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# CHRISTIAN ARRAY

RESTORING THE RESTORATION  
IN OUR GENERATION

AN INDEPENDENT PUBLICATION IN SUPPORT OF STRICT CONSTRUCTIONIST BIBLICAL TEACHINGS

NUMBER 20

OCTOBER, 1992

## CHRISTIAN COLLEGE DAY - 1992

The 1992 Annual Christian College Day - Houston is rapidly approaching. This will be the third annual event, following a successful events in 1990 and 1991. The program will occur from 1:30 P.M. until 4:30 P.M. on Sunday, November 22. It will be an exciting day for everyone.

A primary purpose of this event is to acquaint our youth of the outstanding resources which exist at Christian colleges. A second purpose is to help the colleges to get their message out to as many youth as possible.

The event will provide a forum for Christian colleges to efficiently present their programs to Houston area high school students. Hopefully this will assist many of our youth in the decision to select a Christian education.

The colleges which have presently committed to participate this year are:

Abilene Christian University  
Abilene, Texas

David Lipscomb University  
Nashville, Tennessee

Freed-Hardeman University  
Henderson, Tennessee

Harding University  
Searcy, Arkansas

Lubbock Christian University  
Lubbock, Texas

Oklahoma Christian University  
Oklahoma City, Oklahoma

York Christian College  
York, Nebraska

Southeast Church of Christ will host the 1992 event following 2 successful events hosted by Memorial Church of Christ. The program times will be slightly altered from last year. The general schedule to be followed will be:

1. 1:30 to 3:30 - All will meet in the central portion of the Family Center. Each participating college will be given a 10-15 minute time segment to present

their material to the audience. Primary presentation means will be a VHS projection system.

2. 3:30 to 4:30 - Each of the schools will have an individual area to meet with prospective students. The format of the presentations or discussions by each school will be at the discretion of the school. Refreshments will be served during this period.

This announcement newsletter is going out to over 300 congregations in the greater Houston area (713 and 409 telephone area codes), in addition to individual members. We are expecting a good group of high school students to become better acquainted with the benefits of attending a Christian college. The Youth Ministers of the Memorial and West Houston congregations have committed to bringing a van of their teenagers.

Some ways that you can assist in this work are:

1. Spread the word about the event and encourage your youth to come learn of the opportunities in Christian education.
2. A center page in this newsletter is an advertisement designed to be placed on your youth bulletin board. Place it on your bulletin board and call your youth's attention to it.
3. Make sure your youth minister or other involved adult brings a group to talk with these excellent Christian counselors.
4. Place reminders in your bulletins.

Surely we will all be blessed by the attendance and strengthening of our youth at one of our outstanding Christian colleges. If you ever wanted to influence your youth to attend a Christian college, this is your chance.

To get to the facilities of Southeast Church of Christ, exit the Gulf Freeway (I-45) at Airport Road Exit and stay on the feeder.

We pray that with your assistance and your participation, this event will be another success in 1992.

For further information, call Greg Taylor @ (713) 946-3737 or Benton F. Baugh @ (713) 497-6042.

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# CHRISTIAN ARRAY



## THIRD ANNUAL CHRISTIAN COLLEGE DAY HOUSTON - 1992

YOUR CHANCE TO VISIT SEVERAL  
CHRISTIAN COLLEGE CAMPUSES  
ON ONE SUNDAY AFTERNOON

TALK PERSONALLY WITH SEVERAL  
CHRISTIAN COLLEGE COUNSELORS

**NOVEMBER 22 @ 1:30 - 4:30 P.M.**

### PRESENTING COLLEGES:

ABILENE CHRISTIAN UNIVERSITY  
DAVID LIPSCOMB UNIVERSITY  
FREED-HARDEMAN UNIVERSITY  
HARDING CHRISTIAN UNIVERSITY  
LUBBOCK CHRISTIAN COLLEGE  
OKLAHOMA CHRISTIAN UNIVERSITY  
YORK CHRISTIAN COLLEGE

### 1992 HOST CONGREGATION

SOUTHEAST CHURCH OF CHRIST  
9020 GULF FREEWAY (I-45)  
GREG TAYLOR - YOUTH MINISTER  
(713) 946-3737



PLEASE POST ON YOUR YOUTH BULLETIN BOARD



# CHRISTIAN ARRAY

## GIVING BAPTISTS COMFORT

I recently heard two brothers talking before class when one asked the other "What do you say to a Baptist who feels his baptism was for the remission of sins?"

Basic background for the question is:

1. The church of Christ does not recognize baptisms which are not "for the remission of sins". (Acts 2:38)
2. The Baptist Church characteristically does not teach that baptism is for the remission of sins (as you might think you were earning salvation).
3. The Baptist Church is actually relatively diversified, with some segments actually teaching baptism for the remission of sins (Acts 2:38).
4. Many Baptist are baptized without actually realizing if salvation is for the remission of sins or not, and ten years later their memory may reflect either conclusion.

This article is not intended to pick on Baptists, the overheard conversation just happened to be a good starting point. Surely the same principles would apply to any number of denominations.

What are your choices? Some of the might be:

1. Making a judgmental statement about the destiny of various individuals. History should tell you that such statements do little toward the spread of the word.
2. Attempt to "out love" their home congregation and talk them into being rebaptized without them confronting the situation.
3. Accept them into fellowship if they feel that their baptism is O.K., and assume that God will accept their judgment.

