

## UNNAMED, BUT NOT UNNOTICED

*Levi Sides, Jasper, AL*

*“For whosoever shall give you a cup of water to drink in my name... shall not lose his reward” (Mark 9:41)*

In an Army Hospital ward there were several World War II veterans reminiscing about their many *bouts* with death. One veteran stated: “I owe my life to a medic who treated me under heavy fire. Later that day he was killed in battle. I do not know his name, but I shall never forget him”. Many heroes remain anonymous, but their deeds will always be remembered by someone.

Did you know that there are thousands of unnamed people in the Bible? Many of them can be called “*God’s Anonymous Children*”. Too often we fix our attention exclusively on the greater characters of the Bible, yet the vast host of the inconspicuous and unnamed has been preserved by the pen of inspiration as being worthy of our meditation. The unknown saints—unknown, that is, to human fame—must not be passed by. While full consideration must be given to those God called into the limelight, we dare not ignore others who remain in the shadow of obscurity or anonymity.

The writer of Hebrews depicts a great company of noble believers who were stoned, sawn asunder, tempted, slain with the sword, afflicted,

tormented, made to wander in mountains, deserts, in dens, and in caves, had trials of cruel mocking, and scourging and bonds and imprisonments (Hebrews 11:36-40). We are not told anything else about them, and they are simply referred to as “*others*” (Hebrews 11:37). Yet we can be certain that God knows who they were and that some day He will honor them for their faith and loyalty to the Savior.

Do you feel insignificant and almost worthless because you have not received public recognition or your name has never appeared in a publication or has never been shown in lights on a marquee? Don’t be discouraged! If you love the Lord and are doing your best for Him, you can be sure that He takes special notice of your faithful service. Someday you will be rewarded, and He will acknowledge you personally. Though you may be “*unnamed*” here on earth, you will not go “*unnoticed*” in Heaven. The poet has said:

The World may not thank you or notice your walk,  
 Yea, few here may care when you die;  
 But Jesus will mark all your labor of love,  
 And give you His praise by and by.

## EDITORIAL

**BE THOU FAITHFUL UNTO DEATH**

How many times have you gathered around the bedside of a dying friend or loved one, at a loss for words? How many times have you assembled with friends and/or family around the open grave, so desperately wanting to offer a comforting word, but unable or afraid to say anything? As a Gospel preacher, part of my work entails visiting those who are upon their death beds and rendering assistance to those who are weeping over departed loved ones. Just because preachers deal with these things more often than most does not make the words come any easier in times of sorrow. Death is difficult for all of us to deal with. Death floods the soul with a plethora of emotions that can overwhelm even the most stable individuals. Sorrow, separation, anger and fear are often common companions of the dreaded harbinger.

We all fear death. We all have questions concerning death and what lies beyond. Death is a universal fear because it is the common lot of us all, an appointment from which not one of us will be absent (Hebrews 9:27). The Psalmist declared, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave" (Psalm 89:48)? Death does not discriminate based upon age, ethnicity, sex, or religion. She will claim the young and strong just as surely as she will take the old and weak. The insatiable appetite of death can never be satisfied until she has taken every last soul into her bosom. As with any other thing we fear, it is normal to fear death to some extent. After all, we do not know much about death, save what is revealed in the Scriptures. It is not something we can experiment with, sending someone to the grave and then calling them back so that they might report to us what lies beyond death's door. There have been those who have made this journey through the portal of death, only to return to this life (e.g., Lazarus, Dorcas, our Lord). Yet, none of them has fully reported of the experience of death, nor of what waits ahead. It is the unknown that unnerves so many. Even great men of faith have relayed to us their fears of death. David would write, "My heart is sore pained within me: and the terrors of death are fallen upon me" (Psalm 55:4).

In spite of our fears, our concerns, our questions

regarding death, the Bible teaches that the faithful child of God has nothing to fear in death. The Scriptures speak of two deaths: the first death being the separation of the spirit from the body (James 2:24), and the second being eternal separation of lost souls from God (Revelation 21:8). From the first death, physical death, there is no escape. However, we do not have to suffer the second death (Revelation 2:11). Jesus spoke concerning physical death and spiritual death: "And fear not them which kill the body, but are not able to kill the soul [physical death, SPM]: but rather fear him which is able to destroy both soul and body in hell [spiritual death, SPM]" (Matthew 10:28). Jesus Christ conquered death when he arose triumphantly from the grave three days after his death upon the cross. The Hebrews writer declares, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14,15). Paul wrote to young Timothy that, "...our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:10). By virtue of Christ's death on the cross and his victory over the grave, all faithful Christians can assert with confidence, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:54-57).

