

Chapter 49 - Baptism

I. Introduction.

- A. Study today – Chapter 49 of Wayne Grudem – Baptism.
- (1). This chapter and next chapter on the Lord's Supper is based on two ceremonies in the church or sacraments. (Sacrament means sacred rite.)
 - (2). Some people use the word "ordinance". (Ordinance means something decreed or a prescribed practice or ceremony.)
- B. Questions to be asked?
- (1). What is baptism?
 - (2). Who can get baptized?
 - a. Can children be baptized?
 - (3). What is the mode of baptism, sprinkle or submerge?
 - (4). What is the proper wording when doing the baptism? Is it in Jesus' name or Father, Son and Holy Spirit?
 - (5). Who can do the baptizing?
 - (6). Are all baptisms valid?
- C. First question - while discussing we will cover this, but just to start with a concept, I'd like to talk about things that are spiritual and things that are part of our physical life.
- (1). **Is eating physical or spiritual?** Both. **John 4:31-34** - Jesus at the town of Sychar in Samaria, by the well.
 - (2). **Is sleeping physical or spiritual? What about having nightmares?** What about **Acts 2:17** - your old men will dream dreams, and in **Matthew 2:19** where the angel of the Lord appears to Joseph in a dream after Herod dies?
 - (3). **What about work - is it spiritual or physical?** (**Lev. 19:9-10** and **Ruth 2:2-3**.)
 - (4). We will see the same with the sacraments; there is a physical and a spiritual element.

II. What is Baptism?

- A. **How many types of baptisms are referenced in Scripture?** Three!
- (1). The Baptism of John the Baptist.
 - a. **Mark 1:4** **And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins.**
 - b. **Where did John's baptism come from, heaven or man (Matt. 21:25)?** **John 1:33** says **that he who sent me to baptize. Who was the he?** God! **Luke 7:29-30** shows that those who acknowledged that God's way was right, and were baptized by John. The Pharisees and the teachers of the law rejected God's purpose for themselves, because they had not been baptized by John.

- c. **When Jesus' disciples were baptizing in John 3:22 and John 4:1-2, what type of baptizing were they doing?**
Was it also part of discipleship - did it indicate who one was following? John the Baptist responds to Jesus baptizing in John 3 that Jesus must become greater and John must become less (verse 30).
- (2). Jesus' Baptism.
- a. **Matthew 3:11 I baptize you with water for repentance. But after me will one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.**
- b. Difference is shown with Apollos - **Acts 18:25** taught about Jesus accurately, though he knew only the baptism of John.
- c. It continues in **Acts 19:3-6** when Paul goes to Ephesus and asked the disciples there if they had received the Holy Spirit. Their answer is that they received John's baptism. Luke's narrative says that they are then baptized into the name of the Lord Jesus. Paul then places his hands on them and the Holy Spirit came on them.
- d. **Mark 10:38-39** Jesus is speaking, "**Can you drink the cup I drink or be baptized with the baptism I am baptized with?**" ... "**You will drink the cup I drink the cup I drink and be baptized with the baptism I am baptized with.**"
- e. **Luke 12:50** **But I have a baptism to undergo, and how distressed I am until it is completed!**
- f. Do we see here that baptism points to death? **Romans 6:3-4** **Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.** (Death, burial and resurrection!)
- g. **Where is the transition from John's baptism to the baptisms on the day of Pentecost of the 3,000 believers (Acts 2:38, 41)?** Might it be found in **Matthew 28:18** after Jesus' resurrection when Jesus says **to go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit?**
- (4). **Is there a baptism of the Holy Spirit?**
- a. **1 Corinthians 12:13** **For we were all baptized by one Spirit into one body - whether Jews or Greeks, slave or free - and we were all given the one Spirit to drink. Or is this the continuation of Jesus baptizing with the Holy Spirit?**

