

LESSON ON VALID BAPTISM

I. Introduction. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:16,17.

A. "If any man speaks, let him speak as the oracles of God." I Pet. 4:11. The Gospel is the power of God unto salvation. The is a definite article, denoting only one. The word, Gospel, comes from a Greek word that means God's speech or what God has spoken. That brings us to the good news of a means by which we may be saved. *Greek*

It is made up of facts to be believed; commands to be obeyed and promises to be enjoyed. The facts of the gospel are: the death, burial and resurrection of Jesus. I Cor. 15:1-10. The commands of the gospel are baptism in the name of the Lord (Mk. 16:15,16) and assembling in the name of the Lord. Heb. 10:25. The promise is eternal life. I John 2:25, Rom. 6:22,23, Acts 20:32.

Greek B. "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates to the city." Rev. 22:14. "All of God's commandments are righteousness." Psalms 119:172. They are made known in the gospel. Rom. 1:16,17. "Every one that doeth righteousness is born of him." I John 2:29. "Except a man is born again, he can neither see nor enter the kingdom of God." John 3:5. "He that doeth righteousness is righteous." I John 3:7. "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34,35. To work righteousness then, is to obey the commands of the gospel. "Jesus will 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." II Thess. 1:8,9. To obey the gospel is to obey commands. The commands of the gospel are as stated above.

II. What is Baptism?

A. God will not accept an offering unless it has been sanctified or set apart by the Holy Spirit. Rom. 15,16. In order to know what the Holy Spirit has set apart, we have to read this side of the coming of the Holy Spirit to guide the executors of His will into all truth, and to bring to their minds all things that Jesus had taught them.

B. Paul said that baptism is a burial. Rom. 6:4. A burial means put out of sight. Gen. 23:4. In Acts 8:37-40, God gives an example of how we are baptized by the Spirit into one body and God tells us that it is water baptism, and only by immersion can one be buried out of sight. So immersion in water is baptism that Peter said saves us.

X C. Paul is our pattern. I Tim. 1:16. Paul practiced having his sins washed away in baptism. Acts 22:16. Therefore Paul preached that one's sins are washed away in baptism. Tit. 3:5.

D. "One Lord, one faith, one baptism." Eph. 4:5. Baptism saves us now, as likened to the eight souls saved by water in the days of Noah. I Pet. 3:20,21. We are baptized into Christ. Gal. 3:27. To be baptized in the name of the Lord, one must have heard the gospel preached (Rom. 10:14), believed the preaching, repented, confessed with his mouth the Lord Jesus, and baptized for the remission of sins (Acts 2:38). Then God puts his name in the book of Life as a believer (Phil. 4:3, Rev.); as a child of God (Gal. 3:26,27); as born again (I Pet. 1:23); as saved by faith (Gal. 3:25,26); saved by grace (Eph. 2:5,8, Rom. 6:14); as called, as converted (Acts 3:19); as disciples (Matt. 28:19-20).

⑤ E. "God added to the church daily such as should be saved." Acts 2:47. But Jesus said, "he that believes (the gospel) and is baptized should be saved." Mk. 16:16. So when the man of Acts 8:27 believed the things that Philip preached, and was baptized, God added him to the church and added him to the right church.

F. Faith changes the heart, repentance changes the life, and baptism the state. We are baptized into Christ. Gal. 3:27. To be in Christ is to be in his holy body which is the church. Col. 1:18.

III. The Whys of Baptism.

A. Why is Baptism necessary?

1. Baptism is a command. Mk. 16:16. Acts 10:48.
2. Through baptism we get into Christ. Gal. 3:27.
3. Without baptism we cannot enter God's kingdom. John 3:3-10.
4. We are baptized for the remission of sins. Acts 2:38. Acts 22:16.
5. We receive the Holy Ghost through baptism. Acts 2:38. Acts 19:1-5.
6. Baptism saves us. I Pet. 3:20,21.
7. We are saved by the washing of regeneration. Tit. 1:5.

B. Why teach Baptism for Salvation? (see insert next page)

1. It was:
 - a. Authorized by the Father, Son, and Holy Spirit.
 - b. Commanded by Christ.
 - c. Practiced by Apostles.
2. Baptism was practiced in every conversion.
3. Baptism saves through Christ.

WHY TEACH BAPTISM FOR SALVATION?

