

Rom. 14:19
“So then we pursue the things which make for peace and the building up of one another.”

John 8:32
“And ye shall know the truth and the truth shall make you free.”

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AN INQUIRY INTO BAPTISM

by Jefferson David Tant Jr.

THE TESTIMONY OF THE SCHOLARS

MacKnight (Presbyterian): “In baptism the baptized person is buried under the water. Christ submitted to be baptized, that is, to be buried under the water.”

Luther (Lutheran): “Baptism is a Greek word and may be translated immerse. I would have those who are to be baptized to be altogether dipped.”

John Wesley (Methodist): “Buried with Him into baptism—alluding to the ancient manner of baptizing by immersion.”

Wall (Episcopalian): “Immersion was in all probability the way by which our blessed Savior, and for certain the way the ancient Christians, received their baptisms.”

Brenner (Catholic): “For thirteen hundred years was baptism an immersion of the person under water.”

Calvin (Presbyterian): “Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence: churches should be at liberty to adopt either, according to the diversity of climates, although it is evident that the term baptize means to immerse, and that is was the form used by the primitive church.” (**INSTITUTES, 4:15:19**)

International Standard Bible Encyclopedia, article on “Baptism (Non-Immersionist View)”, Vol. I, p. 388-394.

1. Immersion: “It may be admitted at once that immersion, where the whole body including the

head is plunged into a pool of pure water, gives a more vivid picture of the cleansing of the soul from sin; and that complete surrounding with water suits better the metaphors of burial in **Rom. 6:4** and **Col. 2:12**, and of being surrounded by a cloud in **I Cor. 2.**”

2. Affusion: “The two usages (immersion and affusion-JDT) which were recognized and prescribed by the beginning of the second century may have been in use throughout the apostolic period although definite information is lacking.” (Typist’s note: Affusion is pouring of water over the body or parts of the body).
3. Aspersio: “It was in the early centuries exclusively reserved for sick and infirm persons too weak to be submitted to immersion or affusion. There is evidence to show that those who received the rite in this form were somewhat despised {.....} it was long of commending itself to minister and people, and did not attain to almost universal use until the thirteenth century.”

Professor Moses Stuart: “Baptizo means to dip, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed in this.” (**ESSAY ON BAPTISM, p. 51. Biblical Repository, 1833, p. 298.**)

“Catholics are fully aware that the early practice of the Church (cf. the baptism of Christ, **Matt. 3:16: Mark 1:10**; that of the eunuch, **Acts 8:38-39**, and St. Paul’s symbol of burial and resurrection, **Romans 6:4, Col. 2:12**) was to immerse, and that this custom prevailed in both East and West in the solemn administration of the sacrament till the end of the thirteenth century.” (**Question Box, 364, 1913 edition.**)

Bishop Bossuet, celebrated French Catholic: “To baptize signifies to plunge, as is granted by all the world.” (Stennett and Russen, p. 174).

Calvin (Presbyterian) “The Church hath granted to herself the privilege of somewhat altering the form of baptism, retaining the substance, that is, the words.”

COMMENT: *Surely there is no need to go on, page after page, citing such quotations from men of learning, recognized by their peers and others. Calvin’s remarks were most enlightening. In the first reference, he admitted that it “is evident that the term baptize means to immerse, and that this was the form used by the primitive church.” But this is of no consequence to him as churches “should be at liberty” to make their own laws, as his second quote infers.*

Is there to be no respect for the laws of Him who is “King of Kings”, nor for the meaning of the words spoken by the only One who can save us—Jesus Christ?

JOB AND SUFFERING

We ask questions about human suffering; yet satisfactory answers are not always forthcoming. The Bible does not explain suffering in a systematic way. While we may accept human suffering as a part of life, when we suffer, we want to know where God is in the midst of our pain.

A perplexing problem is the fact that righteous people suffer, while wicked people prosper; at least it appears this way. Job, a righteous man, suffered much. During his anguish, he wondered what was going on in his world. *“It is all one thing; therefore, I say, ‘He destroys the blameless and the wicked.’ If the scourge slays suddenly, He laughs at the plight of the innocent. The earth is given into the hand of the wicked. He covers the faces of its judges. If it is not He, who else could it be?”* (Job 9:22-24; 13:24; 21:7).

Other writers asked the same questions. *“O God, how long will the adversary reproach? Will the enemy blaspheme Your name forever?”* (Psalm 74:19). How can heartless unbelievers who care nothing for God go through life and receive nothing but good?

How did Job cope with his suffering? He asked lots of questions. He was a believer, but he still wanted to know why he was having to endure suffering, believing he did not deserve his trials. His friends insensitively concluded that Job’s problems

were the result of his sin. How could someone who was sincere and honest and had set a good example for others still be stricken with such horrible calamities?

There are at least three great answers to Job’s questions. First, God is worthy of our love; He alone deserves our total praise and adoration. This is true even if we never, ever, receive anything from Him. Second, God can permit suffering in the life of a believer to purify faith. Third, let us always focus on God’s infinite wisdom. He knows more than we know; His ways are above our ways. During Job’s losses (earthly possessions, children, good health, bad advice from his wife, flesh caked with disease) God’s sovereignty rang forth. Job suffering fell under the rule of God; in this case, the righteous do sometimes suffer. Job’s goodness is set in contrast to his misery. His quandaries were many; if our suffering is more or less, then our questions might be less. Job was not blamed for seeking answers, nor are we. Job did not go quietly to the ash heap, but he did not abandon his faith in God.

