

WHY YOU NEED BAPTISM!

	In Christ	Gal 3:27	2Cor 5:17 Eph 1:3, 7 2Tim 2:10 Rom 8:1
B	Child of God	Gal 3:26-27	1Jn 3:1 Rom 8:16-17
A	Kingdom of God	Jn 3:5	1Cor 15:24
P	Way of Life	Gal 3:27	Jn 14:6 Mt 7:13-14
T	Church (Body)	1Cor 12:13	Eph 1:23; 2:16; 3:16, 21; 5:23
I	Death (Blood)	Rom 6:4	Mt 26:28 Heb 9:22 Rev 1:5-6 1Jn 1:7; 5:8
S	Name	Mt 28:19-20	Lk 24:47 Act 4:12 Col 3:17 Phil 2:9
M	Saved	1Pet 3:21	Mk 16:16
	Sins Washed Away	Acts 22:16	Acts 2:38

There is one baptism Eph 4:4-5

Which of these?

Mode	Element	Purpose
Sprinkling, Pouring, Immersion	Holy Spirit, Water	Sign of forgiveness, Remission of sins

I. INTRODUCTION

A. We have established the following propositions:

1. There is a God.
2. God revealed Himself and His will to man and that revelation is found in the Bible.
3. The fundamental truth of that revelation is that Jesus Christ is the Son of God.
4. God's authority at this time is exercised in and through Christ and (by revelation) through His chosen apostles and their recorded word which is all sufficient.

2 Timothy 3:16 All _____ is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be _____ equipped for every good work.

B. What we read in the New Testament scriptures then concerning baptism, or any other subject, is nothing less than the Word of God and is as compelling and binding as if He spoke directly and audibly to us.

1 Thessalonians 2:13 And we also thank God _____ because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the _____ of God, which is at work in you who believe.

C. What we think, what our parents taught us, what creed books or human wisdom dictate, or what we've always believed about the matter is to be set aside in favor of the question "What do the Scriptures say? What is the "word of God" which "we" (the apostles) preach?

Romans 10:8 But what does it say? "The word is near you; it is in your _____ and in your heart," that is, the word of faith we are proclaiming:

II. Attitudes Toward Baptism in the Religious World.

A. To many people baptism is just a ceremony whereby a baby is given a name and a special blessing from God: to others baptism is simply an outward sign of an inward grace—something you go through to convince the world that you are already saved; to others baptism is simply a ceremony which puts one into some denominational church; and to still others, baptism is a "sacrament", the means by which "original sin" is taken away.

B. There are two general attitudes concerning the design and purpose of baptism.

1. Baptism is Essential.

- a. The Roman Catholic doctrine of "baptismal regeneration" makes baptism absolutely necessary since according to their writings "baptism is a sacrament which cleanses us from original sin" (Visible Church, by Sullivan, page 39). The Catholic Church feels so strongly about the efficacy of just a few drops of water to cleanse from so called "original sin" (i.e., the guilt of sin inherited from Adam) that they even have nurses in Catholic hospitals baptize infants born dead.

The following quotation from "The Catholic Nurse and the Dying by Bowdern will give an idea of the ridiculous extremes they go to in administering this false

doctrine:

“Human life, and therefore the soul, is present at the moment of conception. For this reason an embryo, even in early miscarriage, has an immortal soul. If the embryo can be recognized, take it in your fingers and dip it under the water and lift it out again while you pronounce the words of Baptism. In case you cannot recognize the embryo at all, pour water on the blood clot in the miscarriage; and pronounce the words of Baptism” (Quoted in American Freedom and Catholic Power, by Paul Blanchard, page 138).

- b. The New Testament position also makes baptism essential for the remission of our own past sins (not original or inherited sins). The proposition to be proved in this lesson is that water baptism for the penitent believer is essential to the remission of past sins.
2. Baptism is Non-Essential. This is the general denominational attitude as expressed in their creed books.
 - a. Methodist – “Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort” (Article 9, Discipline of Methodist Episcopal Church, South, 1910). (It is obvious from this statement, and similar ones to follow, that if we are saved by faith only, baptism has no part in that salvation. Incidentally this statement stands in direct contradiction to the Scriptures.

James 2:24 You see that a person is justified by what he does and not by faith alone. .

