

## **Is Baptism Essential for Salvation**

**This lesson is a Plea for Unity based upon a return to the Bible.**

**First of all my brethren need to reconsider using the word “essential” for it is not a Bible word linked to Salvation and second it is judgmental and we need to let God do all the judging.**

**Baptism “for the remission of sins” is taught**

**Acts 2:38-39 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, [*even*] as many as the Lord our God shall call**

**Many say the Greek word translated “for” means “because of” as if the remission of sins has already happened ... but that can’t be true because any Greek student will tell you Jesus uses the very exact same Greek clause in giving the Last supper predicting His coming death.**

**Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.**

**Acts 2:21 And it shall come to pass, [*that*] whosoever shall call on the name of the Lord shall be saved.**

**Acts 2:38-39**

**This is not something that has already happened but future tense ...**

**Our baptism is a reenactment of the Gospel cf:**

**I Cor. 15:1-4**

**The Scriptures teach Gospel must be obeyed.**

**II Thessalonians 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,<sup>1</sup>  
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.**

**I Peter 4:17 For the time [*is come*] that judgment must begin at the house of God: and if [*it*] first [*begin*] at us, what shall the end [*be*] of them that obey not the gospel of God?**

**How do you obey the Gospel the death, burial and resurrection.**

**Rom. 6:1-4**

**Some of those who object say: “Baptism is a work & you can’t be saved by works”**

**Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: [*it is*] the gift of God: 9 Not of works, lest any man should boast. “works” Greek er’gon**

**But who does the work when we believe in Jesus? Greek: er’gon**

**John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.**

**God should get the credit for our believing.**

**John 6:44 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

**Who does the work when we are baptized into Christ?**

**Greek: en’erg-iah means work, power labour.**

**Colossians 2:12 Buried with him in baptism, wherein also ye are risen with [*him*] through the faith of the operation of God, who hath raised him from the dead.**

**Many say:**

**How was the Thief on the Cross Saved without being baptized?**

**With the Thief on the Cross we have:**

**3 Men Crucified - 1 Died in Sin, 1 Died to sin & 1 man Died for Sin:**

**Luke 23:39-47**

**(1) Who said the Thief on the Cross was not baptized?**

**Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.**

**Mark 1:4-5 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.**

**Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.**

**Luke 6:13 And when it was day, he called [*unto him*] his disciples: and of them he chose twelve, whom also he named apostles;**

**Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.**

**84 of of the Greatest Preachers who have ever lived one of them the Son of God, Who said: “the Thief on the cross was not baptized”**

**How did he know Jesus was sinless?**

**How did he know about the Kingdom?**

**How did he know Jesus was Lord?**

**(2) The thief on the cross died under the Law of Moses,**

**Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;**

**Heb. 9:16-17 For where a testament [is], there must also of necessity be the death of the testator. 17 For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth.**

**Christ was not yet dead when He pardoned him such as the pardoning of the sinful woman Luke 7:37-50 & the man Matt. 9:1-7.**

**(3) You can't obey a commandment that's not yet given.**

**The Great Commission was given 43 days after the crucifixion cf:**

**Mark 16:15-16**

**Many say baptism is not essential because Paul says:**

**I Corinthians 1:17 For Christ sent me not to baptize, but to preach the gospel: ..."**

**Every Gospel preacher could and should say the very same thing. It would be crazy to baptize any one you has not preached the Gospel to ... but let's don't get the idea the Corinthians were not baptized.**

**Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.**

**Jesus said:**

**Mark 16:15-16**

**Now let's look at the context of Paul is saying in**

**I Corinthians 1:10-18**

**V:10 Be perfectly joined together ... This comes from a versatile Greek word, meaning "the setting of bones by a physician, or the mending of nets."<sup>[9]</sup> The general meaning would appear to be "put the broken unity back together"; and thus by the use of such an expression Paul states by implication the disunity of the church in Corinth.**

**V:11 Chlo'e was obviously "a woman of character and good standing"; but it should be noted that it was not Chloe who gave Paul the information regarding Corinth, but her "household," a term usually applied in the New Testament to the "familia" (household slaves),**

**V: 12 The three groups which were glorying in the names of people have had their counterparts in all ages. Such conduct then, as it still is, was sinful. Paul moved at once to show how ridiculous is the device of glorying in human teachers**

**V:13 the question was designed to expose and correct the sin of the three groups glorying in people, but they do not cast the slightest reflection upon those who were "of Christ," who were the only ones who could have given the proper response to Paul's question. The other three groups, however, would have been forced to confess that neither Paul, Apollos, or Peter had been crucified for them, and that they had not been baptized into any of those three names.**

**V:14 It was Paul's custom to entrust the physical act of baptizing converts to an assistant such as John Mark, Silas or Timothy. There were occasions, however, when he found it necessary to do the actual baptizing with his own hands, as in the cases here cited. Paul in this verse, viewed it as providential that he had baptized so few of