

# Expository Files



Jon W. Quinn, Warren E. Berkley - Editors

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## *Front Page*

### *Inspiration and Revelation*

*By Jon W. Quinn*

The New Testament is God's Law. God's law is perfect, which means complete (James 1:25). The word "perfect" means that God has nothing to add to it. Jesus had promised the apostles that they would be guided "unto all the truth" so we know that God's written revelation, which has now been compiled into the Bible, has been complete since the first century when the apostles lived and died. We can only know God's will and intentions through reading what He has revealed to us (1 Cor. 2:12). We see that "all things pertaining to life and godliness" has already been received (1 Peter 1:2,3). The Scriptures lack nothing and are able to equip us for every good work (2 Tim. 3:16,17).

What is the point of all this? The point is that God's word is completely reliable and worthy of our efforts to know it better and to apply its teachings. What is true and right has already been settled, not by the mind of man but of God. Every single one of us is headed for eternity, and the Scriptures of God are the only guide available that will lead us to eternal victory, and they do so by leading us to God's Son. We should not and cannot easily cast God's book aside and assume that everything will work out all right anyway. The words of Scripture are inspired, or breathed, of God. His word is our hope.

***Sown in Weakness; Raised in Power!***  
***(1 Corinthians 15)***  
***By Jon W. Quinn***

It was in Athens that Paul stood on Mar's Hill and proclaimed Christ to the philosophers. He made known to them "the unknown God" and pointed out that they should know Him because "in Him we live and breathe and have our very being." He said that we are "His offspring." (Acts 17:24-28). The philosophers eagerly listened to these new ideas. This was their forte'. They lived to hear "something new." (Acts 17:19-21).

These were the wisest people on earth, gathered around Paul that day. Just ask them! And then, as well as now, there were some things that were just not in vogue to believe. I suppose it was the first century equivalent to "political correctness." One thing that you just could not believe in and still be accepted by this group was resurrection.

It was when Paul began to expound upon the resurrection of Christ that every self-respecting philosopher began to sneer and mock (Acts 17:32). Some wanted to hear more, but most did not. It wasn't the "in" thing to believe. Instead, you were suppose to make fun of those who did believe in such things, thus improving your standing with the group (that, unfortunately, is still the way many people determine what they're going to believe).

Against this backdrop, we come to another Greek city; Corinth. The same philosophies prevailed, and so special care was needed when addressing the resurrection. The converts at Corinth were from backgrounds that rejected the resurrection, so they needed help understanding and accepting the concept. This is certainly why the largest single passage in the Bible which deals with resurrection is found in the fifteenth chapter of First Corinthians.

**The Resurrection of Jesus**

They say "first things first". With the gospel, Paul said the "first" things (but not the only things) of the gospel are the death, burial and resurrection of Jesus (1 Corinthians 15:3,4). Paul emphasized that the resurrection of Christ was not a new idea, but rather he appealed to the ancient writings of the prophets as evidence of the validity of the

resurrection. It was “according to the Scriptures”, he said (cf. Psalm 16:8-11; Isaiah 53:7-9; 10).

After citing the ancient prophetic Scriptures, Paul gave further evidence; that Jesus had appeared to the apostles following His resurrection. He also appeared to many others, including more than five hundred on one occasion. And even better, most of those people who had witnessed the resurrected Christ were still around at the time the first Corinthian letter is written. They could be talked with; asked questions and, perhaps most importantly, watched. If what they said was true, they would be willing to die for their faith. We know from history that they were so willing. Their testimony is true!

Finally, Paul is able to add one more name to the list of witnesses; his own. Paul, the one who had been the chief persecutor of the church, had seen the church's risen Savior (vss.8-10). He invited an investigation of his life as he challenged; "but I labored even more than all of them." Because of what he had done to Christians before his own conversion, he was compelled to expend his life telling others of the truth he now knew about Jesus. In effect he was saying, "Why do you think I am so driven in this work? It is because of what God has done for me despite what I had been."

Friends, do not delude yourselves; in the final analysis; the Lord has given us as much as He gave Paul. We, too, are saved by grace. We, too, are just as much forever in God's debt (Ephesians 2:8-10).