If Job could understand something about why he was suffering, then maybe he could understand something about God. Job is never told about Satan’s challenge. He is thrust into the midst of great pain and is left seeking answers. He suffered a fate that seemingly should be for the wicked. How could he say: *“Though He slay me, yet will I trust Him. Even so, I will defend my own ways before Him”* (13:15)? Do we have that kind of faith?

Randy Harshbarger

Wives Who Save Their Husbands

We like the account of the Weinsberg wives, perhaps because it reminds us of the times our own wives have carried us to safety, having brought us out on their backs. Whether troubled because of others, or our own actions, or just hard times, our wives got us out alive and well. Our children can help in the same way, perhaps because of the example of seeing how their mothers helped day by day.

Such care and help by wives for their husbands is the Bible based *“love”* of **Titus 2:4**, and the *“respect”* of **Ephesians 5:33**, and the determination to help hold on to *“what God has joined together”* that Jesus described in **Matthew 19:3-6**. This account is a retelling by Yonge in William Bennett’s collection of stories of virtue titled *The Moral Compass*.

The Wives of Weinsberg

It happened in Germany in the Middle Ages. The year was 1141. Wolf, the Duke of Bavaria, sat trapped inside his castle of Weinsberg. Outside his walls lay the army of Frederick, the Duke of Swabia, and his brother the Emperor Conrad. The siege had lasted long, and the time had come when Wolf knew he must surrender. Messengers rode back and forth, terms were proposed, conditions allowed, arrangements completed. Sadly, Wolf and his officers prepared to give themselves to their bitter enemy.

But the wives of Weinsberg were not ready to lose all. They sent a message to Conrad, asking a promise of safe conduct for all the women in the garrison that they might come out with as many of their valuables as they could carry. The request was freely granted, and soon the castle gates were opened. Out came the ladies, but in startling fashion. They carried not gold or jewels. Each one was bending under the weight of her husband, whom they hoped to save from the vengeance of the victorious host.

The Emperor, who was really a generous and merciful man, is said to have been brought to tears by the extraordinary performance. He hastened to assure the women of the husbands' safety and freedom. He invited them all to a banquet and made peace with the Duke of Bavaria on terms more favorable than expected. The castle mount was afterwards known as the Hill of Weibertreue, translated, The Hill of Woman's Fidelity.

In the account of the Weinsberg wives we see that their husbands meant more to them than any and all of their possessions. And so, they left all behind, used all their cleverness and strength, and saved their husbands. Christian wives can do the same thing today.

As a Christian wife you can use your ability and power and opportunity: You can save your husband's soul. It will sometimes be hard. It will likely take a lifetime. But if he and your vows mean more to you than all of earth's treasures, with God's help you can find the strength, and a godly husband will appreciate it. He will thank you and the Lord for you, doing his best to love and respect and help you the same way, that you may live out your days as, *"heirs together of the grace of life"* (1 Pet 3:7).
-RH

THE EFFECTS OF THE GOSPEL

When Paul writes his epistle to the Colossians, he is writing to brethren he has not met, but has learned of from one of their own number, Epaphras. He expresses in the thoughts of his prayer for them the inner

workings, the effectiveness in their lives of the gospel. In the text of **Colossians 1:3-8** he says to them, *We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints...*

He then states they have a hope laid up in heaven which they learned of from the gospel, the word of truth. This gospel then is constantly bearing fruit as a result of their understanding of the grace of God in truth. That is the verity of God's grace has been made known to them.

They are motivated by this gospel, the good news, which they heard from Epaphras, a faithful servant of Christ.

In this text, we have the beauty of the gospel expressed for us to see. It has the power to save us (**Romans 1:16**), thus the hope we have of eternal life in heaven with the Lord (**1 Thessalonians 4:17**) and we then bear the fruit of the Spirit (**Galatians 5:22,23**) by communicating this good news to any and all we can.

This is the picture of what Jesus had in mind when He told His disciples to: *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."* (**Matthew 28:19-20**)

Jim Stauffer

Are you interested in studying the Bible? Maybe there are things in life you feel you do not have answers for and have not been able to find satisfaction in the usual places people seek in society.

Jesus said, "and you will know the truth, and the truth will make you free." (John 8:32).

Jesus further said about the word of God, "Sanctify them in the truth; Your word is truth." (John 17:17)

*If you believe in Jesus or even if you are interested in investigating what He has offered for our comfort and relief of the problems we have in our daily lives, contact me at :
913-620-0563 or jim.stauffer71@gmail.com*

Psa. 1:1 *Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of scoffers: 2 But his delight is in the law of Jehovah; And on his law doth he meditate day and night. 3 And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper. 4 The wicked are not so, But are like the chaff which the wind driveth away. 5 Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. 6 For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.*

HOURS OF WORSHIP

- Sunday A.M. 9:30 Bible Study
- Sunday A.M. 10:20 Assembled Worship
- Sunday P.M. 5:00 Assembled Worship
- Wednesday P.M. 7:00 Bible Study and Worship

OUR ADDRESS IS:

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Bible Classes: Sunday Morning
Prayer - Ron Peck

Wednesday Evening - **Minor Prophets - Jim Stauffer**

Sunday Sermon: **His Grace Equals our Inheritance**



What Must I Do To Be Saved?

- ▶ **Hear** the gospel - Romans 10:17
- ▶ **Believe** in Jesus Christ - Hebrews 11:6
- ▶ **Repent** of sins - Acts 17:30
- ▶ **Confess** Christ as Lord - Romans 10:9,10
- ▶ **Be Baptized** for remission of sins - Acts 2:38
- ▶ **Be Faithful** unto death - Revelation 2:10