IT WAS	IT WAS PRACTICED IN EVERY CONVERSION	TO SAVE
Authorized by the Father, Son and Holy Spirit. Matt. 28:19	3000 Jews - Acts 2:41 Lydia - Acts 16:14 Samaritans - Acts 8:5-12 Jailor - Acts 16:25-33	IN CHRIST Acts 4:12 John 14:6 Gal. 3:26 Tit. 3:4-7 John 3:5
Commanded by Christ, Mk. 16:16 By Apostles. Acts 10:48	Simon - Acts 8:13 Ephesus - Acts 19:1-5 Eunuch - Acts 8:26-40 Corinthians - Acts 18:8 Saul - Acts 9:16 Acts 22:16 Galations - Gal. 3:27	HIS DEATH Cor. 15:3 Rom. 5:8 Rom. 6:1-4
Practiced by the Apostles. Acts 2:38 Rom. 6:4	Cornelius - Acts 10 Romans - Rom. 6:3	HIS BLOOD Matt. 26:28 Acts 22:16; 20:28 Eph. 1:7 Rev. 1:5

IV. Where is one to be baptized?

A. In water.

1. To preach Jesus is to preach the Word. John 1.
"This is the word which by the gospel is preached unto you."
I Pet. 1:25. When Philip preached Jesus to the man of Ethiopia, he preached that one must be baptized in water, for when the Eunuch believed what Philip preached about Jesus, he said, "See, here is water, what doth hinder me to be baptized?" ... "and they went down both into the water, both Philip and the Eunuch; and he baptized him." Acts 8:35-39.
2. "Except a man be born of water..." John 3:5.
3. "And Jesus, when he was baptized, went up straightway out of the water..." Matt. 3:16.
4. "And John also was baptizing in Enon near to Salem, because there was much water there; and they came, and were baptized." John 3:23.

V. How are we baptized?

A. Buried.

1. "Buried with him in baptism..." Col. 2:12.
2. Baptism is a form of the death, burial, and resurrection of Jesus. Rom. 6:3-6. (Also see B. under Part II)
3. Baptism is by the Spirit. I Cor. 12:13.

B. Into Christ.

1. Hear. Rom. 10:17.
2. Belief is unto. Rom. 10:10.
3. Repentance is unto. Acts 11:18.
4. Confession is unto. Rom. 10:10.
5. Baptism is into. Gal. 3:27 (read vs. 22-29).

C. Valid baptism.

1. "God is one." Gal. 3:20. Two people may disagree religiously and both be wrong, but they cannot differ religiously and both be right. So to settle the question in God's way, we will put the statement of Jesus in Mark 16:15,16 together with Acts 8:12. "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 the gospel shall be damned." He was talking to the eleven apostles. Mk. 16:14. He told them to tarry in the city of Jerusalem until they be endued with power from on high. Luke 24:49. They would after the Holy Ghost came upon them which would make them qualified witnesses. Acts 1:8. This promise was fulfilled on the day of the Pentecost. Acts 2. Philip was one of the eleven to whom Jesus gave ⁶ the great commission. Acts 1:13. They began to carry out the great commission of Mark 16:15 immediately after the Holy Ghost came upon them. Acts 2:38. Then Philip went down to the city of Samaria and preached Christ unto them. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ,

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they were baptized, both men and women. Acts 8:12. Likewise, when Philip preached Jesus to those of Samaria he had to tell them that the commission was to only men and women being baptized. Those people of Samaria heard and believed what Philip said about the death, burial, and resurrection of Jesus. I Cor. 15:1-10 and John 3:16.

Philip preached Jesus to the Ethiopian Eunuch. Acts 8:35. He had to say something about baptism being done in water or the Eunuch would not have said "See here is water. What doth hinder me to be baptized."

- 2. The one that has been baptized in the name of the Lord has heard the Gospel, repented, and confessed with his mouth the Lord Jesus, and has been immersed in water for the remission of sins. Rom. 10:6-18, Acts 2:38, Mark 16:15.

VI. The When and Who of Baptism.

The idea that because Jesus said at the age of twelve that He must be about His father's business, does not mean that children should or could be baptized at that age. Jesus returned home with His parents and was subject unto them, and we hear no more of Him until He was baptized of John at the age of thirty.—God commanded Jews to be baptized of John. Jesus was a Jew. He was an Israelite in whom was no guile; but he said to John, "Go ahead (suffer it to be so) and baptize me to fulfill all righteousness." Matt. 3:14,15.

"Be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. Proof is established in the mouth of two or three witnesses, said Jesus and Paul.

