Bringeth*

Titus 2:11-14 (11) For the **grace of God that bringeth salvation** hath appeared to all men,
(12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
(13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
(14) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
Ephesians 2:8-10 (8) For **by grace are ye saved through faith**; and that not of yourselves: it is the gift of God:
(9) Not of works, lest any man should boast.
(10) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
John 1:12-14 (12) But as many as received him, to them gave he **power to become the sons of God**, even to them that believe on his name:
(13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
(14) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth**.
Nevertheless, they have not all obeyed the gospel. Why do people believe the Bible is true but do not believe what it says? The scripture says that God; Hath in these last days spoken unto us by his Son--*The former declaration made by Moses and the prophets was not complete, and nothing must be added to this latter declaration. The days that Messiah abode on earth was a transition period, the fulfilling of the existing dispensation unto the beginning of a final dispensation of which Christ's return shall be the crowning consummation.*

The grace of God that hath appeared unto all men is Jesus Christ, by which ye are saved through faith in Him! But not any faith! turn with me to;

1Corinthians 1:18-21 (18) For the preaching of the cross is to **them that perish foolishness**; but unto us which are saved it is the **power of God**.

(19) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

(20) Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

(21) For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

(MacLaren's Expositions) **{**So there are two thoughts suggested which sound as if they were illogically combined, but which yet are both true. It is true that men perish, or are saved, because the Cross is to them respectively 'foolishness' or 'the power of God'; and the other thing is also true, that the Cross is to them 'foolishness,' or 'the power of God' because, respectively, they are perishing or being saved. That is not putting the cart before the horse, but both aspects of the truth are true.

If you see nothing in Jesus Christ, and His death for us all, except 'foolishness,' something unfit to do you any good, and unnecessary to be taken into account in your lives-oh, my friends! that is the condemnation of your eyes, and not of the thing you look at. And if to us the Cross is 'foolishness,' it is because already a process of 'perishing' has gone so far that it has attacked our capacity of recognizing the wisdom and love of God when we see them.

But, on the other hand, if we clasp that Cross in simple trust, we find that it is the power which saves us out of all sins, sorrows, and dangers, and 'shall save us' at last 'into His heavenly kingdom.'

Dear friends, that message leaves no man exactly as it found

him. The difference may be very imperceptible, but it will be real. The same fire melts wax and hardens clay.
Turn with me to;
Matthew 28:18-20 (18) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
(19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
(20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
Do you believe Christ is true? Do you believe what He says? Do you believe the gospel is true? Do you believe what it says?
Do you believe in the power? Do you believe what it can do? Long ago there was a man riding across a desert. He was of a spiritual mind, but in need of help. A Godsend came into view running toward his chariot. Do you believe faith in action? Turn with me to;
Acts 8:29-38 (29) Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
(30) And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
(31) And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
(32) The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
(33) In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
(34) And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
(35) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

(36) And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
(37) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
(38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Did the apostles, prophets, preachers, and teachers of the first century distinguish between "preaching Jesus" and "preaching baptism"? Can one be separated from the other? Can the grace of God that bringeth salvation be separated from baptism? Listen, baptism is the mechanism part of the salvation experience, and the spirit gives the instructions. In Acts, we read how the Spirit of God instructed Philip to approach a non-Christian from Ethiopia, a man of great authority under Candace, queen of the Ethiopians. Philip ran, that chariot was not going to get away! To much was at stake. When Philip came near the eunuch, he was asked to join him in study, and, beginning at Isaiah chapter 53, the place where the Eunuch was reading from, Philip "preached Jesus to him". Now if Philip had the mindset of some twenty-first-century Bible teachers, his preaching may have been limited to just the "fundamental principles" about Jesus (e.g., His love for mankind; His death on the cross; His deity; etc.). Now these principles about Jesus are very important in the gospel of Christ, but are not a limiting factor. It is apparent that Philip's preaching of "Jesus" included preaching baptism, for the Bible plainly states that the eunuch asked, "See, here is water. What hinders me from being baptized?" From this one question, we conclude that Philip instructed the Eunuch previously concerning the necessity of water baptism. Respected Bible scholar J.W. McGarvey commented on this verse, saying, {[He [the Ethiopian—EL] had learned not only

