

Fulton County Gospel News

Good News About Christ And His Church For All Of The World

"...Christ is the head of the church: and He is the Savior of the body." - Ephesians 5:23

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Jesus, Our Pattern

by Owen D. Olbricht

How was Jesus' baptism an example of baptism for us? Is our baptism to correspond with all aspects of His baptism? If there are differences, what are they? An understanding of how Jesus is our pattern may be necessary before we can understand the answer to these questions.

Jesus Is Our Pattern

We are to "run with patience the race that is set before us, looking unto Jesus" (Heb. 12:1,2); "walk, even as he walked" (1 John 2:6); "let this mind be in you, which was also in Christ Jesus" (Phil 2:5); and imitate Paul as he imitated Christ (1 Cor. 11:1). "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21). "He laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

In What Is Jesus Our Pattern?

The question is not, "Is Jesus our pattern?" The question is, "In what is He our pattern?"

Are we to do everything Jesus did and for the same purpose for which He did it? If not, what should we do and what should we not do that He did?

The things Jesus did that we should consider whether or not we are to do them fall into the following categories:

1. Some things He did were not a matter of principle and so do not form a pattern for us to follow. Jesus was single, had no home (Luke 9:58), was baptized and started preaching at age 30 (Luke 3:21-24), quit secular work and lived off support from others (Luke 8:3), and laid His hands on babies in a ceremonial way (Matt. 19:13-15). These are some things He did that are not a pattern for us to follow.

2. Some things He did were for that period. We are not to follow what He practiced, but are to follow the principles behind the practice. Jesus was circumcised (Luke 2:21); however, this is not

mandatory for us (Gal. 6:15). Jesus preached in the synagogues on the Sabbath (Luke 4:16, 31, 44; 6:6; 13:10); however, this is not necessarily a pattern for us to follow. Jesus kept the Passover (Luke 22:15, 16). He instructed Jewish people to offer animal sacrifice, to observe their law, and keep the commandments (Matt. 19:17; Luke 5:14; 17:14). He was an example of one who lived by the Law of Moses under which He was born (Gal. 4:4), and one who instructed others to live by that law. We are to follow the principle of obeying the laws we live under, but are not to try to live by the laws or instruct others to live by the laws of that pre-Christian period (Gal. 3:24, 25; Heb. 10:9).

3. Some of the things He did are to be followed in principle but not in identical action in practice. Jesus paid His taxes by a coin found in the mouth of a fish He had instructed Peter to catch (Matt. 17:24-27). We are to follow the principle of paying our taxes, but are not expected to do so by finding a coin in the mouth of a fish. Jesus washed His disciples feet (John 13:5-15). This was an example of the principle of humble service we are to follow, but not necessarily a specific practice we are to emulate.

4. Some things He did are to be followed in practice, but for a different purpose. Jesus gave the Lord's Supper as an example for us to follow. We are to use what He did as our example in eating the Lord's Supper, but we are not to follow His purpose. The Supper to Him was not for the purpose of Him remembering Himself, but to us it is to be in remembrance of Him (1 Cor. 11:23-25).

Jesus gave us an example that we should die for the brethren (1 Pet. 2:21; 1 John 3:16). We are to give ourselves for fellow Christians for their good as He did, but our purpose is different in that He gave Himself for the forgiveness of sins, while we are to give ourselves for their good but not for the

purpose of forgiving their sins. We may die for them, but not for the same purpose; not so that our blood will wash away their sins as His blood washes away our sins.

Is Jesus Our Pattern In Baptism?

The same is true with Jesus' baptism. We may fulfill the same act but our purpose is to be different than His. The baptism Jesus received, John's baptism, is not in every aspect the baptism we are to receive (Acts 19:1-5). John did preach a baptism of repentance for the forgiveness of sins (Mark 1:4; Luke 3:3), which must mean that when people responded to his preaching, they were repenting and being baptized for the forgiveness of their sins as also were those who responded to the preaching of baptism under the New Covenant (Acts 2:38).

However, Jesus was not baptized for the forgiveness of sins, but was baptized to fulfill all righteousness (Matt. 3:15). No one under the New Covenant was ever told to be baptized to fulfill all righteousness. Jesus alone could be baptized to fulfill all righteousness, for no one but Jesus has ever fulfilled all righteousness.

Jesus understood His purpose for being baptized, and so was baptized. By following His example in principle, we are to understand our purpose in being baptized and for that reason be baptized. His baptism is an example of **what** we are to do, but His baptism is not an example of the **purpose** of our baptism. He had no sin, so He could not be baptized for the same purpose for which we are baptized. We are sinners, so we cannot be baptized for the same purpose for which He was baptized.