### **The Resurrection of Hope**

(I COR 15:14; 20). Hope is necessary for inner peace. The promise of resurrection as seen through the resurrection of Christ gives believers undying hope. If this hope is untrue, then preaching and faith is vain. If this hope is true, then preaching and faith is worth more than anything this world can offer (1 Corinthians 15:14;20).

Part of the problem with people today is that they lack hope. Hope provides life its anchor (Hebrews 6:19). Without it, life is unstable. It loses its firm perspective on right and wrong as it loses its motivation to choose right over wrong. If there is no hope, then why worry about moral decisions at all?

Paul asserted that if his struggles with "wild beasts at Ephesus" (which is the unflattering way he describes the unruly mob that had wanted to lynch him) were only based upon a false hope concerning a false promise of resurrection, that there is no profit in standing for one's principles under threat. He says, if there is no resurrection it would be better to "eat and drink for tomorrow we die" (1 Corinthians 15:32). Sadly, that fairly well describes the life perspective of the godless today.

### **The Resurrection of the Righteous**

Our hope is valid because Christ has been raised thus giving assurance that one day our resurrection will follow (1 Corinthians 15:23). Of course, both the righteous and the wicked will be raised (John 5:28,29); the righteous to eternal life and the wicked to eternal judgment. But here, Paul does not discuss the future of the wicked. He is concerned here about the future of the righteous; that is, "those who are Christ's at His coming."

For the faithful, there will be a resurrection when Jesus comes. Then the end (vs. 24) will come. This end is described as the removal of the physical universe as we now know it and replacing it with a new realm (2 Peter 3:8-13; Revelation 21:1). Following "the end" will be a new beginning. Jesus will "deliver up the kingdom to the God and Father..." (vs. 24) and the last enemy, death, will have been conquered (vs. 26). At this time, all things will be subjected to the Father, "that God may be all in all." (vs. 28). It is in this sphere as the righteous dwell with God in their new, perfect home that eternity will begin.

### **The Resurrection Body**

It would do little good to live in a beautiful, eternal home if our bodies continued to grow old and deteriorate (1 Corinthians 15:42-44). It would do little good for us "of flesh and bone" to inherit something that is unusable by "flesh and bone" (vs. 50). The resurrection of the body includes a miraculous change in its nature. Even those who are still alive will undergo this change "in a twinkling of an eye." (vs. 51,52). God has placed within natural bodies an ability to adapt in a limited way, but natural adaptation will not make our bodies what we need in "the new heavens and the new earth." The power of God will (1 John 3:1-3).

### **The Resurrection Song**

"O death, where is your victory? O death, where is your sting?" (1 Corinthians 15:55). With the last enemy defeated, the songs of the righteous

will express their joy as death itself, once so powerful an enemy, is reduced to a has-been. This statement is taken from a song of praise for God's favor that is recorded in Isaiah; (ISA 25:6-8). Thank God for the victory with which He blesses His faithful ones!

***“They could Not Believe”: Why?***

***(John 12:39)***

***By William C. "Bill" Sexton***

***"Therefore they could not believe, because that Esaias said again," (Jno. 12:39)***

It is important that we study phrases and concepts presented in the scripture to the point that we understand them in context. The above statement may be pulled out of context, and offered in support of a false idea. It's necessary to look carefully at the claim in it's context, in light of what some teach, least we come up with the wrong view.

The statement is made that they "could not believe." Its inspired, being written by an apostle of the Lord Jesus Christ. We want to see WHY such is true; why they could not and thus did not believe. Was it because of some external power or force, by God or some other, which made it impossible for them to believe? Or, possibly, did they have something to do with it. Was it because of what was to be believed, being too difficult, complicated, or something of that nature? There are people today who say that they can't understand the New Testament scriptures as to how to become a Christian and worship and serve God faithfully, live the God-approved life..

In looking at other passages, and understanding what the apostle is saying by inspiration, we'll see that they could not believe because they had placed themselves into this state of mind, their past behavior had brought them to this condition.

