

News and Notes

PLEASE PRAY FOR:

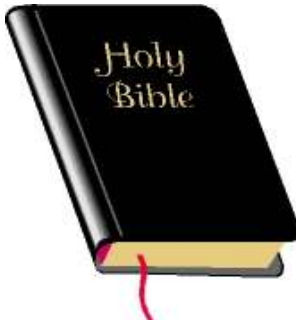
- Sandy Craig** - Broken shoulder/kidney problems.
- Jo Ann McLerran** - Confined to home and not doing well.
- Dub McClish** - Home and doing well following a stent implant.
- Glenda Marble** - Faithful Christian at Lexington, Okla. Heart problems.
- Debbie Post** - Wife of Doug Post, preacher in Salisbury, MD. Cancer.
- David Brown** - Spring, Texas preacher. Blood clots in his leg.
- 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.

MEMBERS' HEALTH - Sissy reported this week that Sandy's shoulder continues to mend. She is still having some pain and will undergo further therapy so that it will not stiffen. She also said that Sandy's kidneys are not functioning properly. She said the doctor does not know if that was the cause of her infection, or if the infection caused the kidneys to malfunction. She is to return in two weeks for further blood work to make that determination. Jo Ann continues to be confined at home on oxygen. She told us that she misses being with us for worship and expresses her thanks for all the kindness the church has shown her.

KENYA REPORT - Contributing to the Kenya fund this week, were Gary and Jacque Rogers, Quanah, Texas; and the Bellview church of Christ, Pensacola, Florida.

BELLVIEW LECTURES - The annual Bellview Lectureship in Pensacola, Florida is scheduled for June 9-13. Jerry and Sherlene will accompany Jess Whitlock to Pensacola. Jess and Jerry will both speak on the lectureship. This Year's Theme is "Set Ye Up A Standard In The Land (Jer. 51:27)." Jerry speaks Sunday, June 11, on "The Church Is Precious In God's Eyes" and Tuesday, June 13 on "The Book Of Ezra." Jess speaks Saturday, June 10 on "My People Are Destroyed For Lack Of Knowledge" and Monday, June 12 on "We Will Come No More Unto God." There will be 27 lessons and three open forums. The Lectures may be seen live at www.bellviewcoc.com.

<p>Those Who Serve Sunday Morning, May 7, 2017 First Prayer - Landry Brewer Closing Prayer - Jerry Brewer Communion - Earl Reed Offering - Dylan Brewer Sunday Afternoon, May 7, 2017 First Prayer - Dylan Brewer Closing Prayer - Patrick King</p>	<p>Records - April 30 Attendance Bible Class.....15 Morning Worship.....15 Afternoon Worship.....14 Contribution.....\$498.00</p>
<p>Weekly Meeting Times</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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Were John's Disciples Baptized Again On Pentecost?

Jerry C. Brewer

This is a question that is asked from time to time, and one that deserves scrutiny and a Biblical answer. The New Testament does not explicitly say they were baptized again, nor does it say they were not. However, the Bible teaches by implication, as well as explicit statement, and approved example, and the implication is that those baptized by John (and later, Jesus) were *not* baptized again. Let us take a look at three points in our study.

John's Preparatory Work

Understanding John's mission is vital to understanding our thesis that his disciples were not baptized again on Pentecost. When John's birth was announced, the angel told his father, Zacharias,

...thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ...For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord (Luke 1:13; 15-17).

The key phrase in the above passage is, "to make ready a people prepared for the Lord." In his preparatory work, he would make disciples suited to inclusion in the kingdom (the church). He did that by baptizing for the remission of sins. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4).

Those whom John baptized constituted the prepared material for the church, and that included the apostles. It is not logical that Jesus would call men to be His apostles who had refused to be baptized under John's order. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29-30). The implication is that among those baptized with John's baptism were the men who later became Jesus' apostles.

That conclusion is implied in this account from John's gospel:

Again the next day after, John stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, “What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ (John 1:35-41).