- b. Episcopal – Article II of Episcopal Articles of Religion is the same as the Methodist statement in Article 9.
- c. Church of the Nazarene – “That believers are to be sanctified wholly —through faith in the Lord Jesus Christ” (Manual, 1956 page 36).
- d. Baptist – All you have to do is believe and He will save you "also", justification, the pardon of sin, and the promise of eternal life—are solely through faith” (Page 48 “Church Manual for Baptist Churches, J. M. Pendleton).

“We hold that Baptism is not essential to salvation” (Hiscox Manual for Baptist Churches, page 20).
- e. Jehovah’s Witnesses – “repentance must precede baptism but sins are not washed away by baptism” (“ Make Sure of All Things” Article on Baptism, page 30).
- f. Presbyterian – “yet grace and salvation are not so inseparably annexed unto it (baptism), as that no person can be regenerated or saved without it.”
3. Obviously baptism cannot be at the same time “essential” and “non-essential”. Let us turn them from the writings and authority of men to the Word of God for light on this important subject.

III. The necessity of baptism can be seen in what scriptural baptism does for us.

- A. Baptism stands between you and being “In Christ”.

Galatians 3:27 for all of you who were baptized into Christ have _____ yourselves with Christ.

1. Whatever the phrase “in Christ” means, whatever blessings are to be found in that relationship, one thing is obvious . . . it is baptism that puts you INTO Christ, or into that relationship designated as “in Christ.” Before you are baptized, you are not in Christ, after you are scripturally baptized you are “In Christ”.

- a. It is not said of faith, of repentance or of confession that they put us into Christ. Although they are steps in God’s plan of salvation, none of them alone are sufficient to save us.

Romans 10:10 For it is with your heart that you _____ and are justified, and it is with your mouth that you confess and are saved.

- b. Consider the question of whether you are saved if you do not confess. Romans 10:10 clearly states that confession is required. Further, we find that those who were unwilling to confess did not have the praise of God.

John 12:42 Yet at the same time many even among the leaders _____ in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; 43 for they loved praise from men more than _____ from God.

- c. On the other hand, consider those who do not believe. What if they should confess, would that confession save them?

Mk 16:16 Whoever believes and is baptized will be saved, but whoever does not _____ will be condemned.

- d. But baptism puts us. “INTO” (from without to within) Christ. We will consider who should be baptized and on what conditions in more detail later. It is sufficient here to simply say that one must obey all the commands of God in order to be saved. That includes believing, repenting, confession of Jesus **and** being baptized. Without baptism we have not come “into” Christ.

2. Why do we need to be in Christ? This is beyond question one of the most significant phrases in the New Testament. All of the provision that the grace and love of God have made for the happiness and eternal salvation of man has been centered in and summed up “In Christ”.

Ephesians 1:3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the _____ realms with every spiritual blessing in Christ.7 In him we have redemption through his blood, the _____ of sins, in accordance with the riches of God's grace

2 Corinthians 5:17 Therefore, if anyone is in Christ, he is a new _____; the old has gone, the new has come!

2 Timothy 2:10 Therefore I endure everything for the sake of the elect, that they too may obtain the _____ that is in Christ Jesus, with eternal glory.

Romans 8:1 Therefore, there is now no _____ for those who are in Christ Jesus,

John 15:5 "I am the vine; you are the branches. If a man _____ in me and I in him, he will bear much fruit; apart from me you can do nothing.

Revelation 14:13 Then I heard a voice from heaven say, "Write: _____ are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

B. Baptism Stands Between You and Being A Child of God.

Galatians 3:27 for all of you who were _____ into Christ have clothed yourselves with Christ.

1. Many quote vs. 26 "For ye are all sons of God, through faith, in Christ Jesus" and leave off vs. 27. However, the preposition "for" in the beginning of vs. 27 shows that they are connected and that the means by which those who have faith in Christ become Sons of God is by being baptized into Christ.

John 1:12 Yet to all who _____ him, to those who believed in his name, he gave the right to become children of God

This verse shows that believing in Christ gives us the right to become children of God, but it does not itself make us children of God.

2. "But," some ask, "is it not true that all humankind are children of God?" "Did He not create us all?"
 - a. We need to distinguish between being a part of the human family and being a member of God's spiritual family. The Jews made the mistake of assuming that they were God's children when in reality they were children of the Devil.

John 8:31 To the Jews who had believed him, Jesus said, "If you hold to my _____, you are really my disciples.

John 8:40 As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. 41 You are doing the things your own father does." "We are not _____ children," they protested. "The only Father we have is God himself." 42 Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. 43 Why is my language not clear to you?

