

IF, THEN WHY?

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I. DISCUSSION

1. Many honest, sincere religious people make certain and very specific claims in justification for what they believe and practice in religion in their service to God.
2. The purpose of this study is to examine in a very simple way some of these claims in light of what the Bible say in relation to the claims these people make.
3. Our plan for study is to ask in each case: **If** there is any truth in what they claim for their faith and practice, then **Why** does the Bible say what it does in direct opposition to their claim?
4. To see what we mean by our question: **If, then Why?** Consider the following examples:

II. DISCUSSION

1. If one can be saved without faith, simply on the basis of their morality, then why are we told that it is impossible to please God without it and without diligent seeking him? Heb.11:5.
2. If God promised to give faith when we ask for it, as some believe, then why are we told that faith comes by hearing the word of God? Rom.10:17
3. If “faith only is a most wholesome doctrine and very full of comfort,” as the Methodist Discipline says, then why did James say that we are NOT justified by faith only? Jas.2:24.
4. If God has promised to save men regardless of the kind of faith they have; that is you can have your faith and I can have mine, one is as good as another; then why did the Apostle Paul, guided by the Holy Spirit, make it so plain that there is only ONE faith? Eph.4:5. And that was the faith he preached, Gal.1:21.
5. If one becomes is saved and becomes a Christian the very moment he believes as most of the Denominations teach, then why was not King Agrippa a Christian? For the Apostle said, “I know that thou believest.” Ac.26:27,28
6. If baptism is not necessary to salvation, then why did Peter in 1Pet.3:21 write, “baptism now saves us”?
7. If one can be forgiven of his past sins without baptism, then why did the Apostle Peter, guided by the Holy Spirit, command in Ac.2:38, “be baptized for the remission of sins”? His command was to those who had ask, “What shall we do?” Do for what? Do to be saved, Ac.2:21,36,37,47.
8. If sins are taken away before baptism, then why was Saul of Tarsus to be “baptized and wash away thy sins,” Ac.22:16?
9. If one is to be “baptized because he has been saved,” as so many claim, why didn’t the Lord and his Apostles, guided by the Holy Spirit, say so? If they did, where do you find it? If simply isn’t there. Only perverted Bible texts are made to seem to teach it.
10. If one is a child of God without baptism, then why did the Apostle Paul say that the Galatian Christians were “children of God by faith in Christ” and then gave the reason for the claim, “for as many of you as have been baptized into Christ have put on Christ,” Gal.3:26,27?

11. If baptism is of no importance as to the means of saving one from past sins, then why was Cornelius “commanded” by the Apostle Peter to be baptized when he was told what he must do to be saved? Ac.10:48; 10:5,6; 11:13,14; 10:34-48.

12. If baptism is not essential to salvation, then why did Jesus include it along with “faith” in speaking to those who “shall be saved” in Mk.16:16? Both “beieveth” and “is baptized” are specified by Jesus as necessary to receiving the promise of “shall be saved.”

13. If one becomes a member of the body of Christ, the church, without baptism, and at the time he is baptized in order to be saved, then why does Ac.2:47, “and the Lord added to the church daily such as should be saved? And why did Paul write the Corinthians saying “by one Spirit are we all baptized into one body” 1Cor.12:13 (Of course the “body” is the church, Eph.1:22,23, Col.1:18,24.

14. If one can call on the name of the Lord for salvation without being baptized to “wash away his sins,” then why did Ananias, the messenger of the Lord to Saul, command Saul to be “baptized to wash away thy sins, calling on the name of the Lord,” Ac.22:16?

15. If baptism is for the remission of sins, to wash away sins, to put one into Christ, a command of God, in order to salvation, etc., as all these passages so testify, then why will men continue to refuse to believe and obey God in being baptized/

16. If sprinkling and pouring constitute scriptural baptism, then why did Paul say that baptism is a burial and that we are buried with him in baptism, Rom.6:3-6; Col.2:12?

17. If the baptism of infants is scriptural, then why did Jesus Christ command us to baptize individuals who have heard and believed the gospel preached to them ? Mk.16:15,16

18. If God has promised salvation outside the church, then why did Jesus die for the church (Ac.20:28)? And add all the saved to the church at the time they are saved (Ac.2:47)?

19. If the church is not necessary to our salvation, as most Denominations teach, then why does the Lord as all the saved to the church the very time they are saved? Ac.2:47; Ac.2:36-38; Mk.16:15,16; Ac.22:16.

III. CONCLUSION

1. We plead with you to read your Bible in the light of all these questions.

2. Believe and obey what it teaches on the subjects without prejudice.

3. I know that your preachers preach these things; perhaps your family, all the way back through grand parents, and even great grant parents, have believed and taught they.

4. But can you honestly say that is what the Bible teaches? Be honest with yourself and with the Lord. Your present and eternal salvation depend on it!!