

Baptism

I. Definitions

1. **Baptism** - 1. The action or ceremony of baptizing; immersion of a person in water, or application of water by pouring or sprinkling, as a religious rite, symbolical of moral or spiritual purification or regeneration, and, as a Christian ordinance, betokening initiation into the Church.
2. **Baptize** - *Etymology* - [a. F. *baptise-r, -izer* (11th c.), ad. L. *baptiza-re*, ad. Gr. *βaptize??* 'to immerse, bathe, wash, drench,' in Christian use appropriated to the religious rite, f. *β?pte??* to dip, plunge, bathe.] 1. *trans.* To immerse in water, or pour or sprinkle water upon, as a means of ceremonial purification, or in token of initiation into a religious society, especially into the Christian Church; to christen.

II. Baptism is a figure of our salvation by the resurrection of Jesus Christ (**1Pe 3:21**).

1. Baptism figures how Jesus saved us, by His death, burial, and resurrection (**1Co 15:3-4 c/w Rom 6:3-5**).
2. Baptism doesn't remove sin (the filth of the flesh) (**1Pe 3:21**).
3. Rather than giving a man a good conscience, baptism is the answer of a good conscience (**1Pe 3:21**).
 - A. One has to already have a good conscience to be baptized.
 - B. Those who are defiled and unbelieving have a defiled conscience (**Tit 1:15**).

III. Baptism is a commandment for every believer in Jesus Christ (**Act 2:38; Act 10:48; Act 22:16**) and to not do so is to reject the counsel of God (**Luk 7:29-30**).

IV. What constitutes a valid baptism?

1. For a baptism to be scriptural, it must have:
 - A. a proper administer.
 - B. a proper candidate.
 - C. a proper mode.
 - D. a proper belief.
 - E. a proper result.
2. A proper administrator.
 - A. The proper administrator (baptizer) for baptism is an ordained minister.
 - B. Jesus commissioned His disciples to preach the gospel and baptize (**Mat 28:16-20**).
 - C. The only people in the Bible that baptized were ordained ministers (apostles, prophets, evangelists, etc.)
 - D. Preachers/pastors/elders are authorized to baptize.
 - i. Elders/pastors are ordained ministers (**2Ti 1:6; Tit 1:5**).
 - ii. Pastors/elders are to do the work of an evangelist (**2Ti 4:5**).
 - iii. Evangelists baptize (**Act 21:8 c/w Act 8:36-38**).
 - iv. Pastors therefore baptize.
 - E. There is no commandment nor example in scripture of anyone besides ordained ministers baptizing.
 - i. Therefore no one besides an ordained minister can baptize.
 - ii. The argument from silence applies here (**Heb 7:12-14**).
3. A proper candidate.
 - A. The proper candidate (person to be baptized) for baptism is a penitent believing adult.
 - B. In order to be baptized, a person must show forth the fruits of repentance (**Mat 3:5-8**).

- i. John's baptism was the baptism *of repentance* (**Act 19:4**).
 - ii. Repentance was/is necessary for baptism in the N.T. church (**Act 2:38**).
 - iii. This prevents babies from being baptized since they can't repent.
 - C. In order to be baptized, a person must also believe on Jesus Christ, that He is the Son of God (**Act 8:36-38; Act 19:4**).
 - i. When people in Samaria *believed* the gospel Philip preached, they were baptized, both *men and women* (not infants) (**Act 8:12**).
 - ii. Simon *believed* and was baptized (**Act 8:13**).
 - iii. Many Corinthians hearing *believed* and were baptized (**Act 18:8**).
 - iv. Belief and baptism go hand in hand (**Mar 16:16**).
 - D. This prevents infants or those too young to believe from being baptized.
- 4. A proper mode.
 - A. The proper mode of baptism is immersion in water.
 - B. The word "baptize" is a transliteration (the English word was created from the Greek word) of the Greek word "baptizo".
 - i. Baptizo (G907) - From a derivative of G911; to make whelmed (that is, fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: - baptist, baptize, wash.
 - ii. Bapto (G911) - A primary verb; to whelm, that is, cover wholly with a fluid; in the New Testament only in a qualified or specific sense, that is, (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye): - dip.
 - C. The English "baptize" has the same meaning as the Greek word "baptizo" because it IS the same word.
 - a. Baptize - *Etymology* - [a. F. *baptise-r, -izer* (11th c.), ad. L. *baptiza-re*, ad. Gr. *βapt?e??* 'to immerse, bathe, wash, drench,' in Christian use appropriated to the religious rite, f. *β?pte??* to dip, plunge, bathe.] 1. *trans.* To immerse in water, or pour or sprinkle water upon, as a means of ceremonial purification, or in token of initiation into a religious society, especially into the Christian Church; to christen.
 - b. Immerse - 1. *trans.* To dip or plunge into a liquid; to put overhead in water, etc.; *spec.* to baptize by immersion.
 - c. Since the word "baptize" means to immerse, it stands to reason that the proper mode of immersion is immersion.
 - d. To immerse in any other mode than immersion is not immersion.
 - e. To immerse by sprinkling or pouring water on someone's forehead is asinine doublespeak.
 - D. As was before proved, baptism is a figure of salvation in Christ (**1Pe 3:21**).
 - i. The gospel of our salvation is the story of how Jesus died, was buried, and rose again for our justification (**1Co 15:3-4; Rom 4:25**).
 - ii. In baptism we are symbolically buried with Christ (**Rom 6:4; Col 2:12**).
 - a. Immersion in water symbolized Christ's burial quite well as he was "in the heart of the earth" (**Mat 12:40**).
 - b. Christ's burial was not by sprinkling or pouring dirt on His forehead.
 - c. "Baptism" by sprinkling or pouring hardly symbolizes a burial.
 - iii. By baptism we are symbolically *planted* in the *likeness* of His death (**Rom 6:5**).

