

WATER BAPTISM

It has always been Satan's business to mislead people from the way of truth to the way of error, and to change God's plan to some other plan. We find a great many people who have been misled in regard to the truth concerning water baptism as taught in the Bible. They have been made to believe that new born babes are of the devil, and that unless they are sprinkled with a few drops of water, they will be cast into hell, to be lost forever and forever. What a horrible doctrine. How dare anyone charge our loving righteous heavenly Father with such unmerciful acts? How can anyone swallow such an unscriptural, unjust and merciless doctrine? Who would have the heart to perform such a deed? The unreasonableness of it all.

A new born babe is certainly most innocent, guiltless and mentally irresponsible for whatever state it may be in. Furthermore, the Bible has in no uncertain words declared God's great mercy and loving kindness in behalf of these little ones, through the words of Jesus Christ. When He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven" Mark 10.13. Note! He did not say that they will become of the Kingdom of Heaven, after they are sprinkled with a few drops of water, in fact, there is no mention of baptism of any kind in this connection. On the contrary he said they were already of the Kingdom of Heaven. Surely justice could not condemn these little ones for things they have never done nor are responsible for.

Every man stands guilty and accountable to God, not for the sins of Adam, but for the sins that he himself has committed, and no religious ceremony, however great, performed in the days of our infancy, will suffice for our sinful acts of later years. There are many good, honest and sincere people who were sprinkled as infants, accepting it as true water baptism, and have been taught that through this infant sprinkling they became a child of God. Such teaching is absolutely false, and has positively no scriptural foundation. Such teaching is nothing but a cunning trick of Satan, to ensnare multitudes into a false hope of salvation.

There are two very important facts that we wish to bring to your attention in regard to water Baptism. First, before anyone can become a candidate for water Baptism, there is a condition that must be met. This condition is that he must repent of his sins and become a firm believer in the Lord Jesus Christ. Note carefully the instructions given by the Master: "Go ye therefore, and teach all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" Matt. 28.19, and "Go ye into all the world and preach the Gospel to every creature. He that believeth and is Baptized shall be saved, but he that believeth not shall be damned" Mark 16.15. I want you to note that teaching, preaching and believing always precedes Baptism. When the multitude on the day of Pentecost inquired of Peter what they should do; Peter replied by saying, "Repent and be Baptized every one of you, in the Name of Jesus Christ, and ye shall receive the gift of the Holy Ghost" Acts 2.38. Here Peter lays repentance as a condition before water Baptism. Likewise also Apostle Paul. After he had believed on the Lord Jesus Christ was sent down to Baptize him. Acts 9.10

WATER BAPTISM

When the Philipian jailer cried, "What must I do to be saved?" the Apostle Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then Paul preached unto them the Word of the Lord, and after that they were all baptized in water. Acts 16.30-34.

There is another case, namely that of Philip and the Ethiopian Eunuch. This man had just inquired of Philip the meaning of the prophecy of Isaiah; Philip explained that the prophecy was in regard to Jesus Christ, His atonement on Calvary and His wonderful salvation for man. Presently they came near a certain water, possibly a river or a lake, when suddenly the Eunuch turned to Philip and said, "See here is water, what shall hinder me from being Baptized?" Note the answer Philip gave, "If thou believest with all thine heart, thou mayest."

Here Philip put Believing as being absolutely essential before this man could be baptized. The Eunuch then replied, "I believe that Jesus Christ is the Son of God." Then they went down into the water, and Philip baptized him. Acts 8.26-39. Previous to this, Philip had been down to the city of Samaria, where God had given him a most wonderful revival, a great number becoming believers in the Lord Jesus Christ, and after they had become believers, they were baptized, quote: "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." Acts 8.12. Likewise we read of the revival at Ephesus; Acts 19.5. You may also be reminded of the words of John the Baptist, when the multitude came to be baptized by him: "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? Bring forth therefore fruits meet for repentance." John the Baptist demanded some real evidence of their sincerity before he would consent to baptize them. Matt. 3.7.

There are many scriptures to prove that before a person can be eligible for Water Baptism, it is required of him to be converted and a firm believer in the Lord Jesus Christ. We must agree that an infant has no mental capacity to believe nor to disbelieve, and as far as religion is concerned, its mind is a blank and void of understanding. Hence not a single person who has gone through the ordeal of being sprinkled as an infant, has ever been able to recollect this incident, but it remains forever a blank episode in their life. When Christ bid the little children come unto Him, He did it not to Baptize them, but that He might lay His hands upon them, and bless them, as also He did.

