

## WHAT MUST I DO TO BE SAVED?

Sin pervades our society, no one escapes its clutches. The Psalmist long ago acclaimed that "there is none righteous, not even one." Paul the apostle agreed when he said that "all have sinned and fall short of the glory of God." (Romans 3:23) As such everyone is a sinner and, therefore, dead. Ephesians 2:1 addresses mankind as being "dead in trespasses and sins." In such a condition man is "without hope and without God in this world." (Ephesians 2:12) Man, therefore, deserves death. He has no right to claim otherwise. Eternal damnation is his just wage (Romans 6:23).

"But," writes Paul in Ephesians 2:4, "God, being rich in mercy, because of His great love with which He loved us even when we were dead in our transgressions, made us "alive together with Christ (by grace you have been saved)."

Salvation for the sinner! How grand and glorious that is, and it is the result of God's love and grace. Romans 5:8 records that God demonstrated "his own love toward us, in that while we were yet sinners, Christ died for us." In the death of Jesus, salvation has been provided for all men. "For the grace of God," Paul affirms, "has appeared, bringing salvation to all men." (Titus 2:11)

The gospel of Jesus Christ is a free offering to all men. Whosoever will may come to drink from the everlasting fountain of life. This is the free offer of salvation to every man because, according to Hebrews 2:9, Christ tasted death for every man, and he was raised for our justification. The provision has been made, the atonement of Christ has been accomplished. Every individual person must now apply the atoning sacrifice

to his own sins. But how is this to be done? How is it that I can apply the blood of Christ to my sins, washing them away? In other words, what must I do to be saved?

Do you know whether or not God has saved you from your sins? If you think you have been saved, how do you know? Many claim that they are saved because they feel<sup>it</sup> in their hearts. Now it is fine to have that 'saved feeling,' but it does not necessarily mean you are a Christian. I can feel like a saint, but that does not make me a saint. The only way we can know without a doubt that we are Christians is if we do what the Scripture tells us to do. John the apostle wrote these words in I John 5:13. He says, "These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life." Isn't that wonderful? We can know without a doubt that we have eternal life. How? by the things which are written. If we obey the teachings and writings of the apostles in the New Testament, then we can be assured of salvation.

Thus, the only way we will ever know whether or not we are truly Christians is if we go to the Bible. How did the sinners of the first century become saints? What did they do to inherit eternal life? We must search the N.T. in order to ascertain what they did to be saved, and only if we do these things can we be truly called a Christian. It is, then our present task to explore the N.T. in search of the answer to our question which is: What must I do to be saved?

The easiest way to answer this question is to find examples in the N.T. where that same question was asked. Our first instance of that question since the establishment of the church is found in Acts 2, the chapter in which the establishment of the church is recorded. Thus, on the very first day of the

existence of the church, sinners are asking the apostles how they can obtain eternal life and entrance into the church.

After the apostles had been baptized in the Holy Spirit, Peter began his sermon in Acts 2 by declaring the sinfulness of the men there assembled because they had crucified the Lord of <sup>h</sup>lory. These words found a place in the hearts of those who listened. Verse 37 records that "when they heard this, they were pricked to the heart." Whereupon they asked our present question: "Men and brethren, what shall we do?" We find Peter's answer in verse 38. He says, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the <sup>h</sup>oly <sup>s</sup>pirit."

Now the Jews there assembled already believed in the God of the O.T. and had now been convinced of the fact that Jesus is the Christ. They believed with all their heart that Jesus was the Son of God. Yet, that was not enough as Peter indicated by his answer. There was something else to do. Peter told them what that something was. Not only did they need to believe in <sup>h</sup>esus, but they needed to repent of thir sins and be baptized. After they had done these two things, they were promised forgiveness and the gift of the Holy Spirit. Repentance and Baptism are for, in order to, the remission of sins. The salvation of sinners was not through faith alone, but through faith, repentance and baptism.

But Acts 2 is not the only place where this question was asked. We find another example in Acts 9. Saul who was later to be called Paul was as we know a great persecutor of the church.' In fact, in Acts 9 he is on his way to Damascus to bring the Christians there bound back to Jerusalem. On his journey to Damascus Jesus appeared to him in a great light. Saul asked concerning the identity of the one who was speaking to him.

