



# <u>Acts 19:5</u>: (NASB) When they heard this, they were baptized in the name of the Lord Jesus.



Baptism is an enormous part of Christianity. It is mentioned frequently and seriously throughout the New Testament. While most Christians agree on its importance, we vastly disagree on its meaning and place within our teachings. Is baptism a symbol of what has begun changing in you, or does it actually change you? Is it a ritual of sprinkling or a complete immersion in water? Should babies, children and adults be baptized? What are we supposed to be baptized into? The Bible

seemingly tells us two different things. Is it just into the name of Jesus, or is it into the "Father, Son and Holy Spirit"? With all of the questions surrounding baptism, it is no wonder there is so much confusion in finding clarity. The good news is, if we pay close attention to biblical history and context, we can find answers that are sensible and scripturally sound.

The subject of baptism has many different points of view. We are very particular on how we see baptism and want to present it in a respectful manner for those with different viewpoints.

Let's start with John the Baptist and his mission: Baptize to repentance.

Is John's baptism for repentance only?

### If so, then why do these verses mention the remission of sins?

<u>Luke 3:2-3</u>: (KJV) <sup>2</sup>Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup>And he came into all the country about Jordan, preaching the baptism of repentance <3341> for the remission <859> of sins.

Mark 1:4-5: (KJV) <sup>4</sup>John did baptize in the wilderness and preach <u>the baptism of repentance</u> <3341> for the <u>remission <859> of sins</u>. <sup>5</sup>And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Baptism of repentance for the remission of sins - was John's baptism for repentance only?

**Repentance:** Strongs #3341 *metanoia*, (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision)

John's message was to sinners to change their ways - to reverse their direction.





John was preaching
Baptism of repentance
for the remission of sins for the people to reverse
their direction and
to focus on God.

### The following shows the clear purpose of John's baptism:

Matthew 3:11: (NASB) As for me, I baptize you with water <u>for repentance <3341></u>, but he who is coming after me is mightier than I, and I am not fit to remove his sandals; he will baptize you with the Holy Spirit and fire.

John described what he was doing as a baptism for repentance without mentioning the remission of sins. But he added, but he who is coming after me is mightier than I.

Acts 13:24: (KJV) When John had first preached before his coming the baptism of repentance <3341> to all the people of Israel.

Again there is no mention of the remission of sins.

Remission: Strongs #859 aphesis, freedom; (figuratively) pardon

When you pardon someone from sin, it means their sin does not count anymore.

### That is what Jesus' sacrifice did for us:

1 Corinthians 15:22: (NASB) For as in Adam all die, so also in Christ all will be made alive.

Because of one man's sin (Adam), everyone is born in sin. Because of one man's righteousness (Jesus), the sin is pardoned for every man. John's work was preparatory for Jesus' work. John was preaching repentance because - he who is coming after me has the power to pardon.

### Jesus in the synagogue, reading out loud from the book of Isaiah:

<u>Luke 4:18</u>: (KJV) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach <u>deliverance</u> <859> to the captives, and recovering of sight to the blind, to set at <u>liberty</u> <859> them that are bruised.

Jesus was announcing his job: to preach freedom to the captives and to pardon them. This is the picture of Jesus freeing humankind from the sin of Adam.

## Luke finishes his gospel with the mission of Jesus made plain after his resurrection:

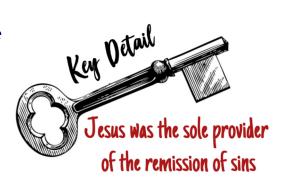
<u>Luke 24:47</u>: (KJV) And that <u>repentance <3341> and <u>remission <859></u> of sins should be preached in his name among all nations, beginning at Jerusalem.</u>

At the beginning of his book, Luke was giving us the overview of what would happen when John came on the scene. John was the symbol of repentance, because he who would come after him (Jesus) would have the power to release. Luke starts out by showing the conclusion up front, but it was not



John's work to do it all. John was preparing the hearts of the people for the Messiah. This was necessary to get them into the right mindset to be able to receive Jesus.

