

# Back To Basics

Volume 1

FEBRUARY 2003

Number 2

**A Monthly Journal Dedicated To Teaching First Principles**

## **SPECIAL ISSUE:**

# **THE BASICS OF BIBLE BAPTISM**

*Johnie Edwards*

**W**hen we hear men in the church of Christ saying things like...

“There should be room in the Christian fellowship for those who differ on whether baptism is for or because of the remission of sins.”

“If you choose not to be immersed at this time, we still welcome you as a member.”

“I strongly resist any effort to trust the act of baptism to save.”

“The Bible teaches baptism, I just don’t believe that baptism saves you.”

...it is past time that we get back to teaching “The Basics of Bible Baptism.”

1) **CHRIST COMMANDED BAPTISM.** Jesus said, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mk. 16:16). Matthew’s account records Jesus saying, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mt. 28:19). There would be no way

that an honest person could read these words of Jesus and not understand that He commanded us to be baptized to be saved!

2) **THE APOSTLES TAUGHT BAPTISM.** When Jews on the day of Pentecost asked, “Men and brethren, what shall we do?” (Acts 2:37), Peter said unto them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38). Baptism was taught in every case of New Testament conversion from Acts 2-19.

3) **MEN AND WOMEN SUBMITTED TO BAPTISM.** A reading of the book of Acts will find men and women hearing, believing, repenting of their sins, confessing their faith in Christ, and being baptized. This can be seen when, “Philip went down to the city of Samaria, and preached Christ unto them” (Acts 8:5). The Bible records, “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Acts 8:12).

Have you submitted to the command to be baptized?

# MUST ONE BE BAPTIZED TO BE SAVED?

Johnie Paul Edwards

“**M**ust” expresses compulsion, obligation, or certainty. The Bible clearly teaches that one must be baptized to be saved.

1) **THE JEWS ON PENTECOST WERE BAPTIZED TO BE SAVED.** When they asked, “What shall we do?” (Acts 2:37), they were told, “Repent, and be baptized in the name of Jesus Christ...” (Acts 2:38). Those who gladly received the Word of God were baptized (Acts 2:41).

2) **THE PEOPLE OF SAMARIA WERE BAPTIZED TO BE SAVED.** When Philip went down to Samaria, he preached Christ (Acts 8:5), and “both men and women were baptized” (Acts 8:12).

3) **THE MAN OF ETHIOPIA WAS BAPTIZED TO BE SAVED.** Philip preached Jesus to the man of Ethiopia (Acts 8:35). Upon the man’s confession of faith in Christ (Acts 8:37), “both Philip and the eunuch went down into the water and he baptized him” (Acts 8:38).

4) **SAUL WAS BAPTIZED TO BE SAVED.** Saul was instructed to go into Damascus where he would be told what he “must do” (Acts 9:6). Ananias told Saul, “be baptized, and wash away your sins, calling on the name of the Lord” (Acts

22:16). Acts 9:18 shows that Saul arose and was baptized.

5) **CORNELIUS WAS BAPTIZED TO BE SAVED.** This devout man, upon hearing the Word of God, was commanded “to be baptized in the name of the Lord” (Acts 10:48).

6) **LYDIA WAS BAPTIZED TO BE SAVED.** Lydia heard the Word of the Lord spoken by Paul and was baptized (Acts 16:14-15).

7) **THE PHILIPPIAN JAILER WAS BAPTIZED TO BE SAVED.** He asked Paul and Silas, “Sirs, what must I do to be saved?” (Acts 16:30). He believed (Acts 16:31), was penitent (Acts 16:33), and was baptized (Acts 16:33).

8) **THE CORINTHIANS WERE BAPTIZED TO BE SAVED.** Acts 18:8 says, “many of the Corinthians, hearing, believed, and were baptized.”

9) **THE EPHESIANS WERE BAPTIZED TO BE SAVED.** When those of Ephesus heard God’s Word, “they were baptized in the name of the Lord Jesus” (Acts 19:5).

Have you been baptized to be saved?

## Back To Basics

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# BIBLE BAPTISM: SPRINKLING, POURING OR IMMERSION?