He says in verse 5: "Who art thou, Lord." Jesus answered him saying "I am Jesus whom you are persecuting." At this point Paul in Acts 22:10 recounts that he <sup>then</sup> asked: "What shall I do, Lord?" Thus, our present questions comes before us again. Paul, realizing that he <sup>had</sup> been doing wrong, is concerned about his salvation. He wants to know what to do. But Jesus does not answer him there. Rather, he tells him to go on into Damascus and there it will be told him what he must do (Acts 9:6). Notice <sup>here</sup> that it is not a matter of opinion as to what one should do to be saved. Jesus records that it is a matter of what one "must" do, and Jesus himself has defined what it is we are to do. Paul is to go into Damascus and he will find out what it is he must do.

After arriving in the city, it was three days before he found out what Jesus wanted him to do. During that time he fasted and prayed. Though Paul was a thorough believer and penitent man, he still was not saved. Faith in God and repentance of your sins is not enough to become a Christian. There was still something else Paul had to do to become a Christian. Paul himself in Acts 22 as he recounts his conversion informs us as to what he was told to do. He tells us that a man named Anannias was sent to him by the Lord, and in Acts 22:16 he said this to <sup>him</sup> Paul, "now why do you delay? Arise, and be baptized and wash away your sins, calling on His name." What was it Paul was to do in addition to believing in God and repenting of his sins? He had to be baptized, immersed in water so that his sins might be washed away.

If Anannias had been like many preachers today, he would have said: "Paul, you believe in God and you have already repented you're already saved. What do you need me for?" But this is not how the Bible records it. Even though Paul had faith and had

spent three days in prayer and repentance, he was still a sinner. He still needed to have his sins washed away by the blood of Jesus. How was this washing to take place? Ananias himself tells us in Acts 22:16. He commands Paul to "arise, and be baptized and wash away your sins, calling on His name." Baptism, in addition to faith and repentance was essential for Paul's salvation. If it was essential for Paul, is it not also essential for us? Have you been immersed in water, calling on the name of Jesus? If you have not, then you have not done what Paul was obligated to do? Are you, then, saved? This is a serious matter and needs your due consideration.

However, there is another place in the N.T. where our question was asked. It is asked by the Phillipian jailor in Acts 16:30. You see, Paul and Silas had been imprisoned for preaching Jesus. But God releases them by an earthquake. The Jailor awakening from his sleep begins to take his own life after he saw that the jail doors had been opened. He is stopped, however, by Paul. The Jailor then asks? "Sirs, what must I do to be saved?" The answer given by Paul and Silas is very simple. In Acts 16:31 they said: "Believe in the Lord Jesus, and you shall be saved, you and your household." The pagan jailor who had probably never heard of the God of Abraham is told to believe in Jesus. But is that all? If so, why were the Jews in Acts 2 and Paul in Acts 9 required to repent and be baptized? The jailor was also certainly required to repent and be baptized. The very next two verses records these events. Acts 16:32,33 says, "And they spoke the word of the Lord to him together with all who were in his house. And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household."

No, the jailor did not merely believe in Jesus and then he was saved. To the contrary, Paul spoke to him the word of the Lord and thereby he learned that he needed also to repent, so he washed their wounds, and he learned that he also needed to be baptized, so he was immersed in water immediately. The jailor as well as the Jews in Acts 2 and Paul in Acts 9 was required to believe, repent and be baptized.

If we are going to restore N.T. Christianity then we must first of all have N.T. Christians. If we are going to follow the Bible alone, then we must become Christians in the Bible way. Do you believe that Jesus is the Son of God and rose from the dead on the third day? You do well, but the devils also believe and tremble (James 2:19). Faith is not enough, there is something else that must be done. Have you repented of your sins? If you have, there is still more to do for Paul was a penitent believer for three days, yet he was still in his sins. Have you been immersed in water for the remission of your sins? If not, you need to do this today. If you have not been baptized as a believer, you as Paul are still in your sins. The blood of Jesus has not yet been applied to your sins. You need to be baptized for your salvation (Acts 2:38, Acts 22:16).

