

The BEACON



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Baptist Baptism vs. Bible Baptism (No. 1)

By Grover Stevens



After reading my tract on WHY I LEFT THE BAPTIST CHURCH a man recently asked me "when and where I ever heard of any candidate being baptized into the Baptist Church, rather than into the name of the Father . . . Son . . . and Holy Ghost?" The answer is on page 12 of J. M. Pendleton's "Church Manual For Baptist Churches" (Published by the Broadman Press, Nashville, Tenn., and can be purchased at any Baptist Book Store), where we read as follows:

"Regeneration, repentance, and faith are private matters between God and the Soul. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. The penitent, regenerate believer is baptized into the name of the Father, and of the Son and of the Holy Spirit. There is a visible, symbolic expression of a new relationship to the three persons of the Godhead, a relationship entered into in repentance, faith and regeneration." (Emphasis mine, G.S.). This simply says that the relationship of being into the name of the Father, Son, and Holy Spirit is "entered into in repentance, faith and regeneration," which comes BEFORE baptism, and that baptism is only a "visible symbolic expression" of this new relationship. Hence we are forced to conclude that according to Baptist Doctrine BAPTISTS BAPTIZE A PERSON WHOM THEY BELIEVE IS ALREADY "INTO THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST." But, the Bible teaches that we are baptized into this relationship, hence we reach the relationship when we are baptized, and not before, as Baptists teach.

I realize that when Baptists baptize a person they say, "I baptize you into the name of the Father, and of the Son, and of the Holy Ghost," but in the light of the above, they do not do what they say they do, nor do they believe that they do what they say they are doing, for they believe that the person being baptized is already "into the name of the Father, Son and Holy Ghost."

My Baptist friend, if you do not believe that, then you should renounce Baptist Doctrine

and leave the Baptist Church for they do believe it, and you are standing for it and lending your support to it as long as you are a member of the Baptist Church. Be honest with your own soul. There is a judgment day coming.

Baptist Baptism Puts One Into the Baptist Church

This is evident from a few quotations from the Church Manual. On page 12 we read, "The ceremonial qualification for church membership. This qualification is baptism." Again, on page 14, "This shows baptism to be a prerequisite to church-membership." Again, on pages 17 and 18 under the caption "HOW MEMBERS ARE RECEIVED" we read, " In accordance with the first way (experience and baptism), persons wishing to unite with a church give an account of the dealings of God with their souls, and state the 'reason of the hope that is in them;' where upon, if in the judgment of the church they 'have passed from death unto life,' they are by vote of the church recognized as candidates for baptism, with the understanding that when baptized they will be entitled to all rights and privileges of membership." This is further evidenced by the fact that simply being baptized does not qualify one to become a member of the Baptist Church, but only those who receive Baptist baptism—baptism by the hands of an ordained Baptist preacher and by the authority of a Baptist Church. (Pages 64 and 65 of the Church Manual.)

Bible Baptism Puts One Into Christ

The apostle Paul wrote the Galatians, "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." (Gal. 3:26, 27.) The same apostle wrote the Romans, "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. 6:3,4.) Baptists claim that a person is IN Christ BEFORE and WITHOUT baptism. Hence, Baptists do NOT baptize a person into Christ as the BIBLE teaches, therefore, they do not administer BIBLE baptism.

Bible Baptism Is In The Name of Christ

Actually, Baptists do not baptize "in the name of Christ." "In the name of" means "by one's command and authority." On page 65 of the Baptist Church Manual "a proper administrator" is defined as "a person who has received from a Church authority to baptize." In other words the Baptist preacher gets his authority to baptize from a (Baptist) Church, hence "by the authority of" the Baptist Church, or "in the name of the----- Baptist Church." Bible baptism is by the command and authority of Christ, or "in the name of Christ." (Acts 2:38; Acts 10:48; Acts 19:5.) My Baptist friend, if you would follow Jesus, you should do as the twelve men in Ephesus, who upon learning that their baptism was, among other things not in the name of Christ, "were baptized in the name of the Lord Jesus." (Acts 19: 1-5.) (Apostolic Doctrine 1960)

Baptist Baptism vs. Bible Baptism (No. 2)

Baptists baptize people whom they claim have already received remission of sins. "There is an actual, a real remission of sins when we believe in Christ— there is a declarative, formal symbolic remission in baptism." (Baptist Church Manual, page 13.) The Bible plainly states that baptism is "For The Remission Of Sins" (Acts 2:38) or to "Wash Away Sins." (Acts 22:16.)