John Isaac Edwards

Is the action of baptism sprinkling, pouring or immersion? What does the Bible say?

1) **BAPTISM MEANS IMMERSION.** The word “baptism,” as used in the New Testament, means “immersion, submersion and emergence” (*Vine’s Dictionary of New Testament Words*, p. 98).

2) **BAPTISM DEMONSTRATED PICTURES IMMERSION.** The baptism of Jesus by John was an immersion in water as He, “went up straightway out of the water” (Mt. 3:16). In order for Jesus to have come up out of the water, He must have gone down into the water! Thus, He was immersed.

Observe how the man of Ethiopia was baptized in Acts 8:36-39. “They came unto a certain water...they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water...” If this picture is unclear to you, who hath blinded thine eyes?

3) **BAPTISM TEACHING FEATURES IMMERSION.** Take note of the word “buried” in Paul’s teaching of baptism. “**Buried** with him in baptism...” (Col. 2:12; Rom. 6:3-4). If you do not know what it means to be buried, you might go to a cemetery sometime and watch a burial.

Bible teaching also features baptism as a planting. “For if we have been **planted** together in the likeness of his death...” (Rom. 6:5). When you plant seed in the soil, do you just sprinkle or pour a little dirt over it, or do you cover it up? Would you want a farmer who practices sprinkling or pouring for planting to put out your garden? Why then would you want a sprinkling or pouring preacher to “baptize” you?

4) **BAPTISM REQUIREMENTS DEMAND IMMERSION.** A requirement of Bible baptism is “much water” (Jn. 3:23). Neither sprinkling or pouring demand much water. Therefore, sprinkling and pouring do not meet the requirements of Bible baptism, and do not meet the demand of the Lord!

There is not a single example anywhere in the New Testament where anyone under any circumstance ever had water sprinkled or poured over them for any purpose whatsoever. If so, where is the Scripture? To have water sprinkled or poured over you is to just get wet!

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## SUBJECTS OF BIBLE BAPTISM

*Bill Pierce*

One basic difference in the Old Testament and the New Testament is in becoming a child of God. In the Old Testament, the male child, in the Jewish family, was circumcised the eighth day, became a child of God, and was later taught about God. This covenant was first made with Abraham and then became law to his descendants, the children of Israel (Gen. 17:10-14).

God prophesied that this would change. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34). Those who would be the children of God in the New covenant would first know God and have forgiveness. Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jn. 6:44-45). Those who come to Christ for salvation now must have the mental capacity to hear and learn.

Jesus said, "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 alway, even unto the end of the world. Amen" (Mt. 28:19-20). Responsible individuals, who are taught, are the subjects of baptism. In Mark's account of the Great Commission, Jesus says, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16).

When the gospel was preached in Acts 2, those who heard asked, "what shall we do?" (Acts 2:37). They were told, "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). "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). Who were the subjects of baptism? Those who heard, understood, believed, and repented! Children are not subjects of baptism! Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Mt. 19:14). Children need no forgiveness because they have no sin!

Every example of conversion in the book of Acts shows adults, not children, as subjects of baptism. To use Lydia and her household, who were baptized, as a proof text for infant baptism is false. It is an assumption that contradicts clear passages of Scripture.

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# WHAT BIBLE BAPTISM DOES AND DOES NOT DO

David McPherson

**M**any people have a misunderstanding about the effects of baptism. The only way to know the truth is to go to the Word of God. Thus, we make our appeal to the Bible to appreciate what baptism does and does not do.

1) **BAPTISM DOES NOT CHANGE THE HEART.** Some evidently think it does. This is one reason various religious groups “baptize” (sprinkle) infants. They suppose this early act will direct the child’s path and make his heart right.

A change of heart involves self-denial (Lk. 9:23), repentance (Mt. 21:28) and a sincere determination to put the Lord first (Mt. 10:37), all of which takes place prior to baptism.

2) **BAPTISM DOES NOT JUSTIFY THE PRACTICE OF SIN.** Does baptism give one the right to continue in iniquity? Certainly not! Can the adulterer who has been baptized continue in adultery? No more than the baptized thief or homosexual can continue stealing or engaging in sexual immorality.

