

**June 12, 2016
ORDER OF WORSHIP**

Announcements

Brad McAlister

Song Leader

J C Newby

Scripture Reading

Chase Chapman

Opening Prayer

Joel Moore (A.M.) Tom Wade (P.M.)

Closing Prayer

Britt Lindley (A.M.) Kevin Shackelford (P.M.)

Lord's Table

Ricky Cissom (Presiding),

Blair Chapman, Brock Lindley, Keith Newby

Count and Usher

Terry Chapman

Randell Koon

Prepare Communion

Sandy Newby & Bryana Davis

Wednesday Night Song Leader

Mason McAlister (06/15/16)

OUR RECORD

June 5, 2016

Sunday Bible Study: 106

Sunday Morning Worship: 143

Sunday Evening Worship: 112

Wednesday Night Bible Study: 87

Budget: \$3,500

Contribution this week: \$3,593

BULLETIN BY E-MAIL:

Receive bulletin by e-mail notify us:

chapmansecretary@ripleycable.net

Also can view on our website:

chapmanchurch.com

What Must I Do To Be Saved?

1. **Hear** the Gospel (Romans 10:13-17).
2. **Believe** the Gospel (Acts 15:7; Mark 16:15, 16).
3. **Repent** of Sins (Acts 3:19).
4. **Confess** Faith in Christ (Acts 8:37).
5. **Be Baptized** for Remission of Sins (Acts 2:38).
6. **Be Faithful** (Revelation 2:10).

Address Service Requested

**CHAPMAN CHURCH OF CHRIST
250 COUNTY ROAD 550
RIPLEY, MS 38663**

THE CHAPMAN CHALLENGER

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ELDERS: Barrett Chapman, Jarvene Shackelford, Tommy Wade
DEACONS: Terry Chapman, Bryan Davis, Rickey Loveless, Brad McAlister, Joel Moore, Wayne Vandygriff, Larry Wood
PREACHER: Mark Lindley

Baptism is Not Enough
Sam Willcut

The late James Bales, in his book *The Hub of the Bible*, entitled the fifteenth chapter as "Baptism Is Not Enough." To a church that is continually stressing the need to be baptized for the remission of sins, it might be puzzling to consider that there is something more that is needed. Nonetheless, more there is and blessed are those who realize this fact.

Grace, Faith, Baptism... is there more?

In the second chapter of Acts, Peter and the other apostles preached the first sermons of the Christian era. Their Spirit-guided words pricked the hearts of the crowds concerning guilt and sin so that they asked, "What shall we do?" (2:37). As we know, these believers were told to repent and be baptized for the remission of sins (2:38), along with many other words of exhortation and instruction (2:40). Many heeded the Divine commands and about three thousand became Christians that day. But they were not through!

Baptism may be called the "door of the church." It is the portal by which one goes from outside to inside the church. Belief and repentance are the stoop and porch leading to the house of God. Paul told the Galatian brethren that they had been baptized into Christ, indicating that they were now inside the house of God (Gal. 3:27; 1 Tim. 3:15). Under this figure, do we now wander aimlessly about with no purpose nor plan? When we're tired of being inside, no longer thrilled with the experience, do we walk back out the door? Surely there is something for the newborn in Christ to accomplish which suggests that being baptized into Christ is not an end but a beginning.

Being "born again" is a phrase which does indeed suggest a beginning. When we are converted, we put off the old man of corruption and put on the new man which is created in righteousness and true holiness (Eph. 4:22-24). While we may feel like the same person (and undoubtedly in many respects we are), there must be some aspects of our lives that are different, indicated by our willingness to repent as a part of conversion, a term indicating change from our old ways to God's new ways. It is necessary that we learn how to live as a part of God's family, for we rise from the watery tomb infused with neither great knowledge nor wisdom. But we can rise with great desire.