Christ has died for every man, and everyone has the opportunity to be saved. You can be rid of your sins today by believing in Jesus, repenting of your sins and being immersed in water for the remission of sins. Wont' you be saved today? If you need assistance in your baptism call *your area Church of Christ now.* either of these two numbers now. Call 215-OR3-4353 or OR7-2639. *You can be baptized today, just call your area Church of Christ now.* If you desire to be baptized today, call 215-OR3-4353 or 215-OR7-2639. Come to Jesus now, come on his terms and be saved by his blood. He is able to save you, but he can't unless you come.

## FAITH ONLY? (I)

Last week we searched the New Testament to find the answer to what is probably the most important question anyone could *ask* ask, that is, what must I do to be saved? We noted that this particular question was asked on three different occasions after the establishment of the Church in Acts 2. The question was asked by the Jews in Acts 2 on the day of Pentecost, by Saul the persecutor of the Church in Acts 9 and by the Philippian jailor in Acts 16. The answer that they each received was ultimately the same. According to Acts 2:38, Acts 16:31 and Acts 22:16, one must if he desires to be saved, believe that Jesus is the Son of God, repent of his former sins and be baptized in order to have his sins forgiven. Thus, faith plus repentance, plus baptism equals salvation. We find this in Mark 16:16 as well. There Jesus proclaimed that: "He that believeth and is baptized shall be saved." It is not faith in and of itself which saves, nor is it repentance in and of itself which saves, neither is it baptism in and of itself which saves. Rather, it is the combination of all these factors which brings salvation to the individual. If one wants the blood of Jesus Christ to wash away his sins, he must according to Acts 16:31 believe in Jesus, and he must according to Acts 2:38 repent of his sins and he must also according to Acts 22:16 be immersed in water. When an individual expresses his faith in God in this manner, God has promised that he will save him and forgive him of his sins.

However, not everyone would agree with what we have just said. It is argued that man has nothing whatsoever to do with

his salvation. Now in a sense that is true for man can never I repeat, never earn his way to heaven. But those who affirm that man has nothing to do with his salvation mean much more than that. Rather, they claim that it is God's saving grace in and of itself which saves man, man contributes nothing toward his own salvation. They affirm that it is God's grace alone which saves, nothing more and nothing less.

I do not think, however, that this is the Biblical representation of the facts. It is undeniably true that we are saved by the grace of God. It is his love and mercy which sent Jesus to die on the cross, it was love that was unmerited by man. We as sinners deserve to die, but it is the grace of God which provides for us a way of life through Christ Jesus. But this by no means implies that there are no conditions to man must comply before he receives salvation. Consider this, if man's salvation <sup>is</sup> dependent solely upon God's grace, then should not every man be saved in the last day? Does not God desire that all men be saved? Does not God love the whole world? Then if man's salvation is left totally up to God, why is it that some will be lost? Is not God able to save all? You see, then, that salvation does not rest upon grace alone because if it did then <sup>either</sup> all men would be saved (which we know will not be the case) or God is a respecter of persons, choosing who will be saved and who will not be saved. If God does so choose, then he would choose all for he loves all. But this is not the case. Rather, there are conditions which man must meet if he is to be saved. If a man is lost, it is not God's fault, but it is man's because he did not comply with the conditions given by God.

But since the Bible is our sole authority in the Christian religion, let us examine the Scripture on this particular issue. In the first place, note what the apostle Paul affirmed in Titus 2:11. There he says: "For the grace of God has appeared, bringing salvation to all men." Now if it is ~~the~~<sup>the</sup> grace of God alone which saves, then all men will be saved because as Titus 2:11 teaches, the grace of God has appeared to all men, bringing to them salvation. The grace of God is no respecter of persons, rather it comes to everyone. In this, according to II Peter 3:9, God "is patient toward us, not wishing for any to perish but for all to come to repentance." In the death of Jesus Christ, grace has been provided for all men, but it is man who must accept this grace, this gift of eternal life.