Because you are unable to hear what I say. 44 You belong to your _____, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

- b. What a wonderful thought it is to know that God is your spiritual Father! But only those who have obeyed the truth, who have been born again, who have been redeemed by the blood of Christ, have the right to "call on him as Father".

1 Peter 1:17 Since you call on a _____ who judges each man's work impartially, live your lives as strangers here in reverent fear. 18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, 19 but with the precious blood of Christ, a lamb without blemish or defect. 20 He was chosen before the creation of the world, but was revealed in these last times for your sake. 21 Through him you _____ in God, who raised him from the dead and glorified him, and so your faith and hope are in God. 22 Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. 23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. 24 For, "All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall

- c. To be a Child of God means that we have His love and care watching over us. It means that He will not withhold any good thing from us.

Matthew 7:9 "Which of you, if his son asks for bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you, then, though you are evil, know how to give good _____ to your children, how much more will your Father in _____ give good gifts to those who ask him! 12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

- d. It means that we are heirs of God, joint heirs with Christ

Romans 8:16 The Spirit himself testifies with our _____ that we are God's children. 17 Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we _____ in his sufferings in order that we may also share in his glory.

C. Baptism stands between you and being in the Kingdom of God.

1. John 3:3 In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again." 4 "How can a man be born when he is old?"

Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!" 5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

- a. Notice that there are not two births, one of water and one of the spirit, but rather one birth with both spirit water factors involved.
 - (1) The Spirit's part—This is the planting of the seed (the word of God -) into the spiritual heart of man. Of course, this is through the medium of Gospel teachers. When we believe the message of the Spirit we are said to be "begotten" of the Spirit.

Luke 8:11 "This is the meaning of the parable: The _____ is the word of God.

John 6:45 It is written in the Prophets: 'They will all be _____ by God.' Everyone who listens to the Father and learns from him comes to me.

James 1:18 He chose to give us _____ through the word of truth, that we might be a kind of firstfruits of all he created.

- (2) The Water's part—the only thing with which water is associated in the Christian religion is Baptism.
- b. What Jesus had taught in figures of speech before His death, He taught the Apostles plainly after His resurrection. We find this teaching on the new birth set forth in plain and unmistakable terms in the Scriptures.

Mark 16:15 He said to them, "Go into all the world and _____ the good news to all creation. 16 Whoever _____ and is baptized will be saved, but whoever does not believe will be condemned.

- (1) "Go - Preach" ... The seed of the Kingdom (the Gospel) has to be planted..
 - (2) "He that believeth" ... is begotten, the word finding lodgement and root in his heart.
 - (3) "Shall be saved" ... is born again (of water and the spirit) and has a new life in Christ.
2. But what does it mean to be In the Kingdom of God?
 - a. It means that you will be in that group that is delivered up to God in the final day.

1 Corinthians 15:24 Then the end will come, when he hands over the _____ to God the Father after he has destroyed all dominion, authority and power.

- b. It means to be delivered from the power of darkness and to be translated into that realm where redemption and forgiveness of sins are found.

Colossians 1:13 For he has rescued us from the _____ of darkness and brought us into the kingdom of the Son he loves, 14 in whom we have redemption, the forgiveness of sins.

- c. It means to be a subject of, and recipient of the blessings of Christ the King. It ought to be obvious to any thinking person that a person cannot be under the authority or rule of Christ unless they are in the kingdom over which He is King.
- D. Baptism stands between you and being in the way of life.

Galatians 3:27 for all of you who were baptized into _____ have clothed yourselves with Christ.

John 14:6 Jesus answered, "I am the way and the _____ and the life. No one comes to the Father except through me.

1. We have already seen that we are baptized 'Into Christ, but Christ is "the way", therefore, we are baptized into that way.
2. Why is it so important for one to be in "the way"?
 - a. There are only two ways of life that man can take, one leads to eternal life, the other to destructing.

Matthew 7:13 "Enter through the _____ gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. 14 But small is the gate and narrow the road that leads to _____ , and only a few find it.

(1) The Broad Way.

- (a) It is the popular way ("Many" are taking it.)
- (b) Those taking it can be self deceived.

Proverbs 16:25 There is a way that seems _____ to a man, but in the end it leads to death.

(c) It is a dark, and hard, and crooked way.

Pro 4:19 But the way of the _____ is like deep darkness; they do not know what makes them stumble.

Pro 13:15 Good understanding wins favor, but the way of the _____ is hard.

Pro 2:14 who delight in doing wrong and rejoice in the _____ of evil, 15 whose paths are crooked and who are devious in their ways.

