Logans

It Is Written

EDITOR
COY GARRISON 533 S. Center St., Grand Prairie, Texas

APRIL, 1953

(WHY BE BAPTIZED)

There are many reasons and Ideas among people as to why be Baptized, and I will try to hold to the question Why Be Baptized? There must be A reason for it or the Apostles would not have taught it and the Lord would not have authorized His Disciples to of administered it. We will try to limit this article to Christ and the Apostles. In Matt. 28:18-20, Jesus told His disciples that all authority in Heaven and earth was given to Him, "go ye therefore and make diciples of all nations baptizing them into the name of the Father and of the Son and of the Holy Spirit." I give the American Revised Version.

Webster gives one of his definitions as passing from one state or condition to another. Then Baptism must be performed in order to pass from one state to the other. In the case of a sinner, one must be Baptized in order to pass from sin into righteousness.

Now let us see what Mark said in 16:15-16, "go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." We learn from Mark that there was a change of condition with the believer that was baptized.

The Apostle Peter carrying out the commission told the people in Acts, to repent and be Baptized in the name of Jesus Christ for the remission of sins. Peter makes clear the purpose, to remit or do away with sins.

Paul in Rom. 6:3-4, "We are buried with Him in Baptism into death, to rise to walk in newness of life." There is a change of condition. Gal. 3:27 "For as many of you as have been Baptized into Christ have put on Christ."

We had to be out of Christ in order to be put into Christ, hence a change of condition. What was the Change of Condition? Acts 4:12, Peter

speaking of Christ said, "Neither is there salvation in any other for there is no other NAME given under Heaven or among men whereby we must be saved."

So we were Baptized in order to be saved, or put into Christ, or salvation, for Christ is the savior. 1 Cor. 12:13 said, "For by one Spirit are we all baptized into one Body"; Eph. 5:23, "Christ is the savior of the Body."

Col. 1:18, tells us that Christ is the Head of the Body, the Church (2 Cor. 1:20) for all the promises of God are in Him (Christ).

Are we going where the promises of God are? If so then we will have to be Baptized to get there. Are we going where Salvation is? Then we will have to be Baptized to get there.

Are we going to be a new creature? If so, then we will have to be Baptized to get there, or to be one. There is a lot more that can be said on this subject, but let us sum up what we have learned.

We get a change of condition, Matt. 28:18-20, also Promise of salvation, Mark 16:15-16, it is for remission of sins. Acts 2:38, it puts us into Christ where salvation is, Gal. 3:27, Acts 4:12, it puts us in Christ where salvation is, it puts us into Christ where all of the promises of God are, Gal. 3:27, 1 Cor. 1:20, it puts us in the one Body, 1 Cor. 12:13. Christ is the savior of the Body, Eph. 5:23, A new life begins, Rom. 6:3-4, and then and not till then are we new Creatures, Gal. 3:27, I Cor. 5:17, Gal. 6:15.

I believe those scriptures are enough to let us all know that there is something to Baptism and give us a reason of the hope that lieth within us. So let us notice a few excuses that are in the world of today.

People are much too eager to offer excuses for the things they have or have not done and they do it to justify themselves but the excuse does not always justify, we will notice a few Bible excuses and see how ours compare with them.

Gen. 3:11-12, when God asked Adam if he had eaten of the tree of which He (God) had told him not to eat, he offered the excuse, "The woman that thou gavest me she did eat, and gave me and I did eat."

Adam tried to justify himself with this excuse, but did not. Now we have a good example of that very thing today, we have the forbidden tree today, Col. 2:20-21-22, "Wherefore if ye be dead with Christ from the rudiments of the world why as though living in the world are ye subject to ordinances, touch not, taste not, handle not, which all are to perish with the using after the Commandments and doctrines of men."

There it is as clear as language can make it and still we have thousands partaking of it and trying to justify themselves with their excuses. As Jesus said in Matt. 15:9, Mark 7:7, "In vain do they worship Me teaching

for doctrine the commandments of men."

We often hear, they preach it over the radio and they are learned men. Well, did not Paul say that God took the wise in their own craftiness, or wisdom remember Adam. His excuse didn't get him by.

And we should not heed the wisdom of men. There are only two kinds of wisdom, one is from God and the other is of men. Could all the conflicting doctrines in the world today be of God. What excuse can we offer when we stand before the Judgment seat of Christ?

Well, there will not be any more for us than there was for Adam. For Adam had both the Tree of Knowledge of good and evil and the Tree of Life. And we have the same, the word of God and the word of men.

We have another excuse, "I don't think that is a direct command, or doesn't apply to us today."

Well God said to be Baptized, and God also said not to forsake the assembly. Which of these are the greater? Neither one, for one is just as important as the other.