Bible Baptism Is to Be Saved

Baptists administer baptism only on a confession that one is already saved. (See Baptist Manual on "How Members are Received.") Baptists believe and teach that a person is saved "when he believes in Christ" (Manual, page 13 quoted above), hence, "He that believeth shall be saved." The Lord Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) The apostle Peter said, "baptism doth also now save us." (1 Pet. 3:21.)

How Baptists Are Made

Another interesting point is how one becomes a Baptist. This is clearly outlined in the quotation already given from pages 17 and 18 of the Church Manual. (See article in March issue of this paper.) First a person must tell his experience and state that he is saved. Whereupon, if the Baptist Church thinks that his experience is genuine and that he is actually saved, they vote to recognize him as a candidate for baptism and after baptism into their membership. Hence the steps are: (1) Confess that you are saved. (2) Be voted on. (3) Receive Baptist baptism. The VOTE determines at least three things: (1) Whether the Baptist Church thinks you are saved or not. (2) Authorizes your baptism. (3) To receive you as a member of the Baptist Church after baptism.

Is Baptist Baptism Acceptable?

Many in Baptist Churches do not know what the Baptists teach on baptism, and when they learn, they want to renounce this error which they have embraced and for which they stand as members of the Baptist Church. Many immediately confess their faith in Jesus Christ and are baptized for the remission of sins, but some do not want to be "baptized again" because, they contend, they were baptized "for the remission of sin." They argue that they believed in their own hearts that they were baptized "to be saved" or "for the remission of sins," and therefore they were baptized for that purpose regardless of what the Baptist preacher said or believed. This could be true, but I doubt that a person who has just confessed "I believe that God for Christ's sake HAS PARDONED my sins," really believes that he is being baptized "to be saved" or "for the remission of sins." He either lied to the Baptist Church when he made his confession, or else believed no such thing. Either way, it seems to me, would disqualify him for baptism. IF he lied to the Baptist Church, he had not repented, and IF he did not lie to them, then he believed that he was saved before he was baptized, and therefore, that his sins were already remitted; or else, he didn't know what he was saying or doing. Let it be

remembered that one cannot get into the Baptist Church without first confessing that he is already saved, and then being voted on to see if the Baptist Church judges him to "have passed from death unto life"—already saved. (See Baptist Manual, pages 17, 18.)

Conclusion

We have seen that Baptists do NOT baptize "into the name of the Father, Son, and Holy Spirit," that they do NOT baptize "into Christ," that they do NOT baptize "in the name of Christ," that they do NOT baptize "for the remission of sins" or to be saved, therefore Baptist baptism is not scriptural baptism.

Let me plead with you, my friend, to consider these things carefully. They deal with the most important thing in in world to you—the eternal salvation of your soul. Have you accepted man's imitation of God's commandment? Won't you surrender your rebellious will to the will of the Lord in being baptized as the scriptures direct?

The church of Christ is the church you read about in the Bible. We became Christians, children of God, just as people did in the New Testament. As members of the Lord's body, the church, and without joining any denominational group, we meet together and worship God as the New Testament directs. We are, therefore, Christians, and Christians only. We teach what the Bible teaches. We call Bible things by Bible names, and do Bible things in Bible ways. INVESTIGATE THE CHURCH OF CHRIST. (Apostolic Doctrine 1960)

"Oracles of God"

By Norman Midgette

Since the oracles of God have been revealed, they have been speaking to man. They are contained in the Bible, which is His word. They are revealed to man who is made in His image. These oracles are not partial to a man's language, nationality, or color, but reveal to all alike the key to successful living and a happy life here on earth. They make known the origin, purpose, and destiny of man; also the only provision for his salvation. If you are old enough to read and understand these words, you need to listen, for the Bible speaks to you.