Why the fuss about the specific reason for John's baptism? Both Luke and Mark spoke of the remission of sins but left out the key detail that Jesus was its sole provider. Luke states this *at the end* of his gospel. The Bible often focuses on the most important details of a teaching for the specific event it is relaying and leaves out other details, which can be seen elsewhere.



Luke gave us the broad picture. His conclusion finished the story with one of the points he started with.

John came along baptizing everyone. Why did he do it? Was there baptism in the Old Testament?

While there was no baptism in the Old Testament similar to the way John did it, we do have several examples of its origin. The important thing to remember is what happened as a result of all of these things. As we look into them, the key thoughts are cleansing and being made ready for something.

John came on the scene and starting dunking people in water. This was curious to the Pharisees and others. Where was the precedent for this action?

Once delivered from Egypt, the people of Israel had to be "sanctified" to be able to go before God:

Exodus 19:10-11: (NASB) <sup>10</sup>The LORD also said to Moses, Go to the people and consecrate <6942> them today and tomorrow, and let them wash their garments; <sup>11</sup>and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people.

Consecrate: Strongs #6942 quadash, to observe as clean

For more on being sanctified, please search our archives for Episode 1059, "You're a Christian, But Are You Holy?"

A critical part of being sanctified was being physically clean, a preparation to go before God. Every time the people were to stand before God, they had to go through a cleansing ritual. In the New Testament, John's baptism also shows itself to be a work of preparation - it could not take away sin, but it could prepare the heart of the baptized one for that privilege.

In the Law Israel received, there was much detail about cleansing from infection or disease:

<u>Leviticus 15:13-15</u>: (NASB) <sup>13</sup>Now when the man with the discharge becomes cleansed from his discharge, then he shall count off for himself seven days for his cleansing; he shall then wash his clothes and bathe his body in running water and will become clean.

This cleansing was not only detailed, but it was linked to their spiritual cleansing as well. Just as they had to wash with water first, so John's baptism



was also a preparatory cleansing work. This showed the personal repentance that John, by his baptism, was illustrating.

<sup>14</sup>Then on the eighth day he shall take for himself two turtledoves or two young pigeons and come before the LORD to the doorway of the tent of meeting and give them to the priest; <sup>15</sup>and the priest shall offer them, one for a sin offering and the other for a burnt offering. So, the priest shall make atonement on his behalf before the LORD because of his discharge.

It was not enough for a Jewish person in the time of Moses to just wash and be clean. He had to be ritually cleansed and be atoned for in order to stand before God.

This is the picture of the forgiveness in Christ - as the Old Testament priest offered atonement for the disease, so Jesus through his sacrifice offers remission of our sins.



### Atonement:

Meaning "at-one-ment," i.e., the state of being at one or being reconciled.

Please see the Bonus Material for more examples of ritual cleansing in the Old Testament.

The following audio clip is an explanation of a personal Muslim ritual washing which was to take place every day when possible. Islam is built upon much of the Old Testament rituals which were copied by Muhammad.



 As for the complete Ghusl, begin with an intention to purify yourself from the major impurity. Wash your hands three times. Then with your left hand, wash your private parts and anywhere else that is contaminated with traces of impurity. Then make a complete wudhu just as you would for prayers. Then pour water over your head three times, rubbing and making sure that it thoroughly reaches your scalp. Some scholars said three times means once on the right, next on the left and then in the center.



Then pour water and wash the entire body beginning with the right side, then the left, while rubbing it with your hands so that you are sure you haven't missed any part. So, these are the etiquettes of the complete Ghusl.

This extent of wanting to be ritually clean came from the Old Testament example.

With Jewish Law and history before us, we now look at how John's baptism worked. Did he **sprinkle** or **immerse**?

The New Testament word for baptism:



**Baptism:** Strongs #907 baptizo, from a derivative of #911; to immerse, submerge; to make overwhelmed

To submerge something is to completely overwhelm it by the water. John was a baptizer, an immerser, a submerger - he did not sprinkle with water.

<u>Matthew 3:6</u>: (KJV) And were <u>baptized</u> <907> (submerged) of him in Jordan, confessing their sins.

Mark 7:4: (KJV) And when they come from the market, except they wash <907>, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

In Jewish history, it was a practice to wash the hands up to the elbow.

