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Baptism

A New Testament Study

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Introduction

The Hebrew writer includes “*the doctrine of baptisms*” in his list of the “*elementary principles of Christ*” that make up the “*milk*” and not the “*solid food*” of God’s teaching (Hebrews 5:12-6:2). Even so, there is still not unanimous agreement on the New Testament teaching of baptism between the various groups who claim to be followers of Christ. Nearly all “Christian groups” practice baptism, but differences exist as to the nature and purpose of baptism, the form of baptism, and the proper candidates for baptism.

The goal of this study is first and foremost to see what the New Testament scriptures teach about baptism. What is baptism? Who was baptized? Why was it practiced? When was it performed? These are the fundamental questions that need to be answered. It is also imperative that we can point others asking these questions to the answers provided in scriptures.

The passages that contain the command to be baptized or that allude to the practice of baptism will be studied in some detail. Prior to looking at the New Testament teaching, a study will be made of the Jewish practices that are relevant to a study of baptism and of the baptism of John. At the end of this study, several questions pertaining to current practices will be considered.

The focus of this study is *water* baptism. The New Testament also speaks of *Holy Spirit* baptism, but this study will not significantly address that topic except when it is alluded to in the context of water baptism.

There exists a wealth of literature on baptism, mostly by Catholic or Protestant writers. The writings by brethren have generally taken the form of tracts or periodical articles. One tract that continues to be published contains the text of a sermon preached by J.W. McGarvey in 1893 [a copy of which is included in this material]. Alexander Campbell authored a book entitled Christian Baptism With Its Antecedents and Consequents that includes a survey of Biblical teaching on God’s scheme of redemption. In his preface, Campbell summarized the scope of the Biblical teaching on baptism with these five points: “1. The *action*, called baptism. 2. The *subject* of that action. 3. The *design* of that action. 4. The *antecedents*; and 5. The *consequents* of that action.” Our focus will follow much the same lines.

Two recent studies of baptism have been published: Baptism: A Biblical Study (College Press, 1989) by Jack Cottrell (a member of the Christian Church) and Baptism: The Believer’s Wedding Ceremony (Gospel Advocate, 1993) by F. LaGard Smith (a member of an institutional Church of Christ). Cottrell examines 12 New Testament passages on baptism whereas Smith organizes his narrative around the analogy he makes between baptism and a wedding ceremony. An influential book by G.R.Beasley-Murray, a Baptist, entitled Baptism In The New Testament (Eerdmans, 1962) is remarkably objective and very informative. In addition, many debates on baptism between various Christian groups have been published. At times these can be very useful in identifying key points of disagreement.

The Biblical text printed in these lessons is from the New King James Version.

CLASS SCHEDULE

Backgrounds

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New Testament Teaching on Baptism

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LESSON 7 Pictures of Baptism (I): Romans 6, Colossians 2 &
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LESSON 1

JEWISH ANTECEDENTS TO BAPTISM

INTRODUCTION The use of water to effectuate cleansing has been practiced by many world religions. Among some pagans, water was thought to be indwelt by Spirits and thus possessed divine properties. First century Jews were familiar with baptismal concepts as practice by some Jewish sects and as used in the conversion of proselytes, in addition to the Old Testament teaching concerning the purification washings.

OLD TESTAMENT WASHINGS

The Mosical law defined the situations under which a person was considered "*unclean*". Depending on the nature of the uncleanness, various acts were required of the unclean person. The washing of clothes or the offering of a sacrifice was often required. For certain instances of uncleanness [e.g., contacting leprosy, touching a dead body, etc. (Leviticus 13-17; Numbers 19)], the unclean person would have to bathe himself in water (sometimes in running water, Lev.15:13). Priests also first cleansed themselves by bathing before offering sacrifices for the people.

These ritual washings were imperative if one desired a relationship with a holy God before whom no uncleanness was permitted (see Deuteronomy 23:9ff; esp. v.14). These washings had to do with *ceremonial* uncleanness not *moral* uncleanness. For example, there was no sin involved in the touching of a corpse, but nonetheless it required purification. However, these washings no doubt became a picture of one being cleansed from sin. For example, Psalms 51:2: "*Wash me thoroughly from my iniquity, and cleanse me from my sin*" (note also, v. 7, 10).

1. The Jews also incorporated various washings in their traditions.
 - a. Why did the Pharisees rebuke Jesus on one occasion? (Mark 7:2).
 - b. What other practices does Mark explain that the Pharisees had adopted? (Mark 7:4; see also John 2:6).

THE QUMRAN PRACTICES

The discovery of the Dead Sea Scrolls in 1947 has given us a great deal of information concerning one strict Jewish community located in the area of Qumran. It is generally believed that these individuals were Essenes, who according to Josephus were the third largest Jewish sect. The documents indicate that the Qumran members were very strict in their practice of immersion for their daily purifications, which is consistent with information known about the Essenes from Josephus.

It does not appear, however, that the purification bathing was performed as a means to enter the community. Rather, one had to be first accepted by the community before being allow to participate in the daily purification rites.

The Qumran documents also clearly illustrate that this community did not believe that the purification bathings could cleanse the heart. In fact, they understood that unless one was obedient to God's law that the purification bathings were powerless.

JEWISH PROSELYTE BAPTISM

The Jewish religion was attractive to many Gentiles. Although the Jews did not actively seek converts, they did accept Gentile proselytes into the Jewish community. Gentiles desiring to become proselytes were required to receive circumcision, to undergo baptism, and to offer sacrifice. Proselyte baptism was immersion, but it was self-administered. Its function was like that of the ceremonial washings in that it purified the Gentile from his uncleanness. "Proselyte baptism also was administered to any children in the family. Those born after the family's conversion did not have to be immersed, for they were born 'in holiness'..." (Ferguson, p.435).

It is uncertain how early the practice of proselyte baptism was observed, but several documents refer to the practice in the latter part of the first century. For example, the Mishna, which is a collection of rabbinic sayings compiled around AD 200, records two controversies between the schools of Shammai and Hillel that occurred around AD 80-90. One concerned the relative importance of circumcision and baptism. The school of Shammai maintained that circumcision was the sole act required to make one a proselyte, whereas the school of Hillel contended for the primacy of baptism. The other controversy concerned the seriousness of the Gentile uncleanness and the time required to transpire between the convert's circumcision and his baptism. Since both controversies are debating established practices, it is generally concluded that the practice of proselyte baptism could have existed in the early part of the first century and preceded the time of John the Baptist.

C.E.B.Cranfield makes the following argument: "It is inconceivable that the Jews should have taken on the custom (of baptism, cb) after the rise of the Christian Church, of which baptism was characteristic. If this view that John's baptism was derived from proselyte-baptism be granted, then it follows that the implication of his baptism was that the Jews did not have a right to membership in the people of God by the mere fact they were Jews (cf. Mt.3:9; Lk.3:8): by their sins they had become as Gentiles and now needed as radical a repentance as did Gentiles, if they were to have any part in God's salvation" (Mark, p.43). Even so, R.C. Foster argues that it was a later practice and that John the Baptist was the first to practice baptism (Studies, p.304f).

2. Because of the requirement of circumcision, there were many more women proselytes than men. Yet Gentile men still would attend the synagogue services and observe many of the Jewish practices. What are the terms used in the New Testament to describe these men? (Acts 10:2, 22, 35; 13:26, 43, 50; 16;14, etc.).

References

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- Dockery, D.S. "Baptism," Dictionary of Jesus and the Gospels (InterVarsity Press, 1992), pp.5-58.
- Ferguson, Everett. Backgrounds of Early Christianity (Eerdmans, 1987), pp.433-36.
- Foster, R.C. Studies in the Life of Christ (Baker, 1971; one-volume edition).

LESSON 2

BAPTISM OF JOHN

INTRODUCTION The prophet John was sent by God to prepare the way for Jesus. John was called “the Baptist (or Baptizer)” because he preached a “baptism of repentance for the remission of sins.” John also baptized Jesus at the beginning of His ministry.

JOHN THE BAPTIST

Matthew 3:1-6

¹In those days

John the Baptist came preaching in the wilderness of Judea, ²and saying, “Repent, for the kingdom of heaven is at hand!” ³For this is he who was spoken of by the prophet Isaiah, saying:

“The voice of one crying in the wilderness: ‘Prepare the way of the Lord; Make His paths straight.’”