Notice if you will what Jesus said leading up to this statement:

John 12:37-38 "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be

fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

The saying of Isaiah is found in His Book, chapter 53, verse 1. It is quoted by Paul in Rom. 10:16, to show that even though the word was presented, the basis for faith provided (Rom. 10:17), some did not believe. That's a fact! But it was NOT that God had MADE them that way, or that because the prophet had looked down the stream of time and saw that conditions would be so difficult they couldn't possibly believe. God speaks a lot of things, describing condition, that will be, but does not make them be that way. He predicted a falling away ( 1 Tim. 4:1ff; 2 Thess. 2:1ff)), but He did NOT MAKE IT HAPPEN. He tells us there will be those who will not endure sound doctrine (2 Tim. 4:3), but that is for our good, not that He makes it happen, but men so choose to act, and God knowing all things describes it for us, so we'll not be led astray by such. I found it hard once to see that there were good people in various religious groups, and I wondered "Why"? Then I see that the Lord foresaw, and warned us of such, telling us that many will be disappointed at the last day (Matt. 7:21-23) because they were not governed by the law of Christ, "workers of iniquity."

Why did they not believe? Was it impossible due to what God had done to keep them from believing? No! It was their own mind set. The Lord continues:

John 12:40<sup>41</sup> "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him." This is a quote from Isa 6:9<sup>10</sup>, and it is referred to a number of times in the New Testament ( Cf. Matt. 13:14<sup>15</sup>; Acts 28:25<sup>28</sup>).

These had conditioned themselves so that unbelief was natural for them:

"These laws are what men call the law of conditioning. Men would simply say that the more a man does anything, the more he conditions himself to do that thing. The more he does it, the more it becomes a habit. ( Cp. smoking, eating or anything else.) Therefore, if a man hardens his mind and heart to the truth, he becomes conditioned more and more against the truth. His openness and sensitivity to Jesus Christ dwindles more and more, and it can dwindle so much that it is gone forever. Therefore, the more a

man rejects Christ, the more he decreases his sensitivity and chance of ever accepting Christ."

"What the Scripture teaches can be summarized under what might be called the law of judicial blindness and rejection. This simply means that the person who rejects God's Son chooses to be blind and to harden his heart. Therefore, he is given over to a just punishment. He is justly blinded and hardened (conditioned) more and more. A man is led to a judicial blindness and rejection by God through ??obstinate unbelief ??constant sin ??continued rejection..." (The Preacher's Outline & Sermon Bible, Vol. 5, page 247).

Beloved let us be careful lest we condition ourselves to our own hurt and destruction. God wants us to be saved. We can be. Will we? If we are not, it will NOT be the Lord's fault, nor that of other people, it will be our own fault -- we will not have used what the Lord has provided us with in order to prepare for eternity!

Jesus' miracles didn't result in the people of our text being enlightened and moved to come to Christ so they could be saved.

A record of His mighty deed are given to us, that we might believe and come to Christ.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Jn. 20:30-31)

Beloved the evidence it adequate, if you and I have honest and good hearts, we'll receive it. We believe in Jesus (Jn. 8:21-24). We'll repent of our sins (Acts 17:30-31). We'll confess our faith in Jesus, unto salvation (Rom. 10:9-10). We'll be baptized in water for the remission of our sins (Acts 2:38) to have them washed away (Acts 22:16), to be IN Christ (Rom. 6:3-4) where salvation is (2 Tim. 4:10). We'll live faithful unto death come (Rev. 2:10), so that we can die in the Lord (Rev. 14:14) and rest from our labors, and rest eternally (Rev. 21:4) where all the pain of this life will be no more.

Let's do it, beloved.

***If We Do What They Did***  
***(Acts 2:40-47)***  
***Warren E. Berkley***

Here's a simple question. ***From the time you are baptized until you die, what must you do?*** Some may think, "just wait!" There is a waiting involved, but not "just waiting" in a passive sense. We "eagerly wait," (Phil. 3:20), and while we wait, we participate in a "work of faith" and "labor of love" that gives us "patience of hope," (1 Thess. 1:9,10 and verse 3). So what is the answer: ***From the time you are baptized until you die, what must you do?***

There are many answers to that, all given by God in His Word. You could begin with Matt. 1:1, and read through to Rev. 22:21 and find God's answers. Here is one passage you will discover. It is Luke's account of those who obeyed the gospel on the day of Pentecost. After being baptized they: ***"...they continued steadfastly in the apostles' doctrine..."*** (Acts 2:42).

