have done, but according to his mercy he saved us, by **the washing of regeneration, and renewing of the Holy Ghost.**”*

29. “If you say -- Baptism is a command for the SAVED -- you find yourself in the BAPTIST position, EXACTLY. This you do not teach or believe. See Acts 2:41. WHO was baptized here?”

As we have shown in questions 19 & 20, baptism is not a command for the saved. Acts 2:41 says, *“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”* Those who *“gladly received his word”* were those who were baptized *“for the remission of sins”* (v.38) and *“the Lord added to the church daily such as should be saved”* (v.47).

30. “Do you and your Brethren not also teach and believe — that Jesus Christ was not the Son of God until after His Baptism?”

The term “son” is used in two ways in scripture. First, it is used of the offspring of parents. Second, it is used to express relationship. According to the first usage of this word, Jesus became the Son of God when Mary conceived the Christ-child in her womb. When *“the Word was made flesh, and dwelt among us,”* Jesus became *“the only begotten of the Father”* (John 1:14), *“the only begotten Son”* (John 1:18; 3:16,18). However, Jesus was eternal (John 1:1; Col. 2:9). As an

eternal being, He could not have been begotten in the since of offspring. Thus, the term “Son of God” sometimes refers to the relationship Jesus has with the Father. John wrote, *“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him”* (1 John 4:9). The Psalmist also proclaimed, *“Thou art my Son; this day have I begotten thee”* (Psalm 2:7; Acts 13:33; Heb. 1:5; 5:5). In both of these verses, Jesus was declared to be the Son before He was born. How can that be? The term expresses the close relationship Jesus has with the Father in eternity (John 17), and in the mind of God, He was foreordained to redeem the world *“before the foundation of the world”* (1 Peter 1:18-20).

31. “Whose Son was He in BETHLEHEM’S MANGER?”

The virgin birth clearly reveals Jesus to be the Son of God. To Mary, before Jesus’ birth, the angel said, *“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God”* (Luke 1:35).

32. “Is not the sum of your doctrine simply this: He that lives Closest to the creek, lives closest to the Lord? He that lives furthest from the creek, lives furtherest from the Lord? Does this not place the DESERT dwellers at a distinct disadvantage? Then a Man’s Salvation would be simple or difficult according to his GEOGRAPHICAL location? Does this sound like Jesus Christ in John 3:16?”

In reality, this question places God to blame where man chooses to live. Since God teaches, *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned,”* then it is up to us to obey it no matter how difficult or easy it might be for us. Let’s state the question another way. Take for example the person raised in an ungodly environment as opposed to one raised in a godly environment. Which would more easily be able or more apt to come to the Lord? Does God’s love change because of the place we live or the environment we live in? Of course not! Or, consider the person who was raised a Baptist, and who has difficulty accepting the Bible doctrine of baptism for the remission of sins as taught in Acts 2:38. Is this person at less of an advantage? Probably so, but nevertheless the Bible doctrine of baptism is still true.

33. “Are the FAMILY of God, the KINGDOM OF GOD and the CHURCH OF GOD ALL one and the SAME???”

If A equals C and B equals C, then A equals B. Things equal to the same thing are equal to each other. A equals C, or to put it another way, under the New

Testament dispensation, the family (house) of God is the church of God. Paul wrote, *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in **the house of God, which is the church of the living God, the pillar and ground of the truth**”* (1 Tim. 3:15). And B equals C, or to put it another way under the New Testament dispensation, the kingdom of God is the church of God. Notice how Jesus interchanges the terms with reference to the same thing in Matthew 16:18,19: *“And I say also unto thee, That thou art Peter, and upon this rock **I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**”* Therefore, A equals B, and the family, kingdom, and church of God are all one and the same.

34. “Do all who belong to the family of God also belong to the Church of God?”

Again, Paul wrote the house or family of God is the church (1 Tim. 3:15). All who are members of the church are members of God’s family.

35. “Did God have a family before Pentecost?”

Yes. Under the Old Testament economy, the nation of Israel was the family of God, but because they rejected God, God ultimately rejected them. Moses declared to the nation of Israel, *“Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee”* (Deut. 28:45). Israel hearkenedst not, and God rejected them as He promised. The term kingdom of God was used in the same way. Under the Old Testament age, the nation of Israel was the kingdom of God, but it was taken from them. Jesus said, *“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof”* (Matt. 21:43).

36. “Then is it now possible to become a member of the family of God and not become a member of the Church at the same time?”

Since, under the New Testament dispensation, the family of God is the church (1 Tim. 3:15), then it is not presently possible for a person to be a member of the family of God and not be a member of the church.

37. “When and How did Jesus become a member of the Church of Christ?”

While Jesus lived on earth, He was not a member of the church of Christ. During His personal ministry, He promised to build His church (Matt. 16:18). Who's church? His church — the church of Christ. Furthermore, He purchased the church with His own blood (Acts 20:28). Therefore, the church belongs to Him. Thus, the church is Christ's church or church of Christ. Today, He is the head of the church (Eph. 1:22-23). Since, the church was in promise during the personal ministry of Jesus, then He could not have been a member of it.

Since this question was asked by Baptists, then the question should be turned around. When and how did Jesus become a member of the Baptist Church? The answer is simply He was not and could not have been. The Baptist Church did not exist until 1607. Of course, many would say John the Baptist was a member of the Baptist Church, and when Jesus was baptized, He became a member of the Baptist Church. However, there are at least two things wrong with that. First, John the Baptist was not a Baptist in the denominational sense of the word. The original word means baptizer or one who administers baptism. John was a baptizer — not a Baptist. Second, Jesus was baptized of John before He promised to build His church. Therefore, if Jesus was baptized into the Baptist Church, then the Baptist church could not be the Lord's church which He promised to build. Of course, Jesus was not and could not have been baptized into the Baptist Church since it did not exist until 1607. The Lord's church, the church of Christ, was not established until after His death on the day of Pentecost in Acts 2.

38. “When and How did the Apostles become members of the Church of Christ?”