The root word for baptism is *not* used for water baptism at all in the New Testament:

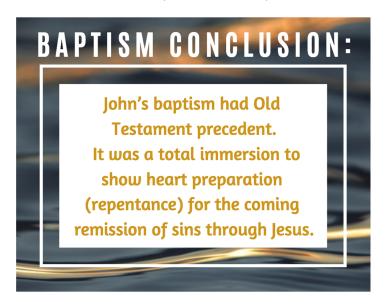
Baptism: Strongs #911 bapto, to (over)whelm, i.e. cover wholly with a fluid

"Bapto" - one use for this word:

<u>John 13:26</u>: (KJV) Jesus answered, He it is, to whom I shall give a sop, when I have <u>dipped</u> <911> it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

Jesus submerged the bread; he dipped it in the juice of the meat rather than sprinkling it.

John was telling the people to repent and be cleansed from their sins. He applied a familiar ritual in a very different way.





# If John immersed those whom he baptized, where does that leave babies who are just sprinkled?

Now we fully step forward into the baptism that is into Christ. It is here that we need to address many of the discrepancies that plague Christianity on this subject. The baptism of children is particularly sensitive, but we believe that the Scriptures are abundantly clear on what is and is not appropriate.

Our perspective is that it is not appropriate to baptize children.

The following audio clip is from the perspective of those who believe it is appropriate.

(1)) Abraham the pattern, Why Baptize Infants - A Reformed Perspective, iamonly as ervant

• Abraham is the pattern of the covenant of grace or the administration of salvation, really is what we mean. The administration of free, gracious and unconditional acceptance with God. He's the pattern of that all throughout Scripture, and so it's articulated in Genesis 17 where you see the institution of the admission of covenant children into the visible covenant community, into the sphere of administration of salvation. You see that in Genesis 17, and everyone, all the male children, are to be circumcised, admitted into the visible covenant community. As most of the church for most of its history has understood, that essential pattern has never changed.

It is a little confusing to understand his thoughts, so let's take a look at Genesis 17:1-12.

### Old Testament circumcision:

Genesis 17:1-12: (NRSV) (selected verses) When Abram was ninety-nine years old, the LORD appeared... and said to him, I am God Almighty... <sup>5</sup>No longer shall your name be Abram, but your name shall be Abraham... <sup>8</sup>And I will give to you, and to your offspring... the land where you are now an alien... the land of Canaan... <sup>10</sup>This is my covenant, which you shall keep... you and your offspring after you: Every male among you shall be circumcised... and it shall be a sign of the covenant between me and you. <sup>12</sup>...every male among you shall be circumcised when he is eight days old...

It is said that circumcision was to the Jews as baptism is to the Christian - this would be significant as this interpretation would lend itself towards infant baptism.

Circumcision was a physical symbol - an inclusive sign, given in the context of a name change from Abram to Abraham, and a land inheritance. It showed the children of Israel were to be different. Baptism is built upon Old Testament washings/cleansings. It is a leap to say baptism is the "New Testament brand" of circumcision. Baptism is a symbol of being set apart, but it goes much further than that. The baptism of Jesus is very different.



### This verse is used to show that children are part of the Christian church:

Acts 2:38-39: (NASB) <sup>38</sup>Peter said to them, Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. <sup>39</sup>For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.

Children are the future generations. Peter was prophesying about the calling of the Gentiles - for all who are far off. Being called and counting the cost is required when we repent of our sins and follow Jesus. This takes serious and mature decisions. An infant or child cannot make life-changing decisions.

<u>Luke 14:27-28</u>: (NASB) <sup>27</sup>Whoever does not carry his own cross and come after me cannot be my disciple. <sup>28</sup>For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?

As many as the Lord our God will call to Himself. Everyone is not called. To be baptized, we must make a mature decision to answer the call.