Repentance precedes baptism (Acts 2:38). Concerning adulterers, thieves and homosexuals, Paul told the Corinthians, “such were some of you...” (1 Cor. 6:9-11). Upon obeying the gospel, they no longer lived in their former sins. Their baptism did not justify their practices of old.

3) **BAPTISM DOES NOT GUARANTEE ETERNAL LIFE.** Too many nominal Christians evidently believe they can live any way they choose and still go to Heaven since they have been baptized. But, baptism does not guarantee an eternal home in Heaven.

To be rewarded eternally, a person must be faithful. They must rise from the watery grave of baptism and “walk in newness of life” (Rom. 6:4). Jesus clearly stated that faithfulness is essential to receiving the crown of life (Rev. 2:10). Baptism, while necessary, does not assure one of eternal salvation.

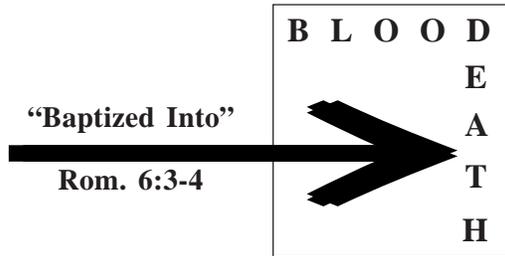
4) **BAPTISM DOES WASH AWAY SINS.** When the Lord appeared to Saul on the road to Damascus, Saul was convicted of his sins and asked, “What wilt thou have me to do?” Jesus told him, “go into the city, and it shall be told thee what thou must do” (Acts 9:6). Once in Damascus, Saul was told, “arise, and be baptized, and wash away thy sins” (Acts 22:16). How were his sins washed away? By baptism.

5) **BAPTISM DOES PUT ONE INTO CHRIST.** All spiritual blessings are “in Christ” (Eph. 1:3). It is in Christ that we have redemption (Eph. 1:7), salvation (2 Tim. 2:10), eternal life (1 Jn. 5:11), and so much more. The only way to get “into Christ” is baptism. Paul wrote, “For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27). Notice they were not prayed into Christ, but “baptized into Christ.”

6) **BAPTISM DOES SAVE.** By inspiration Peter wrote, “baptism doth also now save us” (1 Pet. 3:21). There are those in the religious world who change the word “now” to “not.” Which shall we accept: the Word of God or the word of man? It was Jesus who said, “he that believeth and is baptized shall be saved” (Mk. 16:16), and I believe Him.

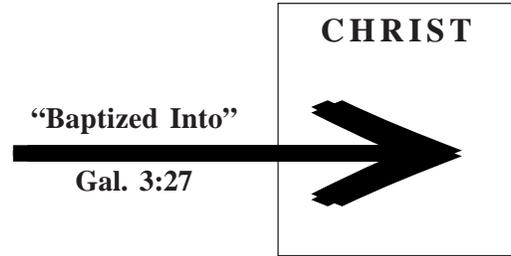
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## Baptism Into The Death Of Christ



There are many things made possible by the blood of Christ: Remission of sins (Mt. 26:28), justification (Rom. 5:9), redemption (Eph. 1:7), peace (Col. 1:20), and sanctification (Heb. 13:12). We must contact the blood, to reap the benefits of the blood. Jesus shed His blood in His death (Jn. 19:33-34). Thus, we must reach the death of Christ, to contact the blood of Christ. This is accomplished in baptism as we are “baptized into his death” (Rom. 6:3-4).

## Baptism Into Christ



There are many things found in Christ: Redemption (Rom. 3:24), sanctification (1 Cor. 1:2), liberty (Gal. 2:4), all spiritual blessings (Eph. 1:3), an inheritance (Eph. 1:11), reconciliation (Eph. 2:13), the hope and promise of eternal life (2 Tim. 1:1; Ti. 1:2; 1 Jn. 5:11), and salvation (2 Tim. 2:10). We must get into Christ, to have the things found in Christ. This is accomplished in baptism, “For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27).

