

FOUR REQUIREMENTS FOR BIBLICAL BAPTISM

I. A SCRIPTURAL SUBJECT

A. Baptism Is Given To Those Who Are Already Disciples.

1. *Matthew 28:19* – "Go ye therefore and teach all nations, (make disciples) baptizing them in the name of the Father, and of the Son and of the Holy Ghost."
2. *Acts 2:41* – "Then they that gladly received his word (a disciple) were baptized (baptism afterward and not to become a disciple) and the same day there were added unto them about three thousand souls."

B. Salvation Is Necessary Before Baptism And So A Scriptural Subject Is, And Must Be A Saved Person.

1. *Acts 8:12* - "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."
 - a. They believed before they were ever baptized.
 - b. They believed in the gospel and not in baptism –
I Corinthians 15:1-4
2. Notice the account of the Eunuch: *Acts 8:37* – "Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."
 - a. This verse was given in answer to the question, - "See, here is water; what doth hinder me to be baptized?"
 - b. Before the servant of God would perform this ordinance he made sure that the candidate was already saved. After Philip was convinced of the eunuch's salvation, he baptized him -
V:38:
3. *Acts 1:8* – "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."
4. *Matthew 3:1, 2, 6* – "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand."
 - a. His message – preached Repentance and NOT Baptism for salvation.
 - b. *V:6* – "And were baptized of him in Jordon, confessing their sins."
 - 1} They were baptized only after they obeyed the message he had preached.
 - 2} His message was repentance and faith in the Lord Jesus Christ, and this was the requirement before baptism.
5. *Matthew 28:18-20* – Make disciples first and then baptize second.

6. *Acts 16:31* - "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."
 - a. *V:30* - The question was asked, "What must I do to be saved?"
 - b. Paul and Silas told him the way of salvation, "Believe on the Lord Jesus Christ." Certainly if baptism had been necessary for salvation, Paul and Silas would have told the jailer who wanted to be saved. If baptism had been any part of salvation, I am sure that it would have been included in this passage of scripture.
 - c. *V:32-33* - The jailer gave evidence of salvation before he had ever been baptized. *V: 33* - "Washed their stripes: and was baptized". A person can't give evidence of salvation unless salvation has come to them.

7. *John 5:24* - "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."
 - a. Jesus says here that the way of salvation is to believe.
 - b. If Baptism were a requirement for eternal life then Jesus would have included it in His message.

8. *Luke 24:46-47* - Repentance and remission of sins were to and are to be preached and not repentance and baptism for the remission of sins. {46} "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: {47} And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

9. Pentecost: *Acts 2:41*. Notice the account of those baptized into the first church on the day of Pentecost. "Then they that gladly received His Word were baptized and the same day there were added unto them about three thousand souls."
 - a. Preceding this verse, Peter had preached a sermon with such power that the people under conviction for sin asked the question, "What shall we do?"
 - b. Peter told them they must repent, and because of this repentance be baptized. This is seen in *verse 41*. They that gladly received His Word were baptized.
 - c. Here as everywhere else in the Scripture, these folks were already saved when they were baptized into the church.
 - d. The receiving of His Word is what saves one from sin.
John 1:12 - *But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name:"*

II. A SCRIPTURAL MODE

- A. There Are Many Today Who Would Have Us To Believe That Sprinkling Or Pouring Are Proper Modes.
 1. Neither of these two is mentioned in the Bible in reference to

baptism.

2. The Greek word for baptize is "baptizo" which means to immerse, dip, to plunge into.

B. It Is Our Purpose To Inquire Whether Baptism Can Be Scripturally Administered By Any Mode Other Than Immersion. We Maintain That It Cannot, And Offer The Following Proofs.

1. **Mark 1:5** - "And there went out unto him all the land of Judea and they of Jerusalem, and were baptized of him in the river Jordon confessing their sin."
2. **John 3:23** - "And John also was baptizing in Enon near to Salim, because there was much water: and they came and were baptized."
 - a. Enough water for sprinkling, pouring etc. could be found elsewhere. John needed "*much water*" for baptism
 - b. Immersion requires much water because two people must get into the water and the one must be buried in the water.
 - c. T. P. Simmons Systematic Theology – page 391 – "This passage virtually affirms that baptism could not be conveniently administered without a considerable body of water. The idea that water was needed for other purposes than baptizing is set aside by the language of the sacred writer. The reason why John was baptizing there (not why he was preaching there), was because there was much water in the place."
3. **Acts 8:38–39** - "And he commanded the chariot to stand still: and they went both down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."
 - a. *Both of them went into the water.* – And both of them came "*up out of the water*" – This did not take place inside a christening vessel or a sanctified container. No one would say we are sprinkled or poured into a river or a body of water.
 - b. How foolish it would have been for both of them to go into the water just to sprinkle him with a few drops of water, or to pour a little on his head. This doesn't even make good sense unless the baptism was done by immersion. None of the others fit the circumstances.
4. **Mark 1:9** - "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordon."
 - a. Was Jesus poured of John in Jordon?
 - 1} certainly not, for Jesus was not liquid or material to be poured out of a container into Jordon.
 - 2} was Jesus sprinkled of John in Jordan? We sprinkle salt on our potatoes. Certainly, John did not do this with Jesus in Jordon.
 - b. Was Jesus immersed of John in Jordon?
 - 1} this alone can be true as we understand the English language.