**They Continued.** What begun with their initial obedience to the gospel was continued by their belief and practice of the apostles' doctrine. *Continuing* was expected of those who obeyed the gospel. They didn't just wait for something to happen, or wait passively, they continued what they had started, obedience to Christ. Barnabas went to Antioch and told new Christians to "continue with the Lord," (Acts 11:23). Gospel preachers admonished people to "continue in the grace of God," (Acts 13:43), and disciples Lystra, Iconium and Antioch were exhorted "to continue in the faith," (Acts 14:22). Why begin the greatest endeavor of man's purpose, then quit! They continued.

**They Continued Steadfastly.** To do something "steadfastly" is to do it with fixed purpose that becomes your consistent behavior. These early Christians determined to "follow through" with purpose of heart. This became their daily way of life; their passion; a cause they would die for. Just as they had received Christ Jesus the Lord, it was their intention to "walk in Him," (Col. 2:6).

**They Continued Steadfastly In The Apostles' Doctrine.** There is no evidence they were confused about what to do or who to turn to. No



indication can be found in the record that they assembled to appoint a chairman to hold a creed-writing session. They knew what their standard was, the teachings of the apostles of Christ! The apostles gave instruction from heaven (Jno. 16:13) as Jesus told them (Matt. 28:20). How thankful we should be, we have the literary product of the Spirit's work through the apostles, the New Testament. We are able to "speak the things which are proper for sound doctrine," Titus 2:1) and "abide in the doctrine of Christ," (2 Jno. 9).

**The Results of this Persistence in The Apostles' Doctrine?** "Then fear came upon every soul and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one according in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved," (Acts 2:43-47).

*If you want what they had, do what they did!!* They responded to a message, confirmed as God's truth (many wonders and signs were done through the apostles). They believed; they shared; they provided. They enjoyed "one accord," and ate their food with gladness and simplicity of heart, while they were praising God and "having favor."

How can we have this? After baptism, continue steadfastly in the apostles' doctrine!

***"Stand in the Ways and See"***

***Michael D. Rankins***

*"Thus says the LORD: 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.'*

*But they said, 'We will not walk in it.'"*

- Jeremiah 6:16

This simple verse provides all kinds of insight into how we might learn to be pleasing to God. Consider:



**"Stand in the ways and see."** If you want to learn anything, you have to go where the information is - to "*stand in the way*" where that knowledge travels. If you were interested, for example, in improving your math skills, signing up for an English class at the junior college would not be the best means of going about it. English class is not the place to stand if you want to learn about math. You have to enroll in a math class, because that's where math knowledge is being distributed.

Once in the right place, you have to "*see*," to open your eyes to the instruction. Most of us learn very little by osmosis - that is, by simply absorbing knowledge into our brains out of the thin air around us. If you wanted to learn more about math, just being in a math class would avail you little unless you opened the textbook, studied the lessons, and did the homework exercises contained therein. That's how you learn.

**"Ask for the old paths."** Learning is almost always facilitated by getting instruction from someone who has been studying the subject longer than you have. You might be able to teach yourself mathematics, but you'd gain knowledge much more quickly by studying with a knowledgeable math teacher, or perhaps even another student who had already taken the class and would be willing to tutor you. And fortunately for you, mathematicians have been kicking numbers around for thousands of years, so everything you want to know about math is already out there in "*the old paths*" of math instruction - you just need to ask someone to show you where to look.

**"Where the good way is."** Here's where matters get complicated. If you want to learn math, even enrolling in a math class, studying diligently, and making use of the available instruction isn't enough. The problem is, there are *excellent* math teachers and *poor* math teachers. If you get tutored by someone who knows as little about math as you do - or even worse, "knows" a great deal that is incorrect - you could find yourself no better off than you started, or worse, hopelessly confused.

You need to seek out a good math teacher, someone who really knows his or her stuff, who understands the subject material backward and forward, and will teach you "*the good way*" as it pertains to mathematics.

**"And walk in it."** Your long-term success in your math studies depends upon your putting into action what you learn. I took two years of algebra and a year of geometry in high school, and another semester of algebra in

college. Can I work an algebra or geometry problem today? No - a math textbook reads like hieroglyphics to me today, because I haven't used any higher math in a quarter-century or longer. I didn't "*walk in it*," so the learning all those years ago did me no practical good at all.

