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he and all unborn are knowledgeable of good and evil. That means they know God was wrong in His statement to Moses, but God is not wrong about babies not knowing good and evil.

The Holy Spirit testifies there is a time, even for the Messiah-Child, when there would be no awareness of good and evil. Concerning the virgin's child, it was said, *"Curds and honey He shall eat, that He may know to refuse the evil and choose the good. For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings"* (Isaiah 7:15-16).

In other words, this child would be like all human children in a state of not knowing and, therefore, not refusing or choosing good and evil. To say that John the Baptist, in his unborn state, knew what even Mary's baby would have yet to grow to know, is to say that John was the exception to the rule, and that shows that you cannot use John as proof of anything about babies.

The practice of force-dunking babies is falsely justified by implying from John's case that they can believe in Jesus even as a man in strange garments is dunking them or sprinkling them and saying strange ritualistic words. If John was aware of Jesus, the text does not say it or imply it. What it shows is the Holy Spirit was already with John and urged the kick at the moment to remind Elizabeth of great things ahead for her child and through Mary's child. That is all that proves. It proves nothing about how scriptural it is to force-dunk all babies.

Who is to be baptized? Jesus said it works this way: Preach the gospel, let the gospel bring about belief, and let the believer be baptized (Mark 16:15-16). There are no exceptions to this. Baptism is always and only for convicted, penitent believers. Every case of households being baptized was after that household first heard the word, understood their need of Jesus, and expressed their own desire to be united with Jesus in baptism. Not one exception!

Baptism is not forced upon anyone, and no person in Scripture was ever baptized who did not first believe. Infants have no knowledge of good and evil, and have no guilt that needs to be removed, and there is no benefit they get from being force-dunked or sprinkled in some ritual of men. When they grow and come of age to know good and evil, and come to know guilt and what Jesus can mean toward the removal of sin and guilt, then they will let you know like all others, *"what hinders me from being baptized?"* (Acts 8:36). The answer will always be, *"If you believe you may!"*

## SHOULD THIS BE TOLD OR NOT?

Greg Gwin

There are several different ways that we sometimes learn sensitive information about a brother or sister in Christ. It might be something we have personally experienced, or we might be exposed to certain facts innocently via something inadvertently heard or seen. In other instances, someone might sinfully spread gossip that comes to our ears without invitation.

This information may indicate that the brother or sister has done wrong. If so, we must act upon that information for the sake of our fellow Christian. We must go to him with the help that might save his eternal soul (Galatians 6:1-2; James 5:19-20). If someone else has also sinned in the matter (via gossip, etc.) then we must address them also.

But sometimes the thing that is learned is sensitive – might put a brother or sister in a bad light – but it is not inherently sinful. What should be done in such a case?

In many, if not most, cases, such news should be allowed to die – and the sooner the better. Think about the numerous reasons why.

If we love the one about whom the facts are being reported, then we will want to prevent any further potential harm to him or her. Since this is obviously the way we'd like to be treated, it is therefore the way we should act (Matthew 7:12).

We should also consider the person with whom we are tempted to share this news. If they are told, they will also have to think about the matter, deal with their own feelings about it, and potentially harbor negative feelings toward a fellow Christian unnecessarily. We could spare them all this if we just let the thing rest – and we should.

Finally, love for God is reflected in our actions in such episodes. If we gladly report this kind of unfavorable information about a brother or sister, it indicates that we don't love them as we should, and that indicates that we don't love God like we should either (1<sup>st</sup> John 4:20). Think!

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"He that would be saved by Christ, and not ruled by Him, shall not be saved at all. We are to receive a whole Christ, not by halves."

– John Owen

**"WHAT MUST I DO  
TO BE SAVED?"**

**ACTS 16:30**

**LEARN THE GOSPEL**

John 6:45; Romans 10:17

**BELIEVE IN CHRIST**

Hebrews 11:6; John 3:16

**CONFESS CHRIST**

Matthew 10:32-33; Romans 10:9-10

**REPENT OF SIN**

Acts 3:19; 17:30

**BE BAPTIZED INTO CHRIST**

Mark 16:16; Romans 6:3-6

**REMAIN STEADFAST**

1<sup>st</sup> Corinthians 15:58; Revelation 2:10

**"THE ASSEMBLING OF  
OURSELVES TOGETHER"**

**HEBREWS 10:24-25**

**SUNDAY**

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

**WEDNESDAY**

Studies & Worship @ 7:00 p.m.

75 Sherrod Boulevard

Belén, New Mexico

Seekers Welcome.

Members Expected.

**"IF A MAN IS OVERTAKEN IN  
ANY TRESPASS..."**

**RESTORE SUCH A ONE"**

**GALATIANS 6:1**

**CONFESS TRESPASSES**

James 5:16; 1<sup>st</sup> John 1:9

**REPENT OF SIN**

Acts 8:22

**PRAY FOR FORGIVENESS**

Acts 8:22

**REMAIN STEADFAST**

1<sup>st</sup> Corinthians 15:58; Revelation 2:10

**"A WORD FITLY SPOKEN IS**

**LIKE APPLES OF GOLD IN**

**SETTINGS OF SILVER"**

**PROVERBS 25:11**

"If you believe what you like in the gospel, and reject what you don't like, it is not the gospel you believe, but yourself."

– Augustine of Hippo

**"WHOLE COUNSEL"**

**ACTS 20:27**

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**DOES JOHN THE BAPTIST PROVE THAT FETUSES  
KNOW GOOD AND EVIL?**

Terry Wane Benton, adapted

While it is true that John the Baptist, while yet unborn, leaped in his mother's womb (Luke 1:41) when Mary came and greeted Elizabeth, it is not true that this means all infants are aware of sin, Jesus, Mary, and what Jesus will mean for them. It does nothing to prove that all babies are aware of why a man in funny garments is dunking them or sprinkling water on them and wanting to have their sins removed.

In the case of John leaping in the womb at the presence of Jesus' mother, it was a sign from God that John and Jesus would bring great joy to the world. It is not a sign that all babies are aware of sin and that they are excited about Jesus. John, as an unborn, gave a strong kick at this moment and this was a providential reminder from God to Elizabeth that the baby had Holy Spirit assistance even then (Luke 1:15). So, this leap was not a proof that all babies are aware of sin, Jesus, and coming redemption even in the womb. Without the Holy Spirit's special sign, John would not have kicked at this moment and if he did, it would mean nothing about what he was aware of in that moment, especially not of the implication of Jesus.

God told Moses that little children *"have no knowledge of good and evil"* (Deuteronomy 1:39). To imply that John knew Mary was bringing the Savior who would conquer evil and sin in the world is to imply that – Continued on page 2 –

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