These men were looking for the Messiah. They had obviously heard John preach that “the kingdom of heaven is at hand” (Matt. 3:2), and that meant the Messiah was near. They heard, believed, and obeyed John’s message of, “the baptism of repentance for the remission of sins” (Mark 1:4).

It is sometimes objected that since Jesus had not died on the cross, there could be no remission of sins. But that flies in the face of Mark 1:4, and is easily explained in Jesus’ preaching. He preached the same message that John did, saying, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15). Note carefully: Jesus said, “repent ye, and believe the gospel.” To those at Ephesus, Paul explained that, “John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus” (Acts 19:4). John’s order was, 1-repent, 2-be baptized for the remission of sins, and, 3-believe on Christ was *to come*. The remission of sins that John’s disciples received was the same as those in the Old Testament. It was *in prospect*. At Pentecost, the order was reversed and remains reversed today: 1-believe on Him Who *has come*, 2-repent of your sins, 3-be baptized for the remission of sins.

The Temples Of The Old And New Testaments

John’s work in preparing material for the spiritual temple of God (the church, Eph. 2:19-22) was analogous to that of David who prepared material for the temple in the Old Testament (1 Chron. 28:11-29:9). David’s work was preparatory in building the Old Testament temple, and when Solomon built it that temple “was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building” (1 Kings 6:7). The temple’s material was then simply set in place. John *prepared* the people—living stones (1 Pet. 2:5)—for the church and Jesus preached the same message. “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:14-15). John baptized “for the remission of sins” and that’s why he was reluctant to baptize Jesus. He knew the Lord had no sins to remit. As David prepared the material for the temple Solomon built, John prepared the material for the temple (church) Jesus built.

As the material of Solomon’s temple was simply set in place, so was the material John had prepared. His (and Jesus’) disciples, who remained faithful, were set in the church on Pentecost and the 3,000 were *added* that day. When one “adds a room” to his house, he does so to a house that has been built. One does not “add” to something that does not exist and it is most

significant that the Holy Spirit gave Luke the phrase, “and the same day there were added about three thousand souls” (Acts 2:41). Added to what? To the church—the New Testament temple—that was erected on that day. If they had to be baptized again, John baptized for no purpose.

Do You Really Want To Go To Heaven? **A Philosophical Investigation Of Luke 18**

Johnny Oxendine

Few Biblical scenarios are as sad to read about as the conversation that took place between Jesus and a young man recorded in Matthew 19:16-22, and also found in Luke 18. It is one of the more compelling conversations because the “young ruler” actually realizes that so much is at stake. Let us look at the conversation:

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich (Luke 18:18-23).

The question here is whether this man really wanted eternal life at all. He makes inquiry as to whether it can be obtained; he certainly goes to the right person. However, when told of what is required, he balks because he does not consider what he *wants* to be of equal value to that he already has.

Also to be taken into consideration here is the fact that Christ knew that covetousness was the sin which most easily beset this young man; though he had obviously gotten honestly what he then possessed, yet he could not cheerfully part with it (even with a clearly stated assurance from the Lord of eternal life—“*treasure in heaven*”), and by this his lack of sincerity was shown.

It is this total lack of sincerity that brings us to ask the question: *Why don’t people really want to go to heaven?* He did say he wanted eternal life, but that was all he did. He did not, through his actions, show any faithfulness to the *announced* conviction. It is from his question that we know he views himself to be a spiritual person. Anyone hearing him would also likely think that his first priority was spiritual. His actions, however, reveal his true convictions, his “comments, questions, or prayers” notwithstanding. He knew that by the way he framed his question that it would seem as though his quest was first and foremost heavenly.

Why then does he turn away from his request? *Because when it comes down to follow through, he is as shallow as his pretense of faith obviously displays to others.* Further conversations with him would perhaps reveal his true interests.

Though for a few *moments* he would probably be able to discuss spiritual matters, he more likely would have eventually turned the conversation around to what he knew best (his true love)—possessions and other material matters. How sad can a person be? (**The Berean Searcher, Rives, Tenn., April 30, 2017**)