Peter wrote, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11). The word oracle is defined, ". . . a little word. . . a brief utterance. In the N. T. spoken of the words and utterances of God." (Thayer, Greek-English Lexicon.) Whatever responsibilities we may have to any "oracles of God," we have to ALL of them. It is getting to be a common thing to hear men that are religious leaders talking about the "essential" and "non-essential," the "important" and "unimportant" parts of the word of God. Peter says there is no such thing. We are not told to speak and be guided by just the broad principles, or general teaching of these oracles. The word itself demands that whoever speaks, must speak and be guided by the "details" God has seen fit to reveal. If God says, "Upon the first day of the week let each one of you lay by him in store. . ." (1 Cor. 16:2), He does not mean for us to do that any time we want to. The first day of the week

excludes the other six. Otherwise, what would be His point in specifying that particular day? You may have been taught that these are unimportant details. Peter said that if any man speaks, he is to speak as the oracles, or be guided by even the little words or brief utterances. God did not waste words and time. He meant all He said; we shall do well to obey.

There are multitudes of voices being heard today, speaking on religious subjects. I raise this question in your mind: Could the world be in the condition it is religiously, with all its divisions, if all were speaking as the oracles of God? I want you to honestly answer that for yourself. If your answer is "Yes," then is God the author of all this confusion? Paul says He is not. (1 Cor. 14: 33.) If your answer is "No," then where does the trouble lie? It must be with man. Someone is NOT speaking as the oracles God has revealed to us. But you say, "What can I do about it?" I'll tell you what you can do. You can go back to your Bible and study God's word for yourself. Ask your preacher where in the Bible did God say for you to wear the religious name you are wearing. Ask him to show you in the Bible, from the "oracles of God," where the name of the religious organization you are a part of is found. Tell him you want him to show you from the Bible where the early Christians observed "Lent" or "Christmas," had a Thursday night candlelight communion service, or called the apostles and preachers "Reverend" or "Pastor." After you have received his answers to these questions, ask him this one: Why does Mark 16:16 not mean what it says? It reads, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." If the word baptism, or baptize, does not mean that we have to do it, then why was it included?

When Peter commanded that everyone speak as the oracles of God, he was commanding something we all can do. He was stating the only basis for unity among believers in Christ. If you and I want unity we can have it, but only if we are willing to go to the oracles of God for everything we speak, believe, and practice today. I sincerely hope that you will take Peter's admonition seriously. All of us must.

(Apostolic Doctrine 1960)



*In this age of enlightenment, in this land of Bibles,
and in a generation of our opportunities, we are
without excuse.*

*He that chooses to be a sinner must pay the full
penalty.*

*Reader, are you in sin? "Repent ye therefore, and be
converted, that your sins may be blotted out . . . "
(Acts 3:19.)*

"Who Then Can Be Saved?"

It is a fact recognized by all Bible students that man is a sinner and without Jesus Christ he can never be saved! Without faith in Christ one is hopelessly and eternally lost. (John 8:24.) All men are sinners and the wages of sin is death. (Rom. 3:23; 6:23.) It is quite evident, therefore, that all men are in need of a savior. The need is apparent, and now the question raised is,

"Who then can be saved?" (Matt. 19:25.)

Faith in Christ as God's Son is essential for salvation. (John 8:24.) The prerequisite of faith is hearing the word of God taught. Faith comes by hearing God's word. (Rom. 10:17.) Many of the Corinthians *hearing*, believed and were baptized. (Acts 18:8.) Luke tells us of the Pentecostians, "Now, when they *heard* this they were pricked in their heart." (Acts 2:37.) Philip began from this scripture (Isa. 53:7) and Preached unto the Eunuch. (Acts 8:35.) Our Lord admonished, "Take heed how ye hear."

Having heard and learned the truth (John 6:44,45), one's faith is grounded in Jesus as the Christ. (Matt. 7:24- 27; 1 Cor. 3:10, 11.) One believes that God is and that He is a rewarder of those who seek Him. (Heb. 11:6.) One must believe the gospel before he can be baptized. (Mk. 16:15,16.) With the heart man believes unto righteousness. (Rom. 10:9,10.) It is faith which changes the heart. The unbeliever is damned. (Mk. 16:16.)