- 2} Note: *Mark 1:5; Matthew 3:6; Luke 3:7.*
- 3} Only the word immersed can be used successfully in each place the word baptize appears.
- c. Let us examine the baptism of Jesus in *Matthew 3*. We are told in *verse 6*, that Jesus came up out of the water. This could not be true if He was sprinkled or poured. The same thing is said in *Mark 1:10* – *"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him"*.
 - 1} Notice the Trinity was present.
 - 2} God the Father, and God the Holy Spirit both put their approval of the kind of baptism that God the Son had received. I believe they put their approval on four things at the baptism of Jesus.
 - a} Proper Subject – Son of God
 - b} Proper Mode – Immersion in Water
 - c} Proper Motive – Fulfill all righteousness. An act of righteousness on His part Who had become, as to the flesh, an Israelite, to take His place with the believing remnant.
 - d} Proper Administrator – John *"a man sent from God"*. Jesus walked 60 miles over rough country to receive it. All the disciples were baptized of by John. *Acts 1:22* – *"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:"*
- 5. *Colossians 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."*
 - a. *"Buried with him in Baptism"* - All their sins were buried with Christ, of which their baptism in water was a living representation.
 - b. *"Through the faith of the operation of God,"* – It is through faith that saints see themselves buried and risen with Christ, to which the ordinance of baptism is greatly shown there is true faith. Otherwise, without faith, this ordinance will be of no use and would serve no purpose.
- 6. *Romans 6:4; I Corinthians 15:3-4*

III. A SCRIPTURAL DESIGN – *Matthew 3:13-17*

A. Missionary Baptists Believe That Baptism Symbolizes, Pictures, Or Portrays The Following:

- 1. The believer's death and burial to sin and his former life of disobedience – *Romans 6:3-6, 11* pictures that the believer died with Christ, buried with Him.

2. The believer's resurrection to walk in the newness and obedient life. *Romans 6:4-5; Colossians 2:12.*
3. The burial and resurrection of Christ. - *Romans 6:4-5.*
4. Baptism also pictures the resurrection of our bodies in the last days. *John 5:25, 6:40; II Corinthians 4:14; Romans 6:5.* Baptism properly administered, and scripturally understood, preaches by symbol to the world the great truths of the gospel of the Lord Jesus Christ.

B. Why Do Missionary Baptists Reject The Teaching Of Any Saving Power In Baptism? We could say because it is not the truth, and has no scriptural standing, that it is heresy, but this would not suffice and here is the Bible To Prove It.

1. God's Word, and not baptism is the instrument the Holy Spirit uses to cleanse the heart. - *Titus 3:5; II Thessalonians 3:13; I Corinthians 15:1-4; Romans 1:6.*
2. *Repentance toward God and faith in Jesus Christ saves the soul and not water baptism - Acts 20:21 - "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."*
3. The dying thief was saved, but never was baptized. *Luke 23:43 - "And Jesus said unto him, Verily I say unto thee, Today thy soul shall be with me in paradise"*
4. The Old Testament saints were saved but never heard of baptism. *Acts 10:43 - "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."*
5. If baptism was necessary for salvation the Apostle gave thanks to God that some people would not be saved. Under the inspiration of God he wrote - *I Corinthians 1:14-17. {14} I Thank God that I baptized none of you, but Chrispus, 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 set 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."*
6. Baptismal regeneration makes void the grace of God in salvation, and makes salvation no more than a mechanical process of works.
 - a. Two men could save a sinner, one that was baptized and the one who administered it.
 - b. This idea is completely refuted in *Ephesians 2:8-9 - {8} For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: {9} Not of works lest any man should boast."*
7. Christ was not baptized to be saved, but to fulfill all righteousness. *Matthew 3:15 - "And Jesus answering said unto him, Suffer it to be so*

now: for thus it becometh us to fulfil all righteousness. Then he suffered him."

