

BIBLE BAPTISM

- What is it?
- Why be baptized?
- Who should be baptized?

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BAPTISM: WHAT IS IT?

By whose authority does baptism exist?

Jesus Christ. Matt. 28:18-20.

Is it for both Jews and Gentiles?

Yes, both Jews and Gentiles — all men of every nation who can be taught the gospel of Christ. Matt. 28:18-20; Mk. 16:15, 16.

In what did John the Baptist baptize?

Water. Mk. 1-8.

Why did John baptize in Aenon?

Because of the *much water* there. Jno. 3:23.

In what body of water was Jesus baptized?

The Jordan River. Mk. 1:9

What story shows the action of the preacher and the person desiring to be baptized?

Philip and the eunuch. Acts 8:26—40.

What did Philip preach to the eunuch?

He *preached unto him Jesus*. Acts 8:35

Unto what did Philip and the eunuch come?

They came unto a certain water. Acts 8:36.

Who called attention to the water?

The eunuch. Acts 8:37.

What did he connect with water?

Baptism. Acts 8:37.

Exactly what did the eunuch say?

Behold, here is water; what doth hinder me to be baptized? Acts 8:37.

After the chariot stopped, what did the preacher and the one requesting baptism do?

They went down into the water.

Exactly what does the Bible say?

And they both went down into the water, both Philip and the eunuch. Acts 8:38.

What happened while both were in the water?

Philip baptized the eunuch. Acts 8:38

Exactly what does the Bible say?

And he baptized him. Acts 8:38.

What did they do after the baptizing?
They came up out of the water. Acts 8:39.

WHAT DID THE EUNUCH DO AFTER HIS BAPTISM?
He went on his way rejoicing. Acts 8:39

From this account what is involved in the baptizing commanded by Jesus Christ?
(1) "water," (2) a "coming unto water," (3) a "going down into the water," (4) the administrator "baptizing" the subject in water, (5) a "coming up out of" water.

What did the apostle Peter say about water baptism when the gospel was first preached to the Gentiles?

Can any man forbid the water, that these should not be baptized; who have received the Holy Spirit as well as we? Acts 10:47.

What did Peter command these Gentiles to do?
He commanded them to be baptized in the name of Jesus Christ. Acts 10:48.

How does the apostle Paul picture baptism in his letter to the saints at Rome?
As a burial.

Exactly what does the Bible say?
We were buried therefore with him through baptism into death. Acts 6:4.

What "likeness" is pictured here?
The likeness of Christ's death and resurrection. He says, *that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have becomce united with him in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6:4, 5.*

Exactly what did the apostle Paul say to the Colossian saints about baptism as a "burial"?
Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God who raised him from the dead. Col. 2:12.

Does the Bible anywhere call baptism "sprinkling" or "pouring"?
Never.

Does the Bible anywhere call sprinkling or pouring "baptism"?
Never.

Again, what did the Holy Spirit direct the apostle Paul to call baptism?
A burial. Rom. 6:4; Col. 2:12.

Where, then, did the idea of calling baptism "sprinkling" or "pouring" come from if not from the Bible?

From the mind of fallible man.

Does the Bible say there are "three baptisms," "two baptism," or "one baptism"?
One baptism.

Exactly what is said and where?
There is one Lord, one faith, one baptism. Eph. 4:5.

What does the Bible condemn?

Listening to man's word instead of God's word.

Specifically, what does the Bible say?

Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written (1 Cor. 4:6). If any man speaketh, speaking as it were oracles of God (1 Pet. 4:10). Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son. 2 Jno. 9.

What Do the Greek Lexicons Say?

In what language was the New Testament written?

Greek.

Do the Greek lexicons (dictionaries), recognized and used by scholars, schools, and colleges of this country, ever give "sprinkle" or "pour" as the meaning of baptize?

No.

What meaning do the Greek lexicons give "baptism"?

Uniformly the Greek lexicons define *baptize* as meaning *immerse, dip, plunge*.

How is the meaning of words determined?

By usage. By studying a word in the light of the thing to which it is applied, we may ascertain its meaning.

How, then, shall we know what the New Testament word "baptism" means?

By studying the use of the word "baptism" in the language in which the New Testament was written as inspired by the Holy Spirit and by its contextual setting. It can *never* have any other Biblical meaning than the use Bible writers made of it.