## **The Spiritual Application**

What is true of mathematics, as we've been discussing the subject here, is even more true of spiritual truth. If we want to know more about God, we have to "*stand in the way*" where the knowledge of God and His will exists, and "*see*" what is there to be discovered. We can't make it up as we go along; rather, we must "*ask for the old paths*" and be instructed in what God revealed long ago in His word (2 Timothy 3:16-17). We must make certain we are taught in "*the good way*," and the only way to do that is by comparing what we are taught with the scriptures (Acts 17:11; 1 John 4:1). As we learn from God's written word, we must implement the wisdom we learn, and "*walk in it*" (Luke 11:28; James 1:22). When we apply ourselves to this plan, we will truly find rest for our souls.

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<http://www.penngrovechurchofchrist.org/>

Topic Page:

## **Objections To Baptism Answered By Kenneth E. Thomas**

My brethren and I are constantly scolded and criticized for putting so much emphasis on "water baptism" by our Protestant friends. Why is it do you suppose, that faithful Christians talk and write so much about "water baptism?" I suggest some reasons at least.

- 1). Because the New Testament has quite a lot to say on the subject.
- 2). Because of the "design" given "water baptism" in Christ's word. Mark 16:16 clearly teaches "He who believes and is baptized will be saved..." That's sufficient for me. What about you?

3). Our religious neighbors teach so much error on the subject of “water baptism” that we feel compelled to “contend for the faith once for all delivered” (Jude 3), and to “give an answer to everyone who asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

When I set out to answer some objections to baptism, let me say right up front that most religious folks do not oppose water baptism per-se. No, most every religious group engages in, and at some point even demands what they call baptism. They also have “water” associated with the same. It is only when one teaches what the Bible actually says about “water baptism” that our religious friends and neighbors get all “bent out of shape” with my brethren and me.

### ***Following Is Some of What The Bible Teaches On This Subject***

1). The only proper subjects are: Those capable of hearing, believing, repenting, and confessing faith in Jesus with their mouths. (John 6:44-45; Romans 10:17; Mark 16:15; Acts 8:21-24; Hebrews 11:6; Luke 13:3; 2 Peter 3:9; Acts 17:30; Romans 10:9-10; Matthew 10:32-33; Acts 8:37).

2). The design or purpose of “water baptism” must be: “to save,” “for remission of sins,” “into the one body.” (Acts 2:38; Mark 16:16; Romans 6:3-4; Acts 8:12,12; 22:16; 1 Peter 3:20-21; 1 Corinthians 12:13).

3). The action of the “one baptism” of Ephesians 4:5 is complete immersion in water, a going down into and a coming up out of the water.(Colossians 2:12; Acts 8:38-39; Romans 6:3-4). The meaning of the Greek word translated baptism means only to immerse.

4). The relationship into which Scriptural baptism places one is as the last point in numeral 2 suggests, it puts one “in Christ” and “in the one body, His church.” Still, Objections to “Scriptural Baptism” Abound!

***1). “Look at all the passages which demand faith but say nothing about “water baptism.”***

Answer: We must “live by every word that proceeds from God” (Matthew 4:4). You can’t get the whole truth on any subject until you read everything the Bible says on that subject. Even then, it must be “rightly divided” (2 Timothy 2:15; 1 Peter 3:16). If we should use this approach to Bible study we could teach “salvation by baptism alone” since 1 Peter 3:21 says,

“...baptism doth also now save us.” If we did that we would not be “handling aright the word of truth” don’t you see?

**2). *“The thief on the cross was not baptized:”***

Answer: Are you sure of that statement? In all probability he was since he seemed to have such a good understanding of the nature of Christ kingdom. In fact while hanging on the cross on one side of Jesus he still believed that Christ death would not hinder His coming kingdom (Luke 23:43). Even Christ’s apostles thought when He was crucified all was lost. Why? They looked for a physical kingdom just as many do today (Acts 1:6). Jesus taught, “My kingdom is not of this world...” (John 18:36). This thief had probably been baptized with John the immerser’s preparatory baptism of repentance for the remission of sins as he waited the coming of the Messiah since “all Jerusalem and Judea went out and were baptized of John” (Matthew 3:5). Those who refused, rejected the council of God against themselves (Luke 7:30). However, it matters not whether the thief was baptized by John or by Christ since they were living under a different dispensation than you and me and since Christ had power on earth as (God with us) to forgive men’s sins any way He chose (Matthew 9:6). Anyway, the “Great Commission” of Christ had not been given as yet and a “testament is of force after men are dead, not while they live” (Hebrews 9:15-17). Your objection is only a quibble!

