

News

Betty Rust's heart valve replacement surgery will be Wednesday at Longview Regional Hospital—**Tannie Johnson**, Marion Shurtleff's sister and Janie Burns' and Carolyn Davis' aunt, passed away Friday. We express our sympathy to them and their loved ones—**Madelyn and Preston Arnold's great-grandfather, Billy Gentry**, passed away recently and we express our sympathy to them and their loved ones—**Yvonne White** had a heart cath last week in Tyler and came through with flying colors. Her heart is strong and no blockages—**Amanda and Zach Williford** are expecting and she (continued on page 3)

ELDERS:

Bob Arnold 563-2977
Leon Goff 572-6809
Kendall Johnson 572-9306

DEACONS:

Ricky Davis 572-9428
Ken Ferguson 572-4135
Pat Marshall 572-9347

SERVICES:

Sunday

Bible Study 9:45 AM
Worship 10:30 AM
Worship 6:00 PM

Wednesday

Ladies Class 10:00 AM
Bible Study 7:00 PM

PREACHERS:

Jared Rogers 682-300-3602
Leon Goff 572-6809

ASSIGNMENTS FOR:

March 27, 2016

Serving The Lord's Supper

Sunday Morning

Scripture: Duane McGough

Luke Arnold **Andrew Arnold**
Jerry Don Davis **Dylan Davis**

Sunday Evening

Luke Arnold **Andrew Arnold**

PRAYERS

Sun. AM—**Kenneth Amerson (Opening)**

—**Tom Davis (Closing)**

PM—**Alec Capel (Opening)**

—**William White (Closing)**

ANNOUNCEMENTS

A.M.—**Leon Goff**

P.M.—**Kendall Johnson**

(call Pat Marshall if unable to serve)

Think It Over—If you were to die today...Where would you spend eternity? To all who love God, and to those who do not, but should, to all who are weary and heavy laden; to all who are lonely and sad; to all who sin and need a Savior, and to whosoever will come a hearty welcome is extended.

Southside
Church of Christ
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Southside Church of Christ

Bulletin

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Volume XXIII

March 20, 2016

Number 12

Baptism in the Bible's Story

Nathan Pickup

In discussing God's word with fellow believers, I rarely find that they interpret the Bible as a comprehensive story. Rather than putting biblical books, passages, and concepts within the context of the Bible's overarching narrative, many (again, this is my personal experience) use the Bible as a collection of proof-texts to wield in defense of their personal views. This becomes apparent in discussions I've had or witnessed regarding baptism. Often discussions around baptism revert to one side using passages like Acts 2:38 to "prove" baptism's essential nature, while the other side immediately counters with passages like Ephesians 2:8 to "prove" we are saved solely by faith. One crucial element missing from these discussions is the placement of baptism in the context of the *entire* biblical story. Once we do this, baptism's meaning and significance should become clearer to both sides of the "baptism debate."

Understanding baptism's role in God's story requires an understanding of *typology*. Typology is the study of purposeful patterns in the biblical story that point to a greater reality in some person, event, or thing at a later stage in salvation history. The "type" is the previous pattern, while the "antitype" is the later counterpart or fulfillment. Once the antitype is revealed, it gives the previous (type(s) new meaning since we can then see how God had been providentially pointing to the antitype all along. For example, in Hebrews 8:1-6 the author claims the Old covenant tabernacle and high priesthood were patterns deliberately pointing to the better reality of Jesus' high priestly ministry within the "true tabernacle" of heaven. In this use of typology, the author of Hebrews is saying that the tabernacle and high priesthood were *purposefully* engineered by God in order to teach

those in the new covenant age about Christ's heavenly ministry.

New Testament authors reveal that living in this new covenant age gives us the privilege of seeing in retrospect how God has been deliberately establishing patterns in salvation history—how he “works all things according to the counsel of his will” (Eph. 1:11). While we wait for the ultimate ending to God's story, we can now see how certain old covenant elements *were designed* to point towards superior new covenant fulfillments. Examples of New Testament authors revealing this privilege are the typological treatment of Melchizedek in Hebrews 7 and Paul's typological interpretation of Adam in Romans 5. But what about baptism? Is baptism the superior fulfillment of previous patterns in salvation history? The New Testament itself answers this question with a resounding, “yes.”