Again, what did "baptize" mean in the New Testament Greek?

To *plunge, immerse, dip*.

Does the New Testament ever speak of "baptizing by immersion"?

Never, and for a very obvious reason — baptism *is* immersion! One might as well speak of "ham meat," a "hound dog," or a "widow woman." Ham *is* meat, a hound *is* a dog, and a widow *is* a woman. Likewise, baptism *is* immersion.

Does the Bible ever use the words "sprinkle" and "pour"?

Yes.

Is it true that there are New Testament Greek words which are translated "sprinkle" and "pour"?

Yes, the Greek words *raino* and *rantizo* mean *to sprinkle* and *cheo* means *to pour*. Furthermore, these words are construed with water in their Biblical usage.

Are the words "raino," "rantizo," and "cheo" ever used in connection with or to signify water baptism in the Bible?

Never.

What, then, may we rightly conclude regarding the Holy Spirit's usage of these words? He deliberately chose to make a distinction between the Greek words *raino* and *rantizo* which means to *spinkle* and *cheo* which means to *pour* on the one hand, as opposed to *baptizo* which means to *immerse*, on the other hand. In other words, had He desired to say *sprinkle*, He would have used *raino* or *rantizo*; had He meant to say *pour*, He would have used *cheo*. Since He wanted to convey the thought of *immersion* He passed by all these words and selected the word with a lengthy history and specific meaning. He chose *baptizo* which uniformly meant to *immerse*, to *dip*, to *plunge*.

What standard lexicons of the Greek language define "baptizo" as "to dip," "to plunge," "to immerse"?

Thayer, *Greek-English Lexicon of the New Testament*; Liddell and Scott, *Greek-English Lexicon* (seventh edition, revised and augmented); Sophocles, *Greek Lexicon of the Roman and Byzantine Periods* (B. C. 146 — A. D. 1100); Cremer, *Biblio-Theological Lexicon of New Testament Greek*.

Is there any standard lexicon which defines Greek words in the English language that renders "baptizo" as "sprinkle" or "pour"?

None.

What Do the Scholars Say?

What do representative scholars of different denominations have to say about baptism being immersion?

The following quotations speak for themselves and most of the ministers of the various groups cited will agree that these men are acknowledged scholars and critics within their respective churches.

Adam Clark (Methodist)—

"Alluding to the 'immersion' practiced in the case of 'adults,' wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body" *Commentary on Colossians 2:12*.

Conybeare and Howson (Episcopalians)—

"This passage (Rom. 6:4) cannot be understood unless it be borne in mind that the primitive baptism was by immersion" *Life and Epistles of St. Paul*, Vol. 2, p. 169.

Mosheim (Lutheran)—

"The sacrament of baptism was administered in this century [the first] without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font" *Mosheim's Church History*, Vol. 1, p. 46 (Maclaune's Translation).

John Calvin (Founder of Presbyterianism)—

"The very word 'baptize,' however, signifies immerse, and it is certain that immersion was the practice of the ancient church" *Institutes*, Vol. 3, p. 343.

John Wesley (Founder of Methodism)—

"We are buried with him. Alluding to the ancient manner of baptizing by immersion" *Notes*.

Lightfoot (Episcopalian)

"Baptism is the grave of the old man and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence he rises regenerate, quickened to new hopes and a new life. This baptism is an image of his participation both in the death and resurrection of Christ" *Commentary*.

Cunningham (Episcopalian)—

"Baptism means immersion; and it was immersion. . . . Unless it had been so, Paul's analogical argument about our being buried with Christ in baptism would have had no meaning. Nothing could have been simpler than baptism in its first form. When a convert declared his faith in Christ, he was taken at once to the nearest pool or stream of water and plunged into it, and henceforward he was recognized as one of the Christian community" *The Growth of the Church*, p. 173.

Tholuck (Lutheran)—

"For the explanation of this figurative description of the baptismal rite, it is necessary to call attention to the well-known circumstance that in the early days of the church, persons, when baptized, were first plunged below and then raised above the water" *Commentary on Romans*.

Since these scholars admit and affirm that immersion is the only "form" of baptism taught in the Bible, are they to be changed with dishonesty and insincerity because they practiced "sprinkling" or "pouring"?