The Bible does not reveal when the apostles were baptized. Therefore, that is a secret that belongs to God (Deut. 29:29). Paul may have alluded to this in 1 Corinthians 12:28, “*And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers....*” Since John's baptism was “*for the remission of sins*” (Mark 1:4; Luke 3:3), then it was not necessary for those who had been baptized of John to be baptized again with Christ's baptism (the baptism instituted by Christ in the great commission [Matt. 28:19; Mark 16:16]) which, also, was for the remission of sins. The question then arises about Acts 19, why were those baptized with John's baptism commanded to be baptized again? The answer is simple. They were baptized with John's baptism after the cross. John's baptism, like all Old Testament doctrine, was taken out of the way and nailed to the cross (Col. 2:14). On the day of Pentecost in 30 AD, Christ's baptism (of the great commission, Mark 16:16) came into effect, and John's baptism went out of effect. The day of Pentecost is when they became members of the church of Christ.

39. “Was John's Baptism, Christian Baptism?”

No, John's baptism was not "Christian baptism." The baptism of the great commission is for an alien sinner, not a Christian. Therefore it is not "Christian baptism." The purpose of John's baptism had one similarity to that of Christ's baptism today — *"for the remission of sins."* However, John's baptism was for the house of Israel to prepare the way of the Lord. Further, it was a baptism of repentance, whereas Christ's baptism, the baptism of the great commission (Mark 16:16), is for those who have already repented. Also, as we have previously noted, John's baptism is not presently in effect, whereas Christ's baptism (Mark 16:16) will be in effect until the end of time.

40. "Who Baptized Jesus Christ?"

Matthew 3:13-17; Mark 1:9-11; & Luke 3:21-22 declare John the baptizer baptized Jesus. From Matthew's account, we learn that John would have hindered Jesus from being baptized and said, *"I have need to be baptized of thee."* Some say John was so humbled by the fact that Jesus came to him. However, based on Jesus' explanation, John knew Jesus was a righteous man who did not need to be baptized for the remission of sins. So, Jesus explained He wanted John to baptize Him *"to fulfill all righteousness."* Because of the situation surrounding the Lord's baptism, the Spirit of God descending like a dove and the voice out of heaven saying, *"this is my beloved Son,"* this event clearly reveals Jesus was the divinely appointed Messiah.

41. "Did Jesus Christ have Christian Baptism?"

Again, the answer is no. Christ instituted the baptism of the great commission (Mark 16:16) after His resurrection when He told the apostles to go into all the world to preach and/or teach the Gospel. His testament, the New Testament, did not go into effect until after His death when His death, burial and resurrection was first preached on the day of Pentecost in 30 AD.

42. "Have you received the same kind of Baptism, Jesus and the Apostles received?"

No. Jesus was baptized *"to fulfill all righteousness."* He did not receive the remission of sins because He had no sin. Because I have sinned, I have been baptized in the name of Jesus Christ for the remission of sins as the Apostles commanded according to New Testament teaching. This is the baptism to which all men everywhere are to submit.

43. "Is Jesus Christ the Head of the Church of Christ?"

According to Ephesians 1:22,23, He is.

44. “Since the Head of the Church received ONLY John’s Baptism, is not John’s Baptism, Christian Baptism?”

John’s baptism was in preparation for the coming of the Lord. The church was established upon the Lord’s death, burial, and resurrection. John’s baptism was at the beginning of the Lord’s ministry on earth, whereas Christ’s baptism was established after His ministry on earth. Those are two separate ends of the Lord’s earthly ministry. Thus, John’s baptism cannot be Christ’s baptism as taught and practiced in the book of Acts.

45. “Or Has the Head of the Church received one KIND of Baptism and the Church altogether another Kind?”

That is exactly the case, and it has to be the case. Why? Jesus had no sins to be remitted. All other persons need their sins remitted. Thus, Christ’s baptism is for the remission of sins (Acts 2:38; 22:16).

46. “Alexander Campbell received BAPTIST BAPTISM, and died with it. Did he go to heaven or hell? Campbell never did repudiate this baptism by a Baptist preacher, was he saved or lost?”

What Alexander Campbell did or did not do proves nothing. A *“thus saith the Lord”* is the authority or standard. The Lord said, *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned”* (Mark 16:16).

47. “What kind of Baptism did the Apostles receive? Were they saved or Lost?”

As we have clearly stated, the apostles were baptized with John’s baptism for the remission of sins before the New Testament dispensation. Thus, they were saved.

48. “What kind of Baptism did these Disciples who were baptized by the Apostles on the authority of Christ during His personal ministry receive? John 4:1-2. Were they saved or Lost? Was this before Pentecost?”

During the earthly ministry of Jesus, His disciples baptized according to the Lord’s instructions. Jesus’ baptism during His personal ministry was like John’s in that it was in preparation of the coming Messianic kingdom, the church. Just as John preached the coming of the kingdom, so Jesus did the same (Matt. 3:2; 4:17).

Though this baptism was for the remission of sins, it was not into “*the name of the Father, and of the Son, and of the Holy Spirit*” as taught in the great commission (Matt. 28:19), and which was first proclaimed on the day of Pentecost in Acts 2. These disciples were saved because they lived under a different dispensation. Today, all who are baptized must be baptized with the baptism Christ instituted in the great commission which was “*for the remission of sins*” (Mark 16:16; Acts 2:38; 3:19; 22:16).

Do all these questions about John’s baptism prove the Baptist position? Absolutely not! Why? Because John baptized “*for the remission of sins*.” Therefore, John’s baptism is not Baptist baptism! Baptists believe and teach a person is saved before baptism. Thus, their baptism cannot be for the remission of sins.

49. “How was Abraham Saved? David? Enoch? John the Baptist? The Virgin Mary? The Demoniac of Gedara? The Penitent thief?”

These were all saved by a working, obedient faith. “*By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went*” (Heb. 11:8). Enoch pleased God (Heb. 11:5). How? Because he lived as God instructed, and God translated him. The same could be said of David and the others. Under the age or dispensation in which they lived, they obeyed God, and God rewarded them. Today, we must also live by faith — the same kind of faith they had. A faith that is living, active, and obedient. It is a faith that moves one to obey the Lord by being baptized for the remission of sins.

50. “How were sinners saved between the Crucifixion of Christ and the Day of Pentecost?”

The same way they were saved before the crucifixion. Christ’s testament could not go into effect until after it was made known which took place on the day of Pentecost in AD 30. John’s baptism looked forward to or in prospect of Christ’s death, burial, and resurrection. Christ’s baptism looks back to the reality of the Lord’s death, burial, and resurrection.

51. “How is Abraham the FATHER of the FAITHFUL when he was not Baptized by a Campbellite preacher?”