Baptism was not enough for the converts on Pentecost. It is not enough to begin a godly life, for one must continue. The writer noted that these 3,000 converts "continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Notice how these early Christians continued. It was not sporadically, or when they could slip out from work, or avoid confrontation with their spouses, etc. They continued their Christian journey steadfastly. First, they continued to learn from the apostles, gaining understanding of spiritual principles essential to form the Christian character. Later in life the venerable Peter said, "As newborn babes, desire the sincere milk of the word, that you may grow thereby" (1 Pet. 2:2). We must continue to learn God's wonderful teachings, and let them influence our thoughts and actions.

Second, they continued steadfastly in fellowship. The term "fellowship" was used to express a relationship involving sharing and communing. Certainly the early brethren shared time in worship, shared material resources, and shared time in one another's company. Each had entered fellowship with God, Christ and the Spirit, and so had entered fellowship with other Christians. They were a part of a spiritual family! We should so see ourselves. The Hebrews writer said that we should not sin in forsaking the fellowship of the spiritual family found in our worship assemblies on Sunday mornings and evening, and Wednesday evenings. More, we should seek opportunities to be together outside the worship assemblies, sharing our lives and common pursuits.

Third, they continued steadfastly in the breaking of bread. I know of no one who does not continue steadfastly in the breaking of bread for nourishment, so that is not what the record emphasizes. They continued to acknowledge the death, burial and resurrection of the Savior through the Lord's Supper.

Fourth, they continued steadfastly in prayers. Since prayer is our means of communicating with our Father, these brethren, no doubt together and individually, actively continued this practice. There are proper and improper ways to pray, so the child of God would do well to consider the prayers of Jesus and the apostles in order to know what to pray for, and how to frame acceptable prayers.

When the brethren today continue steadfastly in these particulars, they continue the journey begun at conversion, and they continue to be influences for Christ in their homes and communities. When brethren fail to continue steadfastly in these particulars, they cease to grow spiritually and to be a blessing to others. Baptism is not enough!

When Silence Is Eloquent BY WAYNE JACKSON

On that fateful night before his death, Jesus and his disciples had adjourned to the garden called Gethsemane, a place where the Lord had frequently communed with his little band of men (cf. Jn. 18:2).

Judas, the traitor, surmising the Lord's whereabouts, led a group of soldiers and temple police to the secluded spot. With torches and lanterns (and in the light of a full Passover moon), the blood-thirsty mob made their way up the slope of Mt. Olivet in search of the Son of God. With weapons they came seeking the Prince of Peace.

As they sought to arrest the Lord, the following incident occurred, as recorded by the apostle John.

"Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear" (18:10).

We are informed that the servant's name was Malchus. The Master rebuked his impetuous disciple, warning him that "all they that take the sword shall perish with the sword" (Matt. 26:52), further purposing to drink the cup of death which had been appointed by his heavenly Father (Jn. 18:11).

Interrogated by Pilate

With this dramatic event in mind, let us go forward in time several hours and observe the Lord's appearance before Pilate, the Roman governor.

Pilate interrogated Jesus: "Are you the king of the Jews?" (18:33) That was not a question that could be answered with a simple "yes" or "no." No, he was not a political king who had come to establish earthly Jewish supremacy (a lesson some religionists could well learn today), but yes, he was the long awaited king of the Jewish scriptures.

The Savior thus answered the governor's question in the following way.

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (36).

Christ argued that his kingdom is not of a political nature, as evidenced by the fact that his followers would not fight to prevent his arrest by the Jews.

It is at this point, however, that a very intriguing question arises. Why did not Pilate stop this defense of Jesus by calling attention to an obvious "flaw" in his argument. He might have said, "Hold it a second. It is well-known that one of (7) your disciples — Simon Peter by name — attempted to fight in your defense only hours ago. In fact, he cut off the ear of Malchus. The incident was witnessed, and as a matter of fact, one of the victim's kinsman is in the vicinity right now." (cf. 18: 26). Would not that have been a powerful rebuttal?

Yes indeed — except for one gigantic problem.

Christ might well have responded: "Now why don't you bring Malchus himself into this court? Let him testify. Let us examine his wounded head."