- a. Planted - *ppl.* 1. Set in the ground, as a plant; fixed in the ground, set up, established, etc.; placed surreptitiously or misleadingly; hidden esp. so as to deceive the discoverer:
 - b. Plant - *v.* 1. a. *trans.* To set or place in the ground so that it may take root and grow
 - c. Jesus described planting as a corn of wheat falling *into the ground* (**Joh 12:24**).
 - d. To plant is to place something **IN** the ground, not to sprinkle a proportionally minute bit of dust on a seed (the equivalent to sprinkling water on someone's forehead to immerse them).
 - e. "Baptism" by sprinkling or pouring hardly symbolizes planting.
- E. The Bible clearly shows that baptism was done by immersion which required *much water* and for people to be *in the water*.
- i. John baptized in Aenon *because there was MUCH water there* (**Joh 3:23**).
 - a. Why would John need to be in a place where there was MUCH water to sprinkle a few drops on people's heads?
 - b. It's obvious much water was needed to immerse people.
 - ii. John baptized people **IN** Jordan, not **BY** Jordan (**Mar 1:5**).
 - a. Jesus, when He was baptized of John, *went up straightway OUT OF the water* (**Mar 1:10**).
 - b. Why would people be **IN** Jordan if John was sprinkling water on their heads?
 - iii. The Ethiopian eunuch asked what hindered him to be baptized when he and Phillip came to *a certain water* (**Act 8:36**).
 - a. Why would seeing *a certain water* (in other words a *body of water* of some type) prompt the eunuch to ask about being baptized if all that was needed was a couple of drops out of a canteen?
 - b. To be baptized, both he and Phillip *went down INTO the water* and came *up OUT OF the water* (**Act 8:38-39**).
 - c. Why get into the water to only sprinkle a couple of drops on his head?
5. A proper belief.
- A. A confession of one's belief that Jesus Christ is the Son of God is a necessary requirement to be baptized (**Act 8:36-38**).
 - B. A confession that one is a sinner is also necessary to be baptized (**Mar 1:5**).
 - C. These two requirements prohibit infants and children who are too young to make these sincere confessions from being baptized.
6. A proper result.
- A. The proper result of baptism is the addition of the baptized person to the membership of a local church.
 - B. The pattern of baptism resulting in being added to a church is found in **Act 2:41**.
 - i. Being *added unto them* was the result of being baptized.
 - ii. The *them* which they were added to is the church at Jerusalem which had about 120 members named on a role (**Act 1:15**) who were assembled together, *all with one accord in one place* (**Act 2:1**).
 - iii. It is obvious that they were added to the church because they continued from that time forward having church, which consisted of the apostles' doctrine

- (preaching) and fellowship, breaking of bread (communion), and prayers (**Act 2:42**).
- iv. Just to clear up any misunderstanding of what they were added to, we are told that *the Lord added to the church daily* (**Act 2:47**).
- C. When the preacher is baptizing a person in water which outwardly adds him to the church, the Holy Spirit is spiritually baptizing him into the body of Christ (**1Co 12:13**).
- i. The body of Christ in context is the local church (**1Co 12:14-27**).
 - ii. This is the gift of the Holy Ghost (**Act 2:38**).
 - iii. *Being made to drink into one Spirit* (**1Co 12:13**) is receiving the gift of the Holy Ghost, which is what Jesus referred to when He said *If any man thirst, let him come unto me, and drink* (**Joh 7:37-39**).