

**News and Notes**

**PLEASE PRAY FOR:**

- Holley Brewer** - Tests for low heart rate.
- David Brown** - Spring, Texas preacher, blood clots in leg.
- Sandy Craig** - Broken shoulder/kidney problems.
- Jo Ann McLerran** - Confined to home but doing much better.
- Glenda Marble** - Faithful Christian at Lexington, Okla. Heart problems.
- Debbie Post** - Wife of Doug Post, preacher in Salisbury, MD. Cancer.
- Sissy Craig** - For spiritual and emotional strength.
- Charles and Linda Pogue** - Congestive heart failure.
- Nancy Verkist** - Ellensburg, Washington. Suffering from Von Hippel Lindau disease.
- Don Smith** - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

**HEALTH UPDATE** - Although Jo Ann is on oxygen 24 hours a day, she was able to worship with us last Lord’s Day. For that we are thankful. Glenda Marble is having a procedure this week (on Thursday, May 15) for her heart problem. Holley Brewer will undergo further tests on the same day. Previous testing for an abnormally low heart rate indicated something her doctor did not like, so she will be tested further to pinpoint the problem.

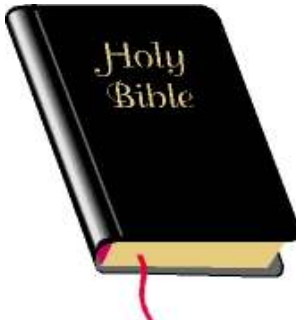
**KENYA REPORT** - Contributing to the Kenya fund this week, were Harold and Ruth Tydings, Broken Arrow, Okla. Benard and Veroon recently crossed Lake Victoria for two gospel meetings. Several baptisms were reported at Malele, including a husband and wife who obeyed the gospel.

**WORSHIP ASSIGNMENTS** - We ask those who have prayer or communion assignments each week to please call and let us know if they are unable to be present on the day of their assignments.

**BULLETINS** - Each family at Northeast, except one, receives the bulletin each week by email. We print two to place in the foyer for the person who does not receive it by email and for anyone who may be visiting with us. Those who receive it by email are asked to please not take the printed bulletins. If you need printed bulletins to give to others, just let us know and we will gladly print them for you.

**TRACTS** - Tracts designed to teach the lost fill our rack in the foyer, but they do no good there. Please take some and distribute them wherever you go. Leave them in doctor’s offices, restaurants, and any other places you visit.

<p><b>Those Who Serve</b>  <b>Sunday Morning, May 28, 2017</b>                  First Prayer - Dylan Brewer    Closing Prayer - Earl Reed                  Communion - Dylan Brewer    Offering - Patrick King  <b>Sunday Afternoon, May 28, 2017</b>                  First Prayer - Patrick King    Closing Prayer - Landry Brewer</p>	<p><b>Records - May 14</b>  <b>Attendance</b>                  Bible Class.....16                  Morning Worship.....18                  Afternoon Worship.....15                  Contribution.....\$N/A</p>
<p><b>Weekly Meeting Times</b></p>	
<p>Sunday Morning Bible Classes.....9:30                  Sunday Morning Worship.....10:30                  Sunday Afternoon Worship.....5:00</p>	



# Sound Doctrine

“But speak thou the things that become sound doctrine” (Titus 2:1)

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**“Did I Use Lightness?”**

**Roelf L. Ruffner**

When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay (2 Cor. 1:17-18).

Have you noticed how diplomatic some folks are nowadays about the Gospel? Perhaps it is the penchant not to hurt anyone’s feelings. Perhaps it is the acceptance of the idiocy of religious pluralism by our society, and even some in the church.

A few years ago, I watched one rather well-known brother on television bewail the rising level of cohabitation (living in sin) by couples in America today. He mentioned a few Scriptures but his objections were mainly based on statistics, opinion polls, and studies. This is the tendency today among some preachers and defenders of Biblical morality. They do not dwell on the Word of God, but upon the opinions of men. They do not dare call something “sinful” because that might be “judgmental.” Someone might actually begin to think in negative terms about their eternal destiny or Hell!

Yet, the apostle Paul pulled no punches when he spoke to a bunch of educated hedonistic heathens in Athens.

And the times of this ignorance God winked at; but now commandeth all men every where to repent: 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 17:30-31).