(2) The Narrow Way.

(a) It is the “good way”.

Jeremiah 6:16 This is what the LORD says: "Stand at the _____ and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find _____ for your souls. But you said, 'We will not walk in it.'

(b) It is the “one way”.

Jeremiah 32:39 I will give them _____ of heart and action, so that they will always fear me for their own good and the good of their children after them.

(c) It is the “way of Holiness”.

Isaiah 35:8 And a _____ will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it.

(d) It is the “new and living way”.

Hebrews 10:20 by a new and living way opened for us through the _____, that is, his body,

(e) It is the only way to Heaven.

John 14:6 Jesus answered, "I am the way and the truth and the life. No one _____ to the Father except through me.

E. Baptism stands between you and being in the church (or Body) of Christ.

1Cor 12:13 For we were all _____ by one Spirit into one body - whether Jews or Greeks, slave or free - and we were all given the one Spirit to drink.

1. This is the only means by which people can enter the Body (or Church) of Christ. You cannot “join” it or be “voted in” but as those in the early church, you must enter by baptism.

Acts 2:41 Those who accepted his message were _____, and about three thousand were added to their number that day. 47 praising God and enjoying the favor of all the people. And the Lord added to their _____ daily those who were being saved.

2. Why is it so essential for you to be in the Church (the body)?

- a. If you are not in the body, Christ is not your Head. You deny Him the right to regulate and control your life. You, like a hand severed from a physical body, cut yourself off from the life and sustenance in His Body. (vs. 23 “fulness”)

Ephesians 1:22 And God placed all things under his _____ and appointed him to be head over everything for the church, 23 which is his body, the fullness of him who fills everything in every way.

- b. If you are not in the Body, you are not reconciled to God.

Ephesians 2:16 and in this one body to _____ both of them to God through the cross, by which he put to death their hostility.

- c. If you are not in the Body, you are not an “heir” or a “sharer” of the promise in Christ Jesus”.

Ephesians 3:6 This mystery is that through the _____ the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

- d. You are not in the realm where you can glorify God by your life.

Ephesians 3:21 to him be glory in the _____ and in Christ Jesus throughout all generations, for ever and ever! Amen.

- F. Baptism stands between you and being in the death of Christ, or being a recipient of the benefits blood.

Romans 6:3 Or don't you know that all of us who were _____ into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a _____ life.

- 1. Whatever benefits the death of Christ or the blood of Christ can bring to us, it is obvious that it is scriptural baptism that puts us into His death (or into that realm where His blood can cleanse us).
- 2. What are the benefits of His death or His blood?
 - a. Without it we have no remission of sins.

Matthew 26:28 This is my blood of the covenant, which is poured out for many for the _____ of sins.

Hebrews 9:22 In fact, the law requires that nearly everything be cleansed with blood, and without the _____ of blood there is no forgiveness.

Revelation 1:5 and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has _____ us from our sins by his blood, 6 and has made us to be a _____ and priests to serve his God and Father - to him be glory and power for ever and ever! Amen.

- b. Without it we cannot be brought near to God.

Ephesians 2:13 But now in Christ Jesus you who once were far away have been _____ near through the blood of Christ.

- c. Without it we cannot be washed from our sins and made a part of God's Kingdom.

Revelation 1:5 and from Jesus Christ, who is the faithful witness, the _____ from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, 6 and has made us to be a kingdom and _____ to serve his God and Father - to him be glory and power for ever and ever! Amen.

- d. If you are not in the Body, you are not in that group that Jesus has promised to save.

Ephesians 5:23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the _____.

3. In Romans 6 we can see the power of His blood in the change that took place when they were baptized.
- a. Before baptism they were:
 - (1) Dead in sin, in bondage to sin (vs. 6).
 - (2) Servants of sin (vs. 7).
 - (3) Due the wages of sin - death (vs. 23).
 - b. After baptism they were:
 - (1) Dead to sin (vs. 2, 11)
 - (2) Raised to walk a new life (vs. 4).
 - (3) Old man crucified, body of sin done away (vs. 6).
 - (4) Alive unto God in Christ (vs. 11).
 - (5) Made free from sin (vs. 7).
 - (6) Servants of righteousness (vs. 18).
 - (7) Had the promise of eternal life (vs. 22, 23).

