

Baptism

- I. There are one hundred references to *baptism* in its noun and verb forms in the New Testament (excluding references to the word “Baptist”). Only twenty-three of these references speak of something other than the baptism of believers in water.
- A. Fourteen times the word refers to Christ’s sufferings.
MAT 20:20-23; MAR 10:38-39; LUK 12:50.
 - B. Two times the word refers to baptism with the Spirit and fire. **MAT 3:11; LUK 3:16.**
 - C. Four times it refers to baptism with the Spirit only. **MAR 1:8; ACT 1:5; 11:16; JOH 1:33.**
 - D. One time it refers to the baptism of Israel unto Moses in the cloud and the sea. **1CO 10:2.**
 - E. One time it refers to several baptisms. **HEB 6:2.**
 - F. One time it refers to baptism by the Spirit into the body of Christ. **1CO 12:13.**
- II. There are five proprieties of a valid baptism:
- A. A proper administrator: a validly ordained minister.
MAT 28:19-20; TIT 1:5; ACT 21:8 c/w ACT 8:38.
 - B. A proper recipient: a penitent believer. **MAT 3:6-11; MAR 16:15-16; ACT 2:38-41; 8:12, 36-37; 16:14-15, 31-34; 18:8; 19:1-5.**
 - C. A proper belief: that Jesus Christ is the Son of God as revealed in the Scriptures.
ACT 8:36-38; MAR 16:15-16 c/w 1CO 15:1-4.
 - D. A proper mode: immersion in water. **ROM 6:4-5; JOH 3:23; ACT 8:38.**
 - E. A proper result: addition to a biblically constituted local church. **ACT 2:37-41, 47.**
 - 1. Not every church is a true local church. **ACT 19:37.**
 - 2. A true local church exists by unbroken succession from the apostolic churches.
 - 3. To deny church perpetuity is to deny the preserving promise of God.
DAN 2:44 c/w MAT 16:18 c/w HEB 12:28.
 - 4. Any church which “sprang up” at any time since the days of the apostles cannot be a true church.
 - 5. NOTE: The N.T. is clear that repentant believers should join themselves unto Christ as part of His spiritual house, the church.
MAT 11:28-30 c/w 1PE 2:1-5 c/w 1TI 3:15.
 - a. There is no commandment for initial church membership other than “...Repent and be baptized...” (**ACT 2:38** et. al.).
 - b. Any minister who separates baptism and church membership:
 - (1) makes church membership optional.
 - (2) denies the Lord’s Table to those whom God has declared clean, per **ACT 10:15, 44-48.**
 - (3) has no power to deny baptism to someone who opposes church membership since all obligatory rules for church conduct (assembling, communion, discipline, etc.) are written to church members and do not apply to unchurched people.
 - (4) logically must baptize such a petitioner (above) though that person is not fully submitting to Christ.
- III. Baptism is a figure. **1PE 3:21.**
- A. It is a figure of the death, burial and resurrection of Jesus Christ which secured the elect’s salvation. **ROM 6:3-5.**
 - B. Christ’s burial was just that: a burial. It was “...in the heart of the earth” (**MAT 12:40**).
 - 1. Pouring or sprinkling water on someone does not depict a burial.