Not necessarily. Many of these men while believing and teaching exactly what the Bible says when dealing with Bible teaching itself nevertheless fell into the Roman Catholic fallacy of assuming that apostolic commands and examples are not binding and that human wisdom may alter specific Biblical teaching in what they called *rites* and *customs*. This liberty they assumed just as have the Roman Catholics in substituting tradition and papal decree for the authority of the simple word of God. The Jewish teachers of Jesus' day made the same mistake and Jesus exposed and condemned it (Mk. 7:1-13). Simply because men are sincere they are not necessarily right. They are right only when they do God's will (Matt. 7:21).

What Do the Historians Say?

Is it true that even when "sprinkling" or "pouring" began to be practiced as baptism it was only in exceptional cases and on persons on sick beds, who, it was feared, might die outside the church?

Yes.

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- What is the earliest specified case where water was "poured" on any person for baptism? About 251 A. D. in the case of Novatian, a bishop whose right to the office of bishop was hotly contested because water was poured on him instead of his being immersed.

According to religious historians, how long before "sprinkling" or "pouring" was generally practiced among professed Christians?

More than 1,000 years.

Who are some of the prominent historians who affirm immersion was the practice of the First Century disciple of Christ?

Bossnet (French Roman Catholic), Conybeare and Howson (Episcopalians), Fisher (Congregationalist), Mosheim (German Lutheran), Neander (German Lutheran, called "the father of modern church history"), Schaff (Presbyterian), Stanley (Episcopalian), and Wall (Episcopalian).

What church "fathers" testify that immersion was the ancient practice?

Barnabas, Chrysostom (347-407 A. D.), Hermas, Hippolytus (?-239), Irenaeus (120-202), Justin Martyr (110-165), Tertullian (145-220), Cyprian (220-258), Gregory Theumaturgus (205-270).

Who was the first apologist for sprinkling?

"St. Cyrian (200-258 A. D.) seems to be the earliest apologist for sprinkling" — A. C. Coxe (Episcopalian), *Ante-Nicene Fathers*, Vol. 5, p. 419.

Where may I learn more of God's will on the subject of "baptism"?

In the New Testament. This is God's word — His *last* word — on the subject!

What Do You Say?

Since there is "one baptism" and only "one baptism," what is it— sprinkling, pouring, or immersion ("burial" — Rom. 6:4)?

Do you believe what God says about it?

Have you submitted to the "one baptism" commanded by Him who wants to be your Savior now and who at the last day will be your Judge?

What is your answer? What do you say?

WHY BE BAPTIZED?

Who authorized baptism?

In Matthew 28:19 Jesus said to His apostles, *Go . . . teach all nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit*, and in Mark 16:16 He said, *He that believeth and is baptized shall be saved.*

What, besides, faith and baptism, did Jesus tell them to preach?

Repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Lk. 24:47.

Where and when was this order first obeyed?

In Jerusalem on Pentecost. Acts 2:1-5, 38.

Exactly what did Peter command the murderers of Jesus Christ to do?

Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins. Acts 2:38.

How many were baptized and added that day?

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. Acts 2:41.

Did Peter say, "Only repent unto (for) the remission of sins"?

No.

Did Peter say, "Only be baptized unto (for) the remission of sins"?

No.

What two actions did he command for the remission of sins?

Repentance and baptism— Repent and be baptized.

What is repentance for (unto) in Acts 2:38?

Remission of sins.

What is baptism for (unto) in Acts 2:38?

Remission of sins.

If "be baptized" is removed from this verse and "repent" remains in it, does this change the meaning of "for" (Authorized Version) or "unto" (American Standard Version)?

No, *for* (*unto*) remains the same in meaning. It would then read, *Repent ye . . . unto (for) the remission of sins.*

If "repent" is removed from Acts 2:38 and "be baptized" remains in it, does this change the meaning of "for" ("unto")?

No, *for* or *unto* remains the same in meaning. It would then read, *Be baptized . . . unto (for) the remission of sins.*

Why emphasize the meaning of the preposition "for" or "unto" here?

Because many persons have sought to show that baptism has not connection with remission of sins. This emphasis, however, points up that whatever *repent* is *for* in this command, *be baptized* is *for* also. In whatever direction repentance leads the sinner, baptism leads him also. Both repentance and baptism in Acts 2:38 look toward the same end. They have the same design — *remission of sins*.

Is there another verse that emphasizes the meaning of "for" or "unto" as connected with forgiveness?

