

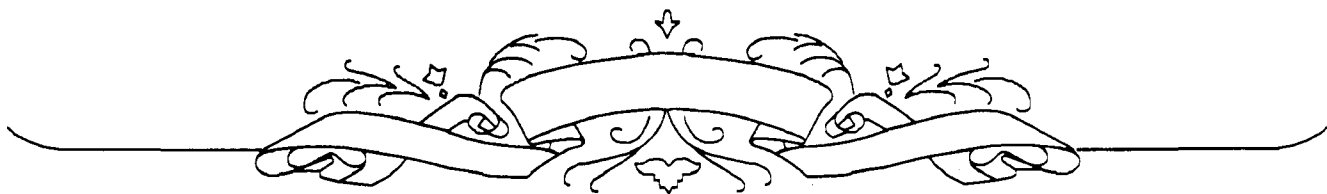


# The Reflector

## THE REFLECTOR

FULTONDALE CHURCH OF CHRIST

APRIL 1989



WE INVITE YOU TO HEAR

THE TRUTH OF THE GOSPEL

PREACHED BY  
**H. E. PHILLIPS**  
OF TAMPA, FLORIDA

MAY 7-12

SUNDAY MORNING 9:45 AND 10:45  
EVENINGS 7:30

FULTONDALE CHURCH OF CHRIST

2005 ELKWOOD DRIVE  
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# Scriptural Baptism

BY H. E. PHILLIPS

It is of utmost importance that any religious act be exactly as God directs, otherwise it is an empty and vain act. Baptism is one thing that the religious world has been divided over as long as religious denominations have existed. There is absolutely no excuse for men being disturbed over this subject because it is fully taught in the New Testament. A brief study may help us to see the simplicity and completeness of the subject in God's word.

There are three important questions about baptism that must be answered before we know whether or not it is scriptural. For a thing to be scriptural it must be taught in the scriptures. These questions are: "Why is the action of baptism?" "Who should be baptized?" and "Why should one be baptized?"

Scriptural ACTION means what is done. Not everything called baptism is scriptural. We are not interested here in telling of all the unscriptural practices, but only what is taught in the word of God. The word "buried" is a definite action. "Therefore we are buried with him by baptism into death..." (Rom. 6:4). "Buried with him in baptism..." (Col. 2:2). This is a scriptural action and nobody will deny it. It is also true that any substitute action is **unscriptural** (untaught in the New Testament).

The word "baptize" comes from a Greek term which has a definite action. It means to dip or plunge, and when water is the element, as the great commission indicates, the subject is "dipped" or "buried" in water. Besides the circumstances surrounding all cases of baptism in the New Testament show that the action was a burial. In Acts 8:38 Philip and the eunuch "went down **both** into the water, **both** Philip and the eunuch; and he baptized him." Both going into

the water to baptize one man would be foolish unless the action was a burial. "And Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16). There would have been no point in Jesus coming "up out of the water" unless He "went down into the water" to be baptized. It is all clear if we understand the action to be a burial. This is the only action that is scriptural.

It makes a difference WHO is baptized. The person must be a believer (Gal. 3:26,27; Heb. 11:6). In the commission as recorded by Mark the Lord said: "He that **believeth** and is **baptized** shall be saved." If one does not believe, he cannot be scripturally baptized. This eliminates infants and untaught persons. Infants are not lost and do not need to be saved. They are SAFE. Sin is what separates us from God, and infants have not sinned. In Roman 6:17 we read, "But God be thanked, that ye were the servants of sin, but ye have obeyed **from the heart**"—and Romans 10:10 says, "For with the heart man believeth **unto righteousness**"—"that form of doctrine which was delivered you." This **obedience** must be "from the heart" or by faith. The next verse shows the results of this obedience by faith—"Being then made free from sin..." The scriptural subject for baptism is a believer who have repented of his past sins and has confessed Christ to be the Son of God (Rom. 10:9,10; Acts 2:38). No one else can be scripturally baptized.