A Christian should view death far differently than does the man of the world. Sure, we will still have questions, concerns, and even to some extent fear as we face the prospect of death. However, rather than being the end of it all (as the world views it), death for the faithful is actually the beginning of a glorious eternity with the redeemed of all the ages in the presence of Almighty God, His Son, and His Spirit. We have the assurance that God will be with us, even as we pass through

the valley of death. The Psalmist declares, "He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death." (Psalm 68:20). God holds the power of death and life in His hands. He has all the answers to our questions and concerns about death. In these facts all of His faithful children should take comfort. The faithful have been promised that "this God is our God for ever and ever: he will be our guide even unto death" (Psalm 48:14). God is faithful to keep His promises. He walks with us each day, through all the trials of life, through the triumphs. He is with us when we cry. He is with us when we laugh and rejoice. And He will be with us when we face death.

God will do His part as we face death, but in order for us to escape the horrors of the second death, we must be obedient to His commands. The writer of Proverbs affirms, "righteousness delivereth from death" (Proverbs 10:2; 11:4). Again, "In the way of righteousness is life; and in the pathway thereof there is no death" (Proverbs 12:28). Those who will adhere to God's righteous precepts, and walk in the highway of holiness (Isaiah 35:8; Psalm 1:4-6) can face death with hope and confidence—"the righteous hath hope in his death" (Proverbs 14:32). Herein we discover why the great apostle Paul could face death as he did: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

We sometimes sing a song entitled "Where Could I Go?" In it, we find a vital truth as we ponder the rapid approach of the end of our earthly journey—"...yet when I face the chilling hand of death, where could I go but to the Lord?" There is nowhere else to turn as death approaches. My friend, have you made preparation for death? When it comes your time to depart the walks of this life, will you be able to proclaim, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4)? Will you face death with fear and dread, realizing the terror that awaits all those who "know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:8)? God is faithful in the keeping of His word. Resolve to be faithful to do your part, so that it may be said of you, "Precious in the sight of the LORD is the death of his saints" (Psalm 116:15).

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# THE ELECT

*Kevin Beard, Fayette, AL*

Many religious people misunderstand the Bible's teaching on the "election." Calvinism's influence has caused many to believe that God has foreordained certain individuals to be saved and that all of those who are not among that number will be lost. These foreordained individuals are the "elect." However, Calvin's view of the election is not in harmony with actual biblical teaching. The Apostle Peter certainly had a much better understanding of the concept of being among the elect than did John Calvin. An examination of the first chapter of First Peter will reveal some important principles that define exactly what it means to be among "the elect."

Peter addressed this letter, "To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:1-2). At first glance, we see that when Peter identified these Christians as "elect," he also stated that this election was "according to the foreknowledge of God," that it involved "the sanctification of the Spirit," and included "obedience" and the "sprinkling of the blood of Jesus Christ." God's foreknowledge and election includes much to contemplate.

As Peter told these Christians about the blessing of being the recipients of God's long-anticipated blessing, he said that the things the prophets foretold were not for their own ultimate benefit, but "to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven" (1 Pet. 1:12). These people, whom Peter identified as "elect," had heard the preaching of the gospel, which the Holy Spirit had revealed. In His foreknowledge, God had been making many preparations for the coming of the gospel; thus the preaching of the gospel is a key component in God's plan to save mankind. Paul said that the gospel is God's power unto salvation (Rom. 1:16). This declaration of the Word of God produces faith in the one who hears and accepts it (Rom. 10:17). If the election were merely the result of God's arbitrary choice, what purpose did the preaching of the gospel serve? But continue to examine this text.

Peter discussed the redemption of these people. He pointed out that the price for their redemption was not material in nature, but that it was much more valuable

and precious than that. He said they were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). No one can be saved apart from the blood of Christ. But who stands to benefit from that redemption price that was paid? Peter clarified the issue: "He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God" (1 Pet. 1:20-21). Those who through Christ believe in God may receive the benefit of the redemption price paid in Jesus' blood. How did that faith come? Through the preaching of the gospel, which the Holy Spirit revealed.