Repentance follows faith. Peter told the Pentecostians, who believed, to repent and be baptized every one of you. (Acts 2:38.) It is inconceivable that Peter would have commanded those without faith to repent and be baptized. Without faith it is impossible to please God. (Heb. 11:6.) Peter again admonished, "Repent and be converted." (Acts 3:19.) Jesus gave us the alternative of repenting or perishing. (Lk. 13: 3,5.) God commands all men everywhere to repent. (Acts 17:30,31.) Jesus taught that repentance and remission of sins should be preached in His name among all nations. (Lk. 24:47-49.)

Repentance is a change of mind. The fruit of a changed mind is a reformed life. An about face takes place in repentance— a turning away from sin and a turning to God. But, a penitent believer is not yet saved. He is a child of Satan in rebellion against Satan.

Confession of the faith of one's heart is necessary to be saved. One confesses with his mouth Jesus as Lord. (Rom. 10:9,10.) This confession is made before men as Christ witnessed the good confession before Pilate. (Matt. 10:32, 33, 1 Tim. 6:13.) Peter and the Eunuch made this confession. (Matt. 16: 16-18; Acts 8:37.) Confession changes one's allegiance. Upon making this confession, one is baptized to remit his past sins (Acts 2: 38); to be saved (Mk. 16:16); to be saved by washing away his sins (1 Pet.

3:21; Acts 22:16); hence, baptism changes one's location. He is baptized INTO CHRIST. (Gal. 3:26,27; 2 Cor. 5:17.) Baptism is a burial, not sprinkling. (Rom. 6:3,4; Col.2:12.) The element is water. (Acts 10:47,48.) *Who then can be saved?* THE PENITENT BELIEVER WHO MAKES THE GOOD CONFESSION AND IS IMMERSSED IN WATER FOR THE REMISSION OF HIS SINS. The most important question: "Have you done so?" Will you not obey Christ today? *By Arvid K. McGuire (Apostolic Doctrine 1960)*

“Devil Made Me Do It”

By Bryan Click 2014

When confessing their sins, a person will sometimes include the statement, “I guess the devil made me do it.” Let us consider this statement; it raises some interesting questions. By what process does sin occur? Can the devil really make us sin? Does God really understand our struggles with sin? What can we do to not succumb to sin?

We need to look at what sin is and the progression of what leads us to sin. We know sin is the transgression of God’s law (1 John 3:4). Sin will fall into one of three categories—lust of the eyes, lust of the flesh, or pride of life (1 John 2:16). To fully understand it, we need to examine the process of how sin comes about. We are tempted by our desires, and when desire conceives, it gives birth to sin (James 1:14-15). It is important to make two distinctions at this point. First, temptation itself is not a sin. Jesus was tempted by the devil (Matt 4), yet we know He was without sin (2 Cor 5:21; 1 Pet 2:22). It takes us acting upon, or giving in to, the temptation to bring forth sin. The second point to consider is “What constitutes giving in to or acting upon the temptation?” Obviously, a physical or verbal action is submitting to temptation. However, we can also bring forth sin in a nonvisible way—in our heart. Jesus said that anyone who looks upon a woman with lust has already committed adultery in their heart (Matt 5:28). Also, anyone that hates his brother is a murderer and a liar (1 John 3:15; 1 John 4:20). . We may hide our sin from others, but no sin is a secret from God. God will bring every work into judgment including secret things (Ecc 12:14). David asked to be cleansed of his secret faults (Psa 19:12). Sin can be conceived both in thought and deed.

The next question is, “Can the devil make us sin?” The answer is he cannot make us sin; God gives us free will to choose either to obey Him or not. The devil can tempt us. We must remember temptation does not come from God (James 1:13). The devil walks about like a roaring lion seeking whom he may devour (1 Pet 5:8). There are several instances in the Bible where the devil tempted man. We see the devil, the serpent of old, tempted Eve by twisting God’s word. He told her she would NOT die, if she ate from the tree of the knowledge of good and evil. Eve and Adam chose to eat from the tree, despite God’s direct command not to (Gen 3). Then, the devil moved (Hebrew word wayyaset meaning to incite) David to take a census of Israel (1 Chron 21:1). In taking the census, David sinned against God, yet it was his choice to make. In the New Testament, we see the devil again tempting the hearts of men. A married couple, Ananias and Sapphira, sold a possession and were supposed to bring all the proceeds to the apostles. However, they chose to keep part of the money for themselves. Peter charges Ananias by asking, “Why has Satan filled your heart to lie to the Holy Spirit? And why have you conceived this thing in your heart?” (Acts 5:1-4). Again it is important to note this was the couple’s choice. It also brings to mind that the love of money is the