that there was such an ordinance, but that it was the duty and the privilege of men to observe it when properly prepared for it. He also desired to be baptized, and his only question was whether he was a suitable candidate.**]}** *Perhaps he had known nothing of Jesus as the Christ up to the moment of Philip's preaching to him. He had certainly learned nothing definite concerning the baptism which Jesus had ordained; and we are consequently forced to the conclusion that what he now knew he had learned from Philip's preaching.*
Indeed, Philip included baptism in his preaching of Jesus. Unlike some preachers today, there was no hesitation about meshing Jesus and baptism into a gospel message. Why would there be? After all, Jesus stressed the necessity of and ordained baptism before His ascension into heaven (Matthew 28:18-20; and Mark 16:15-16). Peter commanded those who heard him preach on Pentecost to "repent and be baptized" (Acts 2:38). Philip had preached it among the Samaritans (Acts 8:12-13). And it was a part of the sermon Ananias preached to Saul (Acts 22:16). As H. Leo Boles once wrote,
{[No inspired preacher of the gospel at that time preached Jesus without preaching the baptism that Jesus commanded; no gospel preacher today can preach the entirety of the gospel without preaching the command to be baptized.]}
Churches of Christ today are a tribute to the faithfulness and the resemblance of form and elements of the original Church of Christ. Several characteristics are discernible from the Bible that aid in seeing what it takes to become a member of the Church of Christ. In the first place, consider what people in the first century did to become a member of the Church of Christ. In Acts chapter 2, after listening to the preaching of the Gospel, the people asked the apostles: what shall we do? *Peter responded:* Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins (Acts 2:38). *This is in direct agreement with the words Jesus spoke in* Mark 16:16: He that believeth and is baptized shall be saved.

The same prescription is depicted over and over in the Acts of the Apostles. Acts 8:12-13 *records that* when they believed Philip preaching the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. *In the same chapter, Philip preached Jesus to the Ethiopian eunuch. When the eunuch saw water, he insisted upon being baptized. Philip said he could if he believed. The Eunuch responded,* I believe that Jesus Christ is the Son of God, *and he was baptized. Acts chapter 10, Cornelius heard the message, believed, and was baptized. In Acts chapter 16, Lydia listened to the message, believed, and was baptized. In the same chapter, the Philippian jailer heard the word of the Lord and was immediately baptized the same hour of the night. In Acts 18:8, many of the Corinthians heard the word, believed, and were baptized. In Acts 19:4-5, some of the citizens of Ephesus listened to Paul's preaching, believed, and were baptized. Paul, himself, as recorded in Acts chapters 9 and 22, heard the word and was baptized to have his sins washed away. In each of these original examples a major change in the lives of these people occured, there were individual circumstances. One was an eunuch, one was a business woman, one was in the army, one was a sorcerer, one was a jailer and one was to become an Apostle of the Lord. But they all accepted the saving grace of baptism by faith in Jesus Christ. The common denominator were the words Jesus spoke,* he that believeth and is baptized shall be saved. *Again and again there is evidence of the Apostles prescribing, faith is the effect of belief and baptism is the effect of faith. Power to become adopted sons of God is promised to all. But men must come out of Babel, out of confusion, and out of vanities of the world. To do as Peter once said;* Save yourselves from this untoward generation (Acts 2:40). *The Jews believed most firmly that all that Moses had said was true, but yet they did not believe what Moses said; for he spoke of Christ whom they continued to reject. So most men*

in a Christian land believe that what the Bible says is true, but they do not believe the things which the Bible says, in the sense attached to them by the Spirit of God. This is just the fact. The Bible says, He that believeth and is baptized shall be saved. *How few believe it! The Bible says,* Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. *How few believe it!*
If you believe what the Bible says, then you will understand that by faith one must repent, one must confess that Christ is the Son of God, and one must be baptized into him. Therefore when one is buried with Him, he has crucified the old man of sin in the ordinance of baptism, he has joined himself unto Christ and he is added to the Church by the Lord. In this condition one is ready for earthly departure. He has entered the gate called Strait and stepped onto the pathway called narrow, take heed not to fall. Turn with me to;
Matthew 7:13-14 (13) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
(14) Because strait is the gate, and narrow is the way, which leadeth unto life, and **few there be that find it**.
However, for the Christian there is a commitment that reaches beyond the waterery grave of baptism in crucifying the old man of sin. In our daily lives, what we do must be by command, example and/or inference. For instance, Hebrews 10:25 is a command that cannot be misunderstood and is not difficult to for one to do. The command is **Not forsaking the assembling of ourselves together**. *Not only is this a command, but there is an example of brethren coming together on the first day of the week,* And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight (Acts 20:7). *Breaking bread is the reason for coming together on the first day of the week.*
The cup of blessing which we bless, is it not the communion of

the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (1Cor 10:16). *This is a memorial to the Christ, to the Son of God that loved us so much He willingly allowed His body to be abused that we might have life and life more abundantly. If one is absent for the assembling of ourselves together on the first day of the week, then His memorial is forsaken as well. But apart from the first day commandment to assemble, there are others! Turn to;*

Romans 13:9-10 (9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
(10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

The Jews regretted giving up the law that contained what they thought were such important principles. Paul is showing that those principles are not lost by receiving the Gospel. It requires Christians to love their neighbors as themselves, and if they do, they will necessarily do all the things that are named in these verses. Of the ten commandments, only one is not incumbent upon Christians, the sabbath days (Colossians 2:16).