2. Altering the mode of baptism perverts the picture of Christ's saving work and implies that He was less than completely dead and buried prior to His resurrection.
 - C. There is no actual death of Christ in baptism. **ROM 6:9-10.**
 1. The symbol is called according to what it symbolizes. **1CO 11:24-27; GAL 4:24.**
 2. Believers are said to be buried into the death of Christ because baptism symbolizes His death and burial.
 - D. Baptism symbolizes the washing away of sin through the death, burial and resurrection of Jesus Christ. **ACT 22:16 c/w ROM 4:25.**
 - E. Baptism is a like figure to that of the saving of Noah's household. **1PE 3:20-21.**
 1. The salvation of Noah's household was a covenant salvation of a certain number ordained by God. **GEN 6:17-18; 7:1-3.**
 2. In like manner, the salvation secured by the death, burial and resurrection of Christ is a covenant salvation of a certain number ordained by God.
 3. Noah's circumstance anticipated Christ's saving work. Baptism reflects it.
- IV. The believer is baptized *into Christ*. **ROM 6:3; GAL 3:27.**
- A. There are four ways that one may now be in Christ.
 1. One may be in Christ by *election* in Him before the foundation of the world. **EPH 1:4; 2TI 1:9.**
 2. One may be *legally* in Christ so that Christ represented him before the law. **HEB 2:17; GAL 2:19-20; 3:13.**
 3. One may be *vitaly* in Christ in that he is made spiritually alive. **EPH 2:5; JOH 6:53-57.**
 4. One may be *practically* in Christ by obeying Him. **ROM 13:12-14.**
 - B. The believer is in Christ by election, legally and vitally BEFORE baptism. His faith is the *effect* of those inclusions and therefore cannot be their *cause*.
 - C. Therefore, the believer is baptized into Christ *practically*.
 1. Baptism into Christ is putting ON Christ. **GAL 3:27.**
 2. One is IN what is ON.
- V. There is a salvation that results from baptism. **1PE 3:21; MAR 16:16.**
- A. This salvation is not salvation from sin and eternal death unto righteousness. That salvation is by the obedience of only One. **ROM 5:19; HEB 1:3.**
 1. Baptism is NOT the putting away of the *filth* of the flesh. c/w **ISA 64:6.**
 2. Baptism is the answer of a good conscience.
 - a. Therefore, the person being baptized ALREADY has a good conscience.
 - b. A good conscience is bestowed by the blood of Christ. **HEB 9:14; 10:22.**
 3. Christ by His offering once for all purged the sins of the elect. **HEB 1:3; 9:12, 26; 10:11-18; COL 2:11.**
 4. The elect are justified WITHOUT works. **ROM 4:6-8.**
 5. Faith is a prerequisite for baptism.
 - a. The believer is already born again. **1JO 5:1.**
 - b. Being born again, his sins are already forgiven. **COL 2:13.**
 - c. The believer already has everlasting life. **JOH 6:47.**
 - d. Therefore, baptism cannot be the cause of these things.
 6. Cornelius was already cleansed and accepted of God BEFORE he was baptized. **ACT 10:15, 35.**
 7. Making salvation from sin and eternal death dependent upon baptism has been the cause of the perversion of the ordinance relative to its mode and subjects and the

- cause of much bloodshed in history.
- B. The salvation that comes through baptism is salvation:
 - 1. *from* hypocrisy (**LUK 6:46; 1JO 2:4**), chastisement (**JAM 4:17; LUK 6:49; 12:47**) and deception. **JAM 1:22-24**.
 - 2. *to* fellowship with God and other believers (**HEB 10:19-25; 1JO 1:3, 7**), rest (**MAT 11:28-30**), further growth in understanding (**MAT 11:29**) and assurance of eternal life. **1JO 2:3, 5; 3:24**.
 - C. In believer's baptism, the old man of sin without Christ's kingdom is buried, and the new man in submission to Christ arises to victorious living in Christ's kingdom. **ROM 6:4-6**.
- VI. The following are admissions by Pedobaptists (infant sprinklers/pourers):
- A. "St. Paul alludes to the manner in which Baptism was ordinarily conferred in the primitive Church, by immersion. The descent into the water is suggestive of the body into the grave, and the ascent is suggestive of the resurrection to a new life." (footnote on **ROM 6:3** of the Douay Confraternity Version of the Holy Bible [Roman Catholic])
 - B. "Robinson (Catholic Historian), in his 'History of Baptism,' upon unquestioned authority, states this: 'In the spring of the next year (754) in answer to some Monks of Cressy, in Brittany, who privately consulted him – Pope Stephen III – he gave his opinion on nineteen questions, one of which is allowed to be the first authentic law for administering baptism by pouring, which, in time, was interpreted to signify sprinkling. The question proposed was: 'Whether, in case of necessity, occasioned by the illness of an infant, it were lawful to baptize by pouring water, out of the hand or cup, on the head of the infant. Stephen answered: If such a baptism were performed, in such a case of necessity, in the name of the Holy Trinity, it should be valid.' Robinson says: 'The answer of Stephen is the true origin of private baptism and of sprinkling.'"
(J. R. Graves, The Act of Christian Baptism, p. 22)
 - C. "Dr. Wall is accounted a standard historian by the Episcopalians of England and America. In his 'History of Infant Baptism' (part 2, ch. 2, p. 462), he bears this testimony to the apostolic act of baptism: 'Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or grown man or woman, into the water. This is so plain by an infinite number of passages, that, as one can not but pity the weak endeavors of such Pedobaptists as would maintain the negative of it; so, also, we ought to disown and show a dislike to the profane scoffs which some people give the English Anti-Pedobaptists (Baptists) merely for their use of dipping. It was in all probability the way by which our blessed Lord, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism. It is a great want of prudence, and well as moral honesty to refuse to grant to an adversary what is certainly true and may be proved so.'" (J. R. Graves, The Act of Christian Baptism, pp. 24-25)
 - D. "...let Luther, the father of Lutheranism, speak: 'Baptism is a Greek word, and may be translated immersion, as when we immerse something in water that it may be wholly covered, and although it is almost wholly abolished (for they do not dip the whole, i.e., children, but pour a little water on them), they ought to be wholly immersed...for that the etymology of the term seems to demand.'"
(J. R. Graves, The Act of Christian Baptism, p. 28)
 - E. "Commenting on the immersion of the eunuch he (Calvin) says: 'From this verse we clearly see what was the rite of baptism among the ancients; for they were accustomed to immerse the whole body in water. At the present time (sixteenth century) the practice has gained ground for the minister only to sprinkle water on the body or head.' - Cal. Inst."
(J. R. Graves, The Act of Christian Baptism, p. 29)