⁵Then Jerusalem, all Judea, and all the region around the Jordan went out to him ⁶and were baptized by him in the Jordan, confessing their sins.

⁴Now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey.

Mark 1:1-6

¹The beginning of the gospel of Jesus Christ, the Son of God.

²As it is written in the Prophets: *“Behold, I send My messenger before Your face, Who will prepare Your way before You.”* ³*“The voice of one crying in the wilderness: ‘Prepare the way of the Lord; Make His paths straight.’”* ⁴John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

⁵Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan river, confessing their sins.

⁶Now John was clothed with camel’s hair and with a leather belt around his waist, and he ate locusts and wild honey.

Luke 3:1-6

¹Now in the fifteenth year... ²..., the word of the Lord came to John the son of Zacharias in the wilderness.

³And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, ⁴as it is written in the book of the words of Isaiah the Prophet, saying:

“The voice of one crying in the wilderness: ‘Prepare the way of the Lord; Make His paths straight.’ ⁵*Every valley shall be filled and every mountain and hill brought low; The crooked places shall be made straight and the rough ways smooth; ⁶And all flesh shall see the salvation of the God.”*

John 1:19-23

¹⁹Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” ²⁰He confessed, and did not deny, but confessed, “I am not the Christ.” ²¹And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” ²²Then they said to him, “Who are you that we may give an answer to those who sent us? What do you say about yourself?”

²³He said: “I am ‘The voice of one crying in the wilderness: “Make straight the way of the Lord.”’ as the prophet Isaiah said.”

1. What was the message that John preached?
2. The expression “*baptism of repentance for the remission of sins*” is somewhat awkward. Did the baptism itself bring about the remission of sins, or was it their repentance (of which baptism was symbolical)? Or was both baptism and repentance required for remission of sins?
3. From whom did John receive his message?
4. What was the purpose of John’s preaching?
5. Where did John preach and baptize? (see also John 1:28)
6. Did John receive much attention?
7. What is the significance of being told John’s clothing and diet? (cf. 2 Kings 1:8)
8. In what ways was John’s baptism similar to and different from the washings of the Qumran community and proselyte baptism?

**JOSEPHUS AND
JOHN THE BAPTIST**

Josephus provides the only reliable secular reference to John the Baptist. He introduces him in the context of explaining Herod’s defeat by Aretas IV.

“Now some of the Jews thought that it was God who had destroyed Herod’s army, and that it was a very just punishment to avenge John, surnamed the Baptist. John had been put to death by Herod, although he was a good man, who exhorted the Jew to practice virtue, to be just one to another and pious towards God, and to come together by baptism. Baptism, he taught, was acceptable to God provided that they underwent it not to procure remission of certain sins but for the purification of the body, if the soul had already been purified by righteousness. When the others gathered round John, greatly stirred as they listened to his words, Herod was afraid that his great persuasive power over men might lead to a rising, for they seemed ready to follow his counsel in everything. Accordingly he thought the best course was to arrest him and put him to death before he caused a riot, rather than wait until a revolt broke out and then have to repent of permitting such trouble to arise. Because of this suspicion on Herod’s part, John was sent in chains to the fortress of Machaerus...and there put to death. The Jews therefore thought that the destruction of Herod’s army was the punishment deliberately sent upon him by God to avenge John.”

Josephus, Antiquities of the Jews, Book XVIII, as given by Bruce, New Testament History (Anchor Books), 1972, pp.152-53.

JOHN'S PREACHING OF REPENTANCE

Matthew 3:7-10

⁷But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?" ⁸Therefore bear fruits worthy of repentance, ⁹and do not think to say to yourselves, 'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones. ¹⁰And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.

Luke 3:7-14

⁷Then he said to the multitudes that came out to be baptized by him, "Brood of vipers! Who warned you to flee from the wrath to come?" ⁸Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones. ⁹And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire."

¹⁰So the people asked him, saying, "What shall we do then?" ¹¹He answered and said to them, "He who has two tunics, let him give to him who has none; and he who has food, let him do likewise."

¹²Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" ¹³And he said to them, "Collect no more than what is appointed for you."

¹⁴Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages."

9. The Pharisees and Sadducees were considered the leading sects of the Jews and were held in high regard.
 - a. So what is especially radical about John's preaching?
 - b. What is implied about the typical Jewish attitude in John's statement "...do not think to say to yourselves, 'We have Abraham as our father.'"
10. John's message centered around repentance. Luke records three examples of John's preaching to three different groups that asked the question "*What shall we do?*" From these examples, what does repentance consist of?
11. If John's mission was to prepare the way for Jesus, should we expect Jesus' teaching to be similar to John's? In particular, would Jesus expect repentance of his followers?

JOHN'S MESSIANIC PREACHING

Matthew 3:11-12

¹¹I indeed baptize you with water unto repentance,

But He who is coming after me is mightier than I, whose sandals I am not worthy to carry.

He will baptize you with the Holy Spirit and with fire. ¹²His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.

Mark 1:7-8

⁸I indeed baptized you with water,

⁷And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

^{8 (cont'd)} but He will baptize you with the Holy Spirit.

Luke 3:15-18

¹⁵Now as the people were in great expectation, and all reasoned in their hearts about John, whether he was the Christ or not, ¹⁶John answered, saying to all,

"I indeed baptize you with water;

but One mightier than I is coming, whose sandal strap I am not worthy to loose.

He will baptize you with the Holy Spirit and fire. ¹⁷His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."

¹⁸And with many other exhortations he preached to the people.

John 1:24-28

²⁴Now those who were sent were from the Pharisees. ²⁵And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

²⁶John answered them, saying, "I baptize you with water,

but there stands One among you whom you do not know. ²⁷It is He who, coming after me, is preferred before me, whose sandal I am not worthy to loose."

(compare 1:33)

²⁸These things were done in Bathabara beyond the Jordon, where John was baptizing.

12. In what ways does John contrast himself with Jesus?

13. Many interpretations have been given to the idea of Jesus baptizing "with fire." Among those suggested have been:

- 1) The idea that this was synonymous with Holy Spirit baptism and took place on Pentecost ("tongues, as of fire", Acts 2:3).
- 2) That Jesus baptized with a 'purifying' fire. (cf. Malachi 3:2-3)
- 3) That this refers to the eternal punishment of the wicked. (cf. Malachi 4:1)
- 4) A combination of (2) and (3). The same fire that purifies the saints will destroy the wicked.

What do you think?

THE BAPTISM OF JESUS

Matthew 3:13-17

¹³Then Jesus came from Galilee to John at the Jordan to be baptized by him.

¹⁴And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" ¹⁵But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfil all righteousness." Then he allowed Him.

¹⁶When He was baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him,

and He saw the Spirit of God descending like a dove and alighting upon Him.

¹⁷And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Mark 1:9-11

⁹It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

¹⁰And immediately, coming up from the water, He saw the heavens parting

and the Spirit descending upon Him like a dove.

¹¹Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

Luke 3:21-22

²¹When all the people were baptized,

it came to pass that Jesus also was baptized; and while He prayed, the heaven opened.

²²And the Holy Spirit descended in bodily form like a dove upon Him,

and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

John 1:29-34

²⁹The next day John saw Jesus coming toward him, and said,

"Behold! The Lamb of God who takes away the sin of the world! ³⁰This is He of whom I said, 'After me comes a Man who is preferred before me.' ³¹I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

³²And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

³⁴And I have seen and testify that this is the Son of God.

14. Since John's baptism was *"for the remission of sins,"* Christians have always had difficulty in understanding why Jesus was baptized by John. Only Matthew gives any hint as to the reason. What purpose does Jesus declare for his baptism?

But what does *"to fulfill all righteousness"* mean?

15. What is the significance of the Spirit descending upon Jesus? (cf. Luke 4:1, 14)

16. Why did the *"voice...from heaven"* speak the message it did? And why is it identified as *"a voice"* instead of simply stated as God speaking?

17. Did only Jesus see (“He saw”) the Spirit and hear the voice (“You are...”)?

JOHN’S TESTIMONY TO CHRIST

John 3:22-30

²²After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized. ²³Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. ²⁴For John had not yet been thrown into prison.