**3). *“Baptism is an ordinance of man:”***

Answer: Even John’s preparatory baptism was of such importance that those who rejected the same, “rejected the council of God against themselves” (Luke 7:30). Jesus said, “When you have lifted up the Son of man, then shall you know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things” (John 8:28).

**4). *“We aren’t saved by works.”***

Answer: I agree that we aren’t saved by “boastful works” (Ephesians 2:8- 9). We cannot put God in our debt. Works of human devising are incapable of saving one’s soul. Works of the law of Moses will not save one. Still, to make a blanket statement that “we aren’t saved by works” would rule out the essentiality of faith. Someone asked Jesus “What shall we do, that we might work the works of God? Jesus answered and said, “This is the work of God, that you believe on Him whom He hath sent” (John 8:28- 29). Still, a man

must do the believing. Does our belief negate the grace of God and deny that salvation is a free gift provided by God? Certainly not! Christ is said to be the “author of eternal salvation unto all them that obey Him” (Hebrews 5:9; Matthew 7:21; James 1:18-25; 2:14-26; Revelation 22:14).

**5). *“I believe the “one baptism” for today is Holy Ghost baptism.”***

Answer: Really!!! Then since you also practice some “form” of “water baptism” or at least every Protestant church with which I’m familiar does, it appears to me you must decide for sure on this matter and your decision must be Biblically correct, for you now have “two baptism,” not one. Paul said in about the A.D. 60’s “One Lord, One Faith, One Baptism,…” (Ephesians 4:5). As the “Great Commission” was carried out by the apostles and evangelists of the first century, this “one baptism” was in water. In Acts 8:26- 39 the Eunuch said, “see, here is water; what hinders me from being baptized?” (v-36). In Acts 10:47-48 Peter said “can any man forbid water that these should not be baptized…?” (v-47). In Acts 16:33 the Jailer “washed their stripes and was baptized he and all of his household.” Some folks want to dehydrate this matter removing the WATER! It can’t be done and please the Lord who commanded water baptism. Besides, “Holy (Ghost) Spirit Baptism” was a promise and the Son of God alone could administer the same (Matthew 3:11; Acts 1:5). We can’t obey a promise but we are able to obey this command Disciples were to administer baptism as they carried out the “Great Commission.” Jesus said, “...Go, Teach, Baptize, and Teach…” (Matthew 28:18-20).

**6). *Oh, we believe in baptism alright but we think it is just how one identifies with Christ. Kind of like a soldier putting on his uniform. He is already a soldier before he puts on his uniform, and we believe this is simply the way one confesses to the world that they have received Christ. It’s just an “outward sign of an inward grace” don’t you see? We believe one is baptized to “join a church.”***

Answer: We have heard all of that gobbledegook over and over! The trouble is, there are no passages of Holy Scriptures to back up those statements. Besides, according to your teaching on baptism a man could be saved at the point of faith, die before baptism and go to heaven never having been baptized. I know that’s what you Protestants teach. Then let’s try your “putting on the uniform” example. I don’t think it fits your understanding (rather misunderstanding) concerning baptism’s purpose.

That would mean that the soldier would never have to put his uniform on. They would put such a soldier in the brig my friend! Too, you would never have to “confess to the world that you have received Christ” and never have to show “an outward sign of an inward grace,” since your own doctrine says we are “saved by faith alone” and rejects baptism as essential to salvation from past sins. See?

The Bible teaches that water baptism:

- 1). It is obeyed to be saved-(Mark 16:16).
- 3). It is for the remission of sins-(Acts 2:38).
- 4). It is into Christ-(Romans 6:3).
- 5). It is into Christ’s death-(Romans 6:4).
- 6). It is into the one body-(1 Cor. 12:13; Eph. 2:13-16).
- 7). It is how one puts on Christ-(Galatians 3:26-27).
- 8). It saves one-(1 Peter 3:20-21).
- 9). It washes away sins-(Acts 22:16).
- 10). It is the washing of regeneration-(Titus 3:5).
- 11). It is the final act of the “new birth”-(John 3:3-5).
- 12). It is essential to conversion-(Acts 3:19).