When Jesus said, "Preach the gospel to every creature," one is confronted with many different kinds of creatures: but when Philip preached the gospel to the people of Samaria, the Holy Spirit set apart men and women of every nation. Acts. 8:12.

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Acts 5:14 says that believers were the more added to the Lord, multitudes both of men and women. Men and women are not children.

The new testament teaches that there is a difference between a man and a child, but it does not teach what the difference is, so in order to obey the command to speak only as the oracles speak, we have to learn what the Holy Spirit sanctified in this case.

A child is a minor and subject to the law of his parents until he becomes of age that frees him from that law. God's law to children is to obey their parents. Eph. 6:1. We can not learn in the New Testament when God calls a child a man. We do learn there is a difference. Paul said, "In malice be children, but in understanding be men." I Cor. 14:20. I Cor. 13:11. We learn in I Cor. 10 that the children of Israel while in the wilderness were our examples and ensamples. They were God's people walking by sight. We are God's children walking by faith. The Holy Spirit said by Paul that the things written beforehand were written for our learning. Rom. 15:4. He also said it was given by the inspiration of God and is profitable for doctrine and instruction in righteousness.

Here we need some instruction in righteousness that the New Testament does not give, viz; the age set apart by the Holy Spirit for one to become a citizen of Heaven's government by being baptized into Christ. We learn in their history that God freed them from the law of their parents at

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difference between Example & Part of Law.

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twenty years of age and up, and made them responsible to Him at that age. Num. 1. (See also Num. 14:29, 26:2, 32:11)

God has not changed, men have not changed, so the Holy Spirit made no change. He simply said, "men and women."

How can they believe on Him whom they have not heard (Rom. 10:14) and how can they hear without a preacher? (Can an infant hear, or understand?) Philip was the preacher, and the people of Samaria heard him say men and women. Whoever adds children to the gospel, perverts it and perverted gospel is no gospel at all. Gal. 1:8 states that Heaven's curse is upon any man or any angel from heaven that does such a wicked thing. If our baptism is not scriptural, then we have not been "born again" and can not see (understand) nor enter his kingdom. They will be the ones Jesus was talking about when He said, "In that day MANY would say, Lord did we not prophesy in thy name" and He will profess that He never knew them, because they have not been delivered from the power of darkness and translated into the kingdom of God's dear Son. Jesus further states that whatsoever is not of faith is sin.

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Jesus said, "He that believes the gospel and is baptized shall be saved." Since there is only one gospel of our salvation and it says men and women, it cannot be truthfully said that a man believes the gospel who will baptize a child. Why not earnestly contend for the faith? Jude 1:3.

Some use I John 2 to prove that little children should be baptized. Jesus said that except a man is converted and become as a little child he cannot enter the kingdom. Mk. 10:14. He only considers the converted man a believer. Acts 3:19. He said that whosoever offends one of these little ones that believes in me it were better for him that a millstone be tied around him and he be cast into the sea. When he said little ones, he was not talking about one of those little Jewish children, but the new born babes of 1st Peter.

Greek

If only one parent is a Christian, the children are saved until they become of age, (I Cor. 7:14; If, they obey God by being obedient to their parents. God through Paul instructs children in Eph. 6:1. Children would only be disobedient, not sinners. He speaks to parents in Eph. 6:4. If parents would obey the command to bring their children up in the nurture and admonition of the Lord until they are twenty, they could then step out in the strength of their manhood or womanhood and obey from an understanding heart the form of doctrine that was delivered by the inspired executors of the last will and testament of our Lord and savior, Jesus Christ.

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VII. Conclusion.

- A. "If any man speak, let him speak as the oracles of God..." I Pet. 4:11.
- B. "...no prophecy of the scripture is of any private interpretation." II Pet. 1:20.
- C. "Blessed are they that do his commandments..." Rev. 22:14.
- D. "...whatsoever is not of faith is sin." Rom. 14:23.
- E. We are not to add or take away from God's word. Gal. 1:8, Rev. 22.
- F. "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" I Pet. 4:18.
- G. "...let God be true" Rom 3:4.

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STUDY OF THE AGE OF ONE WHO CAN BE BAPTIZED

We would like to consider some general thoughts before we review your "Lesson On Valid Baptism."