Likewise, we should not be afraid to speak the Truth from God’s word to this generation. (**Contending For The Faith, Jan. - Feb., 2017**)

## Baptism

*Jess Whitlock*

In Ephesians 4:5 we read, “One Lord, one faith, one baptism.” Almost the entire religious world will agree that there is one **Lord**. It is amazing that virtually the entire denominational and interdenominational world disagree with the simple statement that there is **one faith** and **one baptism**! The apostle Paul wrote those inspired words, circa A.D. 62. The one baptism of which he wrote is the baptism of the great commission of our Lord Jesus Christ.

Why should one be baptized into Christ? Baptism cleanses sin by the washing of water (Eph. 5:26). We are baptized into the name of the Godhead (Mat. 28:19). Because it is **for** the remission of sins (Acts 2:38). Baptism does **now** save us (1 Pet. 3:21). To have past sins all washed away (Acts 22:16). We must be baptized into the name of Christ (Acts 10:48). Then, we can walk in newness of life (Rom. 6:4). Baptism is essential for one to be saved from sin (Mark 16:16). Baptism is the only way to get **into** Christ (Rom. 6:3-4; Gal. 3:27).

In regard to that latter point, I recall my first public debate. I had signed to affirm the proposition that, “The Scriptures teach that water baptism to the penitent believer is for (in order to obtain) the remission of sins.” One of my charts reflected the fact that in New Testament baptism that we are baptized **into Christ**. To support that statement, I had printed in large and bold letters: Romans 6:3 and Galatians 3:27. The arguments presented, in the words of the late brother J. T. Marlin, were “ungetoverable.” Mr. Ballard contended that I had only used two Scripture references in proving that point. He further argued that the reason that I did not use more than those two cited references, was because I did not have more! You know something, he was absolutely right. In my next rebuttal speech, I asked my opponent, “How many times does God have to utter a statement to make that statement true?” We had a brief discussion about the term *gopher wood* which is found one time, and only one time in the entire Bible! Then I reminded my opponent that we were still waiting for just **one** Scripture reference from him that would demonstrate that the **one** baptism of the New Testament is **not** for the remission of sins! On that point, he remained as silent as the proverbial tomb!

One is not saved until after he has been baptized **into** Christ **for** the remission of sins. One hundred forty nine of the ripest scholars the world has ever known (KJV and ASV of 1901) affirm this Truth. In Matthew 26:28 we notice that Christ Jesus shed His blood “for the remission of sins.” Then, in Acts 2:38 we take note that one must repent and be baptized in His name “for the remission of sins.” If one argues, as my opponent did, that the *for* in Acts 2:38 means “because of, or on account of,

or in order to declare,” then it must mean the very same thing in Matthew 26:28. If not, then why not?

In First Peter 3:21 the inspired Peter states, “The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.” On the first night of that debate, I placed a portion of that Scripture on a blackboard, i.e., “baptism doth also [**NOW / NOT**] save us.” I challenged my opponent to erase the word that did not belong in that inspired statement. I pressed him on that in every speech delivered. He continually ignored the blackboard and its message. In his final speech on the final night of that debate, he finally walked over to the blackboard and erased the word “NOT.” As he walked away he muttered that he did not see what all the big deal was about that. As he walked away from the board, this message also glared at him: “**baptism doth also now save us.**” In my closing speech I told the audience what the big deal was about my opponent’s actions. I re-read the proposition that he was affirming: “The Scriptures teach that water baptism to the penitent believer is **not** for (in order to obtain) the remission of sins.” I explained to the audience that when Mr. Ballard had erased the word “not” that he had given up his proposition and indeed, he had!

How many today still try to pervert the reading of First Peter 3:21 to make Peter seem to say, “baptism doth also **not** save us”? Have you obeyed the teaching of Christ and His holy apostles by being baptized into the name of Christ **for** the remission of sins? If not, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). (**Defender, Oct., 2016**).

## There’s Nothing Plainer

*Foy E. Wallace, Jr.*

The plainest statement on what to do to be saved is Mark 16:15-16: “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 shall be damned.”

Now that verse cannot be simplified and it cannot be misunderstood, without help. He shall be saved that believeth and is baptized. It does not read, he shall be saved that believeth. It does not read, he shall be saved who is baptized. It reads, He that believeth and is baptized shall be saved.

The principal sentence is, he shall be saved. The dependent clause is, that believeth and is baptized. The word that points out the fellow — that shows who shall be saved.

This is the simplest statement in all the Bible on what to do to be saved.