TODAY'S ORDER OF WORSHIP

Welcome by: Daniel Balch / Opening Prayer by: Ken Coleman
Morning Assembly Song Leader: Bobby Rader

#162 All Hail the Power of Jesus' Name
#731 Take Time to Be Holy

Scripture Reading by:
#350 When My Love to Christ Grows Weak

Communion Devotional by: Jerry Mallernee
Lord's Supper and Contribution

#508 A Wonderful Savior
Sermon "Living Examples"
Philippians 2:19-30

#324 Alas! and Did My Savior Bleed
#885 How Beautiful Heaven Must Be
Closing Prayer by: James Scott

Our Small Groups will meet tonight.
Bobby Rader's group will meet at the building at 5:00 p.m.

Other Opportunities For Spiritual Growth

Sunday: 9:00am — Bible Study Classes, 10:00am — Worship, 5:00pm — Worship
Wednesday: 6:30pm — Bible Study Classes

March 10, 2024

"Stand Firm in…Liberty"

Galatians 5:1

Rebaptism?

This week, Focus Press's podcast, "Think Deeper," tackled the issue of when someone is ready to be baptized and ancillary topics. Among those was the subject of rebaptism. That got me thinking about this area; we just published an article in this space a few weeks ago dealing with what a person needs to know prior to baptism, so it seemed good to deal with rebaptism in particular.

Many of you have heard me speak about this over the years, but, in short, the idea of "rebaptism" itself is a bit of a misnomer: if someone was not baptized properly, then they simply need to be baptized—it is a once for all event that does not require a do-over. And the only thing(s) that would constitute an improper baptism is if someone did not really believe in Jesus and/or did it for an unscriptural reason. Hardly anyone actually falls into that category, which is why I always endeavor to discourage this practice. It subtly tempts us to trust in the correctness of our baptism rather than trusting in Jesus…which is another way of saying that we are trusting ourselves for salvation. And it leads to cases of folks being immersed 3 or 4 or 5 times and still wondering at the end of life if they have been good enough—we have to get it right!—so that an act that is meant to bring comfort and security actually brings doubt. "Rebaptism" is hardly ever necessary; what is needed is better teaching on baptism.

With that in mind, here is an excellent article on the subject that we printed here 5 or so years ago for your consideration. It is by James Harding, a preacher, writer, and educator in the late 19th and early 20th centuries; Harding University is named for him. This is from the July, 1900 edition of his publication "The Way" in response to a letter from a fellow editor on the "rebaptism" question that was then confronting many churches. I commend it to your attention—and if you listen to podcasts at all, check out the good work that Focus Press is doing in that area. BP

To demand that a man shall understand that baptism is in order to forgiveness of sins as a prerequisite to baptism, and to stop with that, is the perfection of inconsistency; and, worse still, it is the adoption of the principle that caused all the creeds in Christendom; it is rank sectarianism. As we have repeatedly shown in these columns, the very word ("eis") that connects baptism with remission connects it also with another and a greater blessing—greater inasmuch as the whole is greater than any of its parts. For example, we are not only baptized eis remission, but (which is a much greater thing) we are baptized "eis the name of the Father and of the Son and of the Holy Spirit"—"into Christ." All the spiritual blessings (of which remission of sins is one only) are found in Christ, in the name of the Father and of the Son and of the Holy Spirit. Baptism is the marriage ceremony in which we are united to Christ, in which we receive the family name, the name of the Father and of the Son and of the Holy Spirit, the name "God," so that we are henceforth called "the sons of God;" then, having been thus brought into the divine family, we begin to receive the promises of God, the remission of sins, the gift of the Holy Spirit; the daily protection, guidance, and blessing of God; the constant readiness of God to hear and answer our prayers, and so on. Paul exhorts the Colossians to give thanks unto the Father, "who made us meet to be partakers of the inheritance of the saints in light; who delivered

Family News & Notes

WHAT'S HAPPENING WITH YOUR CHURCH FAMILY

Our Sick

Gayle Coleman will be having a procedure on April.