It also makes a difference WHY one is baptized. The act has a definite purpose. When Peter and the apostles had preached the first gospel sermon on Pentecost, the hearers were pricked in their hearts and cried out: "Men and brethren, what shall we do?" The state-

ment that they were "pricked in their heart" simply shows that the preaching had convinced them or made them believers. Now to these believers Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ **FOR THE REMISSION OF SINS** ..." (Acts 2:38). Romans 6:17 says that they must obey "from the heart that form of doctrine"—the death, burial, and resurrection of Christ—"which was delivered you. **Being then made free from sin, ye became the servants of righteousness**" (Rom. 6:17,18). This is baptism. The purpose in being made free from sin is to **become** the servant of righteousness, to walk in newness of life (2 Cor. 5:17). We must be in Christ to be a new creature, and we arise to walk in the new life when we are scripturally baptized into Christ (Gal. 3:26,27). There is absolutely no way to get into Christ except by being scripturally baptized into him.

We must have the right ACTION, PERSON, AND PURPOSE to be scripturally baptized. We must be scripturally baptized to be saved. Christ said so in Mark 16:16. We must be saved if we hope to escape the everlasting punishment from the presence of the Lord (2 Thess. 1:9). It is important!

—From SEARCHING the SCRIPTURES, May, 1964

PLEASE BRING  
YOUR BIBLE  
AND STUDY  
IT WITH US  
DURING OUR  
MEETING

# Why Be Baptized?

BY H. E. PHILLIPS

Baptism has been the subject for debate almost from the time Christ through the apostles authorized it in connection with salvation in his name. It is interesting to note the many religious denominations today who insist upon baptism for some purposes, but who deny that it has anything to do with the forgiveness of sins, or in any way affects one's eternal destiny. One of the most amazing things in this age of enlightenment is how such conclusions as are held by denominations could be drawn in the light of all that is taught in the New Testament on the subject of baptism, its action, purpose and subject. Either baptism is a condition of faith by which the believer receives forgiveness of sins, or it is not. If the Bible teaches that one must be baptized "for the remission of sins," there is no way he can be forgiven without being scripturally baptized.

But why does one have to be baptized for the "remission of sins"? Men cannot decide the question; it must be done by the word of God. Following are some of the reasons given in the New Testament regarding the purpose of baptism:

1. It is commanded by Christ (Mark 16:15,16; Matt. 28:19; Acts 10:48 — Peter was speaking by the authority of Christ).

2. It is in answer of a good conscience toward God. (1 Peter 3:20,21).

3. It is in order that one may rejoice in the forgiveness of sins. (Acts 8:39; 16:33,34).

4. It is to get into Christ (Gal. 3:27).

5. It is to get into the death of Christ where remission of sins is found (Rom. 6:3; Col. 2:12).

6. It is to be raised with Christ to walk in newness of life (Rom. 6:4).

7. It is to wash away sins

(Acts 22:16).

8. It is to be saved (Mark 16:15,16; 1 Pet. 3:21).

9. It is for or unto the remission of sins (Acts 2:38).

The English "for" in Acts 2:38 has had its part in the effort to explain away the purpose of baptism. Baptists especially stress that this word look backward to a thing already accomplished. They say that baptism is "with reference to remission of sins" — i.e., because sins have already been forgiven by faith alone or at the point of faith. It can easily be shown that this is not the correct meaning of "for" or "unto" (eis) in Acts 2:38 by letting various passages explain themselves as to why one is baptized. An example is Romans 6:3-6. Here the Holy Spirit says that we are 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 newness of life." Now when does one walk in newness of life? Why when he is raised from the burial in baptism. Then in verse 5 the picture is planted in his likeness and also in the likeness of his resurrec-

tion. Then in verse 6: "Knowing this, that our old man is crucified (dead) with him" — this is still speaking of being baptized into his death and raised to walk in the new life—"THAT THE BODY OF SIN MIGHT BE DESTROYED, THAT HENCEFORTH WE SHOULD NOT SERVE SIN." Verse 7 says: "For he that is dead is freed from sin." Baptism by faith is a condition by which one is made free from sin—the body of sin is destroyed.