Consider the following observations:

1. The Bible states that baptism is for the remission of sins (Acts 2:38).
2. We are instructed to follow the Bible, which includes Acts 2:38.
3. God is going to say how closely each of us must follow the word on judgment day.
4. Judgment will not be the same for all of us. (James 3:1)
5. Certainly God can save anyone who He wants to, i.e. the thief on the cross. Who are you to say that it won't be the particular individual you are talking to?

Now, look at the other side. The Bible says that you must be baptized for the remission of sins (Acts 2:38). It says it in black and white. Can you tell me that I can be baptized and believe that it is not for the remission of sins and have the assurance of a heavenly home? You are telling me to do something that is the exact opposite of what the black and white of the Bible says.

Is that not in clear rebellion to what the scriptures say? I can't assure you that you will go to hell for not submitting to the word, that's God's job and at his discretion.

I can assure you that you are taking a chance. You are taking a chance not worth taking.

What does this mean for the Baptist (or whoever) that was not baptized for the remission of sins?

Accepting one as a brother or sister in a congregation means that we believe that the person is in a state that if they were to die that they would go to heaven. It doesn't mean that we think that the person is perfect, except that they are made sinless thru the blood of Christ. We don't believe that a person who lives in open, ongoing, and intentional rebellion to the Word is in such a state.

Therefore the acceptance of a person who is baptized by a baptism in conflict with the Word of God should not be accepted as a brother unless he/she is baptized thru a scriptural baptism. To accept such a one into the brotherhood based upon an unscriptural baptism:

1. Implies that we believe that he is in a state in compliance with the word of God.
2. Announces to other prospective members the acceptance of unscriptural baptisms.
3. Gives comfort to the new member and terminates any discussion of the necessity of scriptural baptism.

Do we have any business giving comfort to anyone that their unscriptural actions are pleasing to God?

If we can determine that Acts 2:38 says baptism is for the remission of sins and that there are no modifying verses elsewhere in the New Testament, can we do less than fellowship on that basis. Would we not be sinning to give someone "comfort" that to be baptized otherwise would be acceptable to God when we do not know that it is acceptable to God?

Now, specifically to the case of the individual who recalls being baptized "for the remission of sins" in a denomination that teaches that baptism is "not for the remission of sins". Consider the following:

1. The baptism probably occurred several years ago. Is his or her memory tainted by things learned subsequent to the baptism?
2. Consider our example (his and yours). Others will simply know that we are accepting Baptists (or whatever) into fellowship without rebaptism. Others will simply say that your congregation is accepting Baptists (or whatever) without rebaptism, so it must be O.K. to accept Baptists (or whatever) without rebaptism.
3. Certainly there is no sin to rebaptism when you learn the truth more fully. (Acts 19:1-7).
4. The person was baptized into a group with an unscriptural name, which uses an unscriptural organization, which uses unscriptural music, likely believes in

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# CHRISTIAN ARRAY

## GIVING BAPTISTS COMFORT - CONTINUED

premillennialism, and other similar teachings.

Your choice as a church is to accept those baptized outside the church when their conscience is clear, or to insist on Biblical baptism. The stakes are too high to accept anything but the assurance of Biblical baptism. You cannot afford to give someone baptized by a questionable baptism in a denomination with several unscriptural characteristics the comfort that he or she is in compliance with the Bible. You cannot afford anything less than a fresh start based upon a scriptural basis.

## NEW HERMENEUTICS?

A good definition of the subject called "new hermeneutics" is hard to find. I have been searching for quite a while with little luck. An informal definition by Stafford North: "An effort to move our point of view to a less strict stand on some of the matters we have held to be important."

The definition I have collected to date is:

New Hermeneutics: The belief that the Bible is not really understandable and therefore is not a reliable standard. It is not a code-book, blueprint, or pattern, and we must seek personal guide-lines to pilot us from here to eternity. Each person must make personal judgments of the meaning and applicability of various scriptures, even though one person's judgment may be exactly opposite of another person's judgment. As long as each person makes his opposing judgment in sincerity, God will be obligated to accept each interpretation on judgment day.

If you have or know of a more correct definition of the "new hermeneutics", we would appreciate it and print it.

## CHRISTIAN ARRAY

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ADDRESS CORRECTIONS REQUESTED

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## IMPOSSIBLE FOR EVOLUTION! - \$100

This publication continues to make a standing offer of \$100.00 to the first person who can give any reason (1 or more) as to why atheistic evolution is a better explanation for the universe and/or life than creation by God; the father of Adam, Abraham, and Jesus; as revealed in the Bible.

In contrast, the publication will provide 10 reasons at no cost to anyone at any time as to why creation of life without supernatural assistance is impossible.

## SOAP OR SPONGE

Assume that your congregation is like a puddle of water on the kitchen cabinet.

Is your leadership like a bar of soap or a sponge. Are you more concerned with showing everyone how pure that you are, or you more concerned with providing the infrastructure to involve everyone.

A bar of soap will simply set there and slowly dissolve. A sponge will soak up and elevate a puddle of water.

When you get a larger puddle, you must get a larger sponge.

## FOOD FOR THOUGHT

Long range planning does not deal with future decisions, but with the future of present decisions. Peter Drucker

Nothing will ever be attempted if all possible objections must be first overcome. Samuel Johnson

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