The following audio clip is from the Catholic perspective:

- Baptism is New Testament circumcision, What is the Biblical Basis for Infant Baptism, Catholic Answers
  - I will tell you first off, the thing that really did it for me was the New Testament concept of baptism as the circumcision of Christ. That was probably the single image that really "lit me up," so to speak, on this topic. Now if you go to Colossians 2, verses 11 and 12, St. Paul talks about baptism, and he refers to it as the circumcision of Christ. Now if you think about that for a moment, how old were babies when they were circumcised? In the Old Testament, of course, they were eight days old. Now, for those who argue that, "Well that's an Old Testament concept," well, St. Paul is saying baptism is the fulfillment of circumcision.



We challenge that conclusion. Was circumcision replaced by baptism?

<u>Colossians 2:10-13</u>: (NASB) <sup>10</sup>And in him you have been made complete, and he is the head over all rule and authority; <sup>11</sup>and in him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

Circumcision here is not describing baptism; rather, describing being set apart which enables us to BE baptized. The separating of a people called to follow Christ - a royal priesthood - the church of the firstborn. This is not describing children at all.

<sup>12</sup>having been buried with him in baptism, in which you were also raised up with him through faith in the working of God, who raised him from the dead. <sup>13</sup>When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with him, having forgiven us all our transgressions,

This is an act of faith.

When you are buried, you are dead. Baptism is described as being buried (immersed - overwhelmed - covered over by the water). We see baptism as a symbol of being buried with Christ.



In the context of Christian baptism, circumcision is a symbol of separation - sanctification - to be a basis for being dead with Christ through baptism:

Romans 2:28-29: (NASB) <sup>28</sup>For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. <sup>29</sup>But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Circumcision of the heart is the peeling away of the old earthly intentions and replacing them with Christlike intentions. It is a readiness to be baptized.

Is there ONE New Testament verse that shows any baby ever being baptized? No, there is not one!

Finally, if baptism replaced circumcision, why in the great debate of the New Testament in Acts 15 is it not explained or even hinted at:

Acts 15:5-6: (NASB) <sup>5</sup>But some of the sect of the Pharisees who had believed stood up, saying, It is necessary to circumcise them and to direct them to observe the Law of Moses. <sup>6</sup>The apostles and the elders came together to look into this matter.

If circumcision was replaced with baptism, the logical only conclusion would have been, "Do not worry, circumcision is no longer needed because now we are baptized." Baptism is not mentioned because that is not what it means.

Acts 15:19-20: (NASB) <sup>19</sup>Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles (trouble them with the laws of Moses and circumcision), <sup>20</sup>but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood.





We just mentioned baptism as being a sacred symbol. As a symbol, what does it actually accomplish?

We are not minimizing baptism because we see it as a symbol. To see what baptism accomplishes, we should first look at Jesus' own baptism. Why was he baptized by John if he had no sin to repent of? Also, later in Jesus' ministry, Jesus mentions another baptism as well. What do we do with that?



This is why baptism is a symbol. There are too many moving parts for it to be something that is simple and clear with only a few words. Jesus himself makes it complex, because there is so much more to it.

### Why was Jesus baptized? It unmistakably connected him to John:

<u>Luke 3:4</u>: (NASB) As it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ready the way of the Lord, make his paths straight.

This is the description of the work of John the Baptist. The description says it is the voice crying in the wilderness, and his message was make ready for the way of the Lord. He helped the people get ready by baptizing them. In other words, "Repent and get ready to be able to come to God through Jesus, His son."

### John became uncomfortable when Jesus requested to be baptized:

<u>Matthew 3:14-15</u>: (NASB) <sup>14</sup>But John tried to prevent him, saying, I have need to be baptized by you, and do you come to me? <sup>15</sup>But Jesus answering said to him, Permit it at this time; for in this way it is fitting for us to fulfill all righteousness. Then he permitted him.

Jesus answered by basically saying this is important. We need to do this to fulfill all righteousness. What did he mean?

# John did not understand fully why, but he knew that baptizing Jesus was appropriate:

<u>Psalms 40:7-8</u>: (NASB) <sup>7</sup>Then I said, Behold, I come; in the scroll of the book it is written of me. <sup>8</sup>I delight to do Your will, O my God; Your Law is within my heart.



The key to this verse is that *Your Law is within my heart*. Jesus came as a Jew, as a man, and he fulfilled the Jewish Law. He kept it perfectly. Just as all those under the Old Testament Law were ceremonially washed, Jesus lawfully did the same to show his acquiescence to God's will.