G. Baptism stands between you and the name of Christ.

Mat 28:19 Therefore go and make disciples of all nations, _____ them in the name of

the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

1. The essentiality of baptism can be seen in that it is the only command in the Bible coupled with the name of the Sacred Three, the Father, Son, and Holy Spirit. A person is not only baptized “in the name of” (by the authority of), but also “into the name of”. That is, into a special relationship with the Father, Son, and Holy Spirit.
2. The significance of the name of Christ.
 - a. It is connected to the remission of sins.

Acts 10:43 All the prophets testify about him that _____ who believes in him receives forgiveness of sins through his name.

(NOTE: “through His name”)

- b. It is connected with salvation.

Acts 4:12 _____ is found in no one else, for there is no other name under heaven given to men by which we must be saved."

- c. It is above every name.

Philippians 2:9 Therefore God _____ him to the highest place and gave him the name that is above every name,

- d. In order to wear anyone’s name in religion, two things must be true:
 - (1) They must have been crucified for you.
 - (2) You must have been baptized into their name.

1 Corinthians 1:12 What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow _____." 13 Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

H. Baptism stands between you and salvation.

1 Peter 3:21 and this water symbolizes baptism that now saves you also - not the removal of dirt from the body but the _____ of a good conscience toward God. It saves you by the resurrection of Jesus Christ

1. All of the deception and trickery in the world cannot erase the plain fact stated by Peter that “baptism” “now saves us”.
2. Because the salvation of Noah was a figure, or type, of our salvation by baptism, some have concluded that the baptism is not literal. Remember, Noah was saved from

drowning by the ark, but that is not the point. Noah and his family were delivered from the old sinful world into a new life “by water”, so we are delivered from the old life of sin into a new life of righteousness by baptism.

3. Does this mean “water salvation”? If by that expression people mean that God used water as the instrument of our salvation, then we are saved by baptism, just as Noah and his family were saved by water, But if by that expression people mean salvation by water to the exclusion of faith, grace, obedience, etc., the answer would be “no.”
 - a. Besides water, Noah was saved by grace.

Genesis 6:8 But Noah found _____ in the eyes of the LORD.

- b. Noah was also saved by faith.

Hebrews 11:7 By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he _____ the world and became heir of the righteousness that comes by faith.

- c. Noah was also saved by obedience.

Genesis 7:5 And Noah did _____ that the LORD commanded him.

I. Baptism stands between you and having your sins washed away.

Acts 22:16 And now what are you _____ for? Get up, be baptized and wash your sins away, calling on his name.

1. Whatever the washing away of sins means, it is apparent that we must be baptized in order to receive it. Of course, it is the blood of Christ that has the power to wash away sins.

Revelation 1:5 and from Jesus Christ, who is the _____ witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has _____ us from our sins by his blood, 6 and has made us to be a kingdom and priests to serve his God and Father - to him be glory and power for ever and ever! Amen.

2. But it is in baptism that we reach His death.

Romans 6:4 We were therefore _____ with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may _____ a new life.

- a. If our sins are forgiven at the moment of faith then there could be no relationship between baptism and the forgiveness of sin.

3. It is also in baptism that your sins forgiven.

Acts 2:38 Peter replied, "Repent and be _____, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

- a. "Sins washed away" and "forgiveness of sins" are synonymous terms, and in both these passages baptism came before the blessing.
- b. Some have suggested that this baptism was "to show their sins were already remitted". But consider the context. These people had been cut to the heart, convicted by preaching that accused them of murdering the Son of God. Their logical question was "What shall we do?"- for what? To show they were already saved? This would be ridiculous.

No, they were asking what they should do to have their sins forgiven and the answer was "repent and be baptized for the forgiveness of your sins."

- J. The sum of what we have said in this section is simply this: if being in Christ is essential, if being a Child of God is essential, if being in the kingdom of God is essential, if walking in the Narrow Way is essential, if being in the church or body of Christ is essential, if the blood and name of Christ are essential to our salvation, then baptism is essential since it is baptism that puts us into all these relationships and blessings.

IV. Essentiality of Baptism Seen Also In the Cases of New Testament Conversion.

A. Pentecost

Acts 2:36 "Therefore let all Israel be assured of this: God has made this Jesus, whom you _____, both Lord and Christ."41 Those who accepted his message were _____, and about three thousand were added to their number that day.

B. Samaritans

Acts 8:5 Philip went down to a city in Samaria and _____ the Christ there. 12 But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were _____, both men and women.

C. Simon

Acts 8:13 Simon himself _____ and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

D. The eunuch

Acts 8:35 Then Philip began with that very passage of Scripture and _____ him the good news about Jesus. 36 As they traveled along the road, they came to some _____ and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" 38 And he gave orders

to stop the chariot. Then both Philip and the eunuch went down into the water and Philip _____ him. 39 When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.