***7). Well now, just look at all the folks who haven’t been baptized and who do not believe what you say the Bible teaches about water baptism! What about them? Are they all hell bound?***

Answer: Final judgment and destinies are left in the hands of an all wise and all powerful God who makes no mistakes. While I am unable to give any comfort to one who has not been “born again of the water and of the Spirit” since Jesus said such cannot “see,” nor “enter” into the kingdom of God, (John 3:3-5). I must reach and teach as many as I possibly can. One thing is for sure my friend, You are not among the number who haven’t heard or who haven’t had an opportunity to comply with the Bible’s teaching in this matter of “water baptism,” and one thing is for sure, you have no excuse! I will just add this: If you are honest in your question and you are really concerned for “all of those lost folks,” you had better obey the Lord at your earliest opportunity, then get busy trying to reach and teach those lost folks the soul saving gospel of Christ (Mark 16:15-16; 1 Corinthians 15:1-4; Romans 1:16-17; Romans 10:6-17; 16:25-26). Besides, you teach as do I that faith in God and Christ are essentials and there are many who do not

believe, are they lost? To be consistent with your argument would negate faith the same as it would baptism as being essential don't you see? Yet (John 8:21-24; Hebrews 11:6) indicate the impossibility of salvation apart from faith in the Godhead!

**8). *“To require baptism for salvation puts a man between God and man.”***

Answer: No more than does the command to believe (John 8:24; Hebrews 11:6). Since “faith comes by hearing” and since God chose “preaching to save those who believe” (1 Corinthians 1:21; Romans 10:8-17; John 6:44-45). Any objection one may raise against the necessity of water baptism can also be leveled against God for commanding that one believe or perish! Your objection is really directed toward God, not toward members of churches of Christ. Your attempts to condemn us comes only because we adhere to the will of Christ in this matter.

**9). *“Well, you may be right but I just can't see it.”***

Answer: He means it just doesn't make sense to me that God would send one to torment just because he wasn't baptized scripturally. Well, once again the same response can be made against other commandments of Christ that you do take much stock in like “faith” and “repentance.” We are to “walk by faith and not by sight” according to the apostle Paul in (2 Corinthians 5:7). Faith comes by “hearing the word of Christ” (Romans 10:17), and the word of Christ says baptism is one ingredient upon which man's salvation is predicated. God's ways and man's ways are not alike by a long shot! In fact God's ways and thoughts are higher above man's than the heavens are above the earth (Isaiah 55:8-9). The apostle Paul speaks of the weakness of God being stronger than man and indicates to us that we must humble ourselves before God. He even says not many mighty, not many noble, are called. “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence....That, according as it is written, He that glorieth, let him glory in the Lord” (See 1 Corinthians 1:18-31). In 2 Corinthians 2:5, Paul wrote “that your faith should not stand in the wisdom of men, but in the power of God.”

**10). *“Your position limits the gospel.”***



Answer: You don't say? My position is only following what the Bible teaches and don't you know that "your faith only" position (even if your doctrine was correct) "limits the number who will be saved?" But neither you nor I can change God's foreordained plan to save mankind without losing our own souls (Galatians 1:6-11; John 12:48; Luke 6:46; 2 John 9-11). Christ knows that His truth will not be palatable to the masses, even though He tasted of death for every man (John 3:16-17; Hebrews 2:9), He said of the "strait gate and the narrow way that leads to life" will be entered into only by the "few" (Matthew 7:13-14). He has "limited salvation" to those who are willing to "obey the Father's will" (Matthew 7:21-29; Hebrews 5:9; Revelation 22:14). See also (John 14:15, 21, 23).

**11). *"Paul said he was sent to preach not to baptize."***

Answer: He did baptize. Did he disobey Christ? See (1 Corinthians 1:14-17). Did not the "Great Commission" apply to Paul who was chosen last as an apostle to the Gentiles (Mark 16:15-16)? What is Paul really saying in that statement "Christ sent me not to baptize but to preach...?" Only that he didn't personally have to do the act of baptizing, others could do that. The reason he was glad he had not personally baptized very many was because at Corinth some were taking the name of the one who had baptized them into Christ and this was promoting division. Read the whole context (1 Corinthians 1:10-13; 1 Corinthians 3:1-3). So this puny objection falls under the weight of investigation just as all the rest.