²⁵Then there arose a dispute between *some* of John’s disciples and the Jews about purification. ²⁶And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!”

²⁷John answered and said, “A man can receive nothing unless it has been given to him from heaven. ²⁸You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’ ²⁹He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. ³⁰He must increase, but I *must* decrease.”

18. Did Jesus and his disciples also baptized?

19. Interestingly, we know that the Jews practiced many purification rites (see Lesson 1) and we are told that they argued with John’s disciples “*about purification.*” What in particular do you think their argument was over?

20. After this argument, John’s disciples ask John why Jesus was having so much success in attracting disciples.

- a. Did John’s disciples ask this question *because of* the argument they had with the Jews?
- b. Do John’s disciples seem to jealous of Jesus’ success?
- c. If Jesus is having such great success, what does that suggest about John’s following?
- d. Is John jealous of Jesus’ success? Why or why not?

LESSON 3

THE GREAT COMMISSION: MATTHEW 28 & MARK 16

INTRODUCTION Following his resurrection, Jesus appeared to his disciples so that they might be witnesses of the resurrection. It was also necessary to give them additional instruction. His command to them to preach the gospel to all nations is appropriately called the 'Great Commission', as opposed to the 'Limited Commission' of the twelve to the house of Israel (Matthew 10, Mark 6). Jesus may have given the Great Commission more than once; the occasions in Matthew 28 and Mark 16 appear to be different.

Matthew 28:16-20

¹⁶Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. ¹⁷When they saw Him, they worshiped Him; but some doubted. ¹⁸And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Mark 16:14-18

¹⁴Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. ¹⁵And He said to them, "Go into all the world and preach the gospel to every creature. ¹⁶He that believes and is baptized will be saved; but he who does not believe will be condemned. ¹⁷And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; ¹⁸they will take up serpents; and if they drink any deadly thing, it will by no means hurt them; they will lay hands on the sick, and they will recover."

1. The key command in the Great Commission as given by Matthew is to *"make disciples"* [inappropriately translated "teach" in KJV, except in the sense that teaching is necessary for making disciples]. The other three commands are expressed by the participles *"go(ing)"*, *"baptizing"*, and *"teaching"*. A question arises concerning the relationship of the *"baptizing"* and *"teaching"* to the main action *"make disciples"*. The following three possibilities have been argued and are variously suggested by different translations through their use of punctuation (the punctuation of the NKJV above, NASB, RSV, NIV, NRSV, and ESV is more general and thus consistent with any of these views):

- 1) Baptism and teaching follow the act of making disciples. In other words, a disciple is made (presumably by preaching), he is then baptized, and then taught. ["...go, therefore, and make disciples of all the nations. Baptize them in the name 'of the Father, and of the Son, and of the Holy Spirit.' Teach them to carry out..." NAB; cf. Geo. W. Clark, Clark's People's Commentary: The Gospel of Matthew (American Baptist Publication Society) 1896, p.407]
- 2) Both baptism and teaching are subordinate to the act of making disciples. Thus, baptism and teaching are the means of making disciples. ["Go therefore to all nations and make them my disciples; baptize them in the name of the Father and the Son and the Holy Spirit, and teach them..." REB, also NEB]
- 3) Baptism is subordinate to the act of making disciples, but teaching is subordinate to both the acts of making disciples and baptism. Thus, baptism is the means of making a disciple, and then the disciple is taught. ["Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son

and of the Holy Spirit: teaching them..." ASV, also KJV, Amplified; the view of Beasley-Murray, p.89.]

- a. Which of the three views do you think is correct?
 - b. Is any light shed on this relationship by comparing with Mark's account?
2. Note the absolute totality in Jesus' statement as given by Matthew: "All authority", "all the nations", "all things", and "always". Is there anything, anybody, anytime outside the scope of Jesus' commission? Is there a similar emphasis in the commission as recorded by Mark?
3. Matthew 28:19 says that individuals are to be baptized "*in the name of the Father and of the Son and of the Holy Spirit*".
- a. To do something "*in the name of*" another person is to do it by their authority (cf., Matthew 18:20; Mark 9:39). However, in this passage the word "*in*" would be better translated "*into*" [Gk. *eis*; ASV, NIV&ESV marg.]. Does this change the meaning of the expression? (cf. 1 Corinthians 12:13) Who is acting under the authority of the Father, Son, and Holy Spirit? The baptizer or the one being baptized?
 - b. Why is the singular "*name*" used instead of the plural?
 - c. In Acts 8:16 and 19:5, Luke says that they were "*baptized into (eis) the name of the Lord Jesus*" (ASV, REB). Is there any difference between this and being baptized into the name of the Father, Son, and Holy Spirit? [Documents from the early 3rd century record Christians as practicing triune immersion.]
 - d. Thus, is the expression "*in the name of the Father and of the Son and of the Holy Spirit*" some sort of formula that needs to be verbally stated each and every time a person is baptized?
4. Mark 16:16 says "*He that believes and is baptized will be saved; but he who does not believe will be condemned.*"
- a. What is the force of "*and*" in the first clause?
 - b. Why is baptism left out of the second clause?
 - c. Is it reasonable to assume that the believers in verse 17 were baptized?
 - d. Many textual critics do not believe that Mark 16:9-20 was part of Mark's original gospel. How *critical* is this passage with regard to the teaching of baptism?

LESSON 4

PREACHING IN ACTS (I): ACTS 2 & 3

INTRODUCTION Following Jesus' ascension, Peter preached Jesus on the day of Pentecost as recorded in Acts 2. His message included the command of repentance and baptism. A similar message of Peter's is recorded in Acts 3.

ACTS 2:36-41 PETER ON THE DAY OF PENTECOST

³⁶"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." ³⁷Now when they heard this, they were cut to the heart, and said to the Peter and the rest of the apostles, "Men and brethren, what shall we do?" ³⁸Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹For the promise is to you and your children, and to all who are afar off, as many as the Lord shall call." ⁴⁰And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." ⁴¹Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.

1. What is the heart of the gospel message as stated in verse 36?

2. What is suggested by the expression "*they were cut to the heart*"? (v.37)

3. What two actions does Peter require of his listeners when they ask "*What shall we do?*"
 - 1)
 - 2)

4. What two blessings will be given to those who repent and are baptized?
 - 1)
 - 2)

5. John also required repentance and baptism. But what two things about the baptism preached by Peter differs from John's baptism?
 - 1)
 - 2)

6. Peter told his hearers to be baptized "*in the name of Jesus Christ*". The word "*in*" translates the Greek word *epi*, which generally means "*upon*". What does it mean to be baptized "*upon the name of Jesus Christ*"?

As noted in last week's lesson, a slightly different expression is used in other Acts passages. In Acts 8:16 and 19:5, Luke says that they were "*baptized in (Gk. *eis* = into) the name of the Lord Jesus*." Any difference between being baptized "*into*" the name of Jesus as opposed to being baptized "*upon*" the name of Jesus?

7. What is the force of the coordinating conjunction “and” in “Repent and be baptized”?

Is either one more important than the other?

Is either one effective without the other?

8. The Greek preposition *eis* translated “in” or “into” in some contexts is also translated by the English prepositions “for”, “unto”, “at”, etc. It is the word used in the phrase “for (eis) the remission of sins.” In such contexts, the word *eis* can have one of the following senses (cf. Dictionary of NT Theology, Vol. 3, pp.1186-87, 1208-09):

- 1) *Final or telic* = goal, purpose, i.e. “with a view to, in order to obtain”.
- 2) *Consecutive or ecbatic* = result, outcome, i.e. “resulting in”.
- 3) *Temporal* = time, i.e. “at”.

[This may seem more complex than it really is. In English, we use the word ‘for’ in all these senses and many more. Consult a dictionary.] Most translations simply use the generic word “for” thus not identifying which particular sense is meant. However, some translations suggest a particular sense. Which sense is suggested by the following translations?

- a. “unto the remission of sins” (ASV)
- b. “so that your sins may be forgiven” (NRSV, Phillips sim., NAB “that”)
- c. “then your sins will be forgiven” (REB)

Which of these senses do you think is correct?