Had the gentleman been brought into court what an awkward situation that would have created for the Jewish authorities and indeed for Pilate himself, for, as one learns by an examination of Luke's record, the amputation of the ear was not the end of the incident. Luke, the physician, ever interested in investigating medical matters, declared that Jesus "touched his ear, and healed him" (22:51).

Now we know why this event was never mentioned. The last thing these men wanted at this point was to attract additional attention to the miracle-working deeds of the Son of God.

And in this respect, their silence becomes all the more eloquent. The incident was simply too well-known and too powerful not to use against Christ had it not been for the fact that his healing miracle demolished it!

This case affords, therefore, very strong indirect evidence for one of the miracles of Jesus; and it is a type of evidence which no gospel writer could ever have contrived.

The miracles of our Lord bear up under the most rigorous investigation. He is the Christ, the Savior of all who obey him (Heb. 5:8, 9).

UPCOMING EVENTS

PLEASE JOIN US
FOR THE WEDDING OF

JORDAN STAGGS AND KELSEY HEFNER

JUNE, 11, 2016 AT 7 PM

CRAZY K RANCH
833 N. PRATHER RD, MICHIE, TN 38857
Directions are available in foyer.

Chapman Ladies Bible Class
Thursday, June 16th at 6:30PM

Chapman Ice Cream Supper
Sunday, June 19th
after Evening Services

Chapman VBS
July 17th – 20th

Chapman Lectureship
July 31st – August 3rd

PROGRAMS OF WORK

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The Bible Broadcast

Sunday Mornings at 8 AM • WKZU radio 104.9 FM

Southern Sentinel Article

Every other Wednesday

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Study the Bible in your home, at your convenience, by enrolling in a free Bible correspondence course. To enroll: call (837-7012), write (250 CR 550, Ripley, MS 38663) or e-mail (chapmansecretary@ripleycable.net).

REMEMBER IN PRAYER

IN LOVE AND SYMPATHY: Our hearts go out in deepest sympathy to the family and friends of Ray Graves and Hughy Rakestraw.

•**SICK SUNDAY:** Stephanie McAlister, Jimmy Berryman

•**IN HOSPITAL:** Rhett Sanderson (Newborn, Memphis), Pat Morgan (Robin Criswell's Mother), Kaylie Cummings

•**HOME RECOVERING:** Audrey Box, Deborah Gullick, Amy Chapman

•**EXTENDED ILLNESS:** Guy Stroupe, Willie Jeanes, Hollis Fowler (Frankie Fowler's Father), Ed James Pannell, Connie Mauney, Randall Hancock (Liver & Kidney Transplant - Dawn Stroupe's Father), Taylor Crawford, Genice Collette (Mildred Shackelford's Sister), Tony Morrison, Brandon King, Jane Bates, Lylah McGauhy, Fagin and Johnnie Carpenter, Sandra & Niles Jones, Thad Berryman.

•**CANCER:** Lanny Yancey, Niani Colom-Omotesa,, Kenneth Rainey, Marilyn Harrell, Janice Willingham, Wayne Crabb, Lester Wommack, Grady Chandler, Lorie Christian, Deborah Gullick (Mother of Stephanie McAlister, Bo & Brian Chapman), Doug Pannell, Don Allen Riggs (19, student at FU from El Paso, TX), has stage 3 cancer. Cards may be sent to Target House 1, 1811 Poplar Ave, Apt. 211, Memphis, TN 38104), Sam Camp, Sam Warrington (cystic fibrosis & leukemia), Rodney Hilliard, Sue Mauney, Wade Hodges, Jennifer Pannell (Niece of Sharon Pannell), Merida Bane (Barrett & Starrett Chapman's Sister), Katherine Finley, Kane Pannell, Danny Edmonds, Dean McNutt, John Reno, Ruth Greer, Margie James.

•**SHUT-INS:** *Resthaven:* Oleta Phillips (*Mailing: Resthaven Care Center, 103 Cunningham Drive, Ripley, MS 38663*), *Tippah County Hospital Nursing Home:* Bonnie Chapman, Lorene Daily, Christine Chapman (*Mailing: Tippah County Nursing Home, 1005 City Avenue North, Ripley, MS 38663*).