In 1 Peter 3:18-22, Peter describes the flood and Noah's salvation through water as a pattern pointing to baptism. He doesn't expound on this understanding of the flood in a lengthy discourse, but he does clearly state *how* the flood pointed typologically to baptism: just as Noah and his family were brought safely through God's judgment via water, baptism is *also* a salvation from God's judgment via water. Peter is saying that the salvation through water of Noah and his family (the type) was *purposefully orchestrated* by God to typologically correspond to bap-

tism (the antitype) — a correspondence we have the privilege of recognizing by living in the new covenant age. This portion of Peter's letter should not be reduced to a mere proof-text containing the words “baptism now saves you” (important as those words may be), but must be recognized as a profound theological glimpse into God's purposeful actions in history to point to greater spiritual truths—in this case, the spiritual truth of God saving certain human beings from His judgment by water. [1] This salvation through water is an intrinsic part of God's rescuing of mankind from judgment, which is evident when we follow Peter's example and look at the biblical story as a whole. Since the flood is inextricably linked to baptism, then arguing that a person is saved from God's judgment *before* being brought safely through the waters of baptism is equivalent to saying Noah and his family were brought safely through God's judgment *before* the waters came upon the earth. This view clearly dismisses the apostle Peter's typological understanding of baptism *and* his exegesis of the flood narrative, and also fails to place the act of baptism in the larger context of salvation history.

In my next article I'll examine another act of God that was designed to point to baptism. But Peter's exegesis of the flood illustrates that our own conception and presentation of baptism must go deeper than a rote citation of go-to proof-texts. If we look at the entire biblical

story, as Peter did, we will see how God orchestrated the pattern of passing through water as a salvation from His judgment.

[1] Someone may counter that the flood waters were not a means of salvation but were the means of God's judgment. But Peter's focus on Noah being *saved* by the water (revealed by his words “brought safely through water”) doesn't contradict this point, but is complimentary to it. Water was certainly the means of judgment that cleansed the earth of its pollution of sin, but it was also the means by which a few were brought safely through God's judgment to a renewed creation.

—*Focus Online*

Gospel Meeting

Tony Mauck is the speaker in the meeting at the Hubbard St. church in **Lindale, TX.**, Sunday through Friday, March 20—25, 7:00 weeknights.

An Encouraging Week

Roger Shouse challenged us with his interesting and informative Bible lessons Sunday through Wednesday this past week. His night lessons emphasized the importance of being the first century church in the twenty first century. He focused on worship, evangelism, leadership, and fellowship in the night services. In the weekday morning services he presented a series on “*Moments with the Savior.*” His lessons benefited us greatly.

Sister Eura Hinson Passed Away

Last Monday, March 14, she peacefully went to her reward. Her funeral service was conducted Friday at Bates, Cooper, Sloan here in Mt. Pleasant. She had been a faithful Christian since her youth, and was a member of the Southside Church of Christ from the time of its establishment in 1952. In recent years she had lived with her twin sister (Euna Rhea) in Ft. Worth because of her age and health. Because of a broken hip and other issues she lived in a nursing facility for the last year or so. Her daughter, Judy Hinson, grandson, Stephen Hall, and great grandson, Dayne Stansell, are members of the Southside church. We express our sincere sympathy to them and the other children, grandchildren and relatives.

has been experiencing sickness that accompanies it, and she has not been able to attend some recent services—**Randy Blackmon** has been having severe pain in his hip and he had an injection in the hip Wednesday and is much better—**Dinah Arnold** has continued to battle cellulites in her leg and foot—Remember **Willie Don Davis, Vivian Stroman, William White, Catherine Moss, Wade Miller, David Chapman, Kris Ferguson, Jr., Relda Marshall, Dorothy and Charles Kyle, Pat Brown, Deborah Brown, Tammy Willeford, and Judy Hinson**—Remember our **Shut-ins: Loyd Clark, Shirley Ferguson, Maurine Lee, Irma May, and Lelda Thompson.**