In Ephesians 2, Paul is emphatic on this point. He has argued throughout the chapter that salvation and the forgiveness of sins rests first and foremost in the grace of God. But he does not say that we are saved by the grace of God alone. To the contrary in Ephesians 2:8, the apostle says this: "by grace you have been saved through faith." It is not grace alone, but grace through faith. My friends, you cannot just sit around and wait for some experience by which you can judge your salvation. Rather, you must reach out to God and his grace in trusting faith, and he <sup>will</sup> save you <sup>(then)</sup>. This same matter is emphasized by Paul again in Romans 3. In the earlier part of the chapter, Paul has affirmed the universal need of forgiveness among all men. Beginning in verse 24, the apostle outlines the provisions which God has made for sinful man through his own grace. Read with me verses 24,25: Paul says, "being justified

as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith." The death of Christ is the display of God's grace, it is the atoning provision of God's love. Yet, this gift of eternal life must be accept by faith. It is not, therefore, grace alone, but grace through faith. As the Hebrew writer said in Hebrews 11:6, "Without faith it is impossible to please God, for he who comes to God must believe that He is and that He is the rewarder of those who seek Him." Faith, therefore, it a condition of man's salvation. Man must reach out in faith to accept God's gracious gift which he has provided in the death of his son.

Someone is surely to say, <sup>“</sup>but I thought salvation was a gift. Does not Romans 6:23 say, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." <sup>”</sup> Yes, that is quite true, but must not a gift be accepted? Note <sup>the following</sup> this striking Old Testament example. In Joshua 6:2, the Lord says to Joshua: "See, I have given Jericho into your hand, with its king and the valiant warriors." The Lord has present<sup>d</sup> Jericho to Joshua as a gift. But we all remember the conditions which God placed upon the Israelites before they could receive the city of Jericho. According to Joshua 6:3-6, the children of Israel were required to march around the city once for six days and then on the seventh day march around it seven times. Until they had obeyed and complied with these conditions, they could not receive the gift of Jericho. Their gift was conditione<sup>d</sup> upon their obedience to the commands of God himself. Notice what Hebrews 11:30 says: "By faith the walls of Jericho fell down, after they had

been encircled for seven days." Faith was the condition which God required before he gave them Jericho, and that faith had to be expressed in obedience. In the same way, God requires faith of his creatures before he gives them eternal life in Christ Jesus, and that faith must also be expressed in obedience.

Thus, faith as well as grace saves. We are justified by grace it is most certainly true, but we are also, according to Romans 5:1, justified by faith. Note what Paul says there: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." No one can, therefore, question the necessity of faith in God for salvation. As Paul said in Romans 10:9,10: "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

Yet, we must ask a further question. What do we mean by faith? Is faith the mere mental assent of truth or is faith more than that? Is faith merely trust in God or is an active obedience? Can a man be saved by faith without expressing ~~that~~ *it* in obedience, without expressing that faith in works? In other words, is a man saved by faith alone?

When were you saved? Were you saved ~~when~~ at the very moment you believed in Jesus, that is, at the moment you came to the knowledge of Jesus' saving grace? Or where you saved when you repented of your sins? Or where you saved when you were immersed in water? The whole question comes down to this: at what point does faith save?

Please be sure to tune in next week as we discuss ~~this~~  
very question. What does the Bible have to say about saving  
faith? What does the Bible say the point of salvation is?  
What does the Bible say about faith and works? These questions  
are very important, and I hope you will be with us next week  
as we discuss <sup>these</sup> ~~these very important~~ matters.

## FAITH ONLY? (II)

Paul writes this in Ephesians 2:4-9, "But God, being rich in mercy, because of His great love with which he loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no man should boast." We are saved by grace, that is a wonderful theme, but it is not grace alone. It is grace through faith. God has done his part in providing an avenue of salvation through Jesus, man must do his part and accept God's gift by faith. We are saved by grace through faith.

None questions the fact that faith in Jesus is necessary for salvation just as no one questions the fact that faith saves. But the question which must be asked is, when does faith save? Does faith save at the moment one mentally assents to the fact that Jesus died for him, or does faith save when it is expressed in obedient activity? As in all such questions we must let the Bible speak. It is the Bible which must decide the issue. Therefore, it is important to know what the Bible <sup>has to say</sup> ~~says~~ about faith.