**12). *"Well, We think Christians ought to be baptized."***

Answer: Bless your heart, Christians were never baptized under apostolic teaching! Believers who asked what they must do were told to "Repent and be baptized...for the remission of sins" (Acts 2:38). We have seen what is attributed to scriptural baptism in this study and those blessings were what lost people received in being saved from alien sins. When Christians sinned they were not told to "repent and be baptized," they were told to "repent, confess, and pray" for forgiveness (Acts 8:22; 1 John 1:9; James 5:16). Water baptism is for alien sinners in order that they may become Christians and members of Christ's blood bought church (Romans 6:3-5; Galatians 3:26-29; Acts 2:22-38,40-41, 47; Acts 22:16; Colossians 1:13-14).

Jesus asked a pointed question of some religious people of His day while walking among men: “And why call ye Me, Lord, Lord, and do not the things which I say?” (Luke 6:46).

I ask you why not yield to the truth of Jesus and “save yourselves from this crooked generation”(Acts 2:40)? Those who obey not the gospel will be “punished with everlasting destruction...” (2 Thessalonians 1:6-10).

***Don't “object to baptism,” submit to it!***

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when 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: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; When He shall come to be admired in all them that believe (because our testimony among you was believed) in that day” (2 Thess. 1:6-10). See also (1 Peter 1:22-25)!

**Plan of Salvation**  
**The Plan of Salvation**  
**By Jon W. Quinn**

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*Plan #1*

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

"Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins and you shall receive the gift of the Holy Spirit." (ACTS 2:38)

*Plan #2*

On the back page of a tract, sinner were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

## **The Sinner's Prayer:**

"O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

Final Page

### ***Redemption of Time, Discovered In Purpose*** Warren E. Berkley

*"Redeeming the time, because the days are evil," Eph. 5:16*

Focus on the concept of redemption. The most familiar expression of this is, Christ is our Redeemer. What is involved in that redemption? When I bring my sinful life to Him (in obeying the gospel), I am redeemed, saved, justified. ***Think of Christ converting our lives into good use!*** Living under the rule of the devil, our lives are not being used well. When we realize that and obey Christ, He brings our lives into good use! He "gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works," (Titus 2:14). He converts our lives into good use, as indicated here: being "His own special people, zealous for good works."

***That's our duty with reference to time.*** We are accountable to convert our time into good use.

How can we do that? It may require some ordering, organizing and planning. But that isn't the core of this redemption. People who live under the rule of



the devil are sometimes highly organized people (in many ways, the Pharisees were exceedingly organized). Do not think, therefore, that this redemption of time is merely the issue of having a schedule or plan. *(A bad plan can be faithfully followed!)*

*The order, the schedule must have an underlying purpose.* That's where the redemption comes in.

*What is our purpose?* That's the matter at hand. If your purpose is simply to get through the day no matter how, you fail to redeem the time. If your purpose is to compete and achieve victory over others, you fail to redeem the time. If your purpose is to make money to spend on your pleasures and acquire worldly success, you fail to redeem the time. If your purpose is, to surrender to the culture, to compromise, to be led by about by domineering false teachers, you fail to redeem the time.

Redeeming the time, as Paul uses the expression, is discovered in your purpose. It is not found just in budgeting your time, though there is value in that. All of the budgeting and planning is in vain without sound purpose.

If this redemption of time is discovered in purpose, and we want to know what that purpose is, observe how this section of Ephesians begins in verse 1 of chapter 5: ***“Therefore, be followers of God!”*** If you are not following God, you cannot redeem the time. (Eph. 5:16 cannot be faithfully discharged without commitment to the purpose announced in Eph. 5:1).

You can have an appointment book, a day planner, a palm pilot, etc., but if you are not following God you cannot redeem the time. Get following God right, and you are in position to redeem the time. This redemption is not accomplished in speed or planning. Purpose is the issue. Only with the right purpose settled in our hearts, can we convert time into good use.

**The urgency of this lies in the reality stated by Paul, “the days are evil.”** In another place Paul wrote to Timothy: “But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!” (2 Tim. 3:1-5).

A day planner will not get you through this. Following God will.

