

THE EXAMINER



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BAPTISM, BY WHOM, FOR WHOM (concluded) - by Charles M. Campbell

(Continued from Last Weeks Bulletin)

"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 the newness of life." (Romans 6:3, 4.)

Such is the design of this awful and august act, as it was commanded by the Lord Jesus Christ, with all authority in heaven and earth, just prior to his ascending, in full possession of such prevailing power, to the sovereignty of his eternal throne in heaven.

Obviously and undeniably, in the light of all of the circumstances of which there is a record in the New Testament, the action of baptism is immersion, believers are its subjects, water is the specified element in which it is to be administered, and, as has been stated repeatedly in this article, its design is the remission of sins.

This latter aspect is presented in various ways, but, in the final analysis, they all point to and emphasize the same objective. (Acts 8:35, 39.)

The baptism of infants is an unscriptural innovation of post-Biblical origin having neither perceptive authority in the gospel nor precedent in the practice of the Christians of the first century of Christianity. In fact, it is admittedly founded, as far as the Scriptures are concerned, upon no higher authority than a mere assumption, which, in turn, is premised upon a supposition, and has its conclusion in an audacious presumption. The following citation from a recognized authority among the practitioners of this unauthorized rite should be sufficient to sustain this serious but factual charge.

"The Acts of the Apostles and the Epistles of St. Paul, although containing only a fragmentary account of the ministry of the

Apostles, plainly insinuate that the Apostles baptized children as well as grown persons. We are told, for instance, that Lydia 'was baptized, and her household,' by St. Paul; and that the jailer 'was baptized, and all his family.' The same apostle baptized also 'the household of Stephanas.' Although it is not expressly stated that there were children among these baptized families, the presumption is strongly in favor of the supposition that there were." (Faith of Our Fathers by James Cardinal Gibbons, Archbishop of Baltimore, Ninety-first Carefully Revised and Enlarged Edition - One Million Six Hundred Thousand Copies- Page 269 paragraph two.)

Truly enough, the Cardinal diligently attempted to strengthen his position by reference to the "primitive Fathers of the Church," pointing out that "they were the immediate successors to the apostles," and contending that they "ought to be the best interpreters of their doctrines and practice." However, the learned gentleman again became guilty of assuming his premise and forcing his conclusion. And, as is logical and proper in all such matters, his argument is most forcefully answered in one word, namely, apostles. The apostles of Christ had no successors, the position of the Cardinal and his Roman Catholic

colleagues notwithstanding; and they were their own best interpreters of their doctrines and practice. And that directs our attention again to the inspired oracles - The New Testament, which document is noticeably silent on the subject, as the Cardinal confessed.

Baptism in the Holy Spirit, which was a promise and not a command, was administered by the Lord Jesus Christ, not by man, and was limited to the apostles of Christ for the purpose of inspiring them, and, possibly, to the Gentiles at the house of Cornelius as evidence to the believing Jews that the Gentiles were acceptable to God and subjects of the gospel of the Lord Jesus. (See Acts 1:4, 8; Acts 2; and Acts 10.) False claims are made by false professors relative to the baptism in the Holy Spirit, but their pretensions are never attended by such signs as characterized the occasions of the day of Pentecost and the conversion of Cornelius and his kinsmen and friends.

Baptism as a church ordinance, so called, unattached to salvation in the opinion of its advocates, is but an invention of uninspired men, and it is contradicted, as we have shown very conclusively, by every correct concept of this faith testing commandment of the Christ.

Remember, lost soul, for whom the blessed Saviour bled and died,

you cannot reject the conditions of his proffered salvation without rejecting the precious promises associated therewith, neither can you enjoy such salvation in eternity if you reject it in time. Oh, "Why not accept his salvation and throw off thy burden of sin?"

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) - Via Gospel Guide Vol 1, Number 3 - March 1969

Do I "Have To" - by Curtis E. Flatt

"You don't 'HAVE TO' do anything but die," is an oft quoted expression. But regardless of how often we hear this expression, we should take note that it is not true.