Where in the standard of all religious matters, does the Bible say anything about a “Campbellite” or “Baptist” preacher? It doesn’t. Those who are faithful to God and His word do not say, “*I am of Paul and I of Apollos; and I of Cephas; and I of*

Christ” (1 Cor. 1:12). Such language reveals a contentious attitude — not desiring to know the truth.

What made Abraham faithful? Was it faith alone or was it faith coupled with works of obedience? James answers the question. *“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only”* (James 2:21-24). Abraham was the father of the faithful because under the covenant in which he lived, he demonstrated his faith by obedience to God. In the same way, we, today, are faithful to God when we receive His word according to the covenant under which we live and obey it. Thereby, we follow the father of the faithful.

52. “Since the same FAITH dwelled in Timothy, his Mother and his Grandmother, were they not all saved alike?”

The passage this question alludes to is 2 Timothy 1:5 which speaks about the *“unfeigned faith”* of Timothy’s grandmother, Lois, and mother, Eunice. The first time we are introduced to Timothy is in Acts 16:1 which says, *“Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek.”* What does Luke mean when he said Eunice *“was a Jewess, and believed”*? By nationality, she was a Jewess, and religiously, she was a believer which refers to the fact that she was a Christian. When Luke wrote she *“believed,”* it doesn’t mean she only believed or had a knowledge of facts. She believed and her belief was coupled with faithful obedience which must have included obedience to God’s command to be baptized for the remission of sins.

53. “Who preached the Gospel to Abraham? Galatians 3:8.”

Paul wrote in Galatians 3:8, *“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”* As we examine this passage, please notice that God teaches or preaches through scripture. Thus, God through His scripture preached the gospel to Abraham. The entirety of the gospel? No, God prophesied concerning the gospel the heathens or gentiles would be justified through faith. What kind of faith — empty faith like the devils or obedient faith like Abraham? Of course, obedient faith for a person cannot be justified *“by faith only”* (James 2:24).

54. “What Prophet in the Old Testament prophesied of BAPTISM?”

There are many things about the church that are revealed in the Old Testament through prophecy. However, there are some specifics that are not. For example, where in the Old Testament is the collection prophesied or the Lord’s supper. Both are seen in types or shadows, but neither are specifically prophesied. The same is true concerning baptism. Naaman was told by Elisha to dip in the Jordan seven times to be cleansed of his leprosy, and when he did, Naaman’s skin was like that of a little child (1 Kings 5). Paul also showed the shadow through Moses and the children of Israel as they left the land of bondage saying, they “*were all baptized unto Moses in the cloud and in the sea*” (1 Cor. 10:1,2). Before baptism, they were in bondage, after baptism, they were made free. Further, Peter showed the figure through Noah in 1 Peter 3:20,21. Concerning the ark, Peter said, “*eight souls were saved by water.*” Interestingly, the same water that destroyed the old world saved Noah and his family. Again, water was God’s dividing line. It separated the new world from the old and the saved from the lost. “*The like figure whereunto even baptism doth also now save us...*”

55. “Did Peter preach to Cornelius that all the prophets bore witness to the fact that whosoever believeth in Him shall receive remission of sin? Acts 10:43. Do you believe what Peter said?”

A most basic rule of interpretation concerns context. “A text out of context is a pretext to religious error.” Many Baptists stop with Acts 10:43, but just four verses later, Peter asked, “*Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord*” (Acts 10:47,48). If baptism was unnecessary, then why did he command it? The command shows the necessity of the act.

56. “If Peter preached Baptism, FOR or IN ORDER TO REMISSION OF SINS in Acts 2:38, why did he not preach the same thing to Cornelius in Acts 10:42,43?”

Peter did preach the necessity of baptism! The belief or faith Peter preached included obedience which in turn included baptism as clearly revealed in verses 47 and 48.

57. “In your sugar text which you yourself do not understand (Acts 2:38) how many words BETWEEN the word BAPTISM and the word REMISSION? You will have to cut 11 words out of your text before you can JOIN BAPTISM TO REMISSION OF SIN. What means these 11 words — which you and your brethren always avoid?”

Does the number of words between two concepts necessarily mean the two concepts are not connected? What kind of reasoning is that? In question 12, Baptist Davis pointed out a person is redeemed by the precious blood of Christ (1 Pet. 1:18,19). Did you know there are twenty words between “redeemed” and “precious?” Does that mean redemption is not through the precious blood of Christ? Of course not!

What about Acts 2:38? *“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”* From this verse, there are a number of things we learn about baptism. First, a person must repent before he or she is baptized. Second, baptism is commanded of *“every one of you”* referring to those who heard the word preached in the sermon which preceded their question, *“what shall we do?”* Third, baptism is to be *“in the name of Jesus Christ”* which means by His authority. And finally, baptism is *“for the remission of sins”* or more literally *“into deliverance of sins.”* Those four points cover the eleven words between “baptism” and “remission.”

58. “What is the Greek Word translated or rather Anglicized into the word Christ in Acts 2:38? Why don’t you put the exact Greek word in the text and then read Acts 2:38 to your people and quit making a childish play on the preposition FOR? When you do this you find complete harmony with Acts 10:43 and John 3:16. -Just a little kink right here give the people the original there- you won’t have to notice the preposition so technically.”

This question is absurd! I honestly do not know how to put it any other way. If the Greek word is Anglicized, then how can anyone read it without the “exact Greek word”? This question implies that to emphasize a preposition is to make a childish play. In the first place, God inspired Luke to write the preposition just as much as He inspired him to write the word “Christ.” No one has the right to take away the preposition (Rev. 22:18,19). Also, consider this: Jesus said, *“If ye love me, keep my commandments”* (John 14:15). Because of our love for “Christ,” we strive to do exactly what He commanded. To do all that He said even to the smallest preposition is to show true love for the Savior. To squirm around such clear God given commandments such as baptism is to show the lack of one’s love. Finally, consider this question: Why does Baptist Davis want this inspired preposition “for” minimized? Is it not because it disagrees with his doctrine of faith only?

59. “Does the word WATER as used in John 3:5 mean Baptism? Why didn’t Christ say what he meant to say? If he really meant Baptism -when he said water- by the same reasoning - He evidently meant Baptism in the next

Chapter (John 4:7-15). Read again the story of the Woman at the well - substitute the word Baptism for Water everywhere it is found in the story exactly as you substitute the word Baptism for water in John 3:5- see what a story you make. False Doctrines always lead to muddy water. Where the Bible speaks we speak.”