Matt. 28:18-20, Heb. 10:25, In the assembly, if I am not there I have forsaken it, and in Baptism if I am not Baptized I am still in my sins. Jesus said that except we eat the flesh and drink of the Blood of the son of Man we have no life in us.

Also Jesus said if we did not believe and be Baptized we were still in our sins.

Which is the greater of the two, we have only one excuse, and that is (as to Baptism) "I just won't do it for I believe it non-essential and also to the assembly if we are not there."

Now there is one, and only one, that will stand up in the Judgment, and that is that it is impossible for us to get there. And, as for Baptism, there is none at all. So let us get our wisdom of God and we will not need any of man's wisdom.

Yours in Christ,

W. E. Daniels, BB., OKLA.

* * * * *

(NEGLECT OF THE HOME)

Brethren, sisters and friends, I think it behooves us to say something about our home. Do you know if our homes are neglected, we had just as well neglect the Church as to neglect our home. God will no more bless a neglected home than He will a digressive Church. No Church is clean if

the home is unclean. There are many ways to neglect the home, but the most important one is for the father to neglect the home.

The father is to teach the children and bring them up in the way of the Lord, with the help of the mother. And if they neglect to do this, them will God hold responsible in the day of Judgment.

This neglect is usually caused by them looking after the things of the world, and not after the things of God. Remember all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, is not of the Father, but is of the world.

I have seen this neglect demonstrated many times. Our children are being neglected in many ways. And first I will say that they are being neglected by not controlling them.

We know but very little where they go night or day. We know but very little of what they are doing, and very little of what kind of company they are keeping. We know that the world is full of sin and the world takes care of it's own.

I know fathers and mothers that are upholding different kinds of sin and still calling themselves Christians, calling this sin amusement—such as card playing, dancing, beer drinking.

Mother staying out of church on Lord's day, no excuse, just rather stay at home, set up and read story books till midnight, sleep till eight or nine o'clock and then get up and play around till too late to go to Church.

Daughters gone all night, out dancing, drinking, smoking. Mothers and fathers sleeping on and on, not one worry, not careing no more for their children than they would for a pet around the house, not near as much as I have seen some women do. What can they expect of their offspring? Only shame and disgrace is the end. I think that it time that all wake up and do the Commandments of the Lord, James 1:28:24-25, and not deceive ourselves so much. Would it not be much better for the mother to guide the house, the father teach the children and see and know where they go than the way it is being done today?

Would it not be much better if we would demonstrate our faith, and not be a hearer only? Remember we deceive our ownselves when we do such as is being done today.

Be not deceived. "God is not mocked for whatsoever a man soweth that shall he also reap. If he sows to the flesh, he shall of the flesh reap corruption, but if he sows to the spirit he shall of the spirit reap life everlasting."

And also remember that "whatsoever is not of faith is sin," Rom. 14:23. So let us all take notice and be strong and quit like men, and receive the engrafted word that will be able to save our souls.

In Love of the Truth,
R. C. Clements, B.B., Okla.

(QUESTIONS ANSWERED, AND ASKED)

I have before me a little tract titled "The Lord's Supper," and states a supplementary tract, which goes to quite a discourse in trying to uphold more than one CUP in the communion service, of which I would like to notice a few things.

Now the First thing is "The Lord's Supper."

The Apostle Paul said that IT IS NOT TO EAT. The Lord's Supper, 1 Cor. 11:20, King James Version and the Goodspeed translations say IT IS NOT THE LORD'S SUPPER THAT YOU EAT. Also another said, it is not possible to eat the Lord's Supper.

So we can see from the above that those statements that some make are held by tradition, and not by the authority of God, but let us go farther with our investigation.

Now those brethren state that they believe that we can use more than one Cup in the Communion service, and give Luke 22:17, where Christ took the Cup and gave thanks and said take this and divide IT among yourselves.

So let us notice the writing and see. Jesus took the CUP, King James translation, Goodspeed translation. A Cup, then that to all concerned is one Cup. Now He said take this and divide IT among yourselves. Now if language means anything to us, the Cup was just one when Jesus said take this, and it also was just one when the Diciples took it. For the little pronoun IT is singular and follows the singular noun CUP.

And Jesus said divide it (singular) among yourselves. It could not have been divided before the diciples took it, hence if it can be divided into more than one part the disciples will have to each have his or her cup in their possession to divide into for it was given to the diciples in ONE VOLUME, see Matt. 26, Mark 14, Luke 22, 1 Cor. 11.

Also they state that Luke 22:17, is in the communion service, but if so, what did Christ eat with the Diciples, the Passover or the Communion? We find that He ate the Passover, and no where has the scripture given that he ever ate of the Communion service while He was here with them.