We Don't "Have To" Do Many Things

It is true that we don't "HAVE TO" do many things. We don't "HAVE TO" believe the Bible or believe in the Christ it reveals. Of course, we will die in our sins and be condemned if we don't. (John 8:24; Mark 16:16.) We don't "HAVE TO" repent of our sins, but we disobey God by not doing so and we will suffer the consequences if we don't. (Acts 17:30, 31.) We don't "HAVE TO" confess our faith in Christ, but we will be denied in heaven if we do not. (Matt. 10:32, 33.) I frequently hear people say, "You don't

'HAVE TO' be baptized." I know that. But I also know that the Bible teaches that if we are not baptized we will not have remission of sins. (Acts 2:38; 22:16; 1Pet. 3:21.) Of course, we don't "HAVE TO" do any of these things, but that is not the end of the narrative. As far as that is concerned, we don't "HAVE TO" assemble to worship. We don't even "HAVE TO" worship. We don't "HAVE TO" live according to the Bible, visit the sick, pray, do good unto others, give of our means, or any such thing, but we will be condemned at the judgment notwithstanding what many say.

We Do "Have To" Die

However, all men "HAVE TO" die. (Heb. 9:27.) "The living know that they shall die" (Ecc. 9:5.) Other than those who are living at the time Christ returns, all must die. (1 Thess. 4:13-18.) One would not have to know and believe the Bible to know that all die. We see that in all nature around about us.

We Do "Have To" Come Forth From The Grave

However, the statement, "You don't 'HAVE TO' do anything but die," is not true for all men also "HAVE TO" come forth from the grave. "Marvel not at this; for the time is coming in which all that are in the graves shall hear his voice, and come forth; They that have done good unto the resurrection of

life, and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) This is an absolute requirement. How much more appealing it would be to many if they could sleep in death forever. But man does not have a choice. All "HAVE TO" come forth from the grave.

We Do "Have To" Be Judged

In addition to these things, there is another thing that all men "HAVE TO" do. All men must be judged after the resurrection. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:31-33.) "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 31.) Truly, all men "HAVE TO" be judged.

We "Have To" Spend Eternity Somewhere

Last of all, dear reader, please take note that the Bible teaches that all men "HAVE TO" spend eternity in one of two places. Some will spend eternity in Heaven. All others will spend eternity in hell. (John 5:28, 29.) "And these shall go away into everlasting punishment: but the righteous unto everlasting life." (Matt. 25:46.)

If one is willing to suffer the consequences, he does not "HAVE TO" do anything that God has commanded. However, the wise man will take notice that regardless of man's wishes, there are some things that all men "HAVE TO" do. All men "HAVE TO" die. All men "HAVE TO" come forth from the grave. All men "HAVE TO" be judged and spend eternity in one of two places-in heaven or hell. What have you done? What are you doing? Why not do what the Lord in his testament requires?

DEFINITE DOS

REV. 22:14

TO PLEASE GOD - JO. 8:29 : 1 JO. 3:22 : 1 COR. 10:31
GOD'S WILL - MT. 7:21 : 12:50 : 1 JO. 2:17 HIS WORD - LK. 8:21 : 11:28
COMMANDS - JO. 15:14 : ACTS 22:10 : REV. 22:14
GOOD - LK. 10:36,37 : 1 TIM. 6:17,18 : HEB. 13:16 : 1 PET. 3:10,11 : ROM. 13:3 : GAL. 6:10 : MT. 5:4,4
WELL - 1 PET. 2:12-15 : ROM. 2:7 : GAL. 6:9 : JS. 2:19
REMEMBER CHRIST'S CRUCIFIXION - LK. 22:19 : 1 COR. 11:23-26
GIVE AS PROSPER - 1 COR. 16:1,2
ALL IN NAME OF THE LORD JESUS - COL. 3:17
DUTY - LK. 17:10 OWN BUSINESS - 1 THESS. 4:11
MORTIFY DEEDS OF BODY - ROM. 8:13
REMEMBER THE POOR - GAL. 2:10
COMFORT & EDIFY - 1 THESS. 5:11
LIKE PAUL - PHIL. 4:9
ALL THINGS WITHOUT MURMURING - PHIL. 2:14,15