

Test your Bible Knowledge

1. "What I have written, I have written":

- a. Pilate
- b. Jesus
- c. Paul
- d. John

2. You have been saved, wrote Paul:

- a. through your own efforts
- b. by my efforts
- c. not of yourselves
- d. by the preacher

3. Paul declared that "Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to...

- a. eat"
- b. marry"
- c. proselyte"
- d. dance"

Scriptures:

- 1) John 19:22
- 2) Ephesians 2:8-9
- 3) 1 Tim 4:1-3

-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 Objection 4**

"A Man in The Desert"

I was once asked, "Suppose a man in a place such as a desert, came to the realization that he needed to be baptized, as you believe, but has no access to water to be baptized in, does that mean he will be lost?" After thinking for a moment about this hypothetical I responded by asking how would anyone be able to survive in a desert without drinking water? The first thing that I would suggest to such a one would be to move to an area where there is water so that he doesn't die of dehydration.

Friends, why must man continue to reject God's plan? Did you know that there were deserts when the Lord and the apostles preached that baptism is essential to salvation? Deserts do not change what the scriptures teach.

The man, who knows his duty and can perform it, is without excuse. Hypothetical questions do not now lessen man's responsibilities, to do what the Lord has required (Mark 16:16; Acts 22:16). Come judgment day you will be without excuse.

-Fred Singleton

Did the Ancient Gentiles Have the Hope of Salvation? Part III

Evidence of Divine Concern for the Gentiles

Though the Old Testament story is mainly the story of the Hebrews' role in God's wonderful plan for human redemption, there are numerous glimpses in the sacred literature of the early history of divine interest in, and provisions for, Gentile salvation.

(1) The practice of offering sacrifices as atonement, typically foreshadowing the coming of Jesus, apparently was a human requirement from the very commencement of history. Abel, son of Adam and Eve, brought the “firstlings of his flock and the fat thereof” (Genesis 4:4). The offering must have been killed; otherwise he could not have presented the fat, which was the best part. Moreover, we are told that “righteous Abel” (so designated by Jesus [Matthew 23:35]) offered his sacrifice “by faith” (Hebrews 11:4), which, in the overall context of this chapter, clearly is an **objective** faith grounded in revelation, and not that which was subjectively whimsical.

When Noah departed from the ark after the waters of the flood subsided, he built an altar and offered sacrifices of every clean animal and bird and Jehovah was pleased with his offering (Genesis 8:20-21). What compelled him to do such? Melchizedek, whom Abraham encountered on his return from the rescue of his nephew, was designated by Moses as a “priest of God Most High” (Genesis 14:18). A priest is an appointed servant who officiates in the offering of sacrifices to atone for sin. The modernistic notion, that Melchizedek was merely the “high god” priest of the Canaanites (e.g., Baal), worshipped in pre-Israelite Jerusalem, is absurd (Hicks 1962, 343). God would hardly have chosen a Baal-worshipper to be a type, prophetically previewing his Son (Hebrews 7:3). See also Leupold (1942, 463).

(2) The entire world population was one in kind prior to the call of Abraham. He was the first to be designated a Hebrew (Genesis 14:13). The Hebrews were not set apart as a distinct people until the giving of the Law of Moses (Exodus 19:5-6; cf. Ephesians 2:14). It is wholly unrealistic not to recognize that

God’s love for the Gentiles was a part of the ancient world.

(3) Gentiles were not required, but had the privilege of, joining the Hebrew family via the proselytization process (cf. Acts 2:10; 13:16). Additionally, there were many instructions in Moses’ law designed to benefit the “strangers” (Gentiles) who came among Israelite people (Leviticus 19:33ff).

(4) The Lord sent Jonah to the Gentiles of Nineveh (Jonah 3:1). Archer said that the theme of the book of Jonah “is that God’s mercy and compassion extend even to the heathen nations on condition of their repentance” (1964, 295). Jonah is sometimes called “the first apostle to the Gentiles.”

(5) Four Gentile women were woven into the genealogical fabric of the Messiah—Tamar, Rahab, Ruth, and Bathsheba—in both legal and biological senses (Matthew 1:5-6; Luke 3:31-32).

(6) In addition, the prophets clearly revealed Jehovah’s redemptive concern for the Gentiles, who were to be grafted into the New Testament church on an equal basis with the Jews (Genesis 17:4; 22:18; Psalms 2:8; Isaiah 42:1, 6; 49:6; cf. Romans 11:1ff; Galatians 3:28; Ephesians 2:11ff).

Conclusion

There **always** has been a way for honest people to be right with their Creator—if they seek after him and choose to please him (Acts 17:27ff). God so loved the entire **world** and gave his Son as a potential redeeming sacrifice for all who avail themselves of his gift (John 3:16). He is the loving benefactor to everyone who submits to his will in faithful obedience (1 Timothy 2:4; Hebrews 5:8-9; cf. 2 Peter 3:9). -Wayne Jackson