Second, The mode of Baptism. Nowhere in the scriptures are we commanded to sprinkle a few drops of water upon someone's head and call that Baptism. The word Baptize used throughout the Bible comes from the Greek word Baptizo, meaning to Dip or Immerse. Unfortunately in our English version of the Bible, the Greek word Baptizo has been made to read Baptize, when it should be translated into its proper corresponding word Dip or Immerse. Here lies the very root of much misunderstanding. In other languages the Greek word baptizo has been translated into its proper word: For instance in the Norwegian Bible it has been translated "Dope", which means to dip or immerse. Water baptism was instituted to signify the death and burial of our Lord and

WATER BAPTISM

Savior Jesus Christ. This is what Paul has reference to in his epistle to the Romans where he says:

"Therefore we are 'Buried' (not sprinkled) with Him by 'Baptism' unto death, that as Christ was raised from the dead by the Glory of the Father even so we also should walk in the newness of life." And to the Colossians he wrote: 'Buried' (not sprinkled) with Him by baptism, wherein we also are risen with Him through faith of the operation of God." The Word of God is very definite that to "Baptize" means to "Dip" or "Immerse" completely under water. It is the very meaning of the word.

Where did people get this idea of sprinkling infants and calling it baptism? There is one positive and sure thing, and that is that they Never Got it From the Word of God. All through the early church, we are told in the book of Acts, the disciples went everywhere baptizing (immersing) everyone who Believed on Christ and Repented of their sins.

Early Church history tells us that they continued for several centuries until the Catholic church became a dominating power, and began to change God's ordinances to suit themselves.

From the teaching of the twelve "Apostles" or Didache (teaching) which is commonly acknowledged to be the oldest church Manual in existence.

On the subject of baptism the seventh chapter proves that the apostolic practice was not to baptize by sprinkling but by immersion.

1. "Now concerning baptism, baptize thus: Having first taught all these things baptize ye into the Name of the Father, and of the Son, and of the Holy Ghost, in living or running water."
2. "And if thou hast not living water, baptize into other water; and if thou cannot in cold, then warm water."

It is instructive to compare this with the next oldest description of the baptism of Justin Martyr, Apol. I. 61: "Repent and then be Immersed".

The Greek church historian Bryennois explains the Didache in accordance with his church in the baptism by "Immersion." Another Greek scholar and church historian, the Archimandrite Philaret Bapheidis, in his church history describes the ancient mode of baptism by "Immersion" as Apostolic origin.

Dr. John Mason Neale, the greatest Anglican connoisseur of the Greek Church states with abundant proof from ancient Rituals, that the mode of administration of baptism was that by "Immersion".

The Orthodox Church of Russia adopted this from the beginning and declared it "most essential." Dr. Washburn, President of the Robert College in Constantinople, informs us: "As to the Baptism question the Orthodox authorities here declare that no Oriental Church not under Roman Catholic or Protestant influence knows any other baptism than by "Immersion". The archaeologist and historians of the Roman Catholic Church are likewise unanimous as to the practice of ancient times. The Jesuit P. Raffaele Garucci, who wrote the most elaborate and magnificent work on Ancient Christian Art, says that "the most ancient solemn rite was the baptism by "Immersion". The oldest baptismal pictures in the

WATER BAPTISM

Roman Catacombs may be traced to the close of the second century. They are rude and defaced and have no artistic merit but considerable archaeological value and furnish monumental evidence of the mode of baptism which prevailed at that time. They are found on the walls of the Crypt of Lucina, the oldest part of the Catacomb of Pope Callistus on the Via Appia, and in two of the six so-called "Chambers of the Sacraments" in that cemetery. The oldest of these pictures represented the Baptized as coming up after "Immersion" from the river being assisted to the shore by another.

Dean Stanley, in his "Lectures on the History of the Eastern Church" P. 117, gives the same view of the ancient mode. "There can be no question," he says, "that the original form of Baptism--the very meaning of the word--was complete 'Immersion' in the deep baptismal waters, and that for at least four centuries, any other form was 'Unknown'.

Among the many ordinances that the Catholic Church took upon themselves to change was water baptism which they freely admit themselves in their own literature. The following statement will be found in their own book called: "Explanations for Strangers Attending Catholic Church." P. 11. "While the Catholics sanction immersion and while immersion does represent the 'Burial' and 'Resurrection' of Jesus Christ better, we follow that method (Sprinkling) of baptism which is applicable to all people". We further read in another one of their books entitled: "The Faith of Our Fathers" by Cardinal Gibbon, page 277, "For several centuries after the establishment of Christianity baptism was usually conferred by 'Immersion', but since the 12th Century the practice of baptizing by infusion or sprinkling has prevailed in the Catholic Church as this matter is attained with less inconvenience than by 'Immersion'". What right has any man or any organization to change God's ordinance for their own "convenience's" sake? God says in his own word: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life." Rev. 22-18.