Another grasping at straw! Where does he get these ideas? Does he believe he has some official book on the doctrine of the Campbellites? Surely, no one really believes this stuff. Every time the word “water” is used in scripture does not necessarily refer to baptism. No accountable person could be so foolish as to believe such. However, this does not mean it can never refer to baptism? It would be just as foolish to believe this, but that is the implication of this question.

In John 3:5, Jesus said, *“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.”* In explanation to Cornelius, Jesus was speaking of the new birth. The new birth consists of both water and Spirit. What birth in the New Testament consists of these two elements? Baptism! Baptism is a birth from which one is raised to walk in newness of life (Romans 6:4). Baptism is to be done in water for the eunuch said, *“See, here is water; what doth hinder me to be baptized?”* (Acts 8:36). And baptism is connected with the Spirit for Paul wrote, *“For by one Spirit are we all baptized into one body...”* (1 Cor. 12:13). John 3:3-5 is about baptism — not because the word water is used, but because the concepts of the new birth, water, and Spirit are used to refer to a single act.

60. “The sermon to Nicodemus was BEFORE Pentecost - Did Christ jump the gun by preaching to him when Pentecost had not come.”

Hebrews 9:17 says, *“For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”* When is a testament written? After men are dead or while the testator liveth? Jesus revealed His will while He was alive, and the Holy Spirit brought “all things” to the apostles’ remembrance after Jesus death (John 14:26). Thus, Jesus was teaching Nicodemus His testament which would go into effect on the day of Pentecost. As previously noted, Jesus both taught and practiced water baptism for the remission of sins throughout His personal ministry on earth (see John 4:1; also see question 15, p. 36).

61. “Is the term ‘CHURCH OF GOD’ a Scriptural term?”

Yes. Speaking to the elders of Ephesus, Paul said, *“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own*

blood” (Acts 20:28; see also 1 Cor. 1:2; 10:32; 11:22; 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5).

62. “Do you recognize people who call themselves CHURCH OF GOD?”

Absolutely. We recognize the church of God at Ephesus from which the elders came to Miletus to speak with Paul. We also recognize the churches of God at Corinth and in Galatia. However, we do not have fellowship with the charismatic “Church of God” today with their so-called miracles and tongues as well as their human origin and organization.

63. “Does wearing a Scriptural NAME alone mean that BODY is a Scriptural Body? Upon that grounds do you refuse to recognize the Holiness people who call themselves by the name CHURCH OF GOD?”

Wearing a scriptural name alone does not mean a congregation or group of congregations is in fact the Lord’s church. We apply the same principle to counterfeiters. A counterfeiter may wear my name, but he is not me. Paul said Satan appears as an angel of light (2 Cor. 11:14), but he certainly is no angel of light. The application Paul makes is this, *“Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works”* (2 Cor. 11:15). Therefore, it takes more to be the Lord’s church than to wear a scriptural name. Consider now another application that ought to be made. If today a person was searching for the church we read about in the New Testament, he or she might begin by looking for churches which are called by a scriptural name such as “the church of Christ” or “the church of God.” Any others could be quickly eliminated.

64. “If those people are going to Hell in spite of their name (According to your doctrine they are all lost), Then it will take MORE THAN A BIBLE name to save them -will it not?”

It is foolish to think only wearing a name can mean anything. A name must be supported by one’s actions, but wearing the wrong name is also wrong. If a counterfeit wears the wrong name, all will recognize him as being wrong. Family names have reputations — some good and some bad. A son may wear a good family name, but unless his actions are good, he does not hold up the family name. Churches may wear the name of Christ, but that alone does not mean they are the church of Christ. However, if a church does not wear the name of Christ, it is for sure not a church of Christ.

65. “If it takes more than a BIBLE NAME to save the Holiness, this they will admit: Will it take more than a Bible name to save you? Will you admit it?”

A Bible name alone will not save anyone, and I personally do not know any gospel preacher or any other member of the church of Christ who would say such a foolish thing. To wear the name “Christian” does not mean you are one, and it takes more to be a Christian than wearing the name.

66. “Were the Converts and Disciples called CHRISTIANS on the Day of Pentecost? Were they saved? The Antioch Believers (Acts 11:26) were first to be called CHRISTIANS (10 years after Pentecost). Were the Antioch Believers any more saved than the Pentecost Believers? Did they call THEMSELVES Christians — or were they CALLED CHRISTIANS?”

Although those who obeyed the gospel on Pentecost were not called Christians until later, that does not in any way mean they were not Christians. The term “Christian” simply refers to one who is a follower of Christ, and those who obeyed Christ on Pentecost were followers of Christ. They were Christians though not called Christians. Therefore to be a Christian is equivalent to being saved. Christians in Antioch did the same thing those in Jerusalem did to be saved or to become Christians.

As to whether they called themselves Christians, or were called Christians, the text says, “*And the disciples were called Christians first in Antioch.*” The word “called” means divinely called and is a fulfillment of Isaiah 62:2. God through Paul and Barnabas called them Christians. If God calls one a Christian, then it is only fitting for Christians to call themselves Christians.

67. Did Jesus or His Apostles anywhere in the 4 Gospels use the word Christians? Did Jesus know what to call his Followers? If it is of Divine Origin — why did not the name Originate with Jesus the True Authority in matters of religion?

Jesus and the apostles, during the Lord’s ministry, did not use the name “Christian.” Why did God choose not to call His disciples Christians until Acts 11:26? God simply does not reveal why. “*The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law*” (Deuteronomy 29:29). All we can say is it was according to God’s plan, plain and simple.

68. “Did Jesus say to Nicodemus ‘Ye Must be born again’ or did He say ‘Ye must be Baptized and wear the name Christian,’ Which?”

As we have previously noted, to be born again is the same as being baptized. When a person obeys the gospel and is baptized, he or she is born again and is saved. Upon being saved, God adds him or her to the church (Acts 2:47). When one is added to the church, he or she is wearing the name of Christ because the church God adds the saved to is the church of Christ. Therefore, they are wearing the name of Christ both collectively as the church of Christ and individually as Christians.

69. “Were the members of ‘Church of God at Corinth’ LOST because Paul failed to call them CHURCH OF CHRIST?”

In the Bible, the church of God is the church of Christ. They are one and the same. Listen again to Acts 20:28, “...*the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*” With whose own blood? This text says God’s own blood. But, wasn’t it Christ’s blood? Yes. Then how can it say, God’s? Because Jesus was God. Therefore, the church of God is the church of Christ.