root of all kinds of evil causing some to stray from the faith (1 Tim 6:10). Finally, we read that the devil put in Judas' heart to betray Jesus (John 13:2). Judas still had the choice whether to betray Jesus or not; the devil was merely tempting him. The choice Judas makes illustrates how God fulfills His will through the free will choices of man. The above examples do not show that the devil makes us sin. Rather, the devil will tempt us, but we have the free will to choose our actions.

Some people may have the misconception that God is unable to relate to our struggles in the flesh, that He has no idea of how hard this life is. They wonder, "Is it really fair for God to tell us 'not to be conformed to this world' (Rom 12:2) or for us 'not to love the world or the things in the world', (1 John 2:15)?" How can God, who is Spirit (John 4:24), really be sympathetic to our lives in the flesh? The answer can be found from the very beginning. In the beginning was the Word, the Word was with God, and the Word was God. Then the Word became flesh and dwelt among the people (John 1:1,14). As mentioned earlier, Jesus was tempted by the devil. The Hebrew writer states we have a High Priest who can sympathize with our weakness. He was tempted in all points the same as we are. Yet, He was without sin (Heb 4:15). The devil certainly tempted Jesus with carnal, fleshly lures. After forty days and nights of fasting, Jesus had to be physically hungry. The devil tempted Him by telling Him to turn stones into bread. However, Jesus refused; not because He could not do it, but because He willed to be pleasing to the Father. Then the devil offered all the kingdoms of the earth to Jesus, if He would bow to worship him. Again, Jesus refused, citing His service and worship to God (Matt 4). Stop to think of a time when you had not eaten for a day or two. Think of what lengths you would go to ease the pangs of hunger, whether sin was involved or not. And take a moment to reflect back of a time when you may have sold compromised your conscience and values to get ahead in life or make an easy dollar. Jesus' temptations are not dissimilar to our own. He knows first-hand what life in the flesh is like.

At this point, hopefully we are all asking, "What can we do not to fall victim to sin?" The Bible gives us clear instruction on how to handle the temptations of the world. We must remember we are in a battle, not of flesh and blood, but of powers and principalities. One of the most important steps for us is to put on the whole armor of God (Eph 6). Throughout history, soldiers from all time periods protected themselves with armor. And today, as Christian soldiers, we need to arm ourselves in a manner that we leave no openings for the devil to strike us. We must remember God is faithful to not allow us to be tempted more than we can stand, and He will provide us a way of escaping the temptation (1 Cor 10:13). Finally, we can do what Jesus did and simply resist the devil. If we resist the devil, he will flee from us (James 4:7).

The devil cannot force us to sin; however he will tempt us with everything at his disposal. We must remember God knows we struggle with temptation. He gives us His protective armor and ways to escape in the fight against temptation. A final thought to tie everything together, "Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him" (James 1:12).

The Works of Romans Four

By Charles Boshart

"Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounced blessing upon the man unto whom God reckoneth righteousness a p a r t from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." (Rom. 4:4-8.)

The above passage has been pressed into service many times in an attempt to prove that an alien sinner is saved at faith before and without any and all kinds of works. The contention is that since baptism is a work, and since the alien sinner is saved without any works, he is saved without baptism. He is alleged, further, to be saved without any works that might follow baptism. While we believe every word of Romans 4:4-8, we do not believe the doctrine that men have attempted to force into it and which we have stated in this paragraph. A demonstration of the falsity of its claims to a basis in Romans 4:4-8 forms the body of this article.