- F. “Although the mere term Baptise means to immerse entirely, and it is certain that the custom of thus entirely immersing was anciently observed in the Church.”
(Calvin, Institutes of the Christian Religion, p. 524)
- G. “In his (John Wesley’s) Notes on Romans vi:4, says: ‘Buried with him, etc., alluding to the ancient manner of baptizing by immersion.’”
(J. R. Graves, The Act of Christian Baptism, p. 30)
- H. “Respecting the form of baptism, the impartial historian is compelled by exegesis and history substantially to yield the point to the Baptists.”
(Philip Schaff, History of the Apostolic Church, p. 570)
- I. “It is true that there is no express command to baptize infants in the New Testament, no express record of the baptism of infants, and no passages so stringently implying it that we must infer from them that infants were baptized.” (B.B. Warfield [Presbyterian], Studies in Theology, p. 399, cited in A String of Pearls Unstrung: A Theological Journey into Believers’ Baptism by Fred Malone)

VII. Consider some evidence from definitions and usage.

- A. baptize: (etym.) to immerse, bathe, wash, drench,’ in Christian use appropriated to the religious rite, ...to dip, plunge, bathe.
- B. There are four Greek words underlying the various forms of the word 'baptize' in Scripture:
 - 1. *baptizo* (Strong's G907)
 - 2. *baptismah* (Strong's G908)
 - 3. *baptismos* (Strong's G909)
 - 4. *baptistes* (Strong's G910)
- C. baptizo: “To make whelmed (that is, fully wet)...” (Strong)
 - 1. “To dip repeatedly, to immerse, to submerge (of vessels sunk).” (Thayer)
 - 2. *Baptizo* is derived from *bapto* (Strong's G911) which Strong defines as “a primary verb; to whelm, that is, cover wholly with a fluid.”
 - a. “To dip, dip in, immerse.” (Thayer)
 - b. whelm: To cover completely with water or other fluid so as to ruin or destroy; to submerge, drown; occas. to sink (a boat).
 - c. *Bapto* is always translated as *dip(ped)*.
LUK 16:24; JOH 13:26; REV 19:13.
 - d. Luther referred to “John the Baptist” as “John the Dipper.”

VIII. Pedobaptists commonly affirm that **MAR 7:1-4** argues against immersion.

- A. The Greek *baptizo* and *baptismos* underlie *wash* and *washing*, respectively, in **MAR 7:4**.
- B. The argument (paraphrased) is: “It is ridiculous to conclude that the Jews in their ceremonial ablutions must have been immersing tables in **MAR 7:4**.”
- C. A Talmudic Tract specifically says, “in a laver, which holds forty seahs of water, which are not drawn, every defiled man dips himself, except a profluvius man; and in it מטבילין את כל הכלים הטמאין, ‘they dip all unclean vessels’;”
(Ib. Hilch. Mikvaot, c. 9. sect. 5.)
 - 1. seah: A Hebrew dry measure, equal (according to Rabbinical statements) to six times the cab...
 - 2. cab: A Hebrew dry measure, according to the Rabbins the sixth part of a seah; about 2 5 / 6 imperial pints.
 - 3. 40 seah therefore equals 85 imperial gallons (102 U.S. gallons).
 - 4. One could even immerse a picnic table in something this size. Fold legs as needed.
- D. Consider that the Jews may have been observing a mutation of the law of Moses

concerning defiled vessels which must be put IN water. **LEV 11:32**.

