

## Biblical Baptism

### The meaning of the word determines h \_\_\_\_\_ we must baptize

- A. The word “baptize” is a G \_\_\_\_\_ word that was adopted into the English language. But the word has a meaning.
1. The word is used twice in Mk 7:4 and is translated by most versions as “w \_\_\_\_\_” – the Jews immersed in water their hands and the pots and pans they bought at the market.
  2. Any English dictionary that gives the origin of words states that baptize comes from the Greek and means “to d \_\_\_\_\_ under” or “immerse.”
  3. Immersion was what the church practiced for over 1500 years!
    - a. C \_\_\_\_\_ immersed up until the 1500’s.
    - b. Martin Luther i \_\_\_\_\_ that all be immersed because that was what the word “baptize” meant (Luther founded the Lutheran denomination).
    - c. John Calvin wrote that immersion was the practice of the early church since that is what “baptism” means (Calvin founded the Presbyterian denomination)
    - d. John Wesley wrote that immersion was the custom of the early church and at first refused to baptize any other way (Wesley founded the M \_\_\_\_\_ denomination).
- B. In Matt 28:19, Jesus commanded *to make disciples of all the nations and immerse them in the name of the Father and of the Son and of the Holy Spirit.*
1. If a church sprinkles, are they obeying Jesus’s command? \_\_\_\_\_
  2. There is a Greek word for sprinkle in the New Testament and it is n \_\_\_\_\_ used in connection with the ceremony of baptism (Heb 9:13,19,21; 10:22; 12:24; I Pet 1:2).
  3. Those who have been sprinkled can’t claim that as their baptism.

### The mandate of the Lord determines w \_\_\_\_\_ we must baptize

- A. Matt 28:19
1. The main command is to make d \_\_\_\_\_ of all the nations
    - a. Jesus will not return until the gospel is p \_\_\_\_\_ to all the nations (Matt 24:14)
    - b. Jesus will save people from every t \_\_\_\_\_, tongue, nation, and class (Rev 5:9,10)
  2. What are we to do with those who are made into disciples of Jesus? – baptizing (immersing) t \_\_\_\_\_ in the name of the Father, Son, and Holy Spirit.
  3. Therefore only b \_\_\_\_\_ in Christ are to be baptized.

- B. Is there any example of an infant being baptized in the N.T.?
1. Some will say that passages which record whole households being baptized are examples of infant baptism since there would have to be an infant in the household.
    - a. Acts 16:31-34 – Paul baptized the jailer and his entire household (v. 33) because the jailer and his entire household believed in God (v. 34)
      - 1) Infants could have still been in the household, but would be naturally excluded because they are incapable of believing. (compare – *everyone in the church shook my hand!* No one would conclude that babies did this but that everyone who was capable of shaking hands did so).
      - 2) The whole household that was capable of believing, believed and was baptized.
    - b. Other examples of “whole households” - Acts 10:2; 11:14; 16:15; 18:18).
  2. There is not one example of infant baptism in the Bible
- C. How did the practice of infant baptism come about?
1. First clear example is found in the mid \_\_\_\_\_ A.D.
  2. Origen and Cyprian both write that the practice of infant baptism arose because it was believed to wash away sin.
  3. At the Council of Milevis (416 A.D.) – infant baptism became legal and those not following that practice was branded a heretic.

**The message of the ceremony determines what we must baptize**

- A. The act of baptism testifies of Jesus’s sin work that He already did for the person being baptized.

*Do you not know that all of us who have been immersed into Christ Jesus have been immersed into His **death**? 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. (Rom 6:3,4)*

1. Jesus died for sin (falling into the water pictures this)
2. Jesus was buried (being under the water pictures this)
3. Jesus was raised from death (coming up out of the water pictures this)

- B. The act of baptism testifies of Jesus’s sin work that He already did inside the person being baptized.

*Our old self was crucified with Him in order that our body of sin might be done away with, so that we would no longer be slaves of sin. (Rom 6:6,7)*

1. The old self is d\_\_\_\_\_ (falling into the water)
  2. The old self has been b\_\_\_\_\_ (being under the water)
- C. The act of baptism testifies of the person's s\_\_\_\_\_ walk with Jesus.

*As Christ was raised...so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection...Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. (Rom 6:4c,5,11)*

1. Coming up out of the water pictures the new person who is living in a n\_\_\_\_\_ way, Jesus's way.
2. We have been saved to do good w\_\_\_\_\_ (2 Cor 5:17; Eph 2:10).

### **Conclusion:**

1. The meaning of the word baptism determines how we must baptize – by i\_\_\_\_\_
2. The mandate of the Lord determines who we must baptize – only b\_\_\_\_\_ in Christ.
3. The message of the ceremony determines why we must baptize
  - a. It testifies that Jesus who died, was buried, and rose from death, is the person's Lord and S\_\_\_\_\_.
  - b. It testifies that the person's old self is d\_\_\_\_\_ and buried.
  - c. It testifies that the person is committed to living Christ's w\_\_\_\_\_.