Unlike many people of today, Peter did not believe in salvation by faith only. This belief in God that Peter mentioned was a quality that led to action. He continued by saying, "Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born again, not of corruptible seed, but incorruptible, through the word of God which lives and abides forever" (1 Pet. 1:22-23). Hearing the gospel produces faith and faith leads to obedience to the gospel's commands. The result of this active, obedient faith is the purification of the soul. It is Jesus' blood that purifies, and thus, the obedient believer is born again.

Now go back to the beginning of the chapter and read again what Peter said about these elect ones: "elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ." By examining the further teachings of Peter we can see how all of these things he mentioned in connection with being "elect" work together to make a person one of the elect. God's foreknowledge was involved in His eternal plan for saving mankind, and in His diligent working to bring that plan to fulfillment. The Holy Spirit plays a role in this by working through the gospel, which He revealed to the apostles and other inspired men of the First Century. God's plan involved the sacrifice of Jesus, so that His blood could be shed to purchase redemption for all sinners in the world. The message of the gospel reveals the commands of God that everyone must obey in order to receive salvation. So when one hears the gospel, believes it, and obeys its commands, the blood of Christ cleanses him from past sins, the Spirit sanctifies him, and God numbers him among the elect.

# THE VINE AND THE BRANCHES

*Tom Moore, Temple, TX*

In chapters 13-17 of the gospel account of John, inspiration records Jesus' last gathering with His disciples before His death. During these last few hours, our Lord prepares His disciples for their appointed agony, and answers many of their questions. The Lamb of God informed them of their future work and promised them a Comforter. The Christ wanted His disciples to understand that He was about to be crucified and that He would live even after dying. Jesus made it known that they would suffer persecution. Jesus said all these things to prepare them – to keep them from falling away.

Before Jesus and His disciples started their ascent from the upper room to the Mount of Olives, Jesus proclaimed the parable of the vine and the branches (John 15:1-8). With these words Jesus uses an analogy to help them, and souls of all time, understand what our relationship to Him ought to be.

"I am the true vine, and my Father is the husbandman" (John 15:1). Jesus is saying He is the real and genuine vine. This is important because all of the nutrients come through the vine to the branches. In the Old Testament Israel was pictured as the vine or vineyard of God (Isaiah 5:1-7). But the nation of Israel was a degenerate vine and her prophets told her so. Opposed to this, Jesus is telling His audience that He is the true vine. God the Father is the "husbandman" - not merely a hired dresser, but the owner. As such He gives close attention to the vine.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). The branch that does not bear fruit is taken away – it is severed from the vine. Since the branches represent individual Christians (John 15:5), we are instructed that to be pleasing to God we must bear fruit – or be severed from God. The branch that does not bear fruit is "purged," or pruned. Fruit bearing branches are cleansed by teaching, training, and discipline – and they grow to produce even more fruit. The more fruit we bear the more we are pruned by the word of God to produce more fruit.

"Now ye are clean through the word which I have spoken unto you" (John 15:3). Here for a moment, Jesus drops the analogy and refers to the spiritual state of His disciples in the upper room. They were "clean" from their past sins, yet needed continuous cleansing to remain justified. To apply this to the analogy, the disciples needed

regular pruning to maintain their highest efficiency. The cleansing was done by means of the word. It is through our obedience to God's word they were able to obtain forgiveness (1 Peter 1:22-23).

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 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" (John 15:4-5). Jesus here sets forth the condition for cleansing and fruit bearing – "abide in me" (Galatians 3:27). As the life of the branch depends on its connection to the vine, so our spiritual life is wholly dependant on our connection with the True Vine. Abiding in Christ and Christ abiding in us can only occur as we live wholly by the word of God – obedience is the key!

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). This is the result of not abiding in Christ! Notice, Jesus said, "If a man abide not in me" - A MAN – not a church. This has reference to individual Christians – not a denomination. If we are not abiding in Christ we will be cast forth. Those that are severed from Christ are ultimately cast into the lake that burns with fire and brimstone.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). To "abide" in Christ is not only to be in His church, but is to live in close communion and fellowship with Jesus. The promise for those in Christ: "ask whatsoever ye will, and it shall be done unto you." But we must ask according to His will (1 John 5:14-15). Those in the vine do not ask for forbidden things, and realize that God will answer our request in a way that is best for us.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Fruit bearing is a proof of discipleship (Matthew 7:15-20). As faithful disciples we bring glory to God (Matthew 5:16).

Are you in the True Vine? Are you bringing glory to God by your obedience to the True Vine?