Yes, observe these—

This is my blood . . . which is poured out for many unto (for) remission of sins, Matt. 26:28. Repent ye and be baptized every one of you in the name of Jesus Christ unto (for) the remission of your sins, Acts 2:38.

In Matt. 26:28 Jesus said He shed His blood for (unto) remission of sins. In Acts 2:38 Peter commanded sinners to repent and be baptized for(unto) remission of sins.

Whatever the Son of God did through His blood in order to procure remission of sins for sinners, sinners are to do through repentance and baptism in order to appropriate the remission of sins procured by the Savior. As certain as repentance is required baptism is required, else Acts 2:38 makes nonsense.

Why did Peter command baptism?

Jesus had told His apostles to teach and baptize. Matt. 28:18-20; Mk. 16:15, 16.

On what conditions has Jesus promised salvation from sin?

On the conditions of faith and baptism. Mk. 16:16.

Exactly what did Jesus say?

He that believeth and is baptized shall be saved.

What two conditions did Jesus place between "he" and "shall be saved," i. e. between man and salvation in Mk. 16:16?

Belief and baptism.

Toward what does "belief" look in Mk. 16:16?

Toward salvation.

Toward what does "baptism" look in Mk. 16:16?

Toward salvation.

What ties together "belief" and "baptism" in Mk. 16:16?

The coordinate conjunction *and* which joins elements of equal rank in relation to a common end.

What is the common end toward which "belief" and "baptism" point?

Salvation from sin.

What "he" shall be saved — "he" that believeth only?

No, Jesus did not say, *He that believeth only shall be saved.*

What "he" shall be saved — "he" that is baptized only?

No, Jesus did not say, *He that is baptized only shall be saved.*

What "he," then, shall be saved?
He that believeth AND is baptized shall be saved.

How may the point be illustrated?
2 + 2 = 4 belief + baptism = salvation.
2 - 2 = 0 belief - baptism = no salvation.

Where is the conversion of Saul of Tarsus recorded?
Acts, chapters 9, 22, and 26.

What command was given to Saul?
Arise, and be baptized, and wash away thy sins, calling on his name. Acts 22:16.

What was to happen to Saul's sins?
They were to be *washed away*.

Does baptism wash away sins?
This text does not say so.

What does wash away sins?
The blood of Christ. Rev. 1:5; 7:14.

Where was Christ's blood shed?
In His death. Jno. 19:33, 34.

Into what are sinners baptized?
Into Christ's death — *Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?* Rom. 6:3.

Where, then, is the blood of Christ applied to the believing penitent sinner?
In baptism. Jno. 19:34; Rom. 6:3.

How, then, is baptism related to the washing away of sins?
Baptism stands between the sinner and the washing. There is no washing without applying of Christ's blood and no blood is applied apart from baptism.

Is there a parallel between Acts 2:38 and 22:16?
Notice this—
Acts 2:38: *Repent and be baptized for remission of sins.*
Acts 22:16: *Arise and be baptized and wash away sins.*
The *washing* of Acts 22:16 is the same as *remission* of Acts 2:38.

Is there any merit in the water of "water baptism"?
No, merit is in the blood of Christ, not in water. Baptism, however, is commanded by Christ. To say there is no merit in being baptized is to say there is no merit in obedience to God's Son. Remember: *Not every one that saith unto me, Lord, Lord shall enter the kingdom of heaven but he that doeth the will of my Father who is in heaven* (Matt. 7:21); and *Except one be born of water and the Spirit he cannot enter into the kingdom of God* (Jno. 3:5).

Does Peter say that baptism saves?
Yes, he speaks of the salvation of eight souls in Noah's ark through water and then declares, *which also after a true likeness doth now save you, even baptism.* . . . 1 Pet. 3:20, 21.

What are the "type" and "anti-type" here?

In the type water separated the old world from the new, and water brought them into a new covenant with God. In the anti-type baptism separates us from sin, delivers us into the new world of righteousness, and brings us into the New Covenant of Jesus Christ.

In whom is salvation found?

In Christ *in whom we have redemption, the forgiveness of our sins.* Col. 1:14.

In what act does one enter Christ?

In baptism— *for as many of you as were baptized into Christ did put on Christ.* Gal. 3:27.

Is baptism a "work"?

Yes.

Are not "works" condemned as means of justification where it is said, "By grace have you been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph. 2:8, 9)?