This makes sense. "I know the washing is necessary to show I am coming before you, my Father." Immediately after he was baptized, the Holy Spirit descended upon him like a dove, and God spoke - this is my beloved Son, in whom I am well-pleased. (Luke 3:22)

The ritual he kept, just like every other Jew, of washing (baptism) was immediately met with God's complete and obvious acceptance. If we are to follow him, we are to follow what he showed as an example: we follow in baptism, that symbol to be dead with him and to be raised in newness of life.

With Jesus' own baptism at the Jordan River, we can see he was doing what was necessary to fulfill the Law. Jesus makes the beautiful statement - I am here to fulfill all righteousness.

In the following audio clip, he says baptism is not a symbol, but it is an actual right that has to be done. We want to represent other views respectfully and then go through our scriptural reasoning afterward.



### Not optional, What Does the Bible Say About Baptism, UNLEARN the lies

• There's been a trend in modern Christianity which has begun to place little value on baptism and treat it as an optional token rather than a vital step in our faith, teaching that baptism is only symbolic and that it has no other purpose. They claim that baptism is simply an outward expression of an inward act. And in many cases the "altar call" has come to replace the baptismal in the life of new believers. However, if baptism is only symbolic, then why did Yeshua command that all believers become baptized? "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things that I've commanded you." Why would our Messiah place so much emphasis on baptism if it was only symbolic? He placed it on equal ground with making disciples and teaching them to obey all of his commandments.

He is saying we were commanded to baptize others, so why would we be commanded if it is just some simple, optional token? We do not see it as an optional token. Being a symbol in no way minimizes baptism.

It is the same as the partaking of the wine and bread at the Memorial of Jesus' death, the night before his crucifixion. *Take*, *eat*, *this is my body* (Matthew 26:26) - it was a piece of bread which was a symbol of his body. There are those who say it turns into the actual blood and body of Jesus, but the answer to that, for another podcast, is unequivocally "no." Jesus paid the ransom ONCE. His blood was shed and his body was broken ONCE for all time. It cannot be done again and again. It was already fulfilled, so we take that as a symbol, not an optional token. It is the same with baptism - it is an important symbol, but it is not JUST a symbol; it is a massive symbol of what our lives are to be about.

Along with the symbolism of baptism, how would we manage these Scriptures? Are we to be baptized twice because Jesus says he was?

### Jesus speaks of another baptism:

<u>Luke 12:50</u>: (NASB) But I have a baptism to undergo, and how distressed I am until it is accomplished!

We know he meant this baptism was a symbol of him facing the crucifixion and death. He used the term baptism, but there was no water involved, only blood.

This was not the only time he mentioned it. This is OUR baptism, too:

Mark 10:38: (NASB) But Jesus said to them, You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?

The Apostles answer, "Yes, we are able." Jesus' response was they would be baptized with that baptism. Again, he is not talking about water. We get the sense that baptism is showing us something. He is not literally talking about a physical cup to drink from. This represented the cup of his experience.



Clearly the language of drinking of a cup and baptism are symbolic of voluntarily accepting (the cup) and enduring (baptism) harsh trials that cost us our very lives.

### This is the power of baptism as a symbol:

<u>2 Timothy 2:11-12</u>: (NASB) <sup>11</sup>It is a trustworthy statement: For if we died with him, we will also live with him; <sup>12</sup>If we endure, we will also reign with him; if we deny him, he also will deny us.

We need to adhere to what Jesus did - do what he did as best as we are able. We cannot do it the way he did, but we can follow in those footsteps, falter in those footsteps and fall down in those footsteps. Then we can get up, be forgiven and try again.

# Here the symbol of baptism is loud and clear - from the heart, voluntarily going into death:

Romans 6:3-7: (NASB) <sup>3</sup>Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his death? <sup>4</sup>Therefore we have been buried with him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

This is a beautiful symbol of following Jesus. The immerser is next to the person being baptized. They lower them down in the water and it is like Jesus holding us and lowering us down under the water





completely. We are being baptized into death. We are "dead" and then lifted back up, which is like being raised from death.