# HOW TO BE STRONG

*Keith Dixon, Bankston, AL*

The Summer Olympic Games are now complete. It was wonderful to watch the athletes from all over the world compete against each other. It takes strength, stamina and courage to be at that level of competition. Those athletes must undergo many hours of practice and suffering to obtain that position. For us as Christians, it takes the strength, stamina and courage for us to live the life Christ would have us to live. The Bible tells us that we will suffer persecution (2 Timothy 3:12; Revelation 2:10). If we are faithful in living the Christian life we will obtain the goal, the Crown of Life (2 Timothy 4:6-8; Revelation 2:10) like the Olympic athlete. Let us focus our attention on how to be strong for the Lord and thus win the Crown of Life at the end of life. Paul encouraged the young man Timothy in his Christian walk. Paul tells him, and therefore us, how to be strong in the Lord (2 Timothy 2:1). Notice carefully what Paul says will make one strong.

**One must be a good soldier (2:3-5).** Paul states what it takes to be a good soldier. One must endure hardness. All soldiers know the hardships of war, such as living in tents on meager rations. The good soldier may not know the reasons why orders were given, but he knows he must carry them out. There is a bigger picture to behold many times and he may have just one piece of the puzzle. All of this is enduring hardness as a good soldier, making him strong to endure to the end. Also one will not entangle himself with the affairs of this life. When Jesus was discussing the different soils, He mentions that some can become choked with cares and riches and pleasures of this life and bring forth no fruit to perfection (Luke 8:14). The soldier can get out of focus and not do his job as he should. We too can become out of focus and lose sight of our goal. We need to be careful not to get too involved with the affairs of this life. Making a living or taking care of the children are all important and ought to be done. But doing these things ought to help us help others on the pathway toward heaven. He will please Him who hath chosen him to be a soldier. To do this the soldier must know the orders that were given. The soldier must carry out these orders. The soldier does not have the right to change the orders given; he has the commission to carry them out. We cannot change God's orders. We must carry them out.

**One must strive lawfully (2:5).** There are rules in every game. Those rules make the game fair and equal for all the participants. When one breaks those rules then

some form of punishment is meted out. He will not get the golden medal at the end of the event. During the Olympic Games there were several runners that stepped on the line. They were disqualified according to the rules. Some of those runners were in contention for a medal, but they lost all rights to that medal because they broke the rules. We must know the rule book, i.e. the Bible, and we must work, serve and worship within the confines of what God has dictated as found within Holy Writ.

**One will suffer (2:9-12).** While preparing for the Games, the athlete will suffer. He will suffer sore muscles. He will suffer sores on his feet. There will be pain. There will be suffering. Paul stated in the next chapter, "Yea and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). Peter also declared, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16). We will offend the world in the way that we live. The world will not like our morals, our speech and the stands that we take for right, and because of this we will suffer. We may suffer the loss of a job. We may suffer persecution such as ridicule. We may suffer from the pressure to succumb to the standards of the world. We will be made stronger because of suffering, allowing us to endure and to win the race that is set before us.

**One will not strive about words (2:14).** Notice what the passage says, "charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." There are times when words need to be fought over and then there are times when there needs to be no strife over words. It takes the Wisdom of Solomon to know when that time has arrived. There are times when it is easy to know the difference. Our words or our speech needs to be yea, yea and nay, nay (James 5:12). James 3 has much to say about the tongue which would include words. Jesus had something to say about the words that proceed out of our mouth. He said, "For out of the abundance of the heart the mouth speaketh" (Matthew 12:34). He then tells us, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36-37). It is wise to watch our words. There is a time

that we ought not strive about them.

**One will study (2:15).** Our text tells us why we are to study. We study to show ourselves approved of God. When one studies he is spending time with God's word. There is profit in doing this. The Psalms are full of the benefit of studying God's Word. We can meditate upon it day and night (Psalm 1) so that we will not sin against God (Psalm 119). Also we know that when we study we will start handling aright the Word of God. We will know how to divide it correctly. We will know which passage applies to us and which passage does not apply to us. We will know which dispensation we are in and how to apply principles from other dispensations to our day and time. It is important to study God's Word.

**One will shun certain things (2:16-18).** We all know that there are certain things from which we are to stay away. We may forget what those are from time to time. This is the importance of the previous point. We need to study God's Word to find out and to remind ourselves of those things we are to avoid. The context of the passage reminds us to stay away from profane and vain babblings. Jesus informs us of the kind of talking we as Christians ought to participate in:

"O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12: 34-37).