And if this was the Communion service why did He Not take bread before the cup as He did in all the rest of the other places. So as per their theory, we can take the cup, and then the bread and then also take another cup after supper. But not according to the Scriptures.

Now if I understand them correctly they make this contention in order to get away from the one cup, so more can be assembled in one place, and the collection will be bigger.

Why not do what the Lord did with a big audience in Acts? Why not

scatter out and preach the word. That is the command—not just assemble in one place and let the rest of the world die.

Now they make their reasoning go like this, the juice of the grape was never used in the Passover, so why put it in the last Passover. To that we will reply—Did Christ tell the disciples to put the juice of the grape in this Passover?

If not, where did it come from and why was it there when they were not to have it there? They were not to add to the words of God nor take away, so that they could keep the commandments of their God.

Now how did Matthew tell them to divide it? He said, drink ye all of it, ye being the plural form. Ye all drink of it, as Mark said, and they all drank of it. IT, singular, one volume, so how could they pour into more than one container and still all drink of the ONE.

Talk about mysteries, this take the cake. Still another question—when was this dividing done, before passing or after passing? The scriptures tells us that it was given to them in one volume, singular, because IT, is not a plural word, and Jesus gave It, singular, to them, so all can see that the dividing would have to be after the receiving of it, and not before.

So let us all study to see, and rightly divide, the word of truth, and there will be no division among us.

Still others try to tell us that the Cup has nothing to do with it; but Christ said THIS CUP IS THE NEW TESTAMENT. See Luke 22:20, 1 Cor. 11:23-24, and if the Cup is the New Testament why does it not have something to do with it.

Even God gave the grape the natural container to keep the juice from running out and wasting.

And we have to contact the New Testament in order to come in contact with the Blood of Christ contained in the New Testament. So we see the Cup does have something to do with it.

Away goes the theory of more than ONE CUP, and the contention it has caused. I hope all can come to the truth and do as God directs that we may all be one in Christ, and work for the cause of Christ as dear children.

Let brotherly love continue, and be of the same mind one toward another.

Why do people imagine vain things, when we have the perfect law to look into and keep? It must be for the cause of one of three things, The Lust of the Eye, the Lust of the Flesh, or the pride of life. And if it be

any of those things the love of the Father is not in such people.

So hoping that all will reason on those things and seek out of the Book of the Lord that they may find the right way, I remain,

Yours in Christ,

Lloyd Treat,

B. B. Okla.

* * * * *

(CHURCH ACTIVITY)

We received support from the Church at Somerton, Ariz., and Riddle, Ore., and all was well at both places, and invite any coming that way to worship with them, also the Church at Broken Bow is still doing our best and wish all would stop and worship with us if coming through this way. The little group at Horatio is still fighting and doing all to teach the truth there. So let us all help in all ways to keep the truth before the people and we will receive the reward if we faint not.

Yours for the truth,

L. T.

* * * * *

Carlsbad, N. M.

2-13-53

Received a check for the support of IT IS WRITTEN from these brethren at Carlsbad, and of course we are thankful for their thoughts toward the support of the paper. These brethren are very few in number but they are interested in the truth being spread throughout the nation. I would like to add that the purpose of this work is not to cause a division, but to help combat the error that has been taught for a number of years. These brethren at Carlsbad have only been meeting for a period of about five years but their interest in the truth is that of the finest report. May the Lord help you in trying to spread His cause at that place. Thank you so much.

C. G.

Los Angeles, Calif.

3-2-53

Dear Bro. Garrison:

The Church of Christ at La Habra is well and wish you all the same. I have a sister-in-law in Coleman, Okla. They have a large congregation there and it should be made known to all the brotherhood. If any brother should travel in that part of the country, they should stop and worship with them. I suggest that you send IT IS WRITTEN to them. The address is Margie Moran, Coleman, Okla.

Yours in Christ,

Stanley Niemczyk.

Thank you Bro. Niemczyk for the support and for the fine letter of interest the church there has shown. May the Lord bless the work there.

C. G.

* * * * *

Grand Prairie, Tex

3-9-53

Dear Brethren:

It has been some time since I have reported on the work here at Grand Prairie, Tex. We are few in number here but our hope is that we might teach those who are coming regular the truth as is taught in God's word. Our fight is of course against many odds but the one comfort that we have is the ever present Word of the Spirit Jesus said Jno. 14:18, "I will not leave you comfortless; I will come unto you." In this, what did Jesus mean? He meant that in His departing, that it was expedient that He go away. WHY? Because He said, "If I go not away, the Comforter will not come, but if I depart, I will send Him unto you." Therefore we are not left comfortless. The church everywhere should realize that there is work to do. Let us not sleep, that tares might grow up, but let us ever be watching, ever ready to help in spreading the Gospel both by word and by letter.

Yours in Christ,

Coy Garrison.