E. Saul

Acts 9:1 Meanwhile, Saul was still breathing out _____ threats against the Lord's disciples. He went to the high priest ... 18 Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was _____

Acts 22:6 "About noon as I came near Damascus, suddenly a bright light from heaven flashed around me. 7 I fell to the ground and heard a voice say to me, 'Saul! Saul! Why do you persecute me?' 8 "'Who are you, Lord?' I asked. "'I am Jesus of Nazareth, whom you are persecuting,' he replied. 9 My _____ saw the light, but they did not understand the voice of him who was speaking to me. 10 "'What shall I do, Lord?' I asked. "'Get up,' the Lord said, 'and go into Damascus. There you will be told all that you have been assigned to do.' 11 My companions led me by the hand into Damascus, because the brilliance of the light had blinded me. 12 "A man named _____ came to see me. He was a devout observer of the law and highly respected by all the Jews living there. 13 He stood beside me and said, 'Brother Saul, receive your sight!' And at that very moment I was able to see him. 14 "Then he said: 'The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth. 15 You will be his _____ to all men of what you have seen and heard. 16 And now what are you waiting for? Get up, be _____ and wash your sins away, calling on his name.'

F. Cornelius

Acts 10:1 At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. 2 He and all his family were _____ and God-fearing; he gave generously to those in need and prayed to God regularly ... 47 "Can anyone keep these people from being _____ with water? They have received the Holy Spirit just as we have."

G. Lydia

Acts 16:13 On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the _____ who had gathered there. 14 One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. 15 When she and the members of her household were _____, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

H. The Philippian Jailer

Acts 16:27 The jailer woke up, and when he saw the _____ doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. 28 But Paul shouted, "Don't harm yourself! We are all here!" 29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, "Sirs, what must I do to be saved?" 31 They replied, "_____ in the Lord Jesus, and you will be saved - you and your household." 32 Then they spoke the word of the Lord to him and to all the others in his house. 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were _____. 34 The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to _____ in God - he and his whole family.

I. Crispus

Acts 18:8 Crispus, the synagogue ruler, and his entire _____ believed in the Lord; and many of the Corinthians who heard him believed and were baptized.

J. Several pertinent facts emerge as we examine these cases:

1. Every one of them follows the pattern set forth in the Great Commission. The gospel was preached, people believed it, and were baptized. In some cases it is reported that they believed, that they repented or that they confessed. But in all cases, it is reported that they heard and were baptized!

Matthew 28:18 Then Jesus came to them and said, "All _____ in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, _____ them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Mark 16:15 He said to them, "Go into all the _____ and preach the good news to all creation. 16 Whoever believes and is baptized will be _____, but whoever does not believe will be condemned.

2. In no instance was any person ever called a "Christian", ever said to be "saved", or ever said to be a member of the church until after they had been baptized.
3. If under the direction of inspired apostles and Spirit-guided preachers, baptism was preached as essential and was administered the "same hour of the night", we should respect and follow that pattern.

V. What Constitutes Scriptural Baptism.

A. The Denominational view.

1. Webster and other modern dictionaries often define the word 'baptism' so as to include either "sprinkling, pouring, or immersion".
 - a. Of course dictionaries define a word according to its modern usage and since

these three forms are commonly practiced as “baptism” today, these are proper modern definitions.

- b. There is a rule of interpretation that is applicable here. It says “the proper definition of a term substituted for it will always make as good sense as the term itself.” Now if “sprinkle” or “pour” are proper definitions of the Greek word “bapto” or “baptidzo” these words could be substituted in any passage where the word “baptism” or “baptize” is used. Try the word “sprinkle” for example in such contexts as:

(1) Now John also was **sprinkling** at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized. Jn. 3:23

Does anyone need plenty of water to sprinkle someone?

(2) Acts 8:38 - And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip **sprinkled** him.

Does that fit the sense of the context?

(3) Col. 2:12 having been buried with him in **sprinkling** and raised with him through your faith in the power of God, who raised him from the dead.

Are people “buried” and “raised” in sprinkling?

(4) Now if you try “immerse” in the passages above where we inserted “sprinkle” for the word baptize, it would fit the context in every case.