Paul also described the kind of speech we are have: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4:29). What we say and how we say it is important; our eternal destiny is at stake!

**One will stand upon a sure foundation (2:19).** God's foundation is sure! When Jesus was discussing who He was with His disciples, the foundation was mentioned. Jesus said, "I will build my church" (Matthew 16:18). The foundation the church is built upon is the very fact that Jesus is the "Christ, the Son of the living God" (Matthew 16:16). A foundation built upon anyone else is shaky and needs to be rejected. Many religions today strive to build upon another foundation; they will not stand the rains, floods, and winds of life. They will not stand in the Judgment. There can be only one building built upon a founda-

tion. There is only one church built upon the foundation of Christ. That is a sure foundation and we can stand upon that foundation. Are you a part of that building? Are you a part of that church? No other church or building will do, for its foundation is not sure! Do not delay in becoming a member of Christ's church.

**One will be sanctified (2:20-21).** "Sanctified" means "set apart." We then are to be set apart to be used by the Master. Paul tells Titus, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). When we become a Christian we are set apart to be used by God for good works. When Paul was talking to the Ephesians about how we are saved by the grace of God he then tells them, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:11). Not all of us can do the same work, nor should we. At the job site there are different men with different skills doing different jobs. Some may be cross-trained to do other jobs, but there is a job that this person does well. The same is true in the church. We all have works to do. Not all can be song leaders! If we were all song leaders where would be singing? We need each person doing their work within the church. Paul uses the illustration of the body in 1 Corinthians 12. Each member of the body has a work to do. The same applies to the church; each member has a work to do. Let us do our work and do it well!

**One will be a servant (2:24).** Many do not like the idea of being a servant; they want to be served. But the thrust of a Christian is to be a servant. Jesus came not to be served but to serve, "But so shall it not be among you; but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:43-45). To be a minister is to serve others. We are no better than Christ. He came to serve or minister to others. As Christians we then ought to serve others. Our context tells us that we are not to strive, be gentle toward all, willing to teach others and we are to be patient. If we do these things we would then be a servant to others and a servant of our Master.

Paul wanted the young man Timothy to be strong. He gave him instructions on what it would take to be strong. We too can be strong if we will follow these same rules. Let us work on these things to be strong for the Lord.

**WOT**

## ASK A BIBLE QUESTION

**QUESTION:** I'm confused! Does salvation require baptism OR the sinner's prayer?

**ANSWER:** The following will dissolve your confusion.

**Scriptures Dealing with Baptism:** 1. "for the remission of sins" (Acts 2:38). 2. "wash away your sins" (Acts 22:16). 3. "baptized into Christ" (Rom. 6:3; Gal. 3:27). 4. "put on Christ" (Gal. 3:27). 5. "baptized into His death" (Rom. 6:3). "buried with Him through baptism" (Rom. 6:4). 7. "baptized into one body" (1 Cor. 12:13). 8. "He who believes and is baptized shall be saved" (Mark 16:16). 9. "saves us" (1 Pet. 3:20-21). 10. "one baptism" (Eph. 4:5). The NT says much about baptism.

**Examples in the New Testament of People Being Baptized to Be Saved:** 1. Jews: "then those who gladly received his word were baptized" (Acts 2:41). 2. Those in Samaria: "both men and women were baptized" (Acts 8:12). 3. Simon: "and when he was baptized" (Acts 8:13). 4. Eunuch: "and both Philip and the Eunuch went down into the water, and he baptized him" (Acts 8:38). 5. Saul/Paul: "and he arose and was baptized" (Acts 9:18). 6. Cornelius: "and he commanded them to be baptized in the name of the Lord" (Acts 10:48). 7. Lydia: "and when she and her household were baptized" (Acts 16:15). 8. Jailer: "and immediately he and all his family were baptized" (Acts 16:33). 9. Corinthians: "and many of the Corinthians, hearing, believed and were baptized" (Acts 18:8). 10. Ephesians: "when thy heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5).

**Scriptures Dealing with the Sinner's Prayer:** NONE! There's not one single scripture.

**Examples in the New Testament of People Praying the Sinner's Prayer:** NONE! There's not a single example.

**CONCLUSION:** God is not the "author of confusion" (1 Cor. 14:33). Jesus is the "author of eternal salvation to all who obey Him" (Heb. 5:9). Jesus said, "He who believes and is baptized will be saved" (Mark 16:16).

—Mark N. Posey  
Decatur, AL