Therefore, we have been buried with him through baptism into death - baptism here is obviously symbolic.

So that as Christ was raised from the dead - pulled up out of the water.

It is such a powerful symbol to the life we are committing ourselves to live.

Romans 6:17-18: (NASB) <sup>17</sup>But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, <sup>18</sup>and having been freed from sin, you became slaves of righteousness.

That is what baptism brings us to. You became obedient from the heart. The symbol to us is very obvious and precious, because it shows what a Christian life is supposed to be. When we are being lowered backwards, we are helpless. We have to rely on our immerse (our Lord) to hold us. It is a beautiful picture.



### More in terms of the symbolism:

1 Peter 3:20-21: (NASB) <sup>20</sup>...in the days of Noah...in which...eight persons, were brought safely through the water. <sup>21</sup>Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience-through the resurrection of Jesus Christ.

Baptism symbolizes being raised up in newness of life, having a conscience driven by God's Spirit, not by our own thinking.



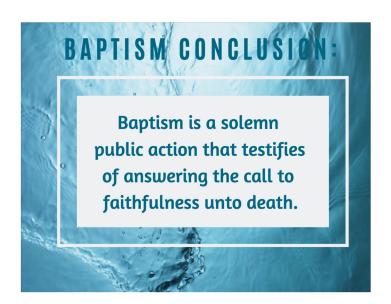
back."

One last question: If baptism was the needed action for a life to change and receive forgiveness, why didn't Jesus ask first if someone had been baptized before he proclaimed them forgiven?

Think about that. This is in the days of John's baptism. Jesus never brought baptism up when he was performing miracles. He never said, "Have you been baptized? No? Go get baptized first and then come

Luke 7:37, 48-49: (NASB) And there was a woman in the city who was a sinner; and when she learned that he was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume... <sup>48</sup>Then he said to her, Your sins have been forgiven. <sup>49</sup>Those who were reclining at the table with him began to say to themselves, Who is this man who even forgives sins?

We know she used this perfume and anointed Jesus. There are no words spoken by Jesus to clarify or quantify her baptism status. Jesus did not need the woman to have been baptized because he saw her heart. We get the sense that baptism really is, on every level, a symbol that shows us something deep, powerful and profound.



This is life and death, so it is something we need to be very careful with. The lessons from the symbol of baptism are very sobering and reach throughout our entire Christian experience.



# Whose name are we to be baptized in? The Father, Son and Holy Spirit or just the name of Jesus?

Here lies yet another question that seems very hard to answer. When given instructions about "how to baptize," some say Jesus gave instructions that the Apostles did not follow. This would seem odd. Why would they not follow what the risen Lord had said? Was it not important? Did they forget?



### Jesus' specific instructions given at his ascension:

<u>Matthew 28:19</u>: (NASB) Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.

But the phrase was never exactly repeated. Here is what those with the question cite:

### **Peter at Pentecost:**

Acts 2:38: (NASB) Repent, and each of you be baptized in the name of Jesus Christ.

### **Peter with Cornelius:**

Acts 10:48: (NASB) And he ordered them to be baptized in the name of Jesus Christ.

### Paul at Ephesus:

Acts 19:5: (NASB) When they heard this, they were baptized in the name of the Lord Jesus.

### Paul to the Romans:

Romans 6:3: (NASB) ...all of us who have been baptized into Christ Jesus.

### Peter and John visiting Samaria:

Acts 8:16: (ASV) Only they had been baptized into the name of the Lord Jesus.

Not once does it say in the name of the Father and the Son and the Holy Spirit.

In our first segment, we discussed repentance for the remission of sin, and that there were important details left out of the big story. Let's remember that as we examine each of these five Scriptures.

Often in the Scriptures, only the most important details are repeated for a specific event.

### Paul to the Romans:

Romans 6:3: (NASB) Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his death?

This text does not recount any specific baptism event (there is not a specific baptism performed). Instead, it shows us the principle of being baptized INTO Christ - into his death. We see this as a clarifier that works alongside of in the name of the Father, Son and Holy Spirit.

### Peter at Pentecost:

Acts 2:38: (NASB) Peter said to them, Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.



