

it just as Jesus was when He set the example of Bible baptism.

Baptism is significant because it is symbolic of getting rid of—destroying, burying—the old man of sin, and sin must be eradicated from our lives before we are clean vessels fit for the indwelling of the Holy Spirit. Paul spoke of it this way:

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin” (Rom. 6:6, 7).

When Christ died, those who took charge of His body did not just sprinkle or pour some dirt upon His head. He was placed inside the earth—completely covered over, concealed, engulfed. Likewise, when there has been a spiritual death—when one wants to express or typify complete separation from sin—something is needed to symbolize a burial. Death always calls for a burial. That is why baptism was provided, for thereby we can show our willingness to die to sin and be buried like Christ was.

Let us follow Christ and be buried in the watery grave and arise to “walk in newness of life” (Romans 6:4). The old carnal or worldly nature is to be destroyed and we are to become “a new creature” in Christ.

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new” (2 Cor. 5:17).

He who has been sprinkled or submitted to any other rite in substitution for Bible baptism, has never experienced the joy and

satisfaction which comes when we fully obey the teachings of the Lord. After the Ethiopian had been baptized (immersed) by Philip, “he went on his way rejoicing” (Acts 8:39). Sprinkling is a man-made ordinance designed as a substitute for being *whetmed*, and God is not pleased with substitutes. There just is not one word of Scripture to support the doctrines of sprinkling (or pouring) and infant baptism.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15)

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Bible Baptism

Baptism is included in the gospel commission, for Jesus said: “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).

There is, however, a question as to who should be baptized, and as to what constitutes baptism. The purpose of this tract is to set forth what the Bible teaches about this ordinance, and what it states we must be ready to accept as truth.

First of all, Paul said that there is “One Lord, one faith, and one baptism” (Eph. 4:5). By this we would understand that the act of baptism is limited to one mode, and that the several which are used (sprinkling, pouring, immersing, dipping) cannot all be acceptable forms. Therefore, it is important that we know what the Bible teaches in regard to this required religious rite.

The Definition of Baptism

We would first draw attention to the meaning of the word *baptizae*. All forms

of this word are translated from one original Greek word: *baptizo*, the meaning of which is: "to make whelmed (i.e. fully wet)." (*Strong's Dictionary of the Words in the Greek Testament*).

Webster's Unabridged Dictionary gives this definition for the word *whelmed*: "to cover over completely; now esp., to cover with water or other fluid; to cover by immersion; to overwhelm; engulf."

Thus, when a person is baptized, he must be made "fully wet" or "covered over completely." This was the mode of baptism taught by the apostles and used by the early church, and Christ submitted to this form of baptism, for we have this record:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"And Jesus, when he was baptized, went up straightway out of the water..." (Matt. 3:13, 16).

If sprinkling or dipping would have been sufficient it would not have been necessary for John and Jesus to have gone down into the water. John was practicing "whelming" or making "fully wet." This harmonizes with the statement in John 3:23. "And John also was baptizing in AEnon near to Sahim, because there was much water there: and they came, and were baptized."

According to this, "much water" was required to perform the rite of baptism. We see that this was also true in the record of Philip's ministry. The Holy Spirit directed him to the desert of Gaza, where he found a man sitting in a chariot. As they rode along together, Philip preached Christ to him, and coming to a certain water, the

ench said to him: "See, here is water; what doth hinder me to be baptized... 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 8:36, 38).

This baptism was especially directed by the Holy Spirit, and it required both of them to go *down into* the water, just as when Jesus was baptized. It seems very clear that immersion is the only Bible-recognized form of baptism, and that one who has merely had water sprinkled or poured upon his head has not been baptized, and unless he is *whelmed* with water that his eternal salvation is in jeopardy.

To support this statement we quote another statement from the mouth of Jesus: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Thus when immersion, and that only, constitutes baptism, then that is required in order to be saved.

For Whom Was Baptism Designated?

This brings us to another phase of our subject: For whom was baptism designated? We notice that Jesus said that belief, or the ability to exercise faith, is a prerequisite to baptism. Peter added something else. He said: "Repent, and be baptized every one of you in the name of Jesus for the remission of sins..." (Acts 2:38).

Then we find in Acts 18:8 that Crispus, the chief ruler of the synagogue, and all his household were baptized because they "believed on the Lord."

By this it is clear that the ordinance of

baptism is for those who have mature enough minds to have faith in God and to understand what constitutes sin so as to feel the need of repenting (being deeply sorry) for having committed it. Therefore, baptism was not designed for babies or small children, for it is impossible for them to comprehend sin or to realize the consequences of it or to know how to repent or how to have faith in Jesus. Baptism is for all those who have the mental capacity to understand the Plan of Salvation and the significance of it.

There is no Bible record of infant baptism. This practice stems from the Dark Ages and the traditions of men.

The Purpose and Significance of Baptism

Baptism is a burial: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death..." (Rom. 6:3, 4).

Baptism is a likeness of the burial and resurrection of Christ. "...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. For if we have been planted [through baptism] together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

Christ died, was buried, and then arose again from the grave. So it is with the one who is baptized. He dies to the sins of the world, is buried, and is then resurrected to walk in newness of life. He goes down into the watery grave and is resurrected from