

## Prayer List



### Of Our Number

- ♦ Janice Carnley—Shoal Creek
- ♦ Jennifer Derrick—tests Sept. 9, 10
- ♦ Wilfred Derrick—health problems
- ♦ Jeff Mashburn—health problems

### Others in Need

- ♦ Shannon Burn—in hospital
- ♦ Danny Davis—back pain
- ♦ Louise Douglas—health problems
- ♦ Elocio (Chuck Arnett's father-in-law)—health problems
- ♦ Joyce Faulk—health problems
- ♦ Dawn Holloway—at home, IV meds
- ♦ Dianne Johnson—rare cancer
- ♦ Tony Jones—Parkinson's
- ♦ Mary Milsted—lung cancer
- ♦ Donna Parrish (Jason Hilburn's mother)—COPD, chronic bronchitis
- ♦ Thomas Patterson—health issues
- ♦ Shane Price—cancer
- ♦ Larry Shapley—hospice care
- ♦ Melanie Skinner—cancer
- ♦ Randall Ward—surgery Sept. 10

Continued in next column...

- ♦ Flood victims in India, Pakistan
- ♦ Pray for Christians overseas, such as those facing persecution in Pakistan and certain parts of India.
- ♦ Pray for peace, pray for the bereaved, the persecuted, sick/suffering, civil leaders, military, 1st responders, sound Bible schools, the lost, enemies.

## Events

**September 8**

*Men's Meeting*

**September 25**

*4th Wednesday Singing*

**Faithful Worship** — **1) Praying** to God the Father in the name of Jesus Christ (Luke 11:1-2; John 16:23; Eph. 5:20; Phil. 4:6); **2) Singing** without mechanical instruments (Matt. 26:30; Eph. 5:19; Col. 3:16-17; Heb. 2:12); **3) Preaching** God's Word (Mark 16:15-16; Acts 2:42; 20:7); **4) Giving** weekly as prospered, cheerfully (1 Cor. 16:1-2; 2 Cor. 9:7); **5) The Lord's Supper** on the first day of every week (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:20-34; 16:2; Heb. 10:23-31).

## To Our Visitors

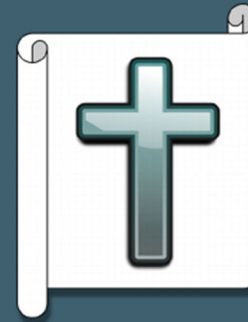


We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

## Privileged to Serve



**Announcements:** Leo Derrick  
**Song Leading:** Sunday—David Howze; Wednesday—Mark Howze  
**Serving the Lord's Supper**  
 Head: Glenn Howze; Helpers: Ethan Howze, Ezra Howze, Mark Howze  
**Lord's Supper PM**  
 Head: Leo Derrick  
 Helper: Caleb Howze  
**Bible Reading:** Brett (AM), Caleb S. (PM)



# THE BAKER BULLETIN

*The weekly bulletin of*

**The church of Christ in Baker, FL**

**September 8, 2024**

## Meeting Times

### Sundays:

10AM Bible Class  
 11AM Worship  
 6PM Worship

### Wednesdays:

7PM Bible Class

## Other Information

5761 Hwy. 4  
 P.O. Box 285  
 Baker, FL 32531 USA  
 850-669-9117

### Website:

churchofChristatBaker.com

### Radio Program:

104.7FM Sundays 8:30AM  
 WAAZ1047.com livestream

### Jason Hilburn's Info:

850-826-8198  
 hilburnjasonp@gmail.com  
 TheBibleDomain.com  
 JasonsBibleBlog.com