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# ANSWERING OBJECTIONS TO BIBLE BAPTISM

*John Isaac Edwards*

**W**hen we point out the need for men and women to do the will of the Lord, there are those who raise objections to being baptized in the name of the Lord. Consider some objections:

1) **“WE ARE SAVED BY FAITH” (ROM. 5:1).**

It is true that we are saved by faith (Jn. 8:24), but where does the Bible teach we are saved by faith alone? Did not James say, “Ye see then how that by works a man is justified, and not by faith only” (Jas. 2:26)? Just as we are saved by faith, baptism saves (1 Pet. 3:21). If we can be saved without baptism, then we can be saved without faith and repentance as well, for the Lord tied them together with baptism (Mk. 16:16; Acts 2:38).

2) **“THE THIEF ON THE CROSS WAS SAVED WITHOUT BEING BAPTIZED” (LK. 23:42-43).**

First of all, how do you know the thief was not baptized before he went to the cross? There are occasions where he may have been baptized (Mt. 3:5-6; Jn. 4:1-2). In the second place, proving the thief was saved without baptism (which remains to be shown), does not prove you can be saved without baptism. The will is of no force until the testator dies (Heb. 9:16-17). The will of Christ was not effective at this point for Jesus was alive when He said, “To day shalt thou be with me in paradise.” It wasn’t until 53 days after the thief died that the gospel was preached, “Repent, and be baptized...” (Acts 2:38). You can’t hold a man responsible to a law that didn’t come into effect until 53 days after his death! We live this side of the cross, and the living will requires us to be baptized (Mk. 16:16).

3) **“NOT OF WORKS” (EPH. 2:8-9).** Some argue, “Baptism is a work. Paul said we are not saved by works. Therefore, we are not saved by baptism.” First, if that be true, then we can be saved without faith, for faith is a work (Jn. 6:29). Second, you have to realize there are different kinds of works mentioned in the Bible (Gal. 2:16; Ti. 3:5; Jas. 2:24), and read the context to see which is under consideration. Some works save and some do not. Third, the Bible teaches we are saved by faith and works (Jas. 2:14-26). If you have a man alive spiritually with faith, but no works, then you have a body living without a spirit, “For as the body without the spirit is dead, so faith without works is dead also” (Jas. 2:26). You need to wake all the spirit-less bodies, and let them know they are not dead!

4) **“JESUS DID NOT SAY, ‘HE THAT BELIEVETH NOT AND IS NOT BAPTIZED SHALL BE DAMNED’” (MK. 16:16).** It is suggested that if baptism is really important, Jesus would have said, “He that believeth not and is not baptized shall be damned.” Consider a parallel statement: “He that eateth food and digesteth it shall live; but he that eateth not shall die.” I did not have to say, “He that eateth not and digesteth not shall die,” why? Because we all know that if you don’t eat, it’s awfully hard to digest! The Lord did not have to say, “He that believeth not and is not baptized shall be damned,” for “he that believeth not is condemned already” (Jn. 3:18).

We just need to do what the Lord said, without any objections!

**ALL THE OBJECTIONS ONE MAY RAISE TO BEING BAPTIZED  
WILL NOT CHANGE ONE THING THE BIBLE SAYS ABOUT BAPTISM!**

# WHAT IS WRONG WITH DENOMINATIONAL BAPTISM?

*Bill Cavender*

Nearly every denomination practices the rite which they call baptism. The Roman Catholics, Methodists, Presbyterians and Episcopalians are foremost in sprinkling and pouring water for baptism; and the Baptists, Christian Churches, Mormons and Adventists are outstanding among those who immerse. But denominational baptism, regardless of the “form” or “mode” used, is of absolutely no value whatsoever. An individual experiencing denominational baptism is made no better spiritually, but is generally found to be in worse condition spiritually due to the fact that such a one becomes self-satisfied with his mind to the truth of Christ, and will refuse to consider the fact that what he has done is not in harmony with the New Testament.