Even though Jesus was baptized to obey God, He also was baptized to fulfill all righteousness. Even though we are baptized to obey God, we are also to be baptized for the forgiveness of our sin, which is a different purpose than Jesus' baptism.

If Jesus had wanted to be our perfect example in every aspect of baptism, He (1) would have sinned, so that He could have been forgiven when He was bap-

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tized; (2) repented so he could be an example of repentance as a part of His baptism; and (3) He would have waited until after His death on the cross so that He could receive New Covenant baptism instead of the baptism of John. He received a baptism that is no longer valid. If we should receive the baptism He received, we would need to be baptized again (Acts 19:1-5).

5. Jesus is our example in principle, practice, and purpose in love, service, compassion, and self-giving (Rom. 15:2, 3). There are no qualifying statements to be made concerning these.

Conclusion

In order to be a follower of Jesus we must distinguish as to when what He did is a pattern for our lives. We are to follow His practice and purpose only when such applies to our lives. His practice in baptism is to be followed as an example but His purpose in baptism cannot be followed, for His purpose in baptism was different than our purpose.

305 Maryland Ave.
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Don't ever feel that the Lord is unaware of your burdens. He knows the capacity of the load that we can carry and is standing by to shoulder it with us.

The Lord will lift your burden if you will let go. Christ cares, but He cannot carry that which we refuse to commit to Him.

IT'S THE MORALITY, STUPID!

by Ted J. Clarke

During the last presidential campaign one of the political parties had signs up to remind their candidates what the real issues were in the minds of the American voters. The signs said, "It's The Economy, Stupid!" That was what needed to be fixed and if the voters could be convinced a certain candidate could fix it, that person was likely to get elected. Before anyone gets excited, let me assure you that this is not a political article. This is just an illustration.

This country is in a mess when it comes to morals. Crime is out of control, greed greases most people's wheels, many of our youths are committing suicide or killing each other in gang wars. Sexual and physical abuse are common in families. On and on we could go. What are the solutions? Bigger government, more social programs, higher taxes, more abortions, free condoms, legalizing drugs, or what? Those who run our country from either party need to see **"It's the Morality, stupid!"** The problems of crime, greed, sexual immorality, racial hatred, and such like cannot be solved without trying to raise the standard of morality in this country. When the writer of Proverbs 14:34 said, **"Righteousness exalts a nation, but sin is a reproach to any people,"** he was talking to us as much as any other country. Proverb 11:11 agrees, stating, **"By the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked."**

National programs promoting morality can be helpful, but morality must be taught and practiced in the home for it to capture the hearts of America or any people (Ephesians 6:1-4). When those in authority suggest giving out free birth control devices, that isn't teaching morality, it just says don't get caught in the consequences of being immoral. When it is suggested that drugs be legalized to keep the crooks out of the business, that doesn't teach any person responsibility to avoid such temptations, it will just take money away from crime fighting and put it in hospitals and drug centers that will have to treat all of the new addicts created from the availability of drugs. Drunkenness, whether caused by alcohol or other drugs, is still a sin which leads people to commit all other kinds of sin. Feeding people alcohol or other drugs doesn't stop sin (immorality), it increases

it! See Proverbs 20:1; 23:29-35; 1 Corinthians 6:9-11, 19-20; Galatians 5:19-21.

We were once called a Christian nation because, whether people were actually New Testament Christians or not, at least they abided by much of the teaching on morals which is found in the Bible. When we ceased teaching the Bible, we ceased promoting the standard for morals. If we return to teaching the principles of morality in the Scriptures, we will build a more moral nation. To any of our leaders who are listening, **IT'S THE MORALITY** that needs fixing. We're all stupid if we don't help out all we can.

The Scriptures supply us with all that we need to be completely equipped to live the best possible life in obedience to God and in love of our fellowman (2 Timothy 3:16-17; 2 Peter 1:3). Our nation's quality of life will not improve with the implementation of man's ideas, for God our Creator knows better than we do what we need. We do not know of ourselves the best way (Jeremiah 10:23). God's way takes us on the high road, above ungodliness and sin (Isaiah 55:6-11). We will search in vain for answers to the problems of our nation's immorality if we do not turn to God and His word.