Why leave out in the name of Father, Son and Holy Spirit? They were being raised up from the Law and into Christ. They all knew John's baptism - this was new, higher and thoroughly Christ-centered.

Peter was speaking words given to him by God.

# Key Vetail for those Reising them up from the Law and into Christ

### **Peter with Cornelius:**

Acts 10:47-48: (NASB) <sup>47</sup>Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he? <sup>48</sup>And he ordered them to be baptized in the name of Jesus Christ.

The same point is the focus here - Cornelius was adhering to Judaism from a distance - Peter showed him Jesus was NOW his center and not the Law.

### Paul at Ephesus:

Acts 19:4-5: (NASB) <sup>4</sup>Paul said, John baptized with the baptism of repentance, telling the people to believe in him who was coming after him, that is, in Jesus. <sup>5</sup>When they heard this, they were baptized in the name of the Lord Jesus.

This was simply referring once again to the MOST IMPORTANT difference between the Law and Jesus.



They were baptized in the name of Jesus being raised up from the Law and into Christ.

### Peter and John visiting Samaria:

Acts 8:14-16: (ASV) <sup>14</sup>Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup>who, when they were come down, prayed for them, that they might receive the Holy Spirit: <sup>16</sup>for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

The point is that Samaritans were "nominally Jews," and they were unequivocally pointed to Christ, not the Law.

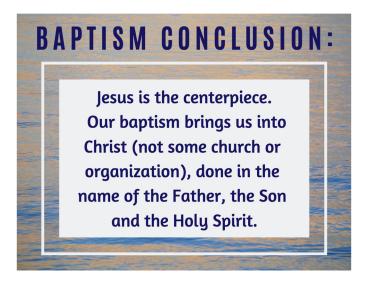
- No actual act of baptism is revealed in any of these accounts. We believe the words of Jesus were cited.
- There should never be any baptism into any church or group only into Christ. We are supposed to become a member of Christ only.



We believe the following words to fulfill scriptural baptism: "In the name of the Father, the Son, and the Holy Spirit, by this authority, I baptize you, in symbol, into Christ."

If you were baptized and did not understand it, that is not baptism unto death. It would be appropriate to be baptized again where baptism unto death is understood as being baptized sacrificially unto death.





Baptism is a sacred symbol of the most important decision that we can make in our lives. The decision to walk in the footsteps of Jesus supersedes everything. Baptism symbolizes being in the hands of Christ, being immersed in the water which symbolizes being buried with him and then being raised up into newness of life. Rejoice in the incredible privilege we have to die with Jesus.

So, how many baptisms are there?
For Jonathan and Rick and Christian Questions...
Think about it...!



Join us next week for our podcast on February 25, 2019: Ep. #1062: "Does Science Prove Intelligent Design?"

### **Bonus Material!**

We all lose when bullying and personal attacks become a substitute for genuine conversation and principled disagreement. — Alicia Garza



### There are several "baptisms" in the Scriptures:

### Noah:

<u>1 Peter 3:18-21</u>: (NASB) <sup>18</sup>For Christ also died for sins once for all, the just for the unjust, so that he might bring us to God, having been put to death in the flesh, but made alive in the spirit; <sup>19</sup>in which also he went and made proclamation to the spirits now in prison, <sup>20</sup>who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. <sup>21</sup>Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,

### Moses:

<u>1 Corinthians 10:1-4</u>: (NASB) <sup>1</sup>For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; <sup>2</sup>and all were baptized into Moses in the cloud and in the sea; <sup>3</sup>and all ate the same spiritual food; <sup>4</sup>and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

### John:

<u>Matthew 3:11</u>: (NASB) As for me, I baptize you with water for <u>repentance</u> <3341>, (John then prophesied about the baptism that Jesus would bring) but he who is coming after me is mightier than I, and I am not fit to remove his sandals; he will baptize you with the Holy Spirit and fire.

# The next verse shows the RESULTS of three "baptisms:" John's and the two that Jesus brought:

Matthew 3:12: (NASB) His (John's) winnowing fork is in his hand, and he will thoroughly clear his threshing floor; and (Jesus' results of the Holy Spirit) he will gather his wheat into the barn, but (Jesus' results of the judgment upon the wicked) he will burn up the chaff with unquenchable fire.