9. It is debated whether *eis* can also have a *casual* sense, i.e. “because of”. Some Greek scholars argue that it never takes on this sense, while others argue that it does on rare occasion (no one argues that it is a common sense). In Acts 2:38, if “for” is to be understood *casually*, the passage would mean that one repents and is baptized because their sins *have been* forgiven.

- a. From the context of Acts 2, what arguments can be made against the view that “for” means “because of”?

[Note: A.T. Robertson, a Greek grammarian who argues for the casual sense in Acts 2:38 (Word Pictures in the New Testament, Vol. III, pp.35-36), is at least honest in acknowledging that his conclusion is not based on the grammar of the text or even the context of the passage, but upon his belief that baptism is not essential for remission of sins.]

- b. The exact same grammatical structure is found in Matthew 26:28: “For this is My blood of the new covenant, which is shed for many for the remission of sins.” Would anyone argue that “for” means “because of” in this passage?

- c. Based on the Great Commission given by Jesus in Matthew 28 and Mark 16 (see Lesson 3), what would we *expect* Acts 2 to mean?
10. Some argue that the baptism spoken of in Acts 2 is not water baptism, but Holy Spirit baptism. Even we grant their assumption that the *"gift of the Holy Spirit"* = Holy Spirit baptism, can it be shown from the context that the baptism commanded by Peter was not Holy Spirit baptism?

ACTS 3:19 PETER IN THE TEMPLE

¹⁹Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,..."

11. This passage is parallel, at least in some ways, to Acts 2:38. In both passages, repentance is demanded and the blessing of sins being *"blotted out"* is certainly similar to the blessing of having ones sins remitted. But are the other parts paralleled?
- a. Is *"be converted"* (3:19) the same as *"being baptized"* (2:38)? Or is it just another way of describing repentance?

 - b. Is *"times of refreshing"* similar to receiving the *"gift of the Holy Spirit"*?

LESSON 5

PREACHING IN ACTS (II): ACTS 8, 10 & 11

INTRODUCTION The Book of Acts is a historical record of the early preaching by the apostles as they took the gospel throughout the world. The record contains many conversions of specific individuals. This lesson will look at the conversions of those outside Judaism to see what can be discerned about the nature and role of baptism.

ACTS 8:5-6, 8, 12-22 PHILIP AT SAMARIA

⁵Then Philip went down to the city of Samaria and preached Christ to them. ⁶And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did...⁸And there was great joy in that city.

¹²But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. ¹³Then Simon himself also believed; and when he was baptized he continued with Philip...¹⁴Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, ¹⁵who when they had come down, prayed for them that they might receive the Holy Spirit. ¹⁶For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. ¹⁷Then they laid their hands on them, and they received the Holy Spirit. ¹⁸And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, ¹⁹saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." ²⁰But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money! ²¹You have neither part nor portion in this matter, for your heart is not right in the sight of God. ²²Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you."

1. Philip "*preached Christ*", which not only meant that he preached "*the name of Jesus Christ*", but also "*the things concerning the kingdom of God*".

a. What evidence did Philip give to support his message?

b. Did the Samaritans believe the message that he preached?

2. What did the men and women who believed Philip's message do?

Does the text suggest that just some of those who believed were baptized, or were all the believers baptized?

3. Note that they were baptized "*in (eis = into) the name of the Lord Jesus*". (v.16) In Acts 2:38, baptism was in the name of "*Jesus Christ*", whereas here the term "*Lord Jesus*" is used. What is the significance of the term *Lord* in this context? Cf. Romans 10:9-10.

4. The case of Simon is interesting.

a. What does the scriptures say that he did upon hearing Philip? (v.13)

- b. Subsequently, Simon sought to purchase the ability to give the Holy Spirit, thus displaying that *"his heart [was] not right in the sight of God."* What was Simon told to do?
- c. Does this suggest that Simon was not truly converted in the first place? Or, that he was truly converted, but subsequently sinned? Can we know? [*Consider: Is only belief and baptism required for conversion?*]

Does it make any difference? Do we know of Simon's final condition?

5. Again, the reception of the Spirit is discussed in the same context as baptism.
 - a. What fact concerning the timing of the Spirit's reception and baptism is revealed in this case?
 - b. The language used is interesting. We are first told that the Samaritans *"received the word of God"* and then later the apostles prayed that they might *"receive the Holy Spirit."* Under whose control was it that they *"received the word of God?"* And under whose control was it that they *"receive the Holy Spirit?"*

ACTS 8:35-39 PHILIP AND THE ETHIOPIAN EUNUCH

³⁵Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. ³⁶Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" ³⁷Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." ³⁸So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. ³⁹Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

6. Philip *"preached Jesus"* to the eunuch. Based on the question that the eunuch asked, what obviously was a part of preaching Jesus?
7. According to Philip, what was required of one before becoming a candidate for baptism?
8. What similarities exist between the conversion of the Samaritans and the eunuch?

Textual Note: Verse 37 is omitted in most modern translations because it is found only in a few Western manuscripts and thus is judged to have been added at a later date. Western manuscripts also have a different reading for verse 39: the Spirit of the Lord *fell on the eunuch and the angel of the Lord* caught Philip away. If in fact these have been added to the original text, why?

ACTS 10:44-48; 11:17-18 CORNELIUS

10⁴⁴While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶For they heard them speak with tongues and magnify God. Then Peter answered, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" ⁴⁸And he commanded them to be baptized in the name of the Lord...

11¹⁷"If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?" ¹⁸When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

9. It was a remarkable occasion for the Gentiles to be included in the kingdom. Equally remarkable, the Holy Spirit was given to Cornelius, his family, and friends *before* they were baptized in water.

a. Was Holy Spirit baptism sufficient? Was anything else required? (Note especially Acts 10:5-6 and 11:13-14)

[This is especially significant to refute those who only teach the importance of Spirit baptism.]

b. What then was the purpose of them receiving the Holy Spirit before baptism in water?

10. In Peter's retelling of the story as recorded in Acts 11, we are told the reaction of the Jews: "*they glorified God, saying, 'Then God has also granted to the Gentiles repentance to life.'*" What does this mean by God granting the Gentiles "*repentance to life?*" Did Cornelius have to repent to have salvation?

11. Considering everything, were the instructions given to Cornelius consistent with instructions given to others in the Book of Acts?

LESSON 6 **PREACHING IN ACTS (III): ACTS 9, 22 & 26; 16 & 18**

INTRODUCTION Although Luke is selective in the information he records in Acts, the pattern of early preaching and the responses of the converts is clear. Each of the cases considered in this lesson brings further confirmation of the principles already discovered.

ACTS 9:1-19; 22:1-16; 26:1-18 PAUL

22¹⁰ "So I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go to Damascus, and there you will be told all the things which are appointed for you to do.'" ... ¹⁴ Then he said, 'The God of our fathers has chosen you that you should know his will, and see the Just One, and hear the voice of His mouth. ¹⁵For you will be his witness to all men of what you have seen and heard. ¹⁶And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'"

1. In all three accounts of Paul's conversions in Acts, mention is made of Paul seeing a light while on his way to Damascus to persecute Christians. It is at this time that Jesus reveals himself to Paul.
 - a. Why does the Lord appear to Paul in such a dramatic way?
 - b. In the first two accounts, what question does Paul ask Jesus and what answer does Jesus give Paul? (9:6; 22:10)
 - c. How long does Paul wait in Damascus and what does he do while waiting? (9:9, 11)
2. The Lord also appears to Ananias in connection with Paul's conversion.
 - a. What is the role of Ananias in Paul's conversion?
 - b. What role does Ananias' laying his hands on Paul play? (9:17)
3. The first account tells us that Paul was baptized, but it is only the second account that tells us why.
 - a. What is the reason given by Ananias?
 - b. So, at what point was Paul saved: when he saw the light, when he prayed, or when he was baptized?
4. Paul is told to *"be baptized...calling on the name of the Lord."*
 - a. What does it mean to *"[call] on the name of the Lord"* in baptism?

- b. How is this different than being baptized "*in (or, into) the name of the Lord*"?

Acts 16:13-15 LYDIA

¹³And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there. ¹⁴Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. ¹⁵And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.