Among the various denominations there are those who proclaim their salvation upon the basis of faith alone. It is their contention that they were saved at the moment they believed in Jesus. They did nothing more <sup>and</sup> ~~or~~ nothing less. Their

*according to this teaching,*

faith in and of itself saved them. Thus, whoever possesses faith in God is a saved person. However, the Bible takes a very different view of the matter. Just because one believes in God does mean that they are saved. In Scripture there are several examples of persons who were believers in Jesus and his father, yet they were not saved. Let us look at two of these examples.

The first example is found in John 12:42,43. Here John the apostle writes: "Nevertheless, many even of the rulers believed in Him (that is, Jesus), but because of the Pharisees they were not confessing Him, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God." Here are several Jewish leaders who believe in Jesus, yet <sup>they</sup> will not confess their <sup>faith</sup> belief. Are they saved persons? They believe, and does not faith alone save? It is evident, however, that these rulers were not among the elect because they loved the praise of man, more than the praise of God. They still believed however. What, then, makes the difference between the saved and the unsaved believer? The difference lies in the fact that the saved believer expresses his faith in obedience, while the unsaved does not. Here the rulers were not saved because they would not confess. So with us today, if we simply believe it is not enough, rather we must express our faith in obedience to God. Salvation for the Jewish rulers in John 12 required more than mere faith, so also salvation requires more from us than mere faith. We must express our <sup>our</sup> faith by obedient works.

Another example is found in James 2:19. The writer in the process of his argument concerning faith makes this

statement. James 2:19 says, "You believe that God is one. You do well, the deamons also believe and shudder." Thus, faith is something common to deamons and to Christians. Are we, therefore, to affirm the salvation of deamons? They do have faith. Yet, they are not Christians. What makes the difference? Why is the Christian who believes saved, but the deamon who believes is not? The answer must be that there is more to being saved than just faith.

Well, what is that "more"? What more does God require of us beside faith in him? James provides us with the answer. In chapter 2:14-26, James points out that faith alone cannot save, rather it is faith combined with works which saves. Notice the text carefully as I read it in full. Here is what James has to say: "What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, 'God in peace, be warmed and be filled.' and ye you do not give them what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself. But someone may well say, 'You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works.' You believe that God is one. You do well; the demons also believe and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless? Was not Abraham our father justified by works, when he offered up Issac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, "And Abraham believed God,

and it was reckoned to him as righteousness,' and he was called the friend of God. You see that a man is justified by works, and not by faith alone. And in the same way was not Rahab the harlot also justified by works, when she received the messengers and sent them out by another way? For just as the body without the Spirit is dead, so also faith without works is dead." Thus ends the reading of Holy Scripture.

Notice again verse 24, the only place where the words 'faith alone' occur in the whole Bible. Yet, those words are given quite a different interpretation than is found in the creeds of denominations today. James says: "You see that a man is justified by works, and not by faith alone." Faith alone does not save. It is a clear affirmation of the Bible. Faith alone does not save. Faith is dead apart from works just as the body without the spirit is dead. True faith is that faith which expresses itself in works and obedience. Notice again verse 22 of James 2, there he writes that faith is perfected or made complete by works. Just as a pie needs two halves to make it perfect or complete, so faith needs works to make it complete. Faith finds its fulfillment when it expresses itself in works. If it does not express itself, then it is a dead faith, it is a faith which cannot save.

But someone is surely to object: "I thought man is not saved by works. Did you not just read from Ephesians 2:9 where it states that we are not saved by works?" Yes, I did. Paul says man is not saved by works. But James says that we are justified by works as well as faith. How shall we resolve this apparent contradiction? It is rather simple.

There are two types of works in the Bible. First, there are those types of works of which man could boast. An example of this is the works <sup>under</sup> of the law of Moses. If a man was saved by the law of Moses, he could boast that he worked his way to heaven. These are works of merit, works which Paul said could not save (Ephesians 2:9). Second, there are works of righteousness. Peter proclaimed that God accdpts anyone who fears him and "works righteouness" (Acts 10:35). These works are works of abediende, the works which perfect faith. These are the works of James 2.