However, there are many things for a Christian to do to keep busy in the Lord, we are not finished yet, turn with me to;

2Peter 1:5-10 (5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
(6) And to knowledge temperance; and to temperance patience; and to patience godliness;
(7) And to godliness brotherly kindness; and to brotherly kindness charity.
(8) For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

(9) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
(10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, **ye shall never fall**:
When a person hears the gospel and obeys it, he is called into the service, and by a proper walk in life will be elected or chosen of God as one of His own. It is up to the disciple to make that relationship with God permanent or sure. Such a thing is possible else the apostle would not exhort the brethren to do so. He explains how it is done, namely, if ye do these things, *which means the duties we read in 2Peter 1,* ye shall never fall. *While this language gives a disciple an assurance of salvation that no man can take from him, yet the condition on which the assurance is given just as clearly shows that it is possible for a man to fall even after having been purged from his old sins. God has done the hard part;* for God so loved the world that He gave His only begotten Son. *Man's part is obedient faith which is his reasonable service. The doctrine of the Cross is folly to those who are perishing, the same doctrine is the power of God to those who are in the way of salvation. While on earth Jesus established the ordinance of salvation and damnation in this one verse;* He that believeth and is baptized shall be saved, but he that believeth not shall be damned (Mark 16:16). {To the Jews "the cross" was the tree of shame and horror; and a crucified person was "accursed of God" (Deuteronomy 21:23; Galatians 3:13). To the Greeks the cross was the gibbet of a slave's infamy and a murderer's punishment. There was not a single association connected with it except those of shame and agony. The thought of "a crucified Messiah" seemed to the Jews a revolting folly; the worship of a crucified malefactor seemed to the Greeks "an execrable superstition" (Tacitus, 'Ann.,' 15:44; Pliny, 'Epp.' 10:97); yet so little did St. Paul seek for popularity or immediate success,

that this was the very doctrine which he put in the forefront, even at a city so refined and so voluptuous as Corinth. And the result proved his inspired wisdom. That very cross became the recognized badge of Christianity, and when three centuries had elapsed it was woven in gold upon the banners and set in jewels on the diadems of the Roman empire. For had not Christ prophesied, And I, if I be lifted up, will draw all men unto me"? (Pulpit Commentary).}

Faithful observance to the ordinance of baptism is the beginning of a Christian life: the beginning of reverence for God and devout fulfillment of religious obligations, and its manifestation into Christ witnessed before men for the forgiveness of sin. Sin in the world linked with weakness in the flesh needs continual purging obtained by the blessings of the cross. But one must have faith (Heb 11:6). What is faith? Faith in Christ is the effect of belief in the word of God, and obedience to the ordinance of baptism is the effect of that one faith; So what must one do to be saved? Do you believe? Do you have faith? Have you by faith repented of your sins? If so, please come and by faith confess Jesus Christ is the Son of God and be baptized into Him for remission of your sins. This is the gospel way of salvation. It's invitation is always open. Also prayer requests, but not the popular 'sinners prayer for salvation,' because it cannot take the place of; He that believeth and is baptized shall be saved (Mark 16:16). If there is one or more ready to confess and be baptized, or if there is a prayer request, please come while we gently persuade with song.

This message approved by
Jack Warford
a minister for Christ

Don't Muslims and Christians Both Believe in Jesus? by Dave Miller, Ph.D.