70. “Is it possible for anyone to be a Believer who is a member of a church not called the CHURCH OF CHRIST?”

Yes, the church at Corinth and Galatia were called the church of God. Is it scriptural for a Christian to be a member of a church with an unscriptural name? No. God does not add a person to a man made church. He adds them to His church which is “the church of Christ,” “the church of God,” “the church of the living God” (1 Tim. 3:15), and “church of the firstborn” (Heb. 12:23).

71. “Were these people lost who were members of the Church of God at Corinth?”

Absolutely not! God added them to His church, and those who remained faithful until death are enjoying paradise. However, the church of God in Corinth is not the holiness “Church of God” denomination.

72. Were there any Churches in the New Testament -not called by the name-CHURCH OF CHRIST? Were their members saved or lost?”

Yes, we have pointed out the church is called, “the church” (Acts 2:47), “the church of Christ,” “the church of God,” “the church of the living God” (1 Tim.

3:15), and “church of the firstborn” (Heb. 12:23). Since God does the adding, and they were added to the church, then they were saved.

73. “Is the term THE CHURCH OF CHRIST found as a title to any one CHURCH in the Bible anywhere? Give CASE AND NUMBER OF ROM. 16:16.”

The case of the word “churches” in Romans 16:16 is nominative which means it is the subject of the sentence, and the number is plural. What does that prove? Nothing? If the churches were collectively called “churches of Christ,” then it must be each individual congregation was known as a church of Christ. To say otherwise would be foolish.

74. “Where was your CHURCH OF CHRIST when Alexander Campbell was being baptized by a Baptist preacher?”

Let’s think about the term “your church of Christ.” This term shows a double possession. Is it “your church” or is it Christ’s church? Quite frankly, I do not have a church. I was not crucified for one, I did not purchase the church with my blood, nor was anyone baptized into my name. And that is the way I want it! I am not qualified to die for the sins of the world. I am not perfect as the Lord is. The church of Christ does not belong to anyone but Christ.

Where was the church of Christ when Alexander Campbell was being baptized by a Baptist preacher? Jesus said, “...*I will build my church; and the gates of hell shall not prevail against it*” (Matt. 16:18). Jesus promised that His church or the church of Christ would always prevail and would never be destroyed. Since it is eternal, then the church of Christ was in existence before, during, and after the life of Alexander Campbell.

75. “Was Elder Luce, the Baptist preacher who Baptized Campbell, a Christian? Did Baptist Baptism put Alexander Campbell into the Church of Christ? If not, when and how did Campbell become a member of the Church of Christ?”

The standard of how a person is added to the Lord’s church is not Alexander Campbell nor elder Luce. The standard is the word of God. What does God say? God says after hearing the word, a person must believe Jesus is the Christ (Mark 16:16). Upon this belief, a person then must repent of his or her sins (Acts 2:38). Then, a person must confess Christ before men as the eunuch did (Acts 8:36-38). Finally, a person must be baptized into Christ for the remission of their sins. Saul of Tarsus was told “*And now why tarriest thou? arise, and be baptized, and wash*

away thy sins, calling on the name of the Lord” (Acts 22:16). When a person has done this, then God adds him or her to His church (Acts 2:47).

Also consider this, a person’s salvation is not determined by the one baptizing. If that be the case then a person’s salvation is determined by another. One day every person will stand before the judgment seat of Christ, and all will be judged *“according to that he hath done, whether it be good or bad”*(2 Corinthians 5:10). We will not be judged by what others have done, but what we have done.

If Campbell was baptized with Baptist baptism, then he was not saved. Why? Because Baptist baptism is not done for the remission of sins for Baptist believe they have already received forgiveness of sins. If Campbell was baptized *“in the name of Jesus Christ for the remission of sins”* by a Baptist preacher, then he obeyed God, and God added him to the church of Christ.

76. “If Baptist Baptism put Campbell INTO CHRIST and HIS CHURCH - why will not Baptist Baptism do the same for people today?”

Baptist baptism is not the one baptism of Ephesians 4:5. In question 19 and 20, we pointed out the purpose of the baptism that Christ commissioned, and Baptist baptism is not for that purpose — the remission of sins. Therefore, like all unscriptural baptisms, Baptist baptism does nothing but get someone wet.

77. “If Elder Luce did not Baptize Campbell INTO Christ when and where and HOW did Campbell ever get into Christ- since he died with Baptist Baptism, and never did repudiate it?”

If Campbell was “in Christ,” he was baptized into Christ (Gal. 3:27) like everyone else who is in Christ. When, where, and how may be important to a “Campbellite” and obviously is to Baptist Davis, but those who simply make every effort to follow the Bible recognize Campbell’s baptism is not authoritative.

78. “If Campbell was baptized into the Church of Christ by Luce’s act, then was not the Church of Christ in fact already here?”

To some, like Baptist Davis, Campbell founded the “Church of Christ.” If that be the case, then members of the “Church of Christ” would be “Campbellites.” However, the church of Christ was built by Christ on the day of Pentecost in AD 30 during the days of the Roman Empire in the city of Jerusalem as prophesied by Isaiah and Daniel. So, yes, the church of Christ existed before, during, and after the life of Alexander Campbell.

79. “Then, How could Campbell’s movement, ‘RESTITUTION’, ‘THE REFORMATION’, ‘THE CHRISTIAN ASSOCIATION’, ‘DISCIPLES OF CHRIST’, ‘CHURCH OF CHRIST’, CHRISTIAN CHURCH’, ECT., EVER become the ORIGINAL CHURCH OF CHRIST?”

Campbell’s concept was simply to return to the New Testament. Others before he lived, during his lifetime, and after him, have had the same concept. Having the desire to do God’s will, and God’s will only, does not in any way make one a “Campbellite.” When a person does God’s will, not adding to it nor taking from it, then upon the obedience of that person, God adds him or her to His church — not Campbell’s movement.

80. “Are you a member of the ORIGINAL GENUINE CHURCH OF CHRIST or the one that grew out of Campbell’s Reform movement? The Church of which Campbell was a member, he got in by BAPTIST BAPTISM. DO YOU HAVE THE SAME BAPTISM? Then, if not, you do NOT BELONG to the original New Testament Church, but to the one that grew out of Campbell’s movement . . . SELAH.”