5. Is Lydia a Jew or Gentile?
6. The account of Lydia's conversion is very brief. Paul's message is not recorded. We are simply told that Lydia was receptive to "*the things spoken by Paul*" and, presumably, that she was "*faithful to the Lord.*"
 - a. Based on the account what must have been included in the things spoken by Paul?
 - b. The expression "*if you have judged me to be faithful to the Lord*" can also be translated "*if you are convinced that I believe in the Lord*" (NAB, NIV sim.). On what basis would they have been convinced?

Acts 16:25-34 THE PHILIPPIAN JAILER

²⁹Then he called for a light, ran in, and fell down trembling before Paul and Silas. ³⁰And he brought them out and said, "Sirs, what must I do to be saved?" ³¹So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." ³²Then they spoke the word of the Lord to him and to all who were in his house. ³³And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. ³⁴Now when he brought them into his house, he set food before them: and he rejoiced, having believed in God with all his household."

7. Exactly what the jailer understood when he asked what he must do to be saved is unclear.
 - a. The jailer's question is similar to that asked by those on Pentecost. Why would Peter answer by saying "*Repent and be baptized*" and Paul answer with "*Believe on the Lord Jesus Christ*"?
 - b. Luke records that Paul spoke the "*word of the Lord*" unto them. Again, what must have been included in the word of the Lord based on what took place?
8. The jailer is told to "*believe*" and later we are told that he "*[had] believed*".

- a. What took place in between?
 - b. Can one conclude that baptism is a part of, or an act of, faith?
9. Can anything be learned from the conversion of the jailer as to how much one must know in order to be baptized?

Acts 18:8 THE CORINTHIANS

⁸Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

10. Nothing new is added to our understanding of baptism in this particular case. It does however give further evidence that baptism was integral to the conversion of those who believed on the Lord.

Summary The pattern of conversions is consistent throughout the Book of Acts. The following chart summarizes the cases of conversions found within Acts that mention baptism. There are some conversions recorded which do not mention baptism, e.g. Thessalonians (Acts 17), Athenians (Acts 17), Ephesians (Acts 19), etc.

CONVERSIONS IN ACTS					
	<i>Heard</i>	<i>Believed</i>	<i>Repented</i>	<i>Confessed</i>	<i>Baptized</i>
Pentecost	X		X		X
Samaritans	X	X			X
Ethiopian Eunuch	X	X		X	X
Saul (Paul)	X				X
Cornelius	X	X			X
Lydia	X	X			X
Jailer	X	X			X
Corinthians	X	X			X

LESSON 7 **PICTURES OF BAPTISM (I): ROMANS 6, COLOSSIANS 2 & 1 CORINTHIANS 10**

INTRODUCTION Although the letters of the New Testament were written to Christians, frequent reference is made to their baptism. This lesson focuses upon those passages in the writings of Paul that portray baptism as a burial and a resurrection.

ROMANS 6:1-6

¹What shall we say then? Shall we continue in sin that grace may abound? ²Certainly not! How shall we who died to sin live any longer in it? ³Or do you not know that as many of us as were baptized into Christ were baptized into His death? ⁴Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, ⁶knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

1. What is the point of this passage? To teach us about baptism or some other lesson?

Why then is baptism mentioned?

2. Was Paul teaching them something new about baptism? Or reminding them something he assumed that they knew? [Recall that Paul had not yet been to Rome, and, to our knowledge, this is his first communication with them.]

What is it about baptism that they should have known?

3. Does "*as many of us*" in verse 3 suggest that only some to whom Paul was writing had been baptized or does it suggest that all had been baptized?
4. Is being baptized "*into the name of Jesus Christ*", "*into Christ*", and "*into his death*" the same thing?
5. Consider carefully the language of Paul. He says we are buried "*with Him*" (v.4) into "*His death*" (v.3) having been "*crucified with Him*" (v.6). This is obviously figurative language. But what is it a figure of? Are we, as it were, crucified and buried along side of Christ, or do we experience our own crucifixion and burial which is similar to Christ's?

6. As Paul continues his thought, he rejoices that the Romans had *“obeyed from the heart that form of doctrine to which [they] were delivered”* (v.17). It has often been debated whether *“that form of doctrine”* refers to baptism or not. What do you think?

COLOSSIANS 2:11-14

¹¹In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, ¹²buried with Him in baptism, in which you were also raised with Him through faith in the working of God, who raised Him from the dead. ¹³And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

7. Immediately prior to his passage, Paul combated the false teachings of *“philosophy”* and the *“traditions of men”*. Beginning with this passage, he combats those who would teach submission to Jewish ordinances. Since circumcision was one Jewish ordinance that many sought to bind on Gentile converts, Paul makes a play on the concept of circumcision.
 - a. Does the Christian undergo a spiritual circumcision?
 - b. What does the piece of flesh that is removed in circumcision represent?
 - c. To what does the phrase *“the circumcision of Christ”* refer?
8. Paul then explains when this *“circumcision”* takes place. Like Romans 6, Paul sees baptism as when we were buried and raised with Christ.
 - a. When we are raised with Christ we are thus alive with Him. If we are alive, what has happened to our sins? (v.13)
 - b. Paul also says that we were raised with Him *“through faith in the working (or power, NRSV) of God”*. What does this say about the role of faith?
 - c. And what expression of God’s power are we to have faith in? Is he referring to God’s raising of Jesus, or to something else?

1 CORINTHIANS 10:1-5

¹Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, ²all were baptized into Moses in the cloud and in the sea, ³all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. ⁵Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

9. If baptism means immersion, how is that the Israelites could be said to have been baptized?

10. Paul says that the Israelites were "*baptized into (eis) Moses.*" This is paralleled to the phrase "baptized into Christ" (Romans 6:3, etc.) What does it mean for the Israelites to be baptized into Moses?

11. Since Paul recalls these Old Testament events to be "*examples*" (v.6) to the Corinthians, what was the point that Paul was trying to impress upon his readers? [Consider also the end of 1 Corinthians 9 which precedes this passage.]

What is the lesson we should get out of this?

LESSON 8 PICTURES OF BAPTISM (II): 1 CORINTHIANS 12 & GALATIANS 3

INTRODUCTION Although the contexts are different, Paul argues for the unity of the body of Christ in two of his letters in which he introduces baptism as part of his argument. Because of the differing contexts, he presents different pictures of baptism.

1 CORINTHIANS 12:12-14, 20

¹²For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. ¹³For by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit. ¹⁴For in fact the body is not one member but many...²⁰But now indeed there are many members, yet one body.

In this section in 1 Corinthians, Paul instructs the Corinthians concerning spiritual gifts, i.e. the gifts of the Spirit. His emphasis in this passage is that even though each has received a different spiritual gift, each is vital to the functioning of the church. To make his point, Paul compares the church to a physical body.

1. In making a comparison to the physical body, Paul is emphasizing two aspects of the body that is comparable to the church. What are they? (The same two points are emphasized near the end of this section in verse 27.)
 - 1)
 - 2)
2. Both verse 13 and verse 14 begins with the connecting preposition “for”, thus suggesting that they will give support to the dual aspect of the church (the “body of Christ”, see v.27, 28).
 - a. Which aspect does verse 13 support?
 - b. Which aspect does verses 14f support?
3. To emphasize the “oneness” of the body, Paul makes two references to the “one Spirit” in verse 13.
 - a. The expression “by one Spirit” (also NASV, NIV) in verse 13 is also translated “in one Spirit” (ASV, NRSV, JB, NAB). “By” implies that the Spirit is the agent that does the baptizing. “In” suggests that the Spirit is the element in which one is baptized. Which accords better with the context?

[Note: Some who think that Paul is saying that we are “baptized in the Spirit” think that only Spirit-baptism is in view here, not water baptism. Any thoughts?]

- b. Christians also *"drink of one Spirit."* (Note: KJV and NKJV have *"into one Spirit"*, but "all" other translations say *"of one Spirit"* or equivalent.) Depending on how one understands Part (a) of this question, this expression can either be making a different point concerning the Spirit, or it can be making the same point. What do you think Paul is alluding to with this expression? (see John 4:10-15; 7:37-39)

4. Christians thus are baptized *"into (eis) one body"*. As noted before, the Greek preposition *eis* can take on different meanings. In this context, it "can either be local, indicating that into which all were baptized, or denote the goal of the action, indicating the purpose or goal of the baptismal action (= 'so as to become one body')" (Fee, 1 Corinthians NICNT, p.603). In either case, why does Paul mention baptism in this context?

