

Test your Bible Knowledge

1. When Isaac was born to him, Abraham was "in his old age," at 100 years; Abraham died at the age of:

- a. 102
- b. 133
- c. 175
- d. 361

2. The Lord drove the Red Sea back to provide passage for the Israelites by a strong wind from the:

- a. southeast
- b. east
- c. west
- d. north

3. The Israelite children born during the forty year wandering in the wilderness crossed the Jordan:

- a. were uncircumcised the same day
- b. circumcised
- c. were circumcised the same day
- d. uncircumcised

Scriptures:

- 1) Genesis 21, 2, 5; 25:7, 8
- 2) Exodus 14:21
- 3) Joshua 5:2-7

-Fred Singleton

Private Bible studies available anytime!!

Schedule:

Sunday Bible Study - 10:00 AM

Sunday Morning Worship - 11:00AM

Sunday Evening Worship - 5:00 PM

Wednesday Night Bible Study - 7:00 PM

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"Tell me nothing but the truth in the name of the LORD?"-1King 22:16

**Persuading Men to Obey God
Regarding: Baptism Objections 1**

The Thief On The Cross

Among the many objections that baptism is not essential to one being saved is one based on the idea that Jesus saved the thief without him being baptized. The conclusion then is, because the thief was saved by Christ without being baptized; then the same should be true regarding man's salvation today.

Friends, the idea that the Lord saved the thief without being baptized and that people today can be saved without it, shows that a fundamental principle regarding the proper division of the Bible is being overlooked. Paul in his letter to Timothy told him to **"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2Tim 2:26).** A failure to "rightly" divide the "word of truth" has led to many false doctrines. In light of this objection, I ask how would one know that the thief was not baptized?

During the ministry of John the Baptist the Bible teaches he immersed many people. **"Then Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins" (Matt 3:5-6).** By reading John 4:1-2, we learn that Jesus through His apostles baptized more than did John. **"Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples)." From reading these passages of scriptures, it seems that it would be more probable than not that the thief was also baptized.**

The Thief and the Law-Dividing Line

The cross of Christ stands between the old and new covenants. By "rightly" dividing the word of God, we learn that the Old Testament was not to last always. Paul made this clear when he asked the question, **"What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made" (Gal 3:19).** And **"Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your**

Seed," who is Christ" (Gal 3:16). We learn that the law was only to be temporary and was to cease with Christ.

By "rightly" dividing the word we learn that the first covenant had to be removed before the second covenant could be established, **"...then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb 10:9-10)**

Can two covenants be in force at the same time? The answer to that is no! Jesus took away the first testament that He might bring into existence the second or the New Testament. Friends, it is by this second testament that we are sanctified. The first has been removed and is no longer obligatory i.e. binding. We must keep in mind that the thief lived and died under the first covenant. We are living under the second covenant. The thief's salvation cannot be a model case of conversion for us to follow. **"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25 But after faith has come, we are no longer under a tutor" (Gal 3:23-25).** The word **faith** is used in these passages to mean **the faith** i.e. the system of belief (see Jude 3), and applies to the gospel. In the text the **"tutor"** is identified as being the law. So before the gospel came into effect, we were under the **"tutor"**. But now that the gospel is in effect, we are no longer under the **tutor** (law).

Christ's death on the cross is where He **"made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. (Eph 2:14-16).**

Regardless of what people did to obtain pardon while Christ was on earth, before the law was changed, the conditions of our salvation are not affected. We now live after the death of our dear Lord and Savior, and the New Testament is now in force. So we must obey it. And Jesus says, **"He who believes and is baptized will be saved"**

(Mark 16:16). Jesus' teachings regarding the universal necessity of baptism for the salvation of the alien sinner was not given until Jesus gave His Great Commission (Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-49). This robber lived and died before the commission: hence, baptism, as such, had no applicability.-Fred Singleton

Question: Is worship on Sunday of pagan influence?

Answer: The full question reads: "Was Sunday changed to get more people who worshipped the sun to change from Saturday or the seventh day?" There are those who contend that worship on Sunday is strictly of human origin and, as such, is unauthorized by God.

The sabbath and the first day of the week.

The Bible student is aware that the Hebrew scriptures, containing the law or system God gave to the Jews, emphasized the sabbath, "Remember the sabbath day, to keep it holy" (Ex. 20:8). The Jews could and could not do certain things on this day; we call it Saturday (Ex. 20:9 ff.). The New Testament emphasis is on the first day of the week (see Acts 20:7). It must be remembered, the New Testament, the will of Jesus Christ, has fulfilled and superseded the Law of Moses (2 Cor. 3; Heb. 8, 9).

The first day of the week.

Jesus arose from the dead on the first day of the week (the day we call Sunday, Matt. 28:1ff). According to careful computation, the apostles were baptized in the Holy Spirit, the official beginning of the apostolic work, on the first day of the week (Acts 2). It was on this day that the gospel was first preached in its fullness, God's ultimate plan for salvation and remission was enjoyed by the obedient, the last days began, Jesus "began" His reign, and the Lord's church was established (Acts 2). The early Christians met on the first day to worship (long before the claim that man changed the day (Acts 20:7). They also gave of their means into the treasury on this day (I Cor. 16:1, 2).

Beloved, the sabbath is peculiar to the Law of Moses. The first day of the week (Sunday) is the day of special significance to the Christian. Moreover, the Christian is not bound or governed by the Law of Moses as such.-Don Martin