- b. **Acts 11:16** Peter is before the Jerusalem believers - **John baptized with water, but you will be baptized with the Holy Spirit.**
 - c. **Acts 19:1-7** We had discussed this earlier and we see there is a believing on Jesus, being baptized and Holy Spirit coming on them all during the same occasion.
 - d. **Were the examples of people receiving the Holy Spirit in Acts 2:4; Acts 8:17** in Samaria; Cornelius and his household - **Acts 10:47-48 a method on how it works or narrative?**
 - B. **What does one gain by being baptized?**
 - (1). Reward of obedience.
 - (2). Profession of faith.
- III. **Who can get baptized?**
 - A. Believer's baptism.
 - (1). **Acts 2:41 - those who accepted his (Peter's) message were baptized.**
 - (2). **Acts 8:34-38** Philip and the Ethiopian eunuch. Along the way they come to some water and the eunuch asks, **why shouldn't I be baptized? Do we think he is a believer?**
 - (3). **Colossians 2:11-12 In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men, but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.**
 - a. **Do non-Christians put off their sinful nature?**
 - b. **Are non-Christians going to be raised with Christ?**
 - B. Paedobaptist view.
 - (1). **What is the purpose of baptizing children? Does some of it go back to wanting children to be church members or that they might die at a young age? Is this a symbol that regeneration will occur in the future?**
 - (2). **Does the Old Testament act of circumcision for entrance in the covenant community the impetus for infant baptism? What about the argument that women were not circumcised in the Old Testament? Romans 2:29 circumcision is circumcision of the heart, by the Spirit, not by the written code.**
 - (3). Do the following examples make a difference?
 - a. **Acts 16:15-16** - Lydia and her household.
 - b. **Acts 16:31-34** - repetitive use of house, household, and family. Paul and Silas spoke the word of the Lord to the jailer and to all the others in his house. **So is this real support for baptizing a child?**

- c. **Acts 10:24** Cornelius had called together his relatives and close friends. Peter was speaking the word of God (Acts 11:15).
 - d. **1 Cor. 1:16** household of Stephanas.
 - (4). **Do we offer children the other sacrament, the Lord's Supper or paedocommunion?** Why not? Is it because of **1 Corinthians 11:27** and eating the bread or drinking the cup in an unworthy manner and sinning against the body and blood of the Lord?
 - C. Catholic view.
 - (1). Baptism causes regeneration and is necessary for salvation.
 - (2). **What is *ex opere operato*?** It is that the sacraments work because of the rite or ceremony; it does not depend on the faith of those involved. They also say faith is demanded but has no effect on the grace.
 - (3). We find a similar situation with those who require circumcision in **Galatians 2:16** that **it is not by observing the law but by faith in Christ.**
 - (4). **Must one be baptized to be saved? No!** (People use **Mark 16:16** **Whoever believes and is baptized will be saved...**)
- IV. **What is the correct mode of baptism?**
- A. Word *baptizo* means to plunge, dip, or immerse something in water (Grudem, 967). (Grudem's footnotes indicate another word could have been used for "to sprinkle.")
 - B. Immersion is depicted with Jesus coming up out of the water in **Mark 1:10** and Philip with the Ethiopian eunuch in **Acts 8:38-39** when they went down into the water and came up out of the water.
 - C. There is symbolism of death and burial with going in the water. **Are we looking now at the physical or spiritual part of baptism?** Grudem ties in this physical representation also to the flood and the water bringing death and cleansing to the earth.
 - D. Sprinkling is used to symbolize washing or cleansing and is used significantly in the Old Testament consecration and cleansing.
 - E. **How significant is this doctrine in the church?** It is not a doctrine that should cause division.
- V. **What is the proper wording for baptism?**
- A. **Does one baptize in Jesus' name or in the name of the Father, Son, and the Holy Spirit?**
 - B. Check **Acts 2:38** and **Galatians 3:27** **all were baptized into Christ**, and **Acts 10:48**. Or do we follow **Matthew 28:19**?
- VI. **Who can do the baptizing?**
- A. **Is this based on the priesthood of the believer (1 Peter 2:9)?**
 - B. **Are there reasons for having ordained clergy doing the baptizing?**
This could include symbolic entrance to the visible church, the local

church extends fellowship to the newly baptized person, and that the church can rejoice in the sacrament. **So is this physical or spiritual?**

VII. Are all baptisms valid?

A. I went to a Baptist church in Okinawa that required a certificate from another Baptist church or else one had to be baptized again. Without that baptism, there were limits of what one could do in the church.