MATTHEW 12:41

by James Meadows

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here." The Lord's statement, "they repented at (*eis*) the preaching of Jonah," is often used by Baptist debaters and preachers to evade the force of the preposition *eis* in Acts 2:38, "for the remission of sins." They claim that *eis* certainly has a retrospective significance (looking backward) and means "on account of." They boldly declare that men did not repent *in order* to get Jonah to preach, but they repented *on account* of his preaching. In the same way Acts 2:38 means, they assert, that baptism is *on account* of the remission of sins already possessed. This cannot be true for several reasons.

First, the word "preaching" is a noun, not a verb, and does not refer to the *act* of preaching, but to the *message*; that *which was preached*. It is a translation of the Greek noun *kerugma*. W. E. Vine defines it as "a proclamation by a herald, denotes a message, a preaching (the

substance of what is preached as distinct from the act of preaching), Matt. 12:41." The word refers to "that which is promulgated by a herald or public crier, a proclamation by herald, in the New Testament the message or proclamation by the heralds of God or Christ" (Thayer's Greek-English Lexicon, p. 346). The reference in this passage is to "the proclamation of the necessity of repentance and reformation made by the prophet Jonah" (Ibid).

Second, the Septuagint has this same Greek noun at Jonah 3:2 where God instructed Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Jonah was to *preach* (verb: the act of preaching) the *preaching* (noun: the message preached). *The preaching* definitely refers to the *message* - the substance or contents - that God gave to Jonah.

Third, the Greek word *eis* appears about seventeen hundred places in the New Testament and translators have used some forty-eight English words or phrases to express its meaning in various contexts. "In most places, however, it is rendered *against, among, at, by, concerning, for, hereunto, in, into, that, till, to, to the end, toward, unto, and with*, but never is it translated 'because of' " (L. O. Sanderson). "There is not a reputable scholar in the world that will assert that the preposition *eis* is retrospective - looks backward - in meaning" (Guy Woods).

Fourth, it becomes perfectly clear that Jonah preached a certain kind of life. This life was in his *preaching* - his message. The men of Nineveh got into this life by repentance. "The men of Nineveh will rise with the leaders of this age at the judgment and condemn them, for they turned to the message of Jonah." (Williams' Translation. Dr. Charles B. Williams was once professor of Greek in Union University, a prominent Baptist school in Jackson, Tennessee. His translation has gained wide recognition among scholars of all religious bodies.) "That is, the people of Nineveh repented, and the proof of it was their 'turning to practice the message preached by Jonah,' putting their faith in Jonah and forsaking their sins - something prospective" (Dr. Charles B. Williams). "They repented into the preaching of Jonah. This is not idiomatic English, but it conveys the exact thought which a Greek would derive from the original. The term *preaching* as put for the course of life required by

the preaching, and it is asserted that they repented *into* this. Their repentance, in other words, brought them into the course of life which the preaching required. If Jesus had merely said they repented *in consequence* of Jonah's preaching, he would have stopped short with the internal change which they underwent; but he chooses to go further, and indicate the terminus of their repentance, that it brought them into the condition which the preaching demanded" (J. W. McGarvey, The New Commentary, Vol. I, Matthew and Mark [Delight, AR: Gospel Light, n.d.]).

Acts 2:38 teaches baptism "for [in order to obtain] the remission of sins" and Matthew 12:41 gives absolutely no support to those who claim otherwise.

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LOOK BUSY - JESUS IS COMING!

by John Shafer

Have you ever been at work and had someone yell, "Look busy, because the boss is coming," or something similar? Just a week ago I saw this lapel button that stated the following, "Look Busy, Jesus Is Coming." What exactly does this imply? Look busy, or in other words, act. You certainly wouldn't want to actually be busy. And yet, Jesus, our great example, certainly didn't act. He stated in John 9:4, "We must work the works of him that sent me, while it is day: the night cometh, when no man can work."

The Pharisees were always religious, or at least seemed to be. Yet Jesus calls them hypocrites. According to Vines Dictionary of New Testament Words, the original meaning of the word hypocrite, is "a stage actor... Matthew 23:13-15." They were doing a good job of acting, but weren't actually practicing what they preached. Jesus didn't want his disciples to be just actors. He wanted them committed to the Work. Neither should we be counted with the actors. We should not be *playing* the part of a Christian, but rather living the life. Revelation 2:10 *doesn't* say, "Be thou faithful for a little while," but rather, "Be thou faithful unto death." Nothing has changed. We, like the early Christians, are to remain faithful, to keep on being faithful; something that is active, not passive.