### Jesus speaking of his own baptism into death, which we share in:

<u>Luke 12:50</u>: (NASB) But I have a baptism to undergo, and how distressed I am until it is accomplished!

### The baptism of the Holy Spirit:

Acts 2:1-4: (NASB) <sup>1</sup>When the day of Pentecost had come, they were all together in one place. <sup>2</sup>And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. <sup>3</sup>And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. <sup>4</sup>And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

### **ONLY ONE Christian baptism:**

<u>Matthew 28:19</u>: (NASB) Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

Ephesians 4:1-6: (NASB) <sup>1</sup>Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, <sup>2</sup>with all humility and gentleness, with patience, showing tolerance for one another in love, <sup>3</sup>being diligent to preserve the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body and one Spirit, just as also you were called in one hope of your calling; <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all who is over all and through all and in all.



# One more example of washing away disease - Naaman, a war captain from Syria, seeks healing from leprosy:

2 Kings 5:1-14: (NASB) 1 Now Naaman, captain of the army of the king of Aram, was a great man with his master, and highly respected, because by him the LORD had given victory to Aram. The man was also a valiant warrior, but he was a leper. <sup>2</sup>Now the Arameans had gone out in bands and had taken captive a little girl from the land of Israel; and she waited on Naaman's wife. <sup>3</sup>She said to her mistress, I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy. Anaaman went in and told his master, saying, Thus and thus spoke the girl who is from the land of Israel. <sup>5</sup>Then the king of Aram said, Go now, and I will send a letter to the king of Israel. He departed and took with him ten talents of silver and six thousand shekels of gold and ten changes of clothes. <sup>6</sup>He brought the letter to the king of Israel, saying, And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy. 7When the king of Israel read the letter, he tore his clothes and said, Am I God, to kill and to make alive, that this man is sending word to me to cure a man of his leprosy? But consider now, and see how he is seeking a quarrel against me. 8It happened when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent word to the king, saying, Why have you torn your clothes? Now let him come to me, and he shall know that there is a prophet in Israel. 9So Naaman came with his horses and his chariots and stood at the doorway of the house of Elisha. <sup>10</sup>Elisha sent a messenger to him, saying, Go and wash in the Jordan seven times, and your flesh will be restored to you and you will be clean. <sup>11</sup>But Naaman was furious and went away and said, Behold, I thought, He will surely come out to me and stand and call on the name of the LORD his God, and wave his hand over the place and cure the leper. <sup>12</sup>Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean? So he turned and went away in a rage. <sup>13</sup>Then his servants came near and spoke to him and said, My father, had the prophet told you to do some great thing, would you not have done it? How much more then, when he says to you, Wash, and be clean? <sup>14</sup>So he went down and dipped himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child and he was clean.

One additional point on the misplaced teaching of the baptizing of children:

# Where the Old Testament focused on children, the New Testament proclamations regarding infants and children are actually referring to adults:

<u>1 Peter 2:1-2</u>: (NASB) <sup>1</sup>Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, <sup>2</sup>like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation.

### A newborn Christian must be babied:

Hebrews 5:12-14: (NASB) <sup>12</sup>For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. <sup>13</sup>For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. <sup>14</sup>But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

### We are required to grow up:

Ephesians 4:11-15: (NASB) <sup>11</sup>And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers... <sup>13</sup>until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. <sup>14</sup>As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; <sup>15</sup>but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ,

Growing up means being tested as an adult.



### Here we have baptism as a symbol come to life:

Romans 12:1-2: (NASB) <sup>1</sup>Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice,

We present ourselves into the hands of our baptizer - trusting them with our very lives.

acceptable to God, which is your spiritual service of worship.

We are only acceptable through Christ and his ransom price paying for our sins, shown as we lay down our lives in the immersion process.

<sup>2</sup>And do not be conformed to this world, but be transformed by the renewing of your mind,

Not conformed - transformed - metamorphosed. Our minds are renewed by the begettal of the Holy Spirit, shown in being pulled up out of the water cleansed.

so that you may prove what the will of God is, that which is good and acceptable and perfect.

We can live differently than before!