2. The fact is that “baptism” is not strictly an English word, but an Anglicized Greek word. The dilemma of sectarian and denominational scholars in translating the Greek words bapto” or “baptidzo” into English is obvious:
 - a. If they translated it “immerse” that would rule out “sprinkle” or “pour” (which were already in common use when the translations were made).
 - b. If they translated it “sprinkle” or “pour”, that would rule out “immersion” (which had been in common use since the first century).
 - c. Furthermore, if they used the Anglicized word “baptize” to include all three ideas consistency would demand that in order to meet the demands of the word “baptize”, they would have to “immerse, sprinkle, and pour” . . all three!
3. The best way to find the meaning of a Greek word is to go to a Greek-English Lexicon. This is the language in which the New Testament was written and thus such a lexicon would give the true meaning, rather than the “modern usage - The testimony of 65 or 70 Lexicons is overwhelming as to the action of baptism as will be seen from the following samples:
 - a. Bagster - “to dip; to immerse”.
 - b. Bloomfield - “to immerse, to sink”.
 - c. Constantine - “immerse, plunge, dip, bathe”.
 - d. Donnegan - to immerse . to submerge, to sink”.

- e. Green - "to dip; immerse".
 - f. Greenfield - "immerse, immerge, submerge, sink".
 - g. Grimm - "dip . . . immerge, submerge".
 - h. Liddell and Scott - "to dip in, or underneath water".
 - i. Parkhurst - "to dip, immerse, or plunge in water".
 - j. Robinson - "to immerse, to sink".
 - k. Thayer - "to dip . . . to immerge, submerge".
 - l. Schoettgen "to plunge, to immerse, to plunge in water".
4. In spite of this evidence, many denominations practice sprinkling or pouring and some give the candidate a choice of all three.
- a. To add to the confusion, some churches still recognize Holy Spirit baptism or even baptism in fire as needed and desirable today.
 - b. But bear in mind, Paul, guided by the Holy Spirit, said "there is ... one baptism." From the confusion of sectarian baptisms, we must always distinguish the "one baptism" ... the one ordained by Christ in the Great Commission, the one that can save us from past sins and put us into Christ.

Ephesians 4:4 There is one body and one Spirit - just as you were called to one hope when you were called - 5 one Lord, one faith, one _____

B. The subject of the "one baptism".

- 1. God intended baptism to be administered only to a believer in the following:
 - a. Teaching, believing, before baptism.

Matthew 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and _____ them to obey _____ I have commanded you. And surely I am with you always, to the very end of the age."

- b. Preaching, believing, before baptism.

Mark 16:15 He said to them, "Go into all the world and preach the good news to all creation. 16 Whoever believes and is baptized will be saved, but whoever does _____ believe will be condemned.

- c. Hearing, learning, before coming to Christ.

John 6:44 "No one can _____ to me unless the Father who sent me draws him, and I will raise him up at the last day. 45 It is written in the Prophets: 'They will all be _____ by God.' Everyone who listens to the Father and learns from him comes to me.

- d. Conversion predicated upon hearing with our ears and understanding in our heart.

Matthew 13:15 For this people's heart has become _____; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, _____ with their hearts and turn, and I would heal them.'

- e. Note the condition “ if you believe with all your heart, you may.”

Acts 8:36 As they traveled along the road, they came to some _____ and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" [37] Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that _____ Christ is the Son of God.

- f. Hearing, believing and being baptized.

Acts 18:8 Crispus, the synagogue ruler, and his entire _____ believed in the Lord; and many of the Corinthians who heard him believed and were baptized.

- 2. These conditions would positively exclude infants, who are not old enough to comprehend and believe the gospel, mentally incompetents who are not able to comprehend and believe the gospel, and all unbelievers who will not believe the gospel.

C. The mode of the “one baptism”.

- 1. Actually the expression “modes of baptism” is a misnomer, that is, a contradiction of terms. Since the word “baptism” (baptidzo) describes a definite action (immersing, dipping, plunging, or submerging, sprinkling could not be a mode (or method) of doing it as this is another action altogether. It would be like saying “talking” is a “mode of transportation.” The only mode or method that is acceptable to God is that which the word itself requires.

- a. Baptism is a “burial”.

Romans 6:4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the _____ through the glory of the Father, we too may live a new life.

Colossians 2:12 having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the _____.

- b. Baptism is a “planting”.

Romans 6:5 If we have been _____ with him like this in his death, we will certainly also be united with him in his resurrection.

- c. Baptism necessitates going down into the water and coming up out of the water.

Acts 8:36 As they _____ along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" [37] Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God. 38 And he gave orders to stop the chariot. Then both Philip and the eunuch went _____ into the water and Philip baptized him.