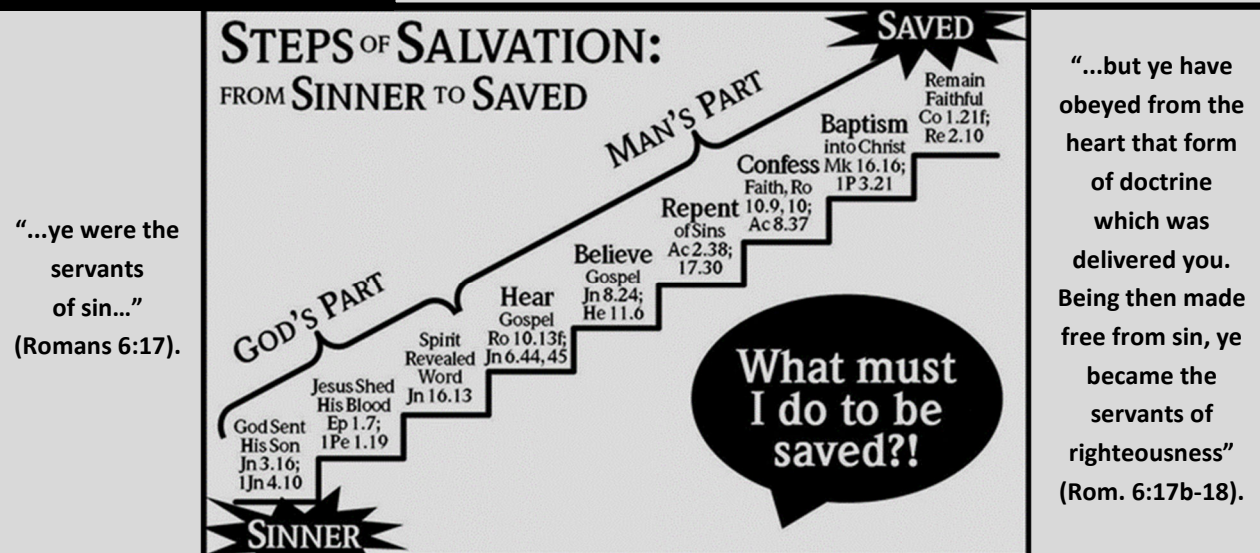
## Baptism and The Law of the Excluded Middle

Tom Wacaster

A major point of contention between the Lord's church and virtually every false system of religion that falls under the broad, man-made umbrella of "Christendom," has to do with the role that baptism plays in God's plan for man's salvation. I have had two debates with denominational preachers, and I can attest that the adamancy with which they attack such passages as Acts 2:38, Mark 16:16, 1 Peter 3:21, is a manifestation of their hatred for the truth and denial of one of simplest commands given to those desiring to become children of God. It may seem harsh to accuse someone of hating the truth simply because he does not believe, teach, or practice the Biblical position on baptism, but when men ridicule the God given command, they hate the truth. Or, to put it another way, "because they received not the love of the truth that they might be saved" (2 Thess. 2:10).

The "law of the excluded middle" is a law in logic that says a thing either is, or is not. It exhausts the possibilities. For example, were I to point to an object and say that the object is either wood or non-wood, I have exhausted the possibilities. Both statements cannot be true, nor can both be false. The value of using "the law of the excluded middle" is such that if you prove one side of the two-side equation to be false, you have at the same time proven the other to be true, and visa versa. Prove that an object is wood, and you have proven it is not non-wood: it would not be plastic, steal, concrete, et al. With that, we are

## STEPS OF SALVATION: FROM SINNER TO SAVED



ready to apply the “law of the excluded middle” to the goal of learning the truth about the essentiality of baptism.

While there is sufficient scripture to prove the essentiality of baptism for remission of past sins, I will take a different approach and “go in through the back door” so to speak. The “law of the excluded middle” demands that baptism is either for remission of past sins, or it is not for remission of past sins. That statement exhausts the possibilities does it not? Both positions cannot, at one and the same time, be true, nor can both statements, at one and the same time, be false. Those who deny its essentiality have taken the later position, and thus it is their burden to prove their position. They have, however, taken upon themselves an impossible task for the simple reason that their position leads to an absurdity and/or contradiction; in fact it leads to several absurdities and/or contradictions. Let’s pursue this a little further.