The Boss is coming. How does the world view this? The Boss is away so

the mice will play. In other words, as long as I don't get caught, it really doesn't matter what type of job I do. Some believe that the only time they need do anything is when they are being watched. Do we truly believe that God is omnipresent? Do we really believe that God is everywhere? Read Psalm 139. Then the question is, why don't we *act* like it? Is it perhaps because we're nothing more than Sunday morning Christians? Do we go to services on Sunday morning and then go home like nothing ever happened?

How are we to work? As a Christian are we not obligated to do the best we can each and every day? As Christians we are to be a "light" in the world (Matthew 5:14). This isn't something we turn on and off like a light switch! Christianity is a full-time position even though some "act" like it is strictly part-time. What do we do with part-time jobs? I get a hangnail and so I call in sick. Someone is coming to visit, so I come up with an excuse. Do we do the same thing when it comes to living our Christianity? Note Ephesians 6:5 and Colossians 3:22. Are we not slaves of our Master Jesus? Then why is it we are not doing His bidding? Saturday night we were able to run and play but come Sunday morning, what do we do? "Oh, I'm just too tired...I've got this terrible headache...Company is coming..."

The Scriptures say that indeed the Lord is coming! When should we be prepared? Many will try and predict when the Lord is coming. They'll even try to use the Bible to prove it. Many books written about Saddam Husein in the recent past portrayed him as being one of the signs that the Lord would soon return. But what exactly does the Bible say about His coming again? Read 1 Thessalonians 5:2 ff and 2 Peter 3:10. If we only knew what time the thief was coming, we'd have the police waiting and ready to arrest him. We need to be ready for the Lord's returning at any time, not just when it's convenient for us! Yes, there is a Great Day Coming. ***Are You Ready For the Judgment Day?***

1306 14th Ave.
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If you are hanging out there on a low limb, don't forget the One who made the tree. Look up, the Lord is waiting to give you a hand.

Blessings are not to hoard, but to share.

OVERCOMING SATAN

by Bruce Stulting

We must be concerned about Satan. We are warned in 1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Satan is real and is actively seeking the destruction of everyone; especially Christians. However, our heavenly Father has not left us defenseless against the wiles of the devil.

In James 4:7 we read, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Truly, this is one of the greatest blessings afforded to Christians. Although Satan has power and influence and directs such toward Christians in temptations, we are given the ability to put him to flight. This ability to chase Satan away is based upon one's willingness to "submit to God." Only by submitting to God's will can we cause Satan to flee.

By submitting to God, Jesus was able to overcome Satan when He was tempted. Jesus was tempted in the wilderness, on the pinnacle of the temple, and on the mountain top. Each time he relied upon the word of God for His defense. Finally, Jesus simply said, "Get thee hence, Satan" (Matt. 4:10). By submitting to God's will and trusting in His word, we too can overcome Satan.

However, we cannot successfully resist Satan if we do not care about the will of God. In fact, Jesus said in Matthew 7:21, "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Neither can Satan be resisted if we are inattentive to our responsibilities in the kingdom. Satan gains a great advantage over us if we fail to attend worship services (Heb. 10:24, 25). Also, when we fail to pray and study the Bible we become weak and easy prey for Satan. In 1 Peter 2:2, Peter exhorts, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" and in 1 Thess. 5:17, Paul instructs us to "Pray without ceasing." We must remember that it takes strength to overcome Satan. According to Eph. 6:10 that strength is "in the Lord and in the power of His might."

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- Ted J. Clarke, ed.

GOD'S AUTHORIZED WORSHIP - COLOSSIANS 3:17

- LORD'S SUPPER** - The New Testament and early church history record that Christians met on the first day of every week (Sunday) to worship God and remember Christ (Acts 20:7; 1 Corinthians 11:23-34; 16:1-2).
- PRAYERS** - (Acts 2:42; Philippians 4:6-7; 1 Thessalonians 5:17-18).
- SINGING** - God's word authorizes only vocal music and specifically singing (Ephesians 5:19; Colossians 3:16; Hebrews 2:12). The New Testament shows no use of mechanical instruments of music in worship to God by the church Christ established. Church history notes no such use for nearly 700 years after the New Testament was completed. It is an innovation of men, not of God.
- GIVING** - Free-willed, cheerful, generous, and every week (Acts 20:35; 1 Corinthians 16:1-2; 2 Corinthians 8 & 9).
- PREACHING OF THE WORD** - The gospel of Christ, not men's doctrines nor entertainment, saves and strengthens us (Acts 2:42; 20:7; Romans 10:17; 1 Corinthians 1:18-23).

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