- A. We find the study of the Greek words that are translated man does not reveal an age.
1. Anthropos: Generally, of a human being, male or female, without reference to sex or nationality.
 2. Aner: Never used of the female sex; it stands (a) in distinction from a woman; (b) as distinct from a boy or infant.
 3. Tis: Some one, a certain one, is rendered "A man."
- B. The primary Greek word for woman is Gune: A woman unmarried or married. It does not contain an age reference.
1. In light of this we need to consider Titus 2:4: "that they may train the young women to love their husbands, & to love their children...."
 - a. Could and did young men and women marry before the age of twenty in the Old and New Testament?
 - b. No restriction is pronounced in the Bible with regard to age. Yet we know that early marriage is spoken of with approval in several passages such as Proverbs 5:18: "Let thy fountain be blessed, And rejoice in the wife of thy youth." Another such passage is Isaiah 62:5: "For as young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."
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- C. ~~AFTER~~ In the period after the exile the proper age for marriage is fixed in the Mishna (Writings of the Rabbis) at eighteen (Aboth, V.31) and though, for the sake of preserving morality, puberty was regarded as the desirable age, yet men generally married when they were seventeen (Jebamoth, 62; Kiddushin, 29). The Talmudists forbade marriage in the case of a man under thirteen years and a day, and in the case of a woman under twelve years and a day.
- D. In the post-exilic period, as long as the children were minors--which in the case of a son was up to

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thirteen, and a daughter to twelve years of age---the parents could betroth them to any one they chose; but when they became of age their consent was required (Maimonides, Hitchoth Ishuth, III:11-12 as quoted in McClintock & Strong's Cyclopedia of Biblical, Theological, and Ecclesiastical Literature.)

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D. We know that once a couple was married they were no longer subject to their parents. Also we know that couples do get married today before they are twenty years of age.

a. Ref: Mt. Your Women & Your Men

C. As we continue to consider our general thoughts, we see several problems involving civil law. such as the following:

1. An eighteen year old with a believing parent would not be accountable for the sin of disobedience to civil law - but an eighteen year old without such would be!

D. Problems arise when we assign a different set of spiritual rules to 18 year old people based on whether or not they have at least one parent who believes.

1. Civil Law: An 18 year old with a believing parent would not be accountable for the sin of disobedience to civil law while an 18 year old without such would be.

2. An 18 year old mind is capable of mature reasoning, but, like any human mind of any age, does not possess divine wisdom.

a. Therefore, he hears the Gospel and asks, "What must I do?" A believing parent answers, "You are saved because I am saved?"

3. How can he be sure his parent is saved? What if the child thought his parent was saved and he was not? Would the child still be lost if he died before he was twenty?

a. If we accepted this proposed doctrine, there would be several teenagers at Colleyville that would be uncertain as to their condition because of the parent's life?

would you agree

I. With these general remarks having been considered, let us now discuss some ~~specific~~ specific points in your "Lesson on

Valid Baptism." (~~Page Nos. 1, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100~~) *Type female Note*

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- A. Page No. 1, I-B: The Greek word translated man in John 3:5 is TIS and it is an indef. pron, a certain one, some one. It does not refer to male or female nor age.
- B. Page No. 1, II-C: Paul is not our pattern. I Timothy 1:16 teaches he is our example. Please note I Timothy 4:12: "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life in love, in faith, in purity." The New Testament teaches that all Christians must be examples.
Jesus Christ is our Pattern: John 14:6; Acts 4:12;
~~Ex Tim 1:16~~ I Peter 2:21.
1. When we read Acts 21:17-26 we see that Paul was guilty of keeping the law of Moses even though he taught it was nailed to the cross and taken out of the way. Is Acts 21:17-26 an example for Christians today?
2. In I Timothy 1:16 Paul is stating that God is showing through him His great ability to save even the chief of sinners. (I Cor. 11:1. "Be ye imitators of me, even as I also am of Christ.")
- C. Page No. 5, V-C-1: The Philip of Acts 8 is not the Philip of Acts 1:13. He was not an apostle because Peter and John had to come from Jerusalem to impart the Holy Spirit by the laying on of the hands of an apostle.
- D. Page No. 6, VI-1st paragraph: Was Jesus subject to His parents until He was 30 years of age or until He was 20?
- E. Page No. 6, VI last paragraph: You cannot go to the Old Testament for any part of the old law for it has been nailed to the cross and taken out of the way. Gal. 5:4 Gal. 3:11, 24-25. Col. 2:14-18, II Cor. 3:6-18.
1. James 2:10 tells us if we take one point of the law we must take and keep the entire law.
- F. Please consider again Num. 14:29; 26:2; 32:11. They do not prove that they were subject to their parents only that this was the age which God set for entering into the promise land. Remember they were borned into the

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I. With these general remarks having been considered, let us now discuss some ~~specific~~ specific points in your "Lesson on

Valid Baptism." *The following page nos refer to your article. Some of the statements may appear blunt but please believe us when we say they are not intended to be, but were prepared with a lot of love and concern.*

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E. Page No. 6, VI, last paragraph: You cannot go to the Old Testament for any part of the old law for it has been nailed to the cross and taken out of the way. Gal. 5:4 Gal. 3:11, 24-25. Col. 2:14-18, II Cor. 3:6-18.