First, it leads to the absurdity that one can be “in” Christ and “out of” Christ at the same time. It is obvious that all spiritual blessings are “in” Christ (Eph. 1:3). Forgiveness of past sins is a spiritual blessing. Therefore, forgiveness of sins is located only “in” Christ, a spiritual state acquired prior to baptism as per the argument of those who advocate that baptism is not for remission of sins. But it is also true that baptism puts one “into” Christ as per Romans 6:3-5. Therefore, those who believe that baptism is not for remission of past sins must conclude that one is in Christ prior to baptism, but out of Christ at the same time because he has not yet been baptized into Christ.

Second, it leads to the absurdity that one has been raised from spiritual death to walk in newness of life prior to having been raised from spiritual death to walk in newness of life. In Romans 6:4 Paul wrote: “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” The argument is the same as above. Those who believe, embrace and/or teach the doctrine that baptism is not for remission of sins must believe they have already been raised to newness of life prior to burial in the grave of water baptism. But since we are “buried with him by baptism...so we also should walk in newness of life,” then those who accept the doctrine that remission of sins comes prior to baptism place themselves in the unenviable position of believing an absurdity: that they are, at one and the same time, walking in newness of life and are not walking in newness of life.

By the same line of reasoning we could show that those who believe that baptism is not for remission of sins imply that they have been saved while at the same time not being saved, they have been translated into the body of Christ while at the same time not being in the body of Christ, etc.

Now, let us return to the use of the “law of the excluded middle” and show the force of our reasoning. Since it is true that the “law of the excluded middle” does not allow something to “have” and at the same time “not have” the same qualities, we can only conclude that if someone believes he is in Christ while at the same time

believing he is not in Christ, he has violated the “law of the excluded middle.” If a person believes he is walking in newness of life and at the same time not walking in newness of life, he has violated “the law of the excluded middle.”

Can you not see the absurd position they place themselves in? Is it not much easier to simply believe and obey the Lord’s words: “He that believeth and is baptized shall be saved?” Indeed it is!

## Faithful Attendance

God expects (demands) His faithful followers to worship Him. The Scriptures are emphatic in the faithful child of God reflecting their love and loyalty by coming together with the saints, to worship on the first day of the week.

While attendance at worship services is NOT the only measuring stick of ones spirituality, it certainly is one spiritual barometer.

In Hebrews 10:25 we read, "Not forsaking the assembling of ourselves together. as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The thought immediately expressed after this admonition is: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (v. 26). Can there be any doubt what the inspired writer is stating? Don't forsake! If you do, you sin willfully!

In 1 Corinthians 16: 1-2 we note the disciples were to give as they assembled on the first day of the week. Yes, that was every first day—every Sunday.

The church of the first century "came together" to break bread (Lord's Supper) (Acts 20:7), the whole church, to worship (1 Cor. 11: 18; 14:23,26). The fact is: Christians have an appointment with the Lord on first day of the week, on every first day of the week.

By your attendance you show: (1) your love for the Lord (John 14:15), with all your mind, body, soul and strength (Mark 12:30); (2) your desire to become stronger (1 Peter 2:2-3); (3) your faith in God (James 2: 18); (4) a desire to grow spiritually (2 Peter 1:5ff); (5) concern to refrain from falling away (2 Peter 2:20-22); (6) your light shining for the Lord (Matt. 5: 16); (7) the example of first century Christians in your life today; (8) an excellent example for others to follow (1 Cor. 11: 1; Prov. 22:6); (9) the great benefit from treasured fellowship with the followers of God (Acts 2:38-47); (10) your refusal to serve Satan and that you are not his disciple (James 4:7); (11) you are seeking the Lord first (Matt. 6:33); (12) you are pressing toward the mark of the prize (Phil. 3:13-14).

Question: Under what circumstances would a faithful child of God ever NOT WANT to assemble with the saints of God?  
—Paul Sain