Yes, baptism, however, is not a "work" devised by man. In this passage works are condemned but in Jas. 1:24 we read, *Ye see that by works a man is justified, and not only by faith.*

Is there a contradiction between Paul and James regarding "works"?

No. Paul is discussing works of man's own devising by which he might seek justification before God, which works, if meritorious, would nullify the grace of God provided in Christ. In contrast James has in view "works" commanded by God. Baptism is such a "work" just as "believing" is a "work" of God. Jesus said, *This is the work of God, that ye believe on him whom he hath sent* (Jno. 6:29). God commands both belief and baptism. Man is active in both and therefore "works" the "works of God" when he believes and is baptized.

But are there not many passages that say we are saved by faith?

Yes, but not one that says we are saved by faith only! Some texts attribute salvation to faith, some to repentance, some to confession, and yet others to baptism. No single condition which God imposes may be ignored. All are essential. God has no non-essential commands.

Why, then, do some people speak sneeringly of baptism?

Some people sneered at Jesus Christ. It is the right of man to judge only by fruits (Matt. 7:20), not motives (Matt. 7:1, 2). We know that God's Son commanded baptism. To sneer at or minimize its place in God's plan is to disregard the person and authority of Jesus Christ. Perhaps a failure to recognize a difference between the divine and human side in the plan of salvation results in much confusion.

John 3:16 declares, *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.* Everything expressed in God's giving His Son represents the divine side of the ledger and has its complement in man's believing on Him thus given. God's "gift" remains an "offer" till "accepted." Man accepts when he believes the gospel, repents of his sins, and is baptized by Christ's authority.

Where can I learn more about baptism?

In the New Testament.

WHO SHOULD BE BAPTIZED?

What did Jesus Christ command His apostles before He ascended?

Go . . . teach all nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19); Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned Mk. 16:15, 16.

What preceded baptism in this command?

Teaching and believing.

What power did Jesus give His apostles?

The power to bind and loose, to retain and forgive sins. Matt. 18:18; John 20:22, 23.

Did the apostles preach to all nations?

Yes. Mk. 16:20.

What always preceded Bible baptism?

Teaching.

Is there an exception in the Bible?

No.

What did the apostles preach?

The gospel. Mk. 16:15; 1 Cor. 15:1, 2.

Why preach the gospel?

Because *it is the power of God unto salvation*. Rom. 1:16.

By what are men saved?

By faith. Rom. 5:1.

How does faith come?

By hearing the word of God — the gospel. Rom. 10:17; 1 Pet. 1:25.

Whom is the gospel designed to save?

Every one that believeth. Rom. 1:16.

What, then, may we say about God's gospel in relation to man's faith?

That God extends His grace to sinful man through the gospel (this is the divine side of the plan of salvation) and man appropriates this grace by believing the gospel (this is the human side of the plan of salvation). God *offers*; man *accepts*. This is how sinners are *saved by grace through faith*. Eph. 2:8, 9.

What is the order for those taught?

To be baptized. Matt. 28:20; Mk. 16:15, 16.

Is there another condition before baptism?

Yes, those taught are to believe.

Exactly what did Jesus say?

He that believeth and is baptized shall be saved. Mk. 16:16.

What is an infidel?

One who refuses to believe.

Are infidels proper subjects of baptism?

No, because they do not believe the gospel.

Does the command to teach and baptize believers forbid baptism to any others?

Yes, infants.

Why are infants excluded also?

Because they cannot be taught the gospel, and, therefore, cannot believe the gospel.

What is the difference between infidel and infant with reference to the gospel?

The infidel is capable but refuses to believe; the infant is incapable — he *cannot* believe. Neither infidel nor infant is a believer. Jesus commanded baptism for believers.

What did Jesus say about those who disbelieve the gospel?

He that disbelieveth shall be condemned Mk. 16:16.

Why, then, are infants not lost?

Because infants are not guilty of sin. They cannot reject (disbelieve) the gospel because they cannot understand it. Only that which is *lost* can be *saved*! Infants are *safe* by virtue of having transgressed no law. Only *the soul that sinneth, it shall die* (Ezek. 18:20) and *sin is the transgression of the law or lawlessness* (1 Jno. 3:4). If no transgression, there is no sin; if no sin, no guilt; if no guilt, then no need for pardon. Since the gospel is to be believed and obeyed unto the saving of the soul, it is not for infants. The innocent character of little children is declared by Jesus when He says that *of such is the kingdom of heaven* (Matt. 19:14), yet Jesus neither baptized nor authorized their baptism.