If a person simply obeys God, then he or she is not a part of Campbell’s or any other man’s reform movement. Is he or she a part of a reformation? Absolutely! Every person ought to be “*transformed by the renewing of the mind.*” We ought to reform to God’s will. Rather than holding on to the doctrines of men, we ought to turn to God and His will and obey Him. This is called repentance. Jesus said, “*I tell you, Nay: but, except ye repent, ye shall all likewise perish*” (Luke 13:3). When a person will give up his man-made creeds and be like the Bereans and search the scriptures and receive the word with all readiness of mind, then that person is a part of a reformation — God’s reformation. Why? Because they are striving to reform their lives according to the standard of God’s word. When that person obeys God and is baptized according to the scriptures, then God adds him or her to “the original genuine church of Christ.”

81. “Can you show in History anywhere on earth, a Church organized and operating as your self-styled Church of Christ operates today prior to 1826? Where was it located? What your authority? The scholarship of the world awaits your answer.”

The organization as taught in the Bible is simple. The head of the church is Christ (Eph. 1:22-23). Biblically, Jesus is the only head. Thus, there are no man-made headquarters on earth of the church of Christ. Since Jesus, the head of the church, is in heaven, then the only rightful headquarters of the church is in heaven. Within the local church or congregation, there are elders and deacons. Please notice

the plurality. Paul wrote, *“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons”* (Phil. 1:1). From Acts 20, we learn that elders are known by three names. Paul *“called the elders of the church”* to him. In the original language, the word “elders” is the same word as “presbyters” and refers to a man of mature age. Then, in verse 28, Paul called them “overseers” or “bishops” which refers to the office of ruling or overseeing. Finally, they are *“to feed the church of God.”* This is the word shepherd or pastor which alludes to their duties of feeding and tending the flock of God. The qualifications of elders, bishops, or pastors are found in 1 Timothy 3:1-7 and Titus 1:5-9. Deacons are servants who help elders. Their qualifications are found in 1 Timothy 3:8-13. Working with elders and under their oversight are evangelists or preachers whose God given responsibility is to *“preach the word”* (2 Tim. 4:2).

With this in mind and going back to Mr. Davis’ question, the answer is Yes! The church in the first century throughout the world was organized with Christ as the head, elders as overseers, and deacons as servants. Thus, the New Testament is the authority, and scholars do not need to wait for an answer.

82. “Where was YOUR CHURCH OF CHRIST from Pentecost until Campbell’s day? Almost 1800 years are unaccounted for. Where were YOU and your brethren?”

Again Mr. Davis, the church of Christ belongs to Christ, not to me or any other person. Since Jesus taught the gates of hell would not prevail against the church (Matt. 16:18), then the church must be eternal. Therefore, the church of Christ existed through the ages. To say it did not exist in some form is to deny the words of Jesus. How did it exist? Because few will travel the strait and narrow way (Matt. 7:14), many believe it existed in small obscure groups. Others believe it existed in “seed form.” The word is the seed of the kingdom (Luke 8:4-15), and whenever or wherever the word is followed, then the church of Christ is planted. The New Testament is the record the church of Christ existed in the first century. If we follow the New Testament pattern concerning the church, would we not be the same as they? Therefore, we plead for men to put away the doctrines of men and follow the pattern set forth within the pages of the New Testament.

83. “Is it not a fact the ANTI-ORGAN wing of Campbell’s movement split off a few years ago and got their younger set registered in Washington as THE CHURCH OF CHRIST?”

Whether a group or movement is registered in Washington or not is immaterial. There is no doubt the Christian Church, the Disciples of Christ, and some Churches

of Christ take their origin back to Campbell. However, that is not the case with the true church of Christ as recorded in the New Testament. There are counterfeits, but their origin is in man, not God. Since the true church of Christ existed in the first century, then it is the case that it can exist today surpassing Campbell or any other man. In fact, it does exist today as it did in the first century.

Concerning the comment about the “anti-organ;” for the most part, historians agree the church in the first century did not use mechanical instruments of music. Thus, all so-called churches “split” from a capella worship. However, historians are not the authority. The Bible teaches that man is not to go beyond what is written (1 Cor. 4:6; 2 John 9) and not to add to nor take away from God’s word (Rev. 22:18-19). In fact, all that is done must be authorized by God. Paul wrote, “*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him*” (Col. 3:17). To do something in the name of another, is to do it by his or her authority. What saith the scriptures concerning music as worship? “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). The kind of music God authorizes for worship is singing. Let not man add to nor take away!

84. “All Historians trace the origin of your young set back through the organ-wing of the Campbellite Church, back to the days of Campbell, Walter Scott and Barton W. Stone. Can you trace your origin beyond this date? Are Historians all liars or just plain ignorant?”

Concerning history, someone once said, “There is what the historians recorded, and then there is what actually happened.” For various reasons, historians do not always get all the facts, and they do not always agree. Thus, historians are not the authority.

Why does Mr. Davis continue to refer to Campbellites? Based on his example, should we call him a “Smythite.” What is his purpose? Is he trying to be demeaning or rude? Only he can answer that, but it sure makes one wonder. Be that as it may, I’m not a Campellite! And his persistence in using the term doesn’t change reality. In fact, I’ve never even met any one who claimed to be a Campbellite. The only persons I’ve ever heard use the term are those like Mr. Davis who make charges against the church of Christ.

The origin of the church of Christ does not go back to Campbell, Scott, or Stone. It goes back to Christ’s promise of building His church (Matthew 16:18). It goes back to the establishment of the church on Pentecost in AD 30. It goes back to the first century — not the nineteenth century.

85. “Your Doctrine of Church and Baptismal Salvation are both Fundamental doctrines. Did you know that the Catholics, the Mormons, the Jehovah Witnesses, and one Branch of the Holiness sect, are EXACTLY in harmony with you on these points? They tell the world the same story about Baptism and Church membership that you do — identical doctrines. Why don’t you fellowship these people?”

Questions have various motives. Some who came to Jesus was sincere and wanted to know the truth. Others came with no interest in truth. They only wanted to test Jesus. The preceding questions make one wonder about the motives behind them. Is Mr. Davis trying to alienate these people from the church of Christ? It is almost as if he is saying, I’m in fellowship with these folks, but the “Campbellite Church” is not... Is he really in fellowship with these churches? Of course not, but he wants them on his side to battle an enemy — truth. The Bible is the truth, and the truth teaches the necessity of baptism (Matt. 28:18-19; Mark 16:15-16; Acts 2:38; 22:16; Rom. 6:1-4; 1 Pet. 3:21, etc.), and those who are baptized are added to the church (Acts 2:47; 1 Cor. 12:13). However, baptism is not the only truth. Baptism is only one commandment given by God almighty. All must be obeyed to have fellowship with God and God’s people (1 John 1:7; Eph. 5:11; 2 Cor. 6:14-18; James 4:4).