- E. Consider that these Jewish ceremonial ablutions required sizable vessels into which objects could be plunged. **JOH 2:6**.

1. A firkin is slightly less than nine imperial gallons or 10.8 U.S. gallons.

2. Thus, these stone waterpots would have held between 21.6 and 32.4 U.S. gallons.

- J. A table need not be very big. **LUK 1:63**.

- K. The word *tables* here is the Greek *kline* (Strong's G2825), which means "a couch for sleep, sickness, sitting or eating." The same Greek word is used in **MAT 9:6**.

- L. Davis Dictionary of the Bible (p. 85) says that "a bed might be no more than a rug or mat, easily bundled up and carried away."

IX. Pedobaptists commonly try to explain away the association of baptism with burial in **ROM 6:1-8**.

- A. Consider the words of a Pedobaptist apologist, Duane E. Spencer, in the March, 1980 issue of *Key*:

"In Romans 6 the words which are important to the Immersionist argument are 'buried' and planted.' If all we had to go by was the English text it would be difficult to refute their position, but, thanks be to God who has given us His Word for 'light,' the Greek text spells out the truth clearly.

"The Greek term rendered 'buried together' (*sunetaphemen*) means to 'place in a tomb together.' In the Near East, during Bible times, burial was by entombment in caves, either natural or carved out of rock hillsides by the hand of man. If a man was wealthy, and wished a monument to record his prior presence among the living, that sepulchre or tomb was built in a prominent spot as a memorial.

"Ignorance of the meaning of key words of Scripture, or of customs of a people, breed much heresy. For example: the Western mind sees the word 'burial' and automatically thinks of placing a body beneath the surface of the earth. This accommodates the false hypothesis that 'to baptize always means to immerse.' Yet, once we learn that Bible burials normally were by entombment, by placing a body in a stone cave 'up' on a ledge, we can no longer imagine that 'burial' in Romans 6:4 is a description of baptism by immersion. Jesus was placed in a 'sepulchre' (Lk.23:53), very much like the 'Garden Tomb' near the skull-like caves in Jerusalem today.

"The Greek word translated 'planted' (*sumphutoi*) has ABSOLUTELY NOTHING AT ALL TO DO WITH PLACING SOMETHING BENEATH THE SURFACE (caps mine, TEB) (Rom.6:5). The term means 'to join together, to be in union with, to become one.' It is interesting to note that this is in full harmony with the correct usage - definition: '*baptizo* means union, identification, fellowship, oneness.' The Greek word translated 'planted' in Romans 6:5 is used in Gk. literature to describe plants and trees with separate root systems which touch and fuse together above the the surface to become 'one plant.' The phenomena known as 'Siamese twins,' two persons joined together as one, is a good illustration of the principle expressed by *sumphutoi* ('planted') in Romans 6:5.

"Since Christ was lifted up to rest on a stone ledge in a sepulchre, rather than being lowered into the ground; and since planted in Romans 6:5 refers to our being 'joined together in the likeness of His death,' it is an incontrovertible fact that Romans 6 will not support the false hypothesis of our Immersionist brethren that 'to baptize is always to dip,

to immerse.”