Now you can plainly see how this "system for sprinkling infants" has been brought into our midst. Sprinkling in any shape, form or manner is "not the Bible way," but simply the "Catholic way." Sad to say some of our church fathers as they came out from the Catholic Church carried this form of sprinkling for "convenience's" sake with them, rather than looking into the word of God for guidance. Martin Luther as he came out of the Catholic Church and became the world's greatest reformer also admitted that "Immersion" was the Bible way of baptizing and gave decided preference to "Immersion", as more expressive". See his Sermon Vom Sacder Taufe, 1519, and his Taufbuchlein, 1523. Weimar ed. of Luther's Work, vol. 2, 727. Dr. Martin Luther also makes the following statement in his "Store Katekismus". From Lutherstiftelsens Boghandel, Page 138: "At last we must know what the baptism means, and also just why God has ordered such outward signs and acts to the sacrament, by which we at first are taken into Christianity. But the act or outward signs is this, that they Dip us down in the water, so that it goes over us, and then lift us out of it. Here are two acts: to sink down in the water, and to come up out of the water, signifying the death of old Adam, and the resurrection of the new man". The Bible tells us that the Disciples

WATER BAPTISM

baptized in Aenon, "Because there was much water there." Now if sprinkling had been their mode of baptism, why the need of much water? Much water was of course necessary in order to immerse the candidates. John 3.23 Someone may ask, "Is it scriptural to be baptized over again?" Yes, most certainly. Paul commanded everyone to be baptized over again that had not been baptized in the proper way. Acts 19.

Below are other scriptures from the word of God showing that baptism was for believers only and that by "immersion!"

Mark 1, 9-11
Acts 10; 47-48
Acts 16; 14-30
Acts 18; 8
Acts 22; 16
Romans 6, 4

I Cor. 1, 16
Gal. 3; 27
Eph. 4, 5
Col. 2-12
Luke 7, 29-30

WATER BAPTISM
ITS MEANING AND PURPOSE

Water Baptism is a symbolic ordinance to be entered into subsequent to Salvation. Water Baptism to us is like circumcision to the Jew, "An outward sign of an inward work". Circumcision alone did not make a descendant of Israel a true Israelite. Romans 2:28. Neither does Water Baptism make a person a Christian. Simon was baptised but not saved. Acts 8:12-24.

The thief on the cross was saved without Water Baptism, Luke 23:33. Cornelius was saved and filled with the Holy Spirit without Water Baptism. Water Baptism is for believers only. Matt. 28:19, Mark 16:15, Acts 16:30--8:34 and is a symbolic ordinance signifying death, burial, and resurrection. Col. 2:11, Romans 6:1-10.

Christianity is not a religion of forms but of spiritual realities. Romans 14:17. Whatever forms or ordinances we have they are only symbols of spiritual realities, such as, Water Baptism, The Lord's Supper, The Anointing of the sick.

THE CHRISTIAN BAPTISM FORMULA

The Formula for Christian Water Baptism is found in Matt. 28:19. There are two erroneous doctrines abroad which we shall consider. First, the formula, "Baptising in the name of the Father, of the Son and of the Holy Ghost is the Lord Jesus Christ." This doctrine is positively inconsistent.

First we shall consider the question; Is "Lord" the name of the Father? The word "Lord" in the Bible does not only refer to the Father but also to the Son. The New Testament shows a distinction between "Lord the Father" and "Lord the Son". In Acts 2:34-36 this distinction is made very plain. In the following scriptures it is plainly revealed that the word "Lord" is used with reference to Jesus Christ: Romans 1:7, II Cor. 13:14, Phil. 2:7-11, Eph. 3:14, II Thess. 1:1, I Tim. 1:1-2-12 and I Peter 1:3-4, Eph. 3:14. *Eph. 1:20-23 I Corinth 15:20-27*

The next word to be considered is the word "Son". We agree that "Jesus" is the human name of the "Son of God" and that the "Son" refers to "Jesus". "Jesus" comes from the Hebrew word "Joshua" which means "Savior", Heb. 4:8, Matt. 1:21-25. "Jesus" is just a plain name such as Peter, James and John, Col. 4:11, Acts 13:6. In Southern countries such as Spain the name "Jesus" is very common. *Heb 5:8-9*

Next we shall take up the name "Holy Ghost" in connection with the name "Christ". Is "Christ" the name of the Holy Ghost? Answer: Positively no. The word Christ is "Christos" in the Greek which means the "anointed one" or the "smeared one" and refers to the ordination of the "Son" of God as the "Messiah". The word "Christ" has no reference whatsoever to the "Holy Ghost" but to the "Son of God" as we find in the following scriptures: Matt. 2:4, John 1:41, John 7:41, Matt. 16:16, John 4:24-25-26-29. "Christ" refers positively to the "Son of God" and not to the "Holy Ghost". The question is sometimes asked, "What is the name of the Father, the Son, and the Holy Ghost"? That is a tremendous question as it is asking the names of the three distinct persons in the Godhead, each of which has many distinct names. If we should baptise in all the names of the Father and the Son and the Holy Ghost we would have a long list of names, *to be smeared*