86. “Why don’t you tell your people the truth about the Music Question? What means the Greek Word PSALMOS or the Hebrew word MIZMOR? Read 1 Cor.14:15, and define the words as you go. BOTH THESE WORDS MEAN ‘TO PLAY ON THE HARP OR OTHER STRINGED INSTRUMENT’ (Liddell and Scott, 28th. Ed. Clarendon Press, 1903) (Standard Lexicon of New Testament Greek, Souter, 1916) Would David be able to worship at your Church should he return to earth? If Musical Instruments are so sinful, why will a Trumpet be blown at the Resurrection Day? Will you rise and rebuke the BLOWER of the TRUMPET and refuse to fellowship HIM because he uses AN EVIL INSTRUMENT ON THAT SACRED OCCASION? Read Psalm 150 for a good tonic.”

One does not have to be a Greek expert, nor does one have to have a Greek lexicon to know the meaning of “PSALLO.” This word is only used five times in the New Testament in four passages.

- Romans 15:9 *“And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and **sing** unto thy name.”*

- 1 Corinthians 14:15 *“What is it then? I will pray with the spirit, and I will pray with the understanding also: I will **sing** with the spirit, and I will **sing** with the understanding also.”*
- Ephesians 5:19 *“Speaking to yourselves in psalms and hymns and spiritual songs, singing and **making melody** in your heart to the Lord.”*
- James 5:13 *“Is any among you afflicted? let him pray. Is any merry? let him **sing** psalms.”*

With one exception, this word is translated “sing.” The exception is Ephesians 5:19, and in this passage the instrument is named — “your heart.” There are three kinds of music: instrumental, a capella (vocal), and mixed (vocal and instrumental). God is specific in the music He desires in worship — singing. In every passage in the New Testament where music is mentioned in connection with New Testament worship, it is singing. Since God has specified, then we must not add to nor take away.

Though one does not have to be a Greek scholar, there are a few observations that ought be made about Baptist Davis’ question/statement. First, Liddell and Scott is a Classical Greek Lexicon. The New Testament was written in Koine Greek. Second, the standard of Koine Greek Lexicons is Walter Bauer’s translation of William F. Arndt and F. Wilbur Gingrich. Arndt and Gingrich defines PSALMOS as a “song of praise” or “psalm, in accordance with Old Testament usage.” (Notice this is a noun and not a verb indicating to play...) PSALLO is defined in the same reference as to “sing, sing praise.” Third, if PSALLO means to “to play on the harp or other stringed instrument,” then according to Ephesians 5:19, all would have to play and not just a select group.

One of the purposes of singing is edification. For this reason, Paul states, *“...I will sing with the understanding also”* (1 Cor. 14:15) and *“...teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord”* (Col. 3:16). Though mechanical instruments of music may set tone and/or mood, they do not edify nor teach. With instrumental music, one can express excitement, anger, and tranquility, but with it, one cannot teach anyone about Jesus, salvation, or heaven. Listen to the exhortation of Hebrews 13:15, *“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”*

From a historical standpoint, mechanical instruments of music are a “Johnny come lately.” It was introduced into the Roman church over six hundred years after the establishment of the church in AD 30. Within Protestant denominationalism, it

is less than two hundred years old. John Calvin in his commentary on the twenty-third psalm said,

“Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of candles, and the restoration of the other shadows of the law. The papist therefore have foolishly borrowed this as well as many other things from the Jews. Men who are fond of outward pomp may delight in that noise but the simplicity which God recommends to us by the apostles is far more pleasing to Him. The voice of man assuredly excels all inanimate musical instruments.”

In Clark's Commentary, Vol. 4, p. 686, John Wesley is recorded to have said, “I have no objection to instruments of music in our chapels provided they are neither seen nor heard.” Finally, Charles H. Spurgeon, the great Baptist preacher who preached to ten thousand people every Sunday in Metropolitan Tabernacle in London, said in reference to 1 Corinthians 14:15, “I would just as soon pray to God with machinery as to sing to God with machinery.”

Concerning the trumpet on the day of resurrection, this trumpet will not be used to worship God, but will be used to call an assembly of all mankind to stand before the great judgment seat of God. As to David, he lived under the Mosaic law which was taken out of the way and nailed to the cross (Col. 2:14). Since David was faithful to God under the covenant he lived, then we can be sure if David lived today, he would be faithful to God under the New Testament under which we live.

87. You loudly quote Mark 16:16 (First clause only), I don't believe that you or your brethren really believe Mark 16:16, any of it. He that believeth and is Baptized shall be saved? Only 2 things are mentioned. ARE YOU GOING TO HEAVEN? Your answer is I DON'T KNOW. HOW MANY IF'S AND PROVISOS will you have to insert into Mark 16:16, before you will take it, At least five.”

To the Corinthians, Paul wrote, *“But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self”* (1 Cor. 4:3). If John 3:16 and/or Mark 16:16 were the only passages needed for salvation, then God sure wasted a lot of paper. The entirety of the Bible was given to mankind for our salvation, not just a few select verses. Paul wrote *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works”* (2 Tim. 3:16-17). Therefore, we cannot approach the Bible with a “pick and choose” mentality.

88. “If you lose your present salvation, can you ever be saved a second time. Give a Chapter and verse for your answer.”

Thankfully, God has “*given unto us all things that pertain unto life and godliness*” (2 Pet. 1:3), and therefore, He has given us the answers to questions such as this. In Acts 8, Luke records the evangelistic activities of Philip the evangelist. While in the city of Samaria, Philip preached “*the things concerning the kingdom of God, and the name of Jesus Christ.*” As a result of his preaching, “*they were baptized, both men and women*” (v. 12). Along with these, Luke mentions specifically a man named Simon who used sorcery and bewitched the people. In verse 13, Luke informs us Simon also believed and was baptized. Was Simon saved? Without a doubt! But don’t stop here. Keep reading. After Peter and John came to Samaria to bestow the miraculous gifts of the Holy Spirit, Simon tried to purchase this power. “*But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money*” (Acts 8:20). Was Simon saved? Absolutely not! Under this condition, he was going to perish with his money. Thus, Peter called him to repentance (vs. 22-23), and Simon asked Peter to pray for him (v. 24). Was Simon then saved again? Yes!