5. Paul adds *"whether Jews or Greeks, whether slaves or free"*. This is a common expression of Paul's, but how does it fit the context? Or is it only loosely related?

GALATIANS 3:26-29

²⁶For you are all sons of God through faith in Christ Jesus. ²⁷For as many of you were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Paul's point in this chapter is to demonstrate that *"only those who are of faith are sons of Abraham"* (3:7). He earlier argued for this by noting that Abraham himself was justified by faith. In this passage, he gives support by noting the believer's relationship to Christ.

7. As translated by the NKJV (and KJV, NASV, NIV), verse 26 seems to state that we are *"sons of God"* because of our *"faith in Christ Jesus"*. In particular, *"in Christ Jesus"* denotes the object of our faith.
 - a. Is *"Christ Jesus"* a proper object of our faith?

 - b. Other translations (ASV, NRSV, REB) imply that *"in Christ Jesus"* is where (or how) we are sons of God, e.g. *"for in Christ Jesus you are all children of God through faith"* (NRSV). Does this fit the context better?

8. Does Paul's statement in verse 28 assume that all the Galatians had been baptized?

9. Paul says that those who have been baptized "*into (eis) Christ have put on Christ*" (v.28).
 - a. What is the picture suggested by the expression "*put on*"? (Cf. NASV, NIV, etc.)

 - b. Why is it necessary that Paul show how we "*are Christ's*"? [Who is the *singular* seed of Abraham? cf. 3:16]

10. Paul again adds that there is "*neither Jew nor Greek, there is neither slave nor free, there is neither male nor female*" in Christ.
 - a. Does it fit the context better here?

 - b. On what basis can Paul claim that "*you are all one in Christ Jesus*"?

11. Compare Colossians 3:9-11. In that passage Paul also speaks of Christians 'putting on' the new man. What is Paul's seeking to impress upon the Colossians?

**LESSON 9 PICTURES OF BAPTISM (III): TITUS 3, 1 CORINTHIANS 6, EPHESIANS 5
& HEBREWS 10**

INTRODUCTION Probably the most natural picture of baptism is as a washing. The body is portrayed as tainted by sin that is washed off in baptism. This is reminiscent of the narrative in Acts 22 where it is recorded that Ananias told Paul to *“Arise and be baptized, and wash away your sins, calling on the name of the Lord.”*

TITUS 3:4-7

⁴But when the kindness and the love of God our Savior toward man appeared, ⁵not by works of righteousness which we have done, but according to his mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, ⁶whom He poured out on us abundantly through Jesus Christ our Savior, ⁷that having been justified by His grace we should become heirs according to the hope of eternal life.

1. According to this passage, who saved us?

2. What three characteristics of God motivated him to save us?
 - 1)
 - 2)
 - 3)

3. In whom (or when) did these characteristics of God *“appear”*?

4. Through what two means does God’s mercy work? (v.5)
 - 1)
 - 2)

[An interesting question: Does the *“renewing of the Holy Spirit”* take place when he is *“poured out on us”*, or is the renewing separate from the outpouring?]

5. Commentators from all denominational camps concur that the *“washing of regeneration”* refers to baptism. Then according to this passage, is baptism a *“work of righteousness”* performed by man?

6. The Greek word translated *“regeneration”* is *palingenesia* and only occurs twice in the NT (here and Matthew 19:28). Both times in the KJV and NKJV it is translated *“regeneration”*. It is a compound word from *palin* = ‘again’ and *genesis* = ‘beginning’. Thus it means a ‘new beginning’ or a ‘rebirth’. Compare the translation of the NRSV:

"through the water of rebirth and renewal by the Holy Spirit." What other passage does this bring to mind (and is often debated as to whether or not it has reference to baptism)?

1 CORINTHIANS 6:9-11

⁹Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. ¹¹And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

7. What three things were true of the Corinthians that changed them from their former condition to their present condition? (v.11)

1)

2)

3)

8. Given the context (v.9-10), explain the meaning of each of these acts.

"washed" =

"sanctified" =

"justified" =

9. Each of these Greek verbs is in the aorist tense meaning that they are a past singular act.

a. Is it reasonable to say that all three acts occurred simultaneously?

b. Is there anything in the passage that would suggest that baptism is the time when these took place?

10. What is Paul's purpose in telling the Corinthians that they were washed, sanctified, and justified?

EPHESIANS 5:25-27

²⁵Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶that He might cleanse her with the washing of water by the word, ²⁷that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

11. The picture presented is of a bride adorned with a bridal gown. Among both the Jews and the Greeks, it was customary for a bride to take a ceremonial bath in preparation for marriage. When presented for marriage, what condition should the bride and her gown be in?

12. Who does the cleansing?

HEBREWS 10:19,22

¹⁹Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,...²²let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

13. On what basis can we have boldness to enter the Holiest?

14. Likewise, on what two-fold basis can we have full assurance to draw near?

1)

2)

LESSON 10

PICTURES OF BAPTISM (IV): 1 PETER 3 & EPHESIANS 4

INTRODUCTION Perhaps the last passages in our survey of the New Testament concerning baptism are the plainest. Note the place accorded to baptism.

1 PETER 3:18-22

¹⁸For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, ¹⁹by whom also He went and preached to the spirits in prison, ²⁰who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. ²¹There is also an antitype which now saves us – baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, ²²who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to him.

The point of this passage is to highlight the saving work of Christ as given in the first part of verse 18: *“Christ also suffered once for sins, the just for the unjust, that he might bring us to God...”* Verses 18b-20a is difficult to understand and often debated (for example, who are the *“spirits in prison”*?). But in the midst of this Peter makes some clear statements concerning baptism.

1. A comparison is made between the salvation of Noah and his family and us.
 - a. There is a type – antitype relation between Noah and us. The type is the symbol or figure and the antitype is the reality being illustrated. In this instance, which is the type and which is the antitype?
 - b. What is the reason for using a type-antitype argument?
 - c. What do both salvations have in common that provides the basis for the type-antitype argument?
2. If Noah’s salvation illustrates our salvation, then we must understand how Noah was saved. The NKJV says that Noah and his family were *“saved through water”*. This could be understood either in the sense *“saved by water”* (KJV) or *“brought safely through the water”* (NASB). What is the difference and which do you think correct?
3. The text plainly says *“baptism now saves us (or, you; NRSV)”*.

- a. How is baptism effective according to this passage?
 - b. Which other New Testament passage links equally plain *baptism* and *salvation*?
4. The NKJV and KJV say that baptism is "*the answer of a good conscience toward God*". Other translations say "*an appeal to God for a good conscience*" (NASB, NRSV) or "*the appeal made to God from a good conscience*" (REB), "*the pledge of a good conscience toward God*" (NIV, NJB sim.), "*the interrogation of a good conscience toward God*" (ASV).
- a. What is the difference between these various translations?
 - b. Which do you think correct?
 - c. Another passage previously studied alluded to the conscience in connection with baptism. What was the passage and does it help in deciding about this passage?

EPHESIANS 4:3-6

³Endeavouring to keep the unity of the Spirit in the bond of peace. ⁴There is one body, and one Spirit, just as you were called in one hope of your calling; ⁵one Lord, one faith, one baptism; ⁶one God and Father of all, who is above all, and through all, and in you all.

5. Hebrews 6:2 speaks of "*baptisms*" and in our study we have read of the baptism of John and the baptism of the Holy Spirit in addition to water baptism. So then, what does Paul mean by saying that there is "*one baptism*".

LESSON 11

SUBJECTS OF BAPTISM: BELIEVERS VS. INFANTS

INTRODUCTION Although baptism is commonly accepted by most Christian groups, there is a wide diversity of practice between the various groups. Undoubtedly, the appropriateness of baptizing infants has been one of the most debated practices.

THE HISTORY OF INFANT BAPTISM

Even many advocates of infant baptism (but not all) will admit that there is no firm evidence in the New Testament for the baptizing of infants. The first unambiguous references to the baptism of infants in the writings of the early Christians occur in the latter part of the second century. Consider these quotes (taken from Everett Ferguson, Early Christians Speak (ACU Press), 1981):

Irenaeus (*Against Heresies*, II.22.4; c. AD 180) "For he came to save all by means of himself – all, I say, who by him are born again to God - infants, children, adolescents, young men, and old men."