1) **DENOMINATIONAL BAPTISM HAS THE WRONG AUTHORITY.** Jesus never commanded men to be baptized into any denomination. Jesus and the apostles commanded a baptism that puts one into Christ (Rom. 6:3-5; Gal. 3:26-27), and into the body of Christ, which is the church of Christ (1 Cor. 12:13; Eph. 1:22-23; Col. 1:18). Denominational baptism rendered on denominational authority is no baptism at all.

2) **DENOMINATIONAL BAPTISM HAS THE WRONG SUBJECT.** Many denominations “baptize” infants, young children, the untaught and the unbelieving. Most denominations tell a man he is already saved before baptism, that baptism has nothing to do with the remission of his past sins. But, in the Bible, the person who was baptized was one who had committed sin (Rom. 6:16-18); was one who had heard and believed the gospel of Christ (Mk. 16:15-16; Acts 18:8); was one who was penitent of his past sins and changed his mind concerning sin (Acts 2:37-38).

3) **DENOMINATIONAL BAPTISM HAS THE WRONG PURPOSE.** Denominations tell people to be baptized because they are already saved. New Testament baptism is “for the remission of sins,” or in order to be saved (Mk. 16:16; Acts 2:38; 22:16; 1 Pet. 3:21).

4) **DENOMINATIONAL BAPTISM HAS THE WRONG ORDER.** The denominational order is: (1) Repentance, (2) Faith, (3) Salvation, (4) Baptism. The New Testament order is: (1) Faith in Christ, (2) Repentance, (3) Confession of Christ, (4) Baptism, (5) Saved. Please read (Mt. 28:18-20; Mk. 16:16; Acts 2:37-38; 8:26-39; 18:8).

5) **DENOMINATIONAL BAPTISM PUTS ONE INTO THE WRONG CHURCH.** When one is baptized with denominational baptism, he becomes a member of that denomination. But denominations are not found in the Word of God. God never began them, nor told anyone to be a member of them. The baptism of the New Testament puts one into the right church, the only one that Christ has anything to do with. He built it (Mt. 16:18). It is His body, or people (Eph. 1:22-23). He adds the baptized to His church (Acts 2:47), because they have obeyed Him (Heb. 5:8-9).

Consider this matter carefully. If you have been baptized into a denomination, you have not been baptized at all. I urge you to forsake denominationalism, your denominational baptism and name, and come to Jesus, being baptized with the baptism He commanded, that He might save you from your past sins and add you to His church (Acts 2:47).

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# "WHAT DOTH HINDER ME TO BE BAPTIZED?"

Aaron Erhardt

“**T**hen Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him” (Acts 8:35-38).

When the eunuch heard the truth of the gospel, he responded to it favorably. He wanted to immediately accept the divine remedy for sin. He emphatically asked Philip, “What doth hinder me to be baptized?”

Unfortunately, many people nowadays no longer exhibit the objective, submissive attitude of the eunuch. Instead, when they hear the truth of the gospel, they hesitate accepting it, asking questions like, “Do I really have to be baptized?” There are many reasons for this hesitance. Here are a few examples I have encountered.

1) **FAMILY.** Some hesitate being baptized because of family. They fear that by rendering obedience to the gospel of Christ, they might somehow insult or offend family members who oppose the truth. However, Jesus said, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me” (Mt. 10:37).

2) **PRIDE.** Some hesitate being baptized because of pride. They are too arrogant to submit to such a humbling act. However, Solomon

wrote, “Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud” (Prov. 16:18-19).

3) **PEER PRESSURE.** Some hesitate being baptized because of peer pressure. They are too ashamed and embarrassed to obey the gospel of Christ. However, Jesus said, “For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed” (Lk. 9:26).

4) **WRONG IMPRESSIONS.** Some hesitate being baptized because of wrong impressions. They think that since God is loving and merciful, He will not hold them accountable for their disobedience. However, Paul wrote, “the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Th. 1:7-8).

There are many reasons that hinder people from being baptized, but not one reason is legitimate in the sight of God. The truth is, nothing hinders you from being baptized, but you!