Oscar Cantu will be having surgery on Monday, March 18th.

Continued Prayers
(Need cards, phone calls & visits)

Steve Ward, Oscar Cantu, Caitlin Smith, Virginia Cole, Ken Coleman, Joe Edd Stifflemire, Donna Wilson, Jo Ella McKewen, Kelly McCain, Wayne Noonkester, Rickey Lucas, Jennifer Stelly

Shut Ins
(Need cards, phone calls & visits)

Jim Smith, Winona Angelle, Catherine Parker, Peggy McIntosh, Lois Watts, Willo Dean Ellis

Our Missionaries

Aaron & Marisa Bailey in Montepuez, Mozambique , Rod Kyle in the South Pacific

Upcoming Activities

Elders, Minister meeting Monday, March 11th at 5:30 p.m..

We will have a Blood Drive on Monday, March 11th from 4-8 p.m. A sign up sheet is on the bulletin board.

We will have a Houston Food Bank truck on Thursday, March 21st at 8:00 a.m.

Elders	Deacons	Minister
Ken Coleman	Zach Arthur	Bryant Perkins
Bobby Rader	Daniel Balch	
Don Taylor	Danny Balch	
Robert Ward	Walden David	
	Gus Tristan	

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us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." In baptism, he who believes with his whole heart that Jesus is the Christ, the Son of the living God, is made meet to be a partaker of the inheritance of the saints in light; he is delivered out of the power of darkness, and is translated into the kingdom of the Son of God's love, in whom he receives the forgiveness of his sins: "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us." (2 Cor. 1:20.)

How any man can fail to see that it is inconsistent, unreasonable, and unscriptural to demand that the candidate for baptism must understand that baptism is for (eis) the remission of sins, and not also demand that he must understand that he is baptized into (eis) the name of the Father and of the son and of the Holy spirit, when the fact has been explained to him that the relationship in the two cases is expressed by the same word, "eis" (into), is one of the things hard for me to understand. I doubt if anything but the stupefying power of prejudice and party passion, of sectarian zeal, could also blind a man…

All that Christ demands of a man as a prerequisite to baptism is believe with the heart (intellect, affections, and will) that Jesus is the Christ, the Son of the living God. He who demands more than this demands too much. He is more particular than God; he presumes to require of him who would enter into the divine family more than God himself requires. He exalts himself above God by assuming that he can complete that which God, for some cause, left imperfect. He is too wise, too good. To such a one Solomon wisely says: "Be not righteous overmuch; neither make thyself overwise: why shouldest thou destroy thyself?"

Of the man who has not been immersed, but who desires to be, we have the right to ask: Do you believe with your heart that God raised Jesus from the dead, and do you confess him as your Lord? (See Rom. 10:9, 10.) And of the man who has been immersed, and who desires to work and worship in fellowship with us, we have a right to ask: Did you believe with your heart that God raised Jesus from the dead, and did you confess him as your Lord? Who cannot see that the same state of mind and heart that prepares a man for baptism at my hands prepares him to receive the institution at the hands of any other?

The trouble with those people whom Paul immersed again at Ephesus (Acts 19:1-7) was, they did not believe that God had raised Jesus from the dead, nor had they confessed him as their Lord. They had only been baptized into John's baptism for (into) the remission of sins. They had been baptized into John instead of into Jesus…When we find people who have been immersed; but who did not believe in the resurrection of Jesus, and who did not take him as their Lord, we ought to instruct them in the way of the Lord more perfectly; and when they do so believe and confess, we ought to reimmerse them. But no man has a right to reimmerse another who was baptized believing in Jesus as the resurrected Son of God and confessing him as his Lord. He who does it is "righteous overmuch;" he has made himself "overwise;" and he is in danger of destruction. Solomon says to him, "Why shouldest thou destroy thyself?" and Paul exhorts us to learn "not to go beyond the things which are written." It is as dangerous to add to as it is to take from the word of God; and every division that has arisen among the people of God, so far as I remember, began in adding to, rather than in taking from, the requirements of Christ.