What other condition precedes baptism?

Repentance. Lk. 24:47; Acts 2:38.

Exactly what did Peter command in Acts 2:38?

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins.

Can an infant repent?

No, he has no sin to repent of.

If any infants were baptized on the day of Pentecost (Acts 2), what were they capable of doing?

They were competent to: (1) understand Peter's preaching so as to be pricked in their hearts (v. 37); (2) ask, *Brethren, what shall we do?* (v. 37); (3) *repent* (v. 38); (4) *save* themselves (v. 40); (5) *receive* Peter's word (v. 41); (6) *continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers* (v. 42); sell their possessions and goods (v. 45); and (8) continue daily in the temple and break bread at home (v. 46); (9) praise God (v. 47). Admittedly, these were the most competent infants in the history of the world for if they were capable of obeying the command to be baptized they did all these other things too! There was no infant baptism on Pentecost.

Where did Philip the evangelist preach?

In the city of Samaria, Acts 8:5—13.

Whom did he preach to them?

He preached Christ unto them. v. 5.

What did he tell them about?

The kingdom of God and the name of Jesus Christ. v. 12.

What attitude did the Samaritans have?

They believed Philip preaching. v. 12.

What did they do when they believed?

They were baptized. v. 12

Exactly what is said?

When they believed Philip preaching . . . they were baptized, both men and women. v. 12.

Were any infants baptized?

No.

How should the text read if it included infants?

They were baptized, men, women and infants.

If Philip baptized any infants in Samaria, of what were they capable?

They were competent to: (1) give heed unto the things spoken by Philip (v. 6); (2) rejoice, (v. 8); (3) be amazed at a Sorcerer's sorcery (v. 9); (4) say, *This man is that power of God which is called Great* (v. 10); (5) give heed to the Sorcerer's deceit for a long time (v. 11)' (6) believe (v. 12)' (7) be called *men and women* (v. 12). If Samaritan infants were baptized they did all these things also for these things tell what the Samaritans who were baptized did.

When Peter first preached to Gentiles (Acts 10; 11:1—18), what did he command?

That they should be baptized in water. vv. 47, 48.

If infants were among those in the house of Cornelius commanded to be baptized, of what were they competent?

They were capable of: (1) being lost (11:14); (2) hearing what God told Peter to preach (10:33) (3) knowing that Christ had been preached to the Jews as *Lord of all* (10:36 ff.); (4) being saved by the words preached (10:14); (5) hearing and believing the gospel (15:7); (6) repenting (11:18); (7) receiving the Holy Spirit (v. 45); (8) speaking in tongues (v. 46); (9) magnifying God (v. 47); (10) praying Peter to remain with them (v. 48). If there were infants here they were indeed remarkable!

Does the Bible mention other household baptisms?

Yes, three — Lydia (Acts 16:15), the Philippian jailor (Acts 16:33), and Stephanas (1 Cor. 1:16).

If infants were in Lydia's household, what must we assume?

That infants heard and believed the gospel.

If the jailor had infants, what must we assume?

That they were lost and could be saved by the word of the Lord (Acts 11:30, 31), could understand and believe the word (v. 32), could rejoice greatly and believe in God (v. 34).

Did Stephanas have any infants?

There is no record of them.

If the Bible neither mentions nor hints at infant baptism, what must we conclude?

Infant baptism is without divine authority and cannot be practiced by faith for *without faith it is impossible to please God* (Heb. 11:6) and we *walk by faith, not by sight* (2 Cor. 5:7). We cannot possibly disobey and displease God by refusing or neglecting to have our infants baptized.

By whose authority, then, does infant baptism exist?

By man's authority.

Does the Bible speak of "sponsors" — one who promises or engages for another in baptism?

No.

Whence came the practice of one person promising or vowing for another at baptism?

From the mind of fallible man, not from the Bible.

Is there any Biblical promise or reward accompanying infant baptism?

No, none can exist for the Scriptures do not authorize infant baptism.

How many baptisms are commanded?

There is one baptism. Eph. 4:5.

What does just "one baptism" imply?