- d. Baptism involves a resurrection, a being raised from the water.

Romans 6:4 We were therefore buried with him through _____ into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. 5 If we have been _____ with him like this in his death, we will certainly also be united with him in his resurrection.

Colossians 2:12 having been buried with him in baptism and _____ with him through your faith in the power of God, who raised him from the dead.

- e. Baptism involves a birth, a coming forth from the water.

John 3:5 Jesus answered, "I tell you the truth, no one can _____ the kingdom of God unless he is born of water and the Spirit.

- f. Only total immersion in water can accomplish these requirements.

D. The element of the "one baptism".

1. That water, rather than the Holy Spirit, is the element of this "one baptism" is seen from the following:
 - a. We are immersed into this element and raised from it leaving it behind.. If this was the Holy Spirit, we would not have it anymore.

Romans 6:5 If we have been _____ with him like this in his death, we will certainly also be united with him in his resurrection. 6 For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no _____ be slaves to sin -

- b. The apostles were charged with baptizing people as were other preachers.

Mt 28:19 Therefore go and make _____ of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to _____ everything I have commanded you. And surely I am with you always, to the very end of the age."

(What they did, they were to teach others to do!)

Mark 16:15 He said to them, "Go into all the world and preach the good news to

all creation. 16 Whoever believes and is baptized will be saved, but _____ does not believe will be condemned.

We know this could not be Holy Spirit baptism because only Jesus could administer this baptism.

Matthew 3:11 "I baptize you with _____ for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will _____ you with the Holy Spirit and with fire.

- c. Water is specifically mentioned as the element of New Testament baptism.

Acts 8:36 As they traveled along the road, they came to some water and the eunuch said, "Look, here is _____. Why shouldn't I be baptized?" 38 And he gave orders to stop the chariot. Then both Philip and the _____ went down into the water and Philip baptized him.

Acts 10:47 "Can anyone keep these people from being _____ with water? They have received the Holy Spirit just as we have."

Ephesians 5:26 to make her holy, _____ her by the washing with water through the word,

Hebrews 10:22 let us draw near to God with a _____ heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies _____ with pure water.

1 Peter 3:20 who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were _____ through water, 21 and this water symbolizes _____ that now saves you also - not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ,

2. Holy Spirit baptism was a promise and not a command to be obeyed. It was never promised to mankind in general, or even all believers. It served its purposes in the guidance and inspiration of the apostles but water baptism was a command for all believers to obey and still remains.

John 14:26 But the Counselor, the Holy Spirit, whom the _____ will send in my name, will teach you all things and will _____ you of everything I have said to you.

John 16:13 But when he, the Spirit of truth, comes, he will _____ you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell

you what is yet to come.

Acts 1:2 until the day he was taken up to heaven, after giving _____ through the Holy Spirit to the apostles he had chosen. ... 5 For John baptized with _____, but in a few days you will be baptized with the Holy Spirit."

Acts 2:1 When the day of _____ came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were _____ with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

E. The Purpose of the "one baptism".

1. As we have seen in all of the passages studied, baptism in the New Testament was not just a sign to show one is already saved, or to name a baby, or to join a church - baptism is for the remission of sins.

Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the _____ of your sins. And you will receive the gift of the Holy Spirit.

2. Baptism is for the washing away of sins.

Acts 22:16 And now what are you waiting for? Get up, be baptized and _____ your sins away, calling on his name.

3. Baptism is for the salvation from past sins.

Mark 16:16 Whoever believes and is baptized will be _____, but whoever does not believe will be condemned.

- F. Having eliminated the unscriptural elements then we see that in order for us to experience the "one baptism" - a penitent believer must be immersed, in water, for the remission of sins. Anything less than that, anything other than that, no matter how well intended or sincerely engaged in, is not scriptural baptism.

VI. The Conclusion of the Matter.

- A. After all the arguments are made, all the theological smokescreens are laid down, and all the debates are held, the question of baptism still comes down to this:
 1. Jesus, who died for you, asked you to do it.

Mark 16:16 Whoever believes and is baptized will be saved, but whoever does not _____ will be condemned.

2. If you love Him, you will do it.

John 14:15 "If you love me, you will _____ what I command.

3. If you want to please God, you will do it His way.

Luke 6:46 "Why do you call me, 'Lord, Lord,' and do _____ do what I say?"

Romans 10:17 Consequently, _____ comes from hearing the message, and the message is heard through the word of Christ.