If Romans 4:4-8 means that all works have nothing to do with salvation, then faith is excluded, for it is a work. John 6:28,29 says, "They said, therefore, unto him, What must we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The "works of God" or the "work of God" means the work required and approved by God. The work required and approved by God is to "believe on him whom he hath sent." Hence, believing or faith is a work. If, then, Romans 4:4-8 teaches that the alien sinner is saved before and without any and all works, it teaches that he is saved before and without faith. Will the opponents of water baptism as a condition of salvation have this?

If the passage we are studying means that any and all works are excluded from the reception of salvation, then God's inspired word contradicts itself in the process of two chapters. In Romans 2:6,7 the Bible speaks of "righteous judgment" and "of God who will render to every man according to his works: to them that by patience in well doing seek for glory and honor and incorruption, eternal life." At the judgment of all men those who "seek for glory and honor and incorruption" will receive "eternal life." But, those who have sought "glory and honor and incorruption" will have sought it "by patience in well-doing." The word doing is from the Greek, term *ergon* and is the same word given "works" in Romans 4:6. Hence, "works" stand between man and the reception of eternal life. Following the exegetical principle that a given passage of scripture is to be understood in the light of others that deal with the same subject, Romans 4:4-8 does not mean that any and all works are excluded from the reception of eternal life.

Again, if the scripture under consideration means that any and all works are ruled out, then faith is not necessary to salvation. Romans 5: 1 declares, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." But, before faith can avail, it must work. Galatians 5:6 states, "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith w o r k i n g through love." Hence, the work that is "faith working through love" is work that is necessary to salvation or justification. Further, James 2:17-24 says, "Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well: the demons also believe and shudder. But, wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was

faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified and not only by faith." So without works, faith is (1) dead; (2) not shown; (3) the faith of demons; (4) barren; (5) a faith that does not justify. With works, faith is (1) alive; (2) fruitful; (3) perfected; (4) justifying faith. Whatever Romans 4:4-8 means, it does not mean that one is justified without works of faith "which cometh by hearing and hearing by the word of God." (Rom. 10:17.)

Again, if the passage we are examining means that any and all works are left out of the process through which we are saved, then God's righteousness has nothing to do with our salvation. But the apostle Peter said in Acts 10: 35, "... but in every nation he that feareth him and worketh righteousness, is acceptable to him." The word worketh here is from ergadzomai and is the same word translated "worketh" in Romans 4:4. Of the Jews the inspired writer stated in Romans 10:2, 3, "For I bear them witness that they have a zeal for God but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." Hence, the "righteousness" that one must work in order to be "acceptable to" God is "God's righteousness." Psalm 119:172 says, "Let my tongue sing of thy word; for all thy commandments are righteousness." Working the "commandments" of God which are the "righteousness" of God stands between one and being "acceptable to" God. But water baptism is a commandment of God. "And he commanded them to be baptized in the name of the Lord Jesus." (Acts 10:48.) "And Peter said unto them, Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Therefore, water baptism stands between one and being "acceptable to" God. So, Romans 4:4-8 does not teach that water baptism is not a condition of salvation to the alien sinner.

But what does this passage (Rom. 4:4-8) mean? What kind of works are under consideration here? Note carefully verses 6 and 7 of Romans 4. "Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." The man unto whom "God reckoneth righteousness apart from works" is the man "whose iniquities are forgiven." Hence, in order for a man to be justified by the works of this passage he would have to be a man who had no "iniquities" or sins to be "forgiven." He would have to be a man whose works (deeds or actions) had been perfect and who had never sinned. This kind of man could claim righteousness or salvation on the merit of his own works, deeds, or actions. But once he sins, he must be forgiven and his claim for righteousness or salvation then rests on the merits of the grace of the one who forgave him. But, all men must be made righteous or saved by having the "iniquities" of which they are guilty "forgiven." "For all have sinned and fall short of the glory of God." (Rom. 3:23.) When men obey God, complying with conditions he has specified in order to their being "forgiven" of their "iniquities," they are made righteous or saved by God's grace and not by the "works" of Romans 4:4-8. (Apostolic Doctrine 1960)

You are invited to a Gospel Meeting November 2 nd – 8 th Speaker: Heath Rogers	Where? 656 Saint James Church Rd. Newton, NC	Sunday 2 nd 9:30 AM Sunday Worship 11 AM Monday – Saturday 7 PM
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