That there cannot be *two* baptisms — one for believers and one for infants without faith.

Can we read of infant church membership?

Yes, in books written by fallible man but not in the infallible Book of God.

Where may I learn more about baptism?

In the New Testament.

From Heaven To You – The Way Of Salvation

1. THROUGH WHAT MEDIUM DOES GOD SPEAK TO MAN TODAY?
His Son. Heb. 1:1,2; Matt. 17:1-8; Heb. 3:1.
2. IF CHRIST IS NOW AT THE FATHER'S RIGHT HAND IN HEAVEN, HOW CAN HE SPEAK NOW?
Through the apostles whom He chose before He left the earth. Acts 1:1,2; Jno. 15:16,26,27; Matt. 28:16-20; Mk. 16:14-20; Lk. 24:44-49.
3. SINCE ALL OF THE APOSTLES ARE DEAD, HOW CAN CHRIST SPEAK THROUGH THEM NOW?
They have put in writing what they once delivered orally. I Tim. 3:14,15; II Tim. 3:16,17; Eph. 3:3,4; Jno. 20:30,31; Jno. 21:24,25.
4. WHERE, THEN, MUST WE LOOK TO FIND WHAT GOD SAYS?
In the apostles' teaching -- their writings, the New Testament. I Pet. 1:12; Eph. 3:5; II Tim. 3:16,17; II Pet. 3:15,16.
5. IS THERE ANY SPIRITUAL NEED TO WHICH THE APOSTLES' TEACHING (DOCTRINE) DOES NOT SUPPLY THE ANSWER?
No. Jno. 7:17; Acts 2:42; I Cor. 2:10-13; II Pet. 1:1-10; II Tim. 3:16,17.
6. WAS THE HOLY SPIRIT ACTIVE IN REVEALING THE WILL OF GOD THROUGH THE APOSTLES?
Yes. Christ promised the Holy Spirit to the apostles for their comfort and infallible guide in the things they revealed. Jno. 14:15-18,26; 15:26,27; 16:7-14; Lk. 24:48,49; Acts 1:5,8; I Pet. 1:12; Eph. 3:5.
7. DOES THE ONE TRUE CHURCH SERVE AS THE PRESERVER OF THE APOSTLES' TEACHING?
No, the church is the result of the apostles' teaching when their teaching is believed and obeyed. Acts 18:8; I Cor. 1:2; I Cor. 15:1-4.
8. DOES THE ONE TRUE CHURCH SERVE AS THE INTERPRETER OF THE APOSTLES' TEACHING?
No, every person who can read intelligently the apostles' writing can understand their knowledge of the things God has revealed through them. Eph. 3:1-7; Jno. 20:30,31; I Tim. 3:14,15; II Tim. 3:16,17.
9. DOES THE ONE TRUE CHURCH HAVE A CREED?
Only in the sense that Jesus Christ is the fullness of God and, as the Son of God, is therefore the object of the believer's faith; i.e., "Thou art the Christ, the Son of the living God." Col. 2:16; Matt. 16:16; Jno. 20:30,31.
10. IF JESUS CHRIST IS THE SON OF GOD, TO WHAT IS HE ENTITLED?
To everything He claimed for Himself -- "all authority, in heaven and on earth." Matt. 28:18; Phil. 2:5-11.
11. SINCE CHRIST HAS ALL AUTHORITY, WHAT IS NECESSARILY IMPLIED?
That He has the God-given right to command all men everywhere to obey Him. Heb. 5:8,9; Matt. 17:5; Acts 17:30,31.
12. WHAT COMMANDS DOES HE ISSUE TO SINNERS TO MAKE THEM SAINTS?
 - 1) That they believe Him to be God's Son. Jno. 8:24; Acts 16:31.
 - 2) That they repent of their sins. Lk. 24:47; Acts 3:19; 17:30,31.
 - 3) That they be baptized for remission of sins. Acts 2:38; 22:16; I Pet. 3:21.
13. WHAT COMMANDS DOES HE ISSUE TO SAINTS?
That they observe all things whatsoever He has commanded His apostles to teach. Matt. 28:20.
14. DOES CHRIST GIVE ANY MOTIVES FOR OBEYING HIM?
Yes -- promises to the obedient. Mk. 16:15,16; Heb. 5:8,9.
-- warnings to the disobedient. Mk. 16:16b; II Thess. 1:7-9.

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