Let us read a few translations of Acts 2:38 and see what the scholarship of the world has to say about "for" or "unto" remission of sins in this passage:

*King James Version:* "Repent, and be baptized ... for the remission of sins."

*American Standard Version:* "Repent ye, and be baptized ... unto the remission of your sins."

*Revised Standard Version:* "Repent, and be baptized ... for the forgiveness of your sins."

*Goodspeed's Translation:* "You must repent, and every one of you be baptized ... in order to have your sins forgiven."

*The Living Oracles:* "Reform, and be each of you immersed in

## Unity

The children of God can never be one by introducing human opinions, practices based on human judgment, institutions organizations, and ways and works based on the commandments of men. They all bring division and gender strife. There is but one pathway to unity among God's people, but one rule that can make us one in Christ Jesus, that can bring salvation to the world. That is, let each one lay aside all opinions, ways, inventions, devices, practices, organizations and creeds, confessions and formularies of faith, names and manner of work, save that plainly presented and clearly required in the New Testament.

— David Lipscomb

## MISTAKES OF THE FOOLISH VIRGINS

The five foolish virgins of Matthew 25 made two mistakes that are repeated over and over by members of the church:

1. *They depended on others for oil.* "And the foolish said unto the wise, Give us your oil" (v.9). This, the wise could not afford. The judgment of God is an individual matter. None of us will have opportunity to borrow "oil" from others then. Each must do his own duty. People seem to have the idea, at times, that as long as they are associated with a good family, a good wife, a good husband, good children, a good neighbor, or even a good congregation that this will suffice at the judgment. Not so. "For every man shall bear his own burden" (Gal. 6:5). Do you plan to get to heaven on another's oil? Think again. It cannot be done.

2. *They, thus, allowed their lamps to go out.* How many would be in attendance at most congregations if all could be restored who have allowed their lamps to go out? This may have happened due to one or more contributing causes. Negligence, worldliness, false doctrine, indifference, over-involvement in things of this life often cause lamps of spiritual life to go out. Each of us needs to check to see if our lamps are still zealously burning. If not, find out why and correct the situation. One way to keep a steady flow of oil in your lamps is to be regular in attendance, study, prayer, and the world of the Lord in general. — EOB

the name, of Jesus Christ, in order to the remission of sins."

*Diaglott Translation:* "Reform, and let each of you be immersed ... for the forgiveness of your sins."

*Berkeley Translation:* "Repent and be baptized ... for the forgiveness of your sins."

*Weymouth Translation:* "Repent... and be baptized ... for the remission of sins."

*Emphasized Translation:* "Repent ye, and let each one of you be immersed ... into the remission of your sins."

*Williams' Translation:* "You must repent ... be baptized ...

that you may have your sins forgiven."

*Douay Translation:* "Repent and be baptized... for the forgiveness of your sins."

*American Bible Union:* "Repent, and be each of you immersed... unto remission of sins."

*New World Translation:* "Repent, and let each one of you be baptized ... for forgiveness of your sins."

*Modern English:* "Change your mind and be baptized ... for a release of your sins."

*Twentieth Century Translation:* "'Repent,' answered Pe-

ter, 'and be baptized... for the forgiveness of your sins.' "

Others could be given but these are enough to show that the scholars of the world understood the original words used by Peter on this occasion placed baptism as an act of obedience to the faith unto or toward the forgiveness of sins.

Acts 2:38 is easily understood in the light of Mark 16:16 which says, "He that believeth AND is baptized shall be saved." If "he that believeth" shall be saved mean that the belief is in order to obtain forgiveness, the "AND BE BAPTIZED" is in order to the same forgiveness. When a man want to be saved from past sins by Jesus Christ, he must do what the Lord requires, and it includes baptism. Anyone and everyone who teaches that baptism is not in order to receive the forgiveness of sins is a false teacher and not a servant of Christ.

—SEARCHING The SCRIPTURES, Oct., 1964

### FRANK KNIGHT

Since our last bulletin, another member of this congregation has passed away. Our brother Frank Knight passed away April 12 at the age of 92. We will miss him.

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