8. The blood of Jesus Christ cleanses the believer from all sin and not the water of baptism. *I John 1:7; Revelation 1:5; Hebrews 9:22.*
9. Paul was saved and sent to the Gentiles to open their eyes, turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified. All of it was by faith in Christ and not baptism - *Acts 26:13-18.*

IV. A SCRIPTURAL ADMINISTRATOR:

It is here where many would depart from us upon the truth of baptism. Some would accuse us of hatred for all other denominations. However, this is not true. We feel that the Word of God gives authority only to a Baptist church for the administration of baptism.

For anyone to perform an action of the government, he must be given authority to do so by that government. Not just anyone can perform the action of the Secretary of Defense. This authority is given to someone by the President of the United States. Not just anyone has the right to arrest someone. This belongs to the Law Enforcement Department. So it is with baptism. God appoints whom He would to administer baptism. If you do not believe this, you are forced to say that just anyone can baptize. The drunk on the street; the woman in the house of ill repute; the Catholic Church; or just anyone who wishes to do so. Certainly, you do not believe this.

A. Christ Recognized The Commission, Or Authority, Of John The Baptist As Coming Directly From Heaven. John Was A Proper Administrator.

1. Note the Scripture that addressed this point.
 - a. *Matthew 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."*
 - b. *John 1:6 - "There was a man sent from God whose name was John."*
 - 1} *"A man sent from God"*
 - 2} Had God's authority and power to baptize. No other man of that day had such authority.
 - c. *John 1:25 - "And they asked him, and said unto him, why baptizest thou then, if thou be not that Christ, nor Elias neither that prophet."*
 - 1} Sent from God to baptize.
 - 2} Preparing the material for the First Baptist Church, the one Jesus started Himself.
 - 3} *John 1:19-34 - Note Verse 33 - "And I knew him not: but he that sent me to baptize with water, etc."*
 - a} This verse and *John 1:6 - "There was a man sent from God, whose name was John."*

b} This says that John was sent from God to baptize.

2. In Christ's own submission to John's baptism, He gave testimony to the binding obligation of the ordinance. *Matthew 3:13-17*. Jesus walked 60 miles for John's baptism – The reason was John had authority from God to baptize.

B. John Was The Only One Of His Day That Had The Authority From God To Baptize. We Must Now Ask, "Who Has the Authority Today To Baptize?" – *Matthew 28:18-20* – {18} "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth {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: {20} Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world." Amen.

1. After John the Baptist, Christ gave this authority to baptize to His church, which He instituted and organized during His personal ministry. He gave this authority to His church.
 - a. Not to a so-called Universal, invisible "church", but to a local, visible scriptural organized and constituted assembly.
 - b. Not to individuals, such as the apostles, bishops, preachers, pastors, or anyone else, but to the local church that He began.
 - c. Not to a denomination, but local churches which conform to the New Testament pattern.
2. Therefore, we must conclude that scriptural baptism can be administered only by the authority of a true New Testament kind of church, as described in our other notes. All other so-called "baptisms" are null and void, not being administered by scriptural authority.
3. Let's notice the Protestant "churches" of our day and see where their authority begins. If their kind of church begins with man, then their authority must also come from man and not from God.

a.	Methodist - John and Charles Wesley	1729
b.	Presbyterian – John Calvin.....	1535
c.	Lutheran – Martin Luther.....	1530
d.	Congregational – Robert Browne	1581
e.	Christian – Alexander Campbell.....	1827
f.	Church of Christ – Alexander Campbell.....	1837
g.	Episcopal – Henry VIII	1540
h.	Evangelical – Jacob Albright.....	1800
i.	Seven Day Baptist – John C. Beissel	1728
j.	Seventh Day Adventist – John White.....	1845
k.	Church of God.....	1848
l.	Church of Christ (Holiness) C. P. Jones.....	1894
m.	Assemblies of God	1914
n.	Churches of God (Holiness) – K. H. Buruss	1914
4. The above dates are too late to be the Church that Jesus established. None of these were able to have had the great commission given to

them because they all started too long after Jesus had already returned to heaven. Therefore, I conclude, that none of the above "churches" have any scriptural authority to administer scriptural baptism. Therefore, we as Baptists, the kind that Jesus started, not man, will not accept the baptism from a church that was began by man. These churches receive authority from the founder, a man, and not from the Lord Jesus Christ.

5. Not just anyone cannot print legal money, nor practice medicine as a doctor. These things are regulated by the laws of man. Baptists are regulated by the laws of God.

CONCLUSION:

If any one of the requirements given already is not met, then the baptism is not scriptural and therefore is not really baptism at all. It may be the administrator and the candidate for baptism are both sincere, but sincerity is not a substitute for truth.

We do not hate other denominations when we refuse to accept their members into our churches upon their baptism. We love them and their souls. We simply are convinced and convicted of God that their baptism does not meet the requirements of the Word of God. Certainly, this needs to be considered with an honest mind.