

# Salvation—Baptism

Intro: The subject of baptism might be (if not is) one of the most controversial subjects in Christendom. In this lesson I want us to study this controversial subject.

## I. BAPTISM IS A BURIAL OR IMMERSION

### A. The dictionary defines baptism as, “to dip (a person) into or sprinkle with water.”

1. Dictionaries give the modern usage of a word, not what the word actually means.
2. People today do sprinkle, pour or immerse for baptism.

### B. Greek lexicons teach baptism means immersion.

1. Arndt and Gingrich say, “dip, immerse.”
2. Vine says, “consisting of the process of immersion, submersion and emergence (from *bapto*, ‘to dip’).”
3. Little Kittel’s says, “‘to dip in or under,’ ‘to dye,’ ‘to immerse,’ ‘to sink,’ ‘to drown,’ ‘to bathe,’ ‘wash.’”
4. Thayer says, “to dip repeatedly, to immerge, submerge.”
5. Others would say the same basic thing.

### C. If the Greek writers wanted to express sprinkling or pouring, they had words they could use.

1. ῥαντίζω (*rhantizo*) means sprinkling.
2. There are two words that mean pour.
  - a. βάλλω (*ballo*).
  - b. More common for pour would be χέω (*cheo*).

### D. Notice the emphasis of the Bible.

1. Much water needed; John 3:23 <sup>“23</sup> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”
2. Takes a going down into and coming up out of the water; Acts 8:38-39 <sup>“38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”
3. It is a burial.
  - a. Rom. 6:3-4 <sup>“3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> 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.”
  - b. Col. 2:12 <sup>“12</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.”
4. The element is water.
  - a. John 3:23 <sup>“23</sup> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”
  - b. Acts 8:38-39 <sup>“38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”
  - c. 1 Pet. 3:20-21 <sup>“20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were

saved by water. <sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”

d. The element is not the Holy Spirit.

- (1) Mat. 3:11-12 <sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: <sup>12</sup> Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”
- (2) Luke 24:46-49 <sup>46</sup> And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things. <sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”
- (3) Acts 1:4-5, 8 <sup>4</sup> And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith* he, ye have heard of me. <sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. <sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”
- (4) John 3:3-5 <sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”
  - (a) 1 Cor. 4:15 <sup>15</sup> For though ye have ten thousand instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you through the gospel.”
  - (b) Jam. 1:18 <sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”
  - (c) 1 Pet. 1:22-23 <sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: <sup>23</sup> Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

## II. BAPTISM IS FOR THE PENITENT BELIEVER

### A. Teaching and learning, belief, repentance, and confession of one’s faith precede baptism.

### B. Infants and small children cannot do these things.

1. They do not have the capability of reasoning correctly concerning the facts of Christianity and place their trust in God, Christ, and the Gospel (believe).
2. They cannot talk, so they cannot make the good confession.
3. They have no sins of which to repent.
4. Baptism is for the remission of sins of which they have none.
5. Babies are born innocent, free of sin.
  - a. To enter the kingdom, one must become as a baby; Mat. 18:3 <sup>3</sup> And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

- b. The kingdom consists of those who are like babies; Mat. 19:13-15 <sup>13</sup> Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. <sup>15</sup> And he laid *his* hands on them, and departed thence.”
  - c. Ecc. 7:29 <sup>29</sup> Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”
  - d. Psa. 106:37-38 <sup>37</sup> Yea, they sacrificed their sons and their daughters unto devils, <sup>38</sup> And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.”
  - e. Eze. 28:15 <sup>15</sup> Thou *wast* perfect in thy ways from the day that thou *wast* created, till iniquity was found in thee.”
  - f. Man’s spirit comes from God.
    - (1) Ecc. 12:7 <sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”
    - (2) Zec. 12:1 <sup>1</sup> The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.”
    - (3) Heb. 12:9 <sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?”
    - (4) That which God gives is good, not evil.
      - (a) Jam. 1:13 <sup>13</sup> Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.”
      - (b) Jam. 1:17 <sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”
6. There are no illustrations or accounts of babies being baptized and no authorization for such.

### III. BAPTISM IS FOR THE REMISSION OF SINS

#### A. Remission (forgiveness) is found “in Christ.”

- 1. Eph. 1:7 <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”
- 2. Col. 1:14 <sup>14</sup> In whom we have redemption through his blood, *even* the forgiveness of sins.”
- 3. We get “into Christ” through baptism.
  - a. Rom. 6:3 <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”
  - b. Gal. 3:27 <sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.”

#### B. Other statements:

- 1. Mark 16:15-16 <sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
- 2. Acts 2:38 <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
  - a. The contention of some:
    - (1) *For* in the phrase, “for the remission of sins” means “because of.”
    - (2) Electronic version of Strong’s Concordance, “‘For’ (as used in Acts 2:38 ‘for the forgiveness...’) could have two meanings. If you saw a poster saying ‘Jesse James wanted for robbery,’ ‘for’ could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense

is the correct one. So too in this passage, the word ‘for’ signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.”

- b. *For*:
    - (1) The Greek word εἰς (*eis*):
      - (a) It is a preposition of motion denoting towards, to, entrance into.
      - (b) It is found over 1,700 times and always forward looking.
      - (c) It is never considering action in the past.
    - (2) Whatever it means regarding baptism, it also means regarding repentance.
  - c. Same phrase:
    - (1) Mat. 26:28 “<sup>28</sup> For this is my blood of the new testament, which is shed for many for the remission of sins.”
    - (2) If it means “because of” in Acts 2:38 then why would it not mean the same thing here?
  - d. Context demands baptism is necessary for the remission of sins.
3. Acts 22:16 “<sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
  4. 1 Pet. 3:21 “<sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”

### C. Obedience:

1. One cannot obey God accidentally.
2. Obedience involves:
  - a. Doing what was said to do.
  - b. Doing how it was said to do it.
  - c. Doing it when it was said to do it.
  - d. Doing it for the purpose one is told to do it.
3. Obedience and baptism:
  - a. What—being baptized.
  - b. How—immersion
  - c. When—after belief, repentance, and confession
  - d. Purpose—remission of sins

Conclusion: Have you obeyed God in being baptized for the remission of your sins?