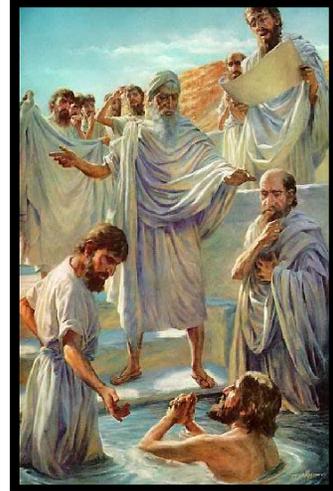


# A Study of Baptism

## I. Immersion was NOT a new idea to the Jews.



**Pools for Immersion** (above left) like this one located just outside the south steps to the Temple, occur ALL OVER Palestine. Public places had numerous ones. The Masada fortress had them, the Essene communities had them (above right), small towns had them, and wealthy homes had one or more of them located inside the house. The divided stairs were for going down unclean, and coming up clean. Compare passages for bathing (Lev 15:10; 17:16; 19:8, 19).

## II. Purpose for NT. Baptism

Why were YOU baptized—specifically what did it really accomplish?

## III. Biblical Things Ascribed to Salvation— Not Just Faith Only.

- (Rom 3:28) **Faith** We maintain that man is justified by faith (Acts 16:31)
- (Acts 3:19) **Repentance** Repent and turn again that your sins.. blotted out
- (Rom 10:9-10) **Confession** With the mouth confession is made to salvation
- (1Pet 3:21) **Baptism** Baptism now saves you
- (Act 15:11) **Grace** Saved through grace of the Lord Jesus (Eph 2:5, 8)
- (Rom 5:9) **Blood** Having been justified by His blood, we shall be saved
- (Rom 8:24) **Hope** For in hope we have been saved

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## IV. What the BIBLE Says.

- (Acts 2:38) Repent, and each of you be baptized in the name of Jesus Christ **for the forgiveness of your sins**
- (Acts 22:16) Be baptized, and **wash away your sins**, calling on His name
- (1 Peter 3:21) Corresponding to that, **baptism now saves you**
- (Titus 3:5) Saved us according to His mercy by **the washing of regeneration** and renewing by the Holy Spirit.

## V. Critical Points to Consider

- Faith only gives right to become a child of God.. it does not by itself make you one. (John 1:12) As many as received Him, to them He gave the **right to become** children of God, even to those who believe in His name.
- One isn't baptized because sins were forgiven.. but in order to be forgiven  
The Greek word "Eis"– looks forward.
  - (Matt 20:18) Behold, we are going up [eis] **to** Jerusalem
  - (Matt 21:21) Say to this mountain, "Be taken up & cast [eis] **into** the sea..
  - (Lk 5:32) Came to call the.. sinners [eis] **to** repentance.
  - (Lk 24:51) He was carried up [eis] **into** heaven
  - (John 18:37) And [eis]**for** this cause I have come into the world
  - (Acts 2:38) Repent and be baptized [eis] **for** the remission of sin
  - (Acts 4:30) You extend Your hand [eis] **to** heal
  - (Acts 11:18) God granted the gentiles the repentance *leading* [eis] **to** life
  - (Rom 15:4) Was written in earlier times was [eis] **for** our instruction
  - (2 Tim 2:21) Useful to the Master, prepared [eis] **for** every good work
- Jesus' baptism different (John 1:31) "I did not recognize Him, but so that He **might be manifested to Israel**, I came baptizing in water."
- **The thief on the cross** wasn't baptized because the NT baptism had not yet been established prior to the death of Christ. (Lk 23:43; Heb 9:16)

## V. Not ALL Immersions are Valid for Salvation–

- (2Kings 5:14) Naaman dipped [Baptizein] himself in the Jordan seven times
- (Acts 19:4-5) Ephesians believers had to be scripturally re-baptized.

# A Study of Baptism

## VI. Conflicting Views on Baptism

### A. Unscriptural Denominational Views on Baptism:

- “Is baptism necessary for salvation? I don’t beat about the bush about it at all. I come out with a plain, definite, *NO! No, baptism doesn’t save, doesn’t help save, and I’ll go even further to say that it doesn’t have anything in this world to do with the saving of a soul.*” (Good News, March 2, 1972)
- “*Baptism is not essential to salvation, for our churches utterly repudiate the dogma of ‘baptismal regeneration;*’ but it is essential to obedience, since Christ has commanded it.  
(Hiscox, Standard Manual for Baptist Churches; p.20-21)
- “It is most likely that in the Apostolic age when there was but ‘one Lord, one faith, and one baptism.’ And no differing denominations existed, the baptism of a convert by that very act, constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, ‘baptism was the door into the church.’  
*Now it is different;* and while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their ‘experience,’ and then their reception is decided by a vote of the members. And while they cannot become members without baptism, *yet it is the vote of the body which admits them to its fellowship* on receiving baptism.” (Hiscox, Standard Manual for Baptist Churches; p.22)

### B. Scriptural Views of New Testament Baptism: (Admitted by a Baptist Preacher)

- **BACKGROUND:** George Beasley-Murray (1919-2000) was an outstanding Baptist scholar, preacher and author. He grew up in England and was converted as a teenager in a Baptist church. He studied for ministry at Spurgeon's College. He earned his PhD at the University of London and was awarded a DD by the University of London for his book on Baptism as is cited below.
- “Surely we are *not* interpreting amiss [1Pet 3:21 ie “Baptism now saves you.”] in believing that once more we have the representation of *baptism as the supreme occasion* when God, through the Mediator Christ, deals with a man who comes to Him through Christ on the basis of his redemptive acts. (G.R. Beasley-Murray; *Baptism in the NT*; p. 262)

*“The idea that baptism is a purely symbolic rite must be pronounced not alone unsatisfactory but out of harmony with the New Testament itself.* Admittedly, such a judgment runs counter to the popular tradition of Denomination [Baptist] to which the writer belongs.” (G.R. Beasley-Murray; *Baptism in the NT*; p. 263)

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- “If baptism be an ‘instrument of surrender’ by one conquered by the love of Christ, it is equally the gracious welcome of the sinner by the Lord who has sought and found him. **Consequently, baptism is regarded in Acts as the occasion and means of receiving the blessings conferred by the Lord of the Kingdom.** Admittedly, this way of reading the evidence is not characteristic of our [Baptist] thinking, but the intention of the author is tolerably clear.” (G.R. Beasley-Murray; *Baptism in the NT*; p. 102)
- “There appears is no doubt as to intention of Acts 2:38; the penitent believer baptized in the name of Jesus Christ... **is assured of the immediate forgiveness of his sins.**” (G.R. Beasley-Murray; *Baptism in the NT*; p. 108)