1. The entombment argument is refuted by **MAT 12:40**.
 - a. Placing a body in a stone cave does not escape the notion of burial in earth. Rock is hard earth.
 - b. So what if a sepulchre or stone cave was up on a ledge? Plenty of graveyards are built on hilltops. Plenty of churches have elevated baptistries.
 2. The Greek word for planted is *sumphutos* (Strong's G4854), from *sun* (a primary preposition denoting union; with or together) and a derivative of *phuo* (a primary verb; probably originally to puff or blow), i.e. to swell up; but only used in the implied sense, to germinate or grow (sprout, produce), literally or figuratively: - spring <up>; grown along with (connate), i.e. fig. closely united to: planted together.
 3. Planting implies the burial of the seed. **JOH 12:24; MAR 4:26-27**.
 4. Human conception which results in new life involves a “burial” of seed. **PSA 139:13-16 c/w JER 20:17**.
 - a. Resurrection from the grave is a figurative birth. **ACT 13:33 c/w COL 1:18**.
 - b. The grave in this sense is Mother Earth’s womb. c/w **JOB 1:21**.
 - c. The analogy of rising from the “grave” of baptism to walk in newness of life (**ROM 6:4**) is obvious.
 - d. NOTE: There must be life in seed before it is planted for it to emerge and produce the desired fruit. So, regeneration must precede baptism. The live germ form of an unsubmitted elect goes into the water and a sprouted, growing Christian emerges in the light.
- C. Mr. Spencer also states: “They do err who argue that 'bapto always means to dip, to immerse.' By the use of 'always' they exaggerate and say too much. By treating 'dip' and 'immerse' as terms with precisely the same meaning they speak inaccurately. Technically speaking 'to dip is to place something or someone partially into a liquid,' while 'to immerse is to place something or someone completely within, and beneath the surface of a liquid.’” (Ibid)
1. dip: To put down or let down temporarily or partially in or into a liquid, or the like, or the vessel containing it (usually with the notion of wetting, or of taking up a portion of the liquid, etc.); to immerse; to plunge (but with less implication of force and splashing, the sound of the word expressing a light though decided act).
 2. immerse: To dip or plunge into a liquid; to put overhead in water, etc.; spec. to baptize by immersion.
- X. Pedobaptists also tend to justify infant “baptism” by sprinkling/pouring from **1CO 10:1-2**.
- A. These verses plainly associate baptism with being IN a medium (the cloud and the sea), not having the medium applied to them.
1. This underscores a fundamental difference between pedobaptism and Biblical baptism.
 2. In Bible baptism, the penitent believer is the mobile element. In pedobaptism by sprinkling/pouring, the water is the mobile element.
 3. If baptism signifies burial (and it does), should the minister of Christ be controlling the “grave” or the believer, presuming to influence death or life?
- B. “And the children of Israel went INTO THE MIDST OF THE SEA upon the dry ground...”

(**EXO 14:22**).

- C. They were enveloped by water as they stood on the floor of their baptistry.
- D. Their lives were in certain peril of water except for the hand of God and the temporary nature of their baptism. A sprinkling hardly implies such a peril.
- E. That the Israelites did not get wet is irrelevant to the argument. If their being dry argues against immersion, it also argues against sprinkling or pouring.
- F. If **1CO 10:1-2** argues for infant baptism (based upon the fact that there were children among them, **EXO 12:37**), it also argues for the baptism of livestock. **EXO 12:38**.
- G. Interestingly, the Israelites exercised faith BEFORE their baptism (**HEB 11:29**) and could not have experienced this baptism without it.
- H. No presumed figures of N.T. baptism gleaned from O.T. ordinances or events overthrow the fact that we are under a New Testament which plainly limits baptism to believers in the resurrected Son of God. **MAR 16:15-16 c/w ACT 8:36-37**.

XI. Another Pedobaptist assertion is that “N.T. baptism has come in the room of O.T. circumcision and this is why infants should be baptized.” The assumption here is that circumcision was a figurative type or shadow of baptism. Book, chapter, verse?

- A. O.T. circumcision was only for males (**GEN 17:12**). Why baptize females?
- B. Abraham circumcised his servants (**GEN 17:23**). Should Christian householders force baptism upon their servants/maids/employees?
- C. Abraham had a preceding token of inclusion in God’s covenantal favor: faith (**ROM 4:6-11**) and the significance of this relative to proof of one’s part in the covenant of God with His elect should not be overlooked.
- D. O.T. ordinances are not figures of N.T. ordinances. If that were the case, we would expect to find a N.T. replacement to every O.T. ordinance.
 - 1. What would be the N.T. replacement for the ashes of a red heifer (**NUM 19:1-10**)? Should a premium redheaded baby girl be isolated for everyone else’s cleansing?
 - 2. What would be the N.T. replacement for the scapegoat (**LEV 16**)? Should sprinkling be withheld from certain little boys who will be scapegoats?
 - 3. What about the Law of the Nazarite (**NUM 6**)? Should all Christian mothers abstain from grape juice while pregnant and then only baby boys with lots of hair be sprinkled upon?
- E. O.T. ordinances were figures of Christ and His perfecting work of salvation for the elect.
 - 1. The O.T. passover (**EXO 12**) was not a figure of N.T. communion. It was a figure of Christ our Passover (**1CO 5:7**), God’s sacrificial Lamb Whose blood saved His people. **JOH 1:29 c/w 1PE 1:18-19**.
 - 2. O.T. circumcision was not a figure of N.T. baptism. It was a figure of Christ being *cut off* for the sins of His people. **ISA 53:8 c/w COL 2:11**.
 - 3. The ashes of the red heifer and the water of separation were figures of Christ and His work. **HEB 9:13-14**.
- F. NOTE: Figures of Christ are not figures of other figures of Christ.