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F. Please consider again Num. 14:29; 26:2; 32:11. They do not prove that they were subject to their parents only that this was the age which God set for entering into the promise land. Remember they were banned into the

AM FAMILY of God when they were borned into this world.

G. Page No. 7, 2nd paragraph: ^{we also} ~~We~~ do not believe in infant baptism. Can a 15-19 year hear, understand and obey the Gospel? The New Testament teaches they can.

1. Please show the Old or New Testament scripture that teaches that a child is not accountable to God until they are 20 years of age.

H. ~~Page No. 7~~ Page No. 7: 5th paragraph: I Cor.7:14:

"For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified ^{by the husband.} ~~in the brother:~~ else were your children unclean: but now are they holy."

1. Is the unbelieving husband or wife "Sanctified" as are the children? If the children are saved from sin, which is a part of the meaning of sanctification, thenf the unbelieving partner would also be saved without obedience to the Gospel.

I. Can a 15 or 16 year old willfully disobey God (knowing he is) and not sin? I John 3:4. Does God have a double standard?

II. Closing points to be considered:

A. Ezekiel 18:4, 20-24 and Matthew 25:1-10 both teach that we are individually accountable to God. According to ^{is it} ~~is it~~ your convictions the parent is the child's saviour when he sins until he is 20 years of age.

B. Some Old Testament thoughts on the word Children:

1. Job 8:4 If thy children have sinned against Him, and He delivered them ~~into~~ into the hand of their transgression.
2. Gen.17:10-12, 14 and passages in Lev. covering the law of circumcision show covenant relationship with God on the eight day.
3. Deut. 24:16: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

4/ Ezekiel 20:18-21

5. Danj1:17 show that there is a difference between children, youth and manhood.

III

BAPTISM - AGE STUDY

I. DOES "MEN" & "WOMEN" (N.T.) ALWAYS IMPLY AN AGE OF 20 OR GREATER?

• Tit. ^{2:14} 3:2 - COULD WOMEN MARRY BEFORE 20?

• HELP FROM JOSEPHUS & OTHER CONTEMPORARY WRITERS? (EUSEBIUS)

IF WE CAN SHOW ONE CASE WHERE THE QUESTION ABOVE IS ANSWERED IN THE NEGATIVE WE NEED GO NO FURTHER. IF NOT, WE MUST TEACH THE TRUTH ON A BASIS OF LOGIC & APPLICATION.

IV A BRIEF REVIEW OF THE PART BAPTISM PLAYS IN SALVATION SHOWS THAT A 19 YEAR OLD CAN & SHOULD, OBEY THIS COMMANDMENT AS WELL AS ANYONE

• THE WHAT & WHY OF BAPTISM IS AS FOLLOWS:

• THE ANSWER OF A GOOD CONSCIENCE 1 PET 3:15

• LEADS TO REJOICING ACTS 8:39

• NECESSARY FOR SEASONS OF REFRESHINGS ACTS 3:19
TO FOLLOW

• IS PART OF HAVING "BELIEVED" ACTS 16:34

• THE WHEN OF BAPTISM IS:

• IMMEDIATELY ACTS 16:33

• AFTER HEARING ACTS 16:14

• AFTER HEARTS ARE TOUCHED ACTS 2:37

• CAN'T WE CONCLUDE THE WHO OF BAPTISM ARE THOSE THAT CAN DO THE ABOVE?

• A 19 YEAR OLD CERTAINLY IS CAPABLE OF THE REQUIRED EMOTIONS, REASONING & PHYSICAL ACTION

• BECAUSE OF COL. 2:14 & THE FACT THAT BAPTISM IS SUCH A VITAL, NECESSARY, INGREDIENT OF SALVATION, WOULDN'T PAUL & OTHERS HAVE MADE IT EXPLICITLY CLEAR IF AN O.T. CUSTOM WAS TO BE INCLUDED IN THE NEW COVENANT? (Gal., Rom., Heb., --)