

An Anglican clergyman named E. W. Bullinger originated a doctrine that has come to be known as Ultra-Dispensationalism. Basically, ultra-dispensationalism alleges that the “water baptism” of the New Testament was a Jewish ceremonial ritual that was a part of the Mosaic economy. Further, he contended that the Mosaic system was not abrogated until the end of the book of Acts. Accordingly, when the law of Moses was terminated, water baptism became obsolete.

How then are those numerous references to baptism in the epistles to be explained? (e.g., Rom. 6:3-4; Gal. 3:27)? Supposedly, they refer a form of “Spirit baptism,” which is effected the moment a person trusts in Christ. It is denied that these references have anything to do with water baptism. What shall we say to these matters?

First, the law of Moses was terminated at the cross (Eph. 2:15-16; Col. 2:14), not at the end of the book of Acts—a third of a century after the cross. The water baptism mentioned in the book of Acts (cf. 8:36ff) was thus not a Jewish ceremony. Second, the most obvious refutation of this false idea is found in Matthew’s record of the great commission. In that account, the Lord commands his followers: “Go ye therefore, and make disciples of all the nations, baptizing them ... and lo I am with you always, **even unto the end of the world**” (Mt. 28:19).

Now here are two important facts about this passage. First, the “baptizing” is clearly a reference to water baptism, because it has a **human administrator**—“Spirit baptism” does not (Mt. 3:11). Second, embedded within this command is a promise that the Lord will always (unto the end of the world) be with those who are carrying out this commission. In other words, the water baptism here contemplated **will last until the end of time**. Water baptism is thus a **permanent feature** of the Christian system.

But then consider this. If there is no water baptism today, then there is no way to **enter the kingdom**, because it is by the birth of “water” (i.e., baptism) that one enters the kingdom of God (Jn. 3:5; cf. 1 Cor. 12:13). The ultra-dispensational view of baptism contradicts the teaching of the New Testament.

“Baptism Is for Babies and Young Children”

“Sprinkling Is an Acceptable Mode of Baptism”

“Baptism Is Just a Symbol of Salvation”

“Baptism Is a Work of Human Merit”

“We Are Saved Through Baptismal Regeneration”

“Baptism Must Be Administered in the Name of Jesus Only”

“It’s Not Necessary to Understand the Purpose of Baptism”

Conclusion

Baptism is a very serious matter. Every person who truly wants to be well-pleasing to God should carefully consider whether they’ve been mistaken on this vital issue. The time to make correction is now.

For the full article including a discussion of each of these 8 topics visit www.christiancourier.com

Order of Service

Opening Remarks		Don Petrosky, Jr.
Song Leader		Tom Barr
Song #694	<i>To Canaan Land I’m On My Way</i>	
Song #421	<i>Love Lifted Me</i>	
Prayer		Ray Parks
Song #916	<i>Come, Share the Lord</i>	
Communion		Sam Tarbet Luke Haydon
Song #70	<i>Be Thou My Vision</i>	
Song #238	<i>Holy, Holy, Holy</i>	
Sermon		Clay Bond
Song #125	<i>Do You Know My Jesus</i>	
Offering		
Closing Remarks		Don Petrosky, Jr.
Song #679	<i>They’ll Know We Are Christians</i>	
Dismissal Prayer		Sam Phillips

Upcoming Events:

- May 20th We will be honoring our graduating seniors Luke Haydon and Dylan Petrosky at a sandwich supper after evening services.

Wednesday Devotional

May 16th Russell Haydon

...Prayer List...

Gay, Eugene & Barbara Haydon, Leona Simon, Sherila Petrosky, Marilyn Barr, Leonard Meredith, Karen Meador, Nancy Parks

Remember our college students who are away at school: Zach & Jarrett Haydon, Emily & Courtney Meredith, and Steven Petroksy

Shut-Ins: Robbi George & Butch Crownover

Attendance: Sunday AM: 43 PM: 33 Wednesday: 31 Contribution: \$3367.00