XII. Pedobaptists have a tendency to make much out of symbols or figures. The problem is that they generally try to make one symbol or figure point to and define another symbol or figure, instead of the reality that the symbol or figure was meant to represent.

- A. One such argument is that according to **ACT 1:5**, the church would be BAPTIZED with the Holy Ghost at Pentecost but according to **ACT 2:17**, the Holy Ghost was POURED OUT. Therefore, baptism is by pouring (so they say).
- B. The coming of the Holy Ghost was also figuratively described as a *drinking* and a *flowing*

out from the belly in **JOH 7:37-39**.

1. Would this then prove that the proper mode of baptism is by drinking water and then (you may fill in the blank here)?
2. Is drinking of the wine in the Lord's Supper a baptism with wine?
- C. By Pedobaptist logic, we could compare two different figures which described the coming of Messiah and conclude that a *branch* is a *lamb*. **ISA 11:1-2 c/w JOH 1:29**.
- D. The coming of the Holy Ghost was likened unto a *pouring* inasmuch as He came from above and "...sat UPON each of them" (**ACT 2:3**).
- E. The coming of the Holy Ghost was also likened unto a *baptism*, i.e., an *immersion*, in that it was something of an overwhelming nature: "...it FILLED all the house..." (**ACT 2:2**), "And they were all FILLED with the Holy Ghost..." (**ACT 2:4**). That's a *whelming*, per the earlier definition.

XIII. Pedobaptists often equate baptism with sprinkling in **HEB 9:10-13, 19-21**.

- A. The Greek word underlying *washings* in **v. 10** is *baptismos*.
- B. An assumption is made that the *sprinklings* of **vs. 13, 19, 21** must be the correspondent of the *washings* in **v. 10** since that is the next mention of liquid in the context. But by the same reasoning, it could be concluded that the *sprinklings* were the correspondent of the *drinks* in **v. 10**.
- C. A classic Pedobaptist work represents the argument thus: "...It is crucial to note that the law never required immersions, but frequently required sprinklings....The law simply knew nothing of immersions, not to speak of different kinds of them."
(Dr. Jay Adams, *The Meaning and Mode of Baptism*, pp. 9-11)
- D. The Hebrew words for the ceremonial washings of the law are:
 1. *Rachats* (Strong's H7364): To lave (the whole or a part of a thing): bathe (self), wash (self).
 - a. **EXO 30:18-19**. Aaron and his sons washed hands and feet.
 - b. **LEV 1:9**. Burnt offerings were to be washed IN water.
 - c. **2KI 5:10, 14**. Naaman's washing was an obvious immersion.
 - d. **SON 4:2**. Here is the proverbial "sheep-DIP."
 - e. **PSA 60:8**. A watering can is not a washpot. This is obviously immersion.
 - f. **LEV 15:5-8, 10-11, 13, 16, 18, 21-22**.
 - (1) These were laws given so as to avoid defiling the tabernacle. **v. 31**.
 - (2) Remember that Strong shows that *rachats* means *to lave*.
 - (3) lave: To wash, bathe.
 - (4) bathe: To immerse, as in a bath: a. *lit.* To immerse (the body, or any part of it) in water or other liquid, for the sake of some effect (e.g. health, warmth, cleansing) promoted by the action of the liquid.
 - g. **LEV 16:4**. The high priest had to wash his flesh IN water before atonement could be completed.
 - (1) His flesh was buried temporarily.
 - (2) So Christ was temporarily buried under God's wrath and temporarily buried in the heart of the earth. **ACT 2:26-27**.
 - (3) Our salvation is owing to Christ's death, burial and resurrection. **ROM 4:25**.
 2. *Kabas* (Strong's H3526): To trample; hence to wash (prop. by stamping with the feet), whether lit. (including the fulling process) or fig.: fuller, wash(ing).
 - a. fuller: One who cleanses undressed cloth from oil and grease, and renders it thick or compact by the application of pressure, or else one who

thoroughly cleanses soiled garments. The clothing was steeped in soap and water and trodden, as the Hebrew name denotes.