When the Bible talks about works which save\$, it is talking about faith that has complied with divinely given conditions. Saving faith is faith which obeys the commandmets of God, which expresses itslef in works. This type of faith is found intmany examples of the Bible. Hebrews 11 lists for us several of them. Hebrews 11:7 tells us of Noah who by faith built the ark. Now Noah believed in God, but to be saved he had to meet God's conditions. Therefore, he built the ark as God commanded. If Noah had nõt built the ark, he would not have been saved even though he believed. Hebrews 11:8 tells us of Abraham who by faith journeyed in a distant and foreign land. Now Abraham believed in God, but to be saved, he had to obey God and leave his homeland. His faith led him to comply with God's conditions for his salvation. Notice also Hebrews 11:28 where we read that Israel by faith put blood on the door posts so that the death angel might pass over them in Egypt. God saved not those who merely believed in him, but those who expressed their faith in obedience by complying with the conditions he himself had laid down.

Notice one more example in Hebrews 11. In verse 30 we learn that it was by faith that the children of Israel circled Jericho and received the city from God. Even though they believed, they would not receive Jericho until after they had complied with the conditions God had set.

In the same way as these, God requires faith in Jesus of his creatures today. But that faith will not save until it is made complete by obedience, until it complies with the other conditions of salvation which God has laid down. What are these conditions? Two weeks ago we studied some examples of conversion where we discovered that God requires faith in Jesus, repentance of sins and immersion in water before he forgives anyone of their sins. In the next few lessons we will be elaborating on the last of these conditions.

My friends, if you believe that you were saved only on the basis of your faith, then please reexamine your salvation in the light of the Bible. God does not save on the basis of faith alone. There are other conditions to be met. Your faith in God will save only when you comply with those other conditions. So, please tune in next week as we turn our attention to one of those other conditions, the very important subject of baptism.

## THE MODE OF BAPTISM

There is probably no other subject which has caused so much division as the subject of baptism. Consequently, the subject is often misunderstood. Prejudice and church tradition often stands to form our conception of baptism in stead of the Bible itself. I am, however, concerned to let the Bible speak about the subject of baptism. I am not really concerned about what any denomination believes about baptism, rather my concern is and this should be your only concern as well is what the Bible says about baptism. The words of Jesus and his apostles are the words which will judge us on that last day (John 12:48), and no other. Therefore, we must if we are to be saved obey the words of Jesus, and this includes the subject of baptism.

There are three major questions which we must answer concerning baptism. They are: (1) How is one to be baptized? What is the mode of baptism? Is baptism only immersion or can one be baptized by sprinkling or pouring? (2) Who is the be baptized? Is Faith a prerequisite for baptism? May children be baptized or are only adults to receive baptism? (3) Why is one to be baptized? What is the design or purpose of baptism? Does one receive the forgiveness of sins before or after baptism? Now, these questions are very important and over the next few weeks we will attempt to answer each of these questions.

This morning we will consider the first question: What is the mode of baptism? As we look at the Biblical evidence we must consider whether or not sprinkling and pouring

meet the Biblical requirements for the action of baptism. If they do not, then we must conclude that the acts of sprinkling and pouring of water on a person do not constitute baptism. Our question, then, really comes down to this: Is immersion the only manner in which baptism may be administered? Now we must let the Bible answer our question.

In the first place the words "baptize" and "baptism" are not translations from the original language of the New Testament. They are anglicized forms, merely transliterated for the English reader. Thus, in order to know the original meaning of "baptize" or "baptism" we must not turn to an English dictionary, but we must turn to a dictionary of Greek words. The original Greek word is baptizo. What does that word mean in Greek? What English term corresponds most nearly to the meaning of the Greek term? To answer these questions we must turn to a Greek lexicon and see how the word was used in the original language. The Greek Lexicon of Mr. Liddell and Scott defines the word as "to dip." They tell us that the word is used of dipping iron into water so as to cool it. It was also used for dipping objects into dye so as to to change their color. The word is often used of persons being drowned or ships being sunk. Figuratively the word is used of a person being in debt over head and ears. Now there is no way that "sprinkling" or "pouring" could represent these images. Only the meaning <sup>which is</sup> ~~of immersion~~ is consistent with these uses. *a. immersion.*