89. “If you are saved NOW but might become UNSAVED tomorrow, would it not be wise for God to let you DIE today?”

If Christianity was only about receiving a reward that might be right. However, there is a whole lot more to being a Christian than receiving the glories of heaven. How could we take the gospel to the world if we are dead (Matt. 28:18-19; Mark 16:15-16)? How could we be “*the salt of the earth*” and “*the light of the world*” if we are dead (Matt. 5:13-16)? How could we grow to maturity and edify and encourage one another if we were dead (Eph. 4:16)?

90. “In that case, would you not be outliving your salvation?”

God in His wisdom designed the scheme of redemption, and to question God is to stand on mighty dangerous ground. It is God’s design for men to be born, but for those who reject Christ, it is better for them not to have been born. The same could be said of those who “*have tasted the good word of God, and the powers of the world to come, If they shall fall away...*” (Heb. 6:5). Thus, Peter said, “*For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them*” (2 Pet. 2:21).

91. “Will God let you live TOO LONG?”

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). God our Saviour "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). Thus, God may be allowing us to live to give us an opportunity to repent. While alive, "there is hope: for a living dog is better than a dead lion"(Ecc. 9:4).

92. "If He does, and you die and go to HELL, it is not God's Fault?"

Is this a statement or a question? Does this "question" express a desire? Are you so filled with anger towards "Campbellites" that you desire them to be lost eternally? Dear reader, our desire is as God's. We desire your salvation! We beg of you to *"work out your own salvation with fear and trembling"*(Phil. 2:12).

93. "How good will you have to be before God saves you?"

Salvation is not determined by how good a person is. *"As it is written, There is none righteous, no, not one" (Rom. 3:10). "For all have sinned, and come short of the glory of God" (Rom. 3:23). But those who have obeyed God's plan of salvation are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). Does that mean we can live any way we desire? Absolutely not! Paul asked, "What shall we say then? Shall we continue in sin, that grace may abound?" Now, listen to Paul's answer: "God forbid. How shall we, that are dead to sin, live any longer therein?" How and when does a person die to sin? "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:1-4).*

94. "Did Jesus Die to save SINNERS or GOOD PEOPLE?"

Jesus said, *"They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance"*(Mark 2:17). Because all have sinned, all are in need of the Great Physician!

95. "If Baptism was essential to your FIRST Salvation is it not also essential to being saved a second time?"

Once a person is born into the family of God, he or she is always a member of that family even if they depart. Like the prodigal son, when a person leaves the Father, a person can return when he or she comes to his or her senses. The Father will always welcome them back. What is necessary for their return? Like Simon,

the one desiring to return to the Father must repent (Acts 8:22), must confess their faults (James 5:16), and ask for prayers (Acts 8:24; James 5:15-16).

96. “Name one person in the Bible who was saved a second time?”

Simon who used to be a sorcerer (Acts 8:13-24). See question 88.

97. “Is not your entire program a matter of salvation by works?”

Salvation is *“the gift of God”* (Eph. 2:8) and *“not by works of righteousness which we have done”* (Titus 3:5). So many want to stop there but continue with Ephesians 2:10, *“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”* Jesus said, *“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do”* (Luke 17:10).

98. “Do you know the difference in WORKS and GRACE? In Works, one does something for God: In Grace, God does something for us. Which would you rather go out to eternity with? Something you did or something God did. Which would afford the greatest JOY?”

There are different kinds of works. Some are done to earn something, others are done because of love and faith. Works done to earn salvation are the works mentioned in Ephesians 2:9 and Titus 3:5. A person cannot work enough to earn salvation. It is impossible, but nonetheless, we demonstrate our love and our faith by our works of obedience (John 14:15; James 2:24). Grace is giving something to someone who does not deserve it. God’s gift to man is seen in His sending His Son to be a propitiation for sin, in providing His scheme of redemption for us to know how to contact the blood of His Son, and in giving His word for us to know how to live righteously in Christ Jesus. Without either grace or works of obedience, there is no forgiveness. Both are necessary. Both are essential. And both being great joy!

99. “Was Paul Thankful that God sent Him to preach only one part of the Gospel? 1 Cor. 1:17.”

There should be no doubt that Paul was thankful to God for sending him to preach the gospel. However, he was not sent to preach only one part of the gospel nor did he preach only one part of it. In fact, he told the elders of Ephesus, *“For I have not shunned to declare unto you all the counsel of God”*(Acts 20:27). Though Paul himself only baptized a few in Corinth, he still preached baptism (1 Cor.

12:13). Because of the Corinthians' party spirit, he was thankful to God he had baptized only Crispus, Gaius, and the household of Stephanas (1 Cor. 1:14-16).

100. "If Faith always includes and involves Baptism - as you preach it - why did the Holy Spirit use two different words - if they mean and include each other? Mark 16:16."

Faith and/or belief does not necessarily include baptism. In question 3, we noted belief is used two ways: (1) as knowledge of facts, and (2) inclusive of obedience. In Mark 16:16, Jesus said, "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*" Before one is baptized, he or she must have the knowledge that Jesus is the Christ, the Son of God. Without continuing in such knowledge or belief, a person will be damned. Thus, belief must be acted upon, and the way it is acted upon in Mark 16:16 is by being baptized in the name of Jesus Christ for the remission of sins.

101. "In Gal. 3:26, 27: 'For Ye are ALL' (V. 26) 'For as many of you' (V. 27). Do these two statements mean and include the same people? Had ALL the people in verse 26 become Children of God? Had ALL of them been baptized or AS MANY OF YOU as had been baptized?"

Galatians 3:26-27 says, "*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.*" These two verses cannot be disconnected. "*In Christ*" is a sphere of location in which are all spiritual blessings (Eph. 1:3) including salvation (2 Tim. 2:10). In the original, the text says, "*ye are all children of God by the faith in Christ Jesus.*" This is not the act of believing but the faith system or the gospel scheme of redemption as in Acts 6:7 and Jude 3. By what means did they become the children of God? By means of the faith or by the gospel. When did they get into Christ? "*For as many of you as have been baptized into Christ have put on Christ.*" "*For*" is a conjunction of explanation. It explains when they received the blessings which are in Christ. Thus, baptism is the particular step one must take to get into the marvelous sphere of being "*in Christ*" where salvation is.

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