When the eunuch heard the truth of the gospel, he responded to it favorably. Will you do the same? Eternal life is only promised to those who come to God in humble obedience. What doth hinder you to be baptized?

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# Kid's Activity Page

Paul Adams

**Memory Verse:** *“He that believeth and is baptized shall be saved...”* (Mark 16:16).

Baptism is commanded by God. It is through Bible baptism that one has his sins forgiven and becomes a Christian. Bible baptism begins a life of faithful service to God.

## Before Baptism

Unscramble the words in bold to see some things that must be done before baptism.

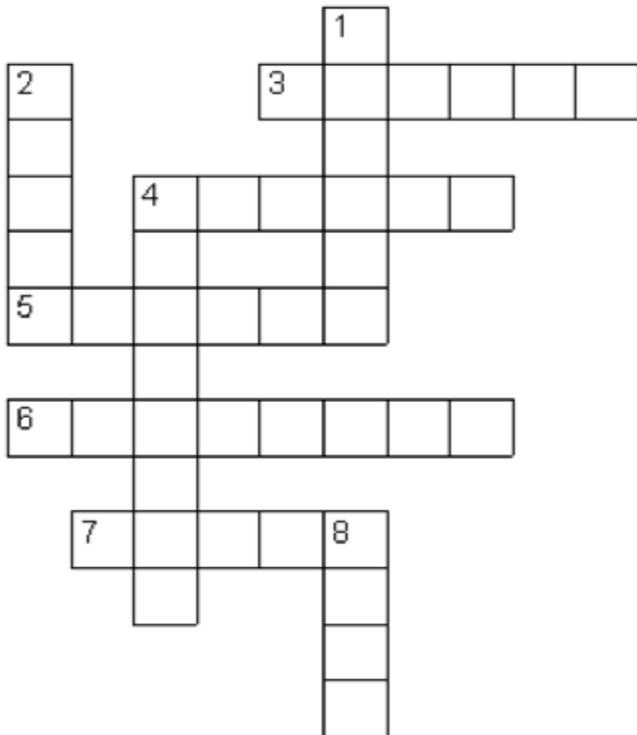
**earh** \_\_\_\_\_ the Word of God (Romans 10:17)

**leeebvi** \_\_\_\_\_ (Hebrews 11:6)

**peernt** \_\_\_\_\_ of sin (Acts 3:19)

**secfons** \_\_\_\_\_ Christ before men (Matthew 10:32)

## Baptism Crossword Puzzle



### Across

- \_\_\_\_\_ and the Ethiopian went down into the water (Acts 8:38).
- In Bible baptism, one is \_\_\_\_\_ (Romans 6:4).
- The people on the day of Pentecost were told to, “\_\_\_\_\_ and be baptized” (Acts 2:38).
- One must remain \_\_\_\_\_ after baptism (Revelation 2:10).
- Before baptism, the Ethiopian confessed, “I believe that \_\_\_\_\_ Christ is the Son of God” (Acts 8:37).

### Down

- Baptism puts one into \_\_\_\_\_ (Galatians 3:27).
- “Except a man be born of \_\_\_\_\_ and of the Spirit, he cannot see the kingdom of God” (John 3:5).
- “He that believeth and is \_\_\_\_\_ shall be saved” (Mark 16:16).
- “Baptism doth also now \_\_\_\_\_ us” (1 Peter 3:21).

***“Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God”*** (Mark 10:14).

# BIBLE BAPTISM AND THE DEATH OF JESUS

Larry Ray Hafley

**Question:** *How do you respond to a Baptist when he asks, "If baptism is for the remission of sins, why did Jesus die?"*

Ask him, "Since faith is for the remission of sins (Acts 10:43), why did Jesus die?" And, "Since repentance is for the remission of sins (Acts 2:38), why did Jesus die?" When he explains those questions, he will answer his own.

The question assumes the sinner has no conditions with which he must comply in order to receive the remission of sins which was procured by the death of Jesus (Mt. 26:28). If that is true, universal salvation is the result, for Jesus "tasted death for every man" (Heb. 2:9). He gave His flesh for the life of the world -- "not for ours only, but also for the sins of the whole world" (Jn. 6:51; 1 Jn. 2:1-2). That being true, if there are no conditions the sinner must meet in order to receive forgiveness of sins, every man will be saved. None will be lost in hell. There is no escape from that conclusion.