(Davis Dictionary of the Bible, p. 252)

- b. This is clearly an immersion.
- c. **LEV 11:40; 13:58; 14:47.** Here is the washing of defiled clothes.
- d. **LEV 6:27.** Mark how this verse distinguishes between *washing* and *sprinkling*!
- 3. *Duwach* (Strong's H1740): To thrust away; fig. to cleanse: cast out, purge, wash.
 - a. **2CH 4:6; EZE 40:38.** This is the washing of the burnt offerings.
 - b. Remember, the washing of the burnt offerings has already been shown to be immersion. **LEV 1:9.**
- 4. The ceremonial washings are clearly seen to have been immersions.
 - a. The ceremonial sprinklings come under the heading of “carnal ordinances” in **HEB 9:10.**
 - b. See **NUM 19:2, 20-21; LEV 16:14, 34.**

XIV. What about the “baptized household” verses? Do they prove infant baptism?

A. **ACT 16:14-15.**

- 1. Nothing is said about the make-up of her household. It is only a speculation that were any children there.
- 2. If there were any children, what’s to say that they weren’t old enough to have understanding and faith, per **MAT 18:3-6**?
- 3. Lydia had comprehension and faith before baptism, which hardly lends support to infant baptism.

B. **ACT 16:30-34.**

- 1. Nothing is said about the ages of the jailor’s household.
- 2. If there were any children, what’s to say that they weren’t old enough to have understanding and faith, per **MAT 18:3-6**?
- 3. All of the jailor’s house believed.

C. **ACT 18:8.** No comment needed.

D. **ACT 10:1-2, 44-48.**

- 1. Nothing is said about the ages of Cornelius’ household but they did all fear God.
- 2. Those who fear God are already regenerate since natural man has no fear of God. **ROM 3:18.**
- 3. Observations from the previous examples apply.
- 4. The Holy Ghost came upon them before their baptism. **ACT 11:14-18.**
 - a. These were Spirit-filled individuals by regeneration who feared God.
 - b. The falling of the Holy Ghost upon them proved their acceptance with God to Peter and his companions.
 - c. They had been *granted repentance unto life* and since repentance is a conscious act of *refusing evil and choosing good*, they were all old enough to have discernment. c/w **ISA 7:16.**

E. “All thy house” may refer to only adults. **GEN 7:1.**

XV. Jesus Christ described His upcoming sufferings as a *baptism*. **MAT 20:22.**

- A. It may be asked whether He was going to only undergo a partial application of the wrath of God against sin (if baptism is pouring or sprinkling) or if He was going to be completely overwhelmed by agony and the wrath of God against sin (if baptism is immersion).
- B. **Psalms 69** is rich with prophecy fulfilled in Jesus Christ. **vs. 4, 9, 20-21**, etc.

1. The troubles and agony are plainly seen here to agree with immersion and burial. **vs. 1-2, 14-15.**
 2. Some may argue that David was only here speaking of his own troubles. But would Christ's troubles be less than David's?
- C. **(GAL 3:1)** O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
1. evidently: So as to be distinctly visible or perceptible; with perfect clearness, conspicuously. Hence in active sense, with vbs. of perceiving, knowing, explaining, etc.: Without possibility of mistake or misunderstanding; clearly, distinctly.
 2. Their spiritual eyes had received the evidence of Christ crucified by preaching. **ACT 26:17-18; EPH 1:18 c/w 1CO 1:23.**
 3. Since Jesus “baptism” (**MAT 20:22**) included His sufferings, death and burial, they had also with every water baptism they witnessed seen Jesus crucified *among them*.

XVI. Who should be baptized?

- A. Those who know they are condemned as sinners before a holy God and are of a broken, contrite spirit accordingly. **MAT 5:3-6.**
- B. Those who believe that Jesus Christ is God’s virgin-born Son Who died only for the sins of others, having no sins of His own. **1CO 15:1-4.**
- C. Those who have no hope in their own righteousness but only in Christ’s righteousness. **ROM 3:20-22; PHIL 3:9.**
- D. Those who are ashamed of their sins and excuses and forsake them to follow Christ. **ACT 2:37-38.**
- E. Those who will forsake all to identify with Christ. **LUK 14:26-27.**
- F. Those who know they should be in God’s house with all accountability and privileges. **1PE 2:4-5.**

XVII. Baptism is an act of obedience by which a believer demonstrates his love for the Lord Jesus Christ and justifies God. **JOH 14:23-24; LUK 7:29-30.**