Further, let us turn to other Greek authorities. The lexicon by Moulton and Milligan defines the noun form of baptizo as "the act of immersion." The Greek Lexicon by Arndt and

Gingrich defines the verb baptizo as to "dip" or "immerse." Now in these definitions we are demonstrating that the word baptism in English as a transliteration of the Greek original has the meaning of Immersion. It does not carry any idea of pouring or sprinkling. This, friends, is the meaning of the word, it can mean nothing else. It must refer to immersion. Let me quote one more lexicon, this one being the "caddillac" of Greek studies hitherto known. The Theological Dictionary of the New Testament, Vol. i, p. 530 says that "baptizo occurs in the sense of "to immerse" from the time of Hippocrates, in Plato and especially in later writers." The same authority points out that the idea of "going under" is always involved in this word. I point out to you, friends, that there is no question from the authorities that have to deal with the Greek language that baptism means immersion. It cannot possibly refer to a sprinkling or pouring of an element over a person. It can refer only to the total covering over or immersion or submersion of an object or person in an element. The New Testament practice of baptism was by immersion---immersion only.

In the second place, I would point out that the requirements and actions of baptism are those associated only with immersion. As we accumulate various pieces of New Testament evidence about baptism and its administration, certain facts come to light that are altogether consistent with immersion, but altogether inconsistent with the ideas of pouring and sprinkling. Here is the evidence. According to John 3:23, baptism requires much water. The verse says: "John was baptizing in Enon near to Salim because there was much water there." "Much water" is

not required for sprinkling, but it is for immersion. In Acts 8:36 the Ethiopian Eunuch after having been taught by Philip asks this question: "See, here is water; what doth hinder me to be baptized?" Then, both Philip and the Eunuch went down to the water. Now a man did not travel in any country without a water container in his chariot, but apparently that was not enough water. So, they got out of the chariot and went down to the water. But they did not stop there. According to Acts 8:38, they both went down into the water, and there he baptized him. After accomplishing their purpose, the both came out of the water. If sprinkling or pouring was all that was required for baptism, then there was no need for them even to get out of the chariot, much less go down into the water. Only immersion is consistent with the actions of Philip and the Eunuch here. Further, Jesus also went down into the water and came up out of the water (Mark 1:9,10). Sprinkling and pouring do not require "much water" and neither do they require one to go down into the water, but Baptism, according to the New Testament, does. Therefore, we must conclude that baptism in the New Testament is immersion.

In the third place, turn to Romans 6:4, and read with me. "Therefore, we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life." Read with me also Colossians 2:12. There Paul writes: "having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God who raised Him from the dead." Baptism in these two passages is represented

as a burial and a resurrection. If a person takes water or sand or any other substance and sprinkles it over the top of a book or a person, he is not "buried" by anyone's definition of the term. When a person is laid beneath the waters of baptism in immersion he is buried--submerged in the water. Baptism only requires that, and sprinkling and pouring will not satisfy that requirement.

Anders Nygren in his Commentary on Romans makes this appropriate comment: "It is immediately evident that in these words Paul makes reference to the external form of the rite of baptism. When he who is baptized is immersed in water, the act signifies burial with Christ and when he again comes up out of the water, that signifies resurrection with Christ. Immersion is a burial. Neither sprinkling nor pouring even approximate a burial. Further, baptism is regarded as the grave. Christ was buried. He was put into a grave, not sprinkled with dirt, but he was put under the earth. We are to signify this in our baptism, we must be put under the water in our own watery grave. Sprinkling or pouring will not do this. Only immersion satisfies this requirement of baptism.

There is, therefore, but one mode of baptism. It is by immersion. Anything other than a burial is not baptism. Sprinkling and pouring do not satisfy the Biblical requirements of baptism. In the first place the word baptism simply means "to immerse or dip". If you have been sprinkled or water was poured upon you as your baptism, then you were not baptized in the Biblical sense. Baptism in the New Testament is by immersion only and must be so practiced today if we are to follow the Word of God.