Another example can be seen from the grace of God. "The grace of God that bringeth salvation hath appeared to all men" (Ti. 2:11). Now, are all men saved? Is God's grace broad enough to save Adolf Hitler, Osama Bin Laden, and Saddam Hussein? Yes, God's saving grace has appeared to them, too. Are they saved? If they are not saved, is God's grace insufficient? What is the problem? The difficulty is not the failure of the grace of God. No, it, along with Jesus' atoning death, is able to save all men. However, in order to be saved by the grace of God, one must meet certain conditions, such as, faith, repentance, and baptism. "Except ye be-

lieve that I am he, ye shall die in your sins" (Jn. 8:24). "Except ye repent, ye shall all likewise perish" (Lk. 13:3). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn. 3:5). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16). If that is not true, then Hitler, Bin Laden, and Hussein are all saved, for "the grace of God that bringeth salvation hath appeared to all men."

If the fact that we must be baptized mitigates against the death of Jesus, then so do the requirements that we believe and repent.

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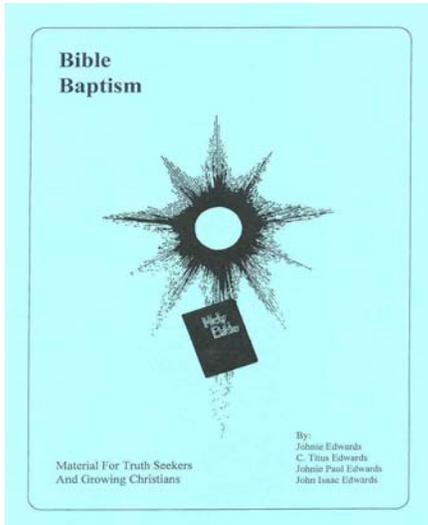
## "Blessed Is He That Readeth"

Daily Bible Reading Schedule For February

| Day | Morning    | Evening      |
|-----|------------|--------------|
| 1   | Ex. 27-28  | Mt. 21:23-46 |
| 2   | Ex. 29-30  | Mt. 22:1-22  |
| 3   | Ex. 31-33  | Mt. 22:23-46 |
| 4   | Ex. 34-36  | Mt. 23:1-22  |
| 5   | Ex. 37-38  | Mt. 23:23-39 |
| 6   | Ex. 39-40  | Mt. 24:1-22  |
| 7   | Lev. 1-3   | Mt. 24:23-51 |
| 8   | Lev. 4-6   | Mt. 25:1-30  |
| 9   | Lev. 7-9   | Mt. 25:31-46 |
| 10  | Lev. 10-12 | Mt. 26:1-19  |
| 11  | Lev. 13    | Mt. 26:20-54 |
| 12  | Lev. 14    | Mt. 26:55-75 |
| 13  | Lev. 15-17 | Mt. 27:1-31  |
| 14  | Lev. 18-19 | Mt. 27:32-66 |
| 15  | Lev. 20-21 | Mt. 28       |
| 16  | Lev. 22-23 | Mk. 1:1-22   |
| 17  | Lev. 24-25 | Mk. 1:23-45  |
| 18  | Lev. 26-27 | Mk. 2        |
| 19  | Num. 1-2   | Mk. 3:1-21   |
| 20  | Num. 3-4   | Mk. 3:22-35  |
| 21  | Num. 5-6   | Mk. 4:1-20   |
| 22  | Num. 7     | Mk. 4:21-41  |
| 23  | Num. 8-10  | Mk. 5:1-20   |
| 24  | Num. 11-13 | Mk. 5:21-43  |
| 25  | Num. 14-15 | Mk. 6:1-32   |
| 26  | Num. 16-17 | Mk. 6:33-56  |
| 27  | Num. 18-20 | Mk. 7:1-13   |
| 28  | Num. 21-23 | Mk. 7:14-37  |

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