Q: "In a Muslim seminar, an Imam stated that both Christians and Muslims believe in Jesus, but of different faiths. What say you?"
An. Muslims are quick to emphasize that they, too, believe in Jesus. Their claim is correct. After all, the Quran alludes to Jesus in a favorable light several times (e.g., Surah 3:45-51; 5:110; 21:91; et al.). But this claim is misleading, since it fails to own up to the fact that Christianity and Islam are in hopeless contradiction with each other regarding the most crucial contention of New Testament Christianity: the divinity of Christ. On this solitary point, Islam and Christianity, the Bible and the Quran, can never agree. This disagreement is of such momentous import and great magnitude as to make the inexorable incompatibility permanent. You see, while the Quran speaks favorably of Jesus as a prophet of God, it vehemently denounces the deity of Christ. For example, consider Surah 18:1-5 (as translated by Muslim scholar Mohammed Pickthall)—
Praise be to Allah Who hath revealed the Scripture unto His slave…to give warning of stern punishment from Him…and to warn those who say: Allah hath chosen a son, (A thing) whereof they have no knowledge, nor (had) their fathers. Dreadful is the word that cometh out of their mouths. They speak naught but a lie.
And read Surah 19:88-93—
And they say: The Beneficent hath taken unto Himself a son. Assuredly ye utter a disastrous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins, that ye ascribe unto the Beneficent a son, when it is not meet for (the Majesty of) the Beneficent that He should choose a son. There is none in the heavens and the earth but cometh unto the Beneficient as a slave.
Or Surah 23:91—
Allah hath not chosen any son, nor is there any God along with Him (also 25:2; et al.).
These references demonstrate that the Quran depicts Jesus as a mere man—a prophet like Muhammad—who was created by God like all other created beings (Surah 5:75; cf. 42:9,13,21). Indeed, when Jesus is compared to any of the prophets (listed as Abraham, Ishmael, Isaac, and Jacob), Allah is represented as stating: "We make no distinction between any of them" (Surah 2:136; 3:84). Though the Quran seems to accept the notion of the virgin conception (Surah 21:91), to attribute divinity to Jesus, or to assign to Jesus equal rank with God, is to utter a "dreadful" and "disastrous" thing—to formulate "nothing but a lie"!
Here, indeed, is the number one conflict between Islam and Christianity—the deity, person, and redemptive role of Christ. If Christ is Who the Bible represents Him to be, then Islam and the Quran are completely fictitious. If Jesus Christ is Who the Quran represents Him to be, then Christianity is baseless and blasphemous. On this point alone, these two religions can never achieve harmony. But the New Testament is very, very clear: the heart, core, and soul of the Christian religion is allegiance to Jesus Christ as God, Lord, and Savior. Jesus identified Himself as the "I AM" of the Old Testament (John 8:58; cf. 20:28-31). In Colossians, Paul forcefully affirmed regarding Jesus—
He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist (1:15-17). For in Him dwells all the fullness of the Godhead bodily (2:9).
Such depictions of Jesus are frequent in the New Testament. Jesus was certainly a prophet, as the Quran affirms (Surah 4:163); but Jesus was not just a prophet. He was God in the flesh. In fact, oral confession of the deity of Christ is prerequisite to becoming a Christian (Romans 10:9-10). This singular point makes Christianity and Islam forever incompatible. One must be a Christian to be saved (John 14:6; Acts 4:12), and yet one cannot be a Christian without believing in, and verbally confessing, the deity of Christ, and then being immersed into Christ (Romans 6:1-4; Galatians 3:27). The Bible declares that Jesus was the final revelation of God to

man (Hebrews 1:1-3). There have been no others.

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Founding Father Elias Boudinot on Islam by Dave Miller, Ph.D.

American views of Islam going back to the origins of America have been generally consistent. With a Christian worldview intact at the beginning, Americans have naturally recognized Islam's inherent hostility toward Christianity and its fundamental threat to the American way of life. For example, Elias Boudinot was a premiere Founding Father with a long and distinguished career. He served as a member of the Continental Congress, where he served as its president (1782-1783); he signed the Treaty of Peace with Great Britain; he was a member of the U.S. House where he helped frame the Bill of Rights; he served as the Director of Mint under presidents Washington and Adams; etc. In his masterful refutation of Thomas Paine's Age of Reason, Boudinot labeled Muhammad an "impostor," and insightfully observed that

> Mahomet aimed to establish his pretensions to divine authority, by the power of the sword and the terrors of his government; while he carefully avoided any attempts at miracles in the presence of his followers, and all pretences to foretell things to come. His acknowledging the divine mission of Moses and Christ confirms their authority as far as his influence will go while their doctrines entirely destroy all his pretensions to the like authority…. And now, where is the comparison between the supposed prophet of Mecca, and the Son of God; or with what propriety ought they to be named together?...The difference between these characters is so great, that the facts need not be further applied (1801, pp. 36-39, emp. added).

This premiere Founder merely expressed the sentiments of the bulk of the Founders as well as the rank and file of American citizens. The political correctness that now characterizes western civilization has desensitized citizens and left the country vulnerable to the sinister infiltration of an ideology that is antithetical to the principles of the American Republic.

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