Tertullian (*On Baptism* 18; c. AD 200) "According to the circumstances and nature, and also age, of each person, the delay of baptism is more suitable, especially in the case of small children. What is the necessity, if there is no such necessity, for the sponsors as well to be brought into danger, since they may fail to keep their promises by reason of death or be deceived by an evil disposition which grows up in the child? The Lord indeed says, "Do not forbid them to come to me." Let them "come" then while they are growing up, while they are learning, while they are instructed why they are coming. Let them become Christians when they are able to know Christ."

Origen (*Homily on Luke 14:5*; c. AD 225) "I take this occasion to discuss something which our brothers often inquire about. Infants are baptized for the remission of sins. Of what kinds? Or when did they sin? But since "No one is exempt from stain," one removes the stain by the mystery of baptism. For this reason infants also are baptized. For "Unless one is born of water and the Spirit he cannot enter the kingdom of heaven."

(*Homily on Leviticus 8:3*) [After quoting Psalm 51:5 and Job 14:4] "These verses may be adduced when it is asked why, since the baptism of the church is given for the remission of sins, baptism according to the practice of the church is given even to infants; since indeed if there is in infants nothing which ought to pertain to forgiveness and mercy, the grace of baptism would be superfluous."

Cyprian (*Epistle 58*; c. AD 250) "If, when they afterwards come to believe, forgiveness of sins is granted even to the worst transgressors and to those who have previously sinned much against God, and if no one is held back from baptism and grace; how much less ought an infant to be held back, who having been born recently has not sinned, except in that being born physically according to Adam, he has contracted the contagion of the ancient death by his first birth. He approaches that much more easily to the reception of the forgiveness of sins because the sins remitted to him are not his own, but those of another."

In the third and fourth centuries the practice of infant baptism was not uniform. Many of the church leaders were not baptized until their adult years. In fact, in the fourth

century, the delay of baptism until near death was often practiced because one wanted to have their sins forgiven as near death as possible. By the fifth century, infant baptism was the uniform rule. For example, "the first council to prescribe infant baptism was the Sixteenth Council of Carthage (418): 'If any man says that new-born children need not be baptized, ... let him be anathema.'" [Henry F. Brown, Baptism through the Centuries (Pacific Press Publishing Association) 1965, p.26-27.]

ARGUMENTS FOR INFANT BAPTISM [A helpful summary can be found in Everett Ferguson, The Church of Christ: A Biblical Ecclesiology for Today (Eerdmans) 1996, p.195-198.]

1. It is claimed that the mention of "household" baptisms in the New Testament implies that infants were baptized.

Response: Consider each of these instances and examine the text carefully to see what is implied, if anything about the household.

- a. Cornelius, Acts 11:14 (and Acts 10:2)

- b. Lydia, Acts 16:15

- c. Jailor, Acts 16:31-34

- d. Crispus, Acts 18:8

- e. Stephanas, 1 Corinthians 1:15-16

2. Some draw a parallel between circumcision and baptism and since the Jews circumcised their male children as infants so infants of Christian parents should be baptized.

Response: The main problem with this argument is that this parallel is not made in the New Testament.

- a. Consider Colossians 2:11-12 (the only passage that even mentions circumcision in the context of baptism). What is the circumcision of Christ in this passage, and what is our corresponding circumcision?

- b. Other New Testament passages do draw an analogy to circumcision: Romans 2:28-29; Philippians 3:3. But what is circumcision analogous to according to these passages?

- c. Similarly, circumcision was the seal of the covenant that God made with Abraham. What is the seal of the Christian's relationship? 2 Corinthians 1:21-22; Ephesians 1:13-14; 4:30.

3. As studied in Lesson 1, the Jews practiced proselyte baptism and included the baptism of any children in the family.

Response: This argument would only have merit if it could be shown that Christian baptism was dependent upon proselyte baptism which obviously cannot be done. (We are not even sure if proselyte baptism occurred before or after the practice of Christian baptism.)

4. A primary theological justification for infant baptism used by Catholics and many Protestants is found in their teaching concerning original sin.

Response: First, this argument only has merit if the doctrine of original sin is correct. Secondly, it is not certain that historically the doctrine of original sin came first. For example, Pelagius argued against Augustine's doctrine of original sin but nonetheless practiced infant baptism – he obviously did not see a fundamental connection between the two. Similarly, even today there are Christian groups who no longer hold to original sin, but still practice infant baptism. In such cases, the infant is viewed as being "dedicated" to the Lord.

ARGUMENTS AGAINST INFANT BAPTISM

How would argue against infant baptism? Survey the passages previously considered in our study. What do they imply about the subject of baptism?

THE HISTORY OF POURING/SPRINKLING

"The ordinary practice of baptism in the ancient church was immersion. Such is the consistent testimony of the sources from the New Testament until later times...These writers clearly describe or allude to a total immersion of the body. They are representative, authoritative church leaders from both the Greek and Latin speaking branches of the church. Immersion has remained the practice of the Greek and other Eastern Churches until this day. The exceptions came to prevail in the medieval Western Church, and from that development most Protestant churches are familiar only with sprinkling or pouring." Everett Ferguson, Early Christians Speak (ACU Press), 1981, p.47.

Alternates to immersion arose from what was deemed necessities – either the shortage of water or the circumstances of the candidate. Consider these quotes (taken from Ferguson):

Didache (a manual of instruction possibly dating from the late first century):
"Concerning baptism, baptize in this way. After you have spoken all these things, "baptize in the name of the Father, and of the Son, and of the Holy Spirit," in running water. If you do not have running water, baptize in other water. If you are not able in cold, then in warm. If you do not have either, pour out water three times on the head "in the name of the Father, and of the Son, and of the Holy Spirit." *Note:* This is the only evidence before the middle of the third century that any practice other than immersion existed. However, some scholars think that the text of the Didache available to us shows sign of editing by later writers.

Cyprian (*Epistle 75: 12*; c. AD 250) "You have asked also, what I thought concerning those who obtain God's grace in sickness and weakness, whether they are to be accounted legitimate Christians, because they are not washed with the water of salvation but have it poured on them...We think that the divine benefits can in no way be mutilated or weakened...In the sacraments of salvation, when necessity compels, and God bestows his mercy, the divine abridgements confer the whole benefit on believers, nor ought any one to be troubled that sick persons seem to be sprinkled or poured upon when they obtain the Lord's grace...Whence it appears that the sprinkling also of water holds equally with the washing of salvation. When this is done in the church, where the faith both of the receiver and giver is sound, all things may stand firm and be consummated and perfected by the majesty of the Lord and by the truth of the faith."

Eusebius (c. AD 330) quoting Cornelius, bishop of Rome (c. AD 250)
[Novation] fell seriously ill and was thought to be about to die. In the bed itself on which he was lying he received grace by water being poured around over him, if it proper to say such a one received it...When he believed, he was counted worthy of the office of presbyter by the favor of the bishop who laid his hand on him for his rank. The bishop was opposed by all the clergy and many of the laymen, since it was not lawful for someone who had received pouring in bed on account of sickness to become a member of the clergy, but he asked to be allowed to ordain this one alone.

At a later date, Pamelius (1536) summarized the history of pouring/sprinkling: "Whenever the sick, by reason of their illness, could not be immersed or plunged (which, properly speaking, is to be baptized), they had the saving water poured upon them, or were sprinkled with it. For the same reason I think the custom of sprinkling began to be observed by the Western (Catholic) church, namely, on account of the tenderness of infants, seeing the baptism of adults was now very seldom practiced."

LESSON 13

RE-BAPTISM

INTRODUCTION The topic of re-baptism deals with whether there are conditions under which one should (must?) be baptized again. The question naturally arises in two contexts:

- (1) Whether first-century Jews who were baptized by John had to undergo "Christian" baptism after Pentecost.
- (2) Whether a baptism performed today can be ineffective due to insufficient knowledge of the candidate and therefore must be performed again after sufficient knowledge is gained. In other words, what must one know to be baptized acceptably to God?

ACTS 19:1-7 JOHN'S BAPTISM AND CHRISTIAN BAPTISM

¹And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples ²he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." ³And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." ⁴Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." ⁵When they heard this, they were baptized in the name of the Lord Jesus. ⁶And when Paul had laid hand on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. ⁷Now the men were about twelve in all.

1. Acts 19 is the only recorded case in the New Testament of people being baptized again.
 - a. Into whom were these first baptized?
 - b. Why did they have to be baptized again?
 - c. Consider the case of Apollos recorded immediately before this in Acts 18:24-28. He too was baptized into John's baptism. Was he re-baptized?

Note the implied relationship between baptism and reception of the Holy Spirit in Acts 19.

2. Acts 19 raises an interesting question: Did all those baptized by John have to be baptized again? This question is usually asked especially concerning the original apostles.
 - a. Is there any evidence in the New Testament that the apostles were re-baptized?
 - b. What do you think? Based on what we have studied concerning baptism, do you believe the apostles were re-baptized?

THE KNOWLEDGE REQUIREMENTS OF THE ONE SEEKING BAPTISM

This question as to the effectiveness of baptism arises in differing circumstances:

- The baptism of infants who obviously have no knowledge prior to baptism.
 - The baptism of young children whose understanding may be lacking.
 - The baptism of adults after limited instruction.
 - The baptism of those in religious groups (institutional churches, Christian churches, Baptist churches, etc.) believed to be outside the fellowship of God
3. Based on our study of baptism as found in the New Testament, what is the minimum knowledge that one must have before being baptized?
4. On the other hand, can incorrect knowledge of other doctrines invalidate a baptism?
5. So for each of the following cases, should re-baptism take place: [for the sake of the sake of this question assume that the person is associated with a "conservative" branch of the particular group mentioned.]
- a. One baptized in an institutional church?
 - b. One baptized in a Christian church?
 - c. One baptized in the Baptist church, but who claims that they were baptized for the remission of sins?

Baptism: New Testament References (KJV)

- Mat 3:6-7 And were **baptized** of him in Jordan, confessing their sins. {7} But when he saw many of the Pharisees and Sadducees come to his **baptism**, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
- Mat 3:11 I indeed **baptize** you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall **baptize** you with the Holy Ghost, and with fire:
- Mat 3:13-14 Then cometh Jesus from Galilee to Jordan unto John, to be **baptized** of him. {14} But John forbad him, saying, I have need to be **baptized** of thee, and comest thou to me?
- Mat 3:16 And Jesus, when he was **baptized**, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- Mat 20:22-23 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be **baptized** with the **baptism** that I am **baptized** with? They say unto him, We are able. {23} And he saith unto them, Ye shall drink indeed of my cup, and be **baptized** with the **baptism** that I am **baptized** with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.
- Mat 21:25 The **baptism** of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?
- Mat 28:19 Go ye therefore, and teach all nations, **baptizing** them in the name of the Father, and of the Son, and of the Holy Ghost:
- Mark 1:4-5 John did **baptize** in the wilderness, and preach the **baptism** of repentance for the remission of sins. {5} 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.
- Mark 1:8-9 I indeed have **baptized** you with water: but he shall **baptize** you with the Holy Ghost. {9} And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was **baptized** of John in Jordan.
- Mark 10:38-39 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be **baptized** with the **baptism** that I am **baptized** with? {39} And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the **baptism** that I am **baptized** withal shall ye be **baptized**:
- Mark 11:30 The **baptism** of John, was it from heaven, or of men? answer me.
- Mark 16:16 He that believeth and is **baptized** shall be saved; but he that believeth not shall be damned.
- Luke 3:3 And he came into all the country about Jordan, preaching the **baptism** of repentance for the remission of sins;
- Luke 3:7 Then said he to the multitude that came forth to be **baptized** of him, O generation of vipers, who hath warned you to flee from the wrath to come?
- Luke 3:12 Then came also publicans to be **baptized**, and said unto him, Master, what shall we do?
- Luke 3:16 John answered, saying unto them all, I indeed **baptize** you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall **baptize** you with the Holy Ghost and with fire:
- Luke 3:21 Now when all the people were **baptized**, it came to pass, that Jesus also being **baptized**, and praying, the heaven was opened,

- Luke 7:29-30 And all the people that heard him, and the publicans, justified God, being **baptized** with the **baptism** of John. {30} But the Pharisees and lawyers rejected the counsel of God against themselves, being not **baptized** of him.
- Luke 12:50 But I have a **baptism** to be **baptized** with; and how am I straitened till it be accomplished!
- Luke 20:4 The **baptism** of John, was it from heaven, or of men?
- John 1:26 John answered them, saying, I **baptize** with water: but there standeth one among you, whom ye know not;
- John 1:28 These things were done in Bethabara beyond Jordan, where John was **baptizing**.
- John 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come **baptizing** with water.
- John 1:33 And I knew him not: but he that sent me to **baptize** with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which **baptizeth** with the Holy Ghost.
- John 3:22-23 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and **baptized**. {23} And John also was **baptizing** in Aenon near to Salim, because there was much water there: and they came, and were **baptized**.
- John 4:1-2 When therefore the Lord knew how the Pharisees had heard that Jesus made and **baptized** more disciples than John, {2} Though Jesus himself **baptized** not, but his disciples,)
- John 10:40 And went away again beyond Jordan into the place where John at first **baptized**; and there he abode.
- Acts 1:5 For John truly **baptized** with water; but ye shall be **baptized** with the Holy Ghost not many days hence.
- Acts 1:22 Beginning from the **baptism** of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
- Acts 2:38 Then Peter said unto them, Repent, and be **baptized** every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- Acts 2:41 Then they that gladly received his word were **baptized**: and the same day there were added unto them about three thousand souls.
- Acts 8:12-13 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were **baptized**, both men and women. {13} Then Simon himself believed also: and when he was **baptized**, he continued with Philip, and wondered, beholding the miracles and signs which were done.
- Acts 8:16 For as yet he was fallen upon none of them: only they were **baptized** in the name of the Lord Jesus.)
- Acts 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be **baptized**?
- Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he **baptized** him.
- Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was **baptized**.
- Acts 10:37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the **baptism** which John preached;
- Acts 10:47-48 Can any man forbid water, that these should not be **baptized**, which have received the Holy Ghost as well as we? {48} And he commanded them to be **baptized** in the name of the Lord. Then prayed they him to tarry certain days.

- Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed **baptized** with water; but ye shall be **baptized** with the Holy Ghost.
- Acts 13:24 When John had first preached before his coming the **baptism** of repentance to all the people of Israel.
- Acts 16:15 And when she was **baptized**, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.
- Acts 16:33 And he took them the same hour of the night, and washed their stripes; and was **baptized**, he and all his, straightway.
- Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were **baptized**.
- Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the **baptism** of John.
- Acts 19:3-5 And he said unto them, Unto what then were ye **baptized**? And they said, Unto John's **baptism**. {4} Then said Paul, John verily **baptized** with the **baptism** of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. {5} When they heard this, they were **baptized** in the name of the Lord Jesus.
- Acts 22:16 And now why tarriest thou? arise, and be **baptized**, and wash away thy sins, calling on the name of the Lord.
- Rom 6:3-4 Know ye not, that so many of us as were **baptized** into Jesus Christ were **baptized** into his death? {4} Therefore we are buried with him by **baptism** into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- 1 Cor 1:13-17 Is Christ divided? was Paul crucified for you? or were ye **baptized** in the name of Paul? {14} I thank God that I **baptized** none of you, but Crispus and Gaius; {15} Lest any should say that I had **baptized** in mine own name. {16} And I **baptized** also the household of Stephanas: besides, I know not whether I **baptized** any other. {17} For Christ sent me not to **baptize**, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
- 1 Cor 10:2 And were all **baptized** unto Moses in the cloud and in the sea;
- 1 Cor 12:13 For by one Spirit are we all **baptized** into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
- 1 Cor 15:29 Else what shall they do which are **baptized** for the dead, if the dead rise not at all? why are they then **baptized** for the dead?
- Gal 3:27 For as many of you as have been **baptized** into Christ have put on Christ.
- Eph 4:5 One Lord, one faith, one **baptism**,
- Col 2:12 Buried with him in **baptism**, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
- 1 Pet 3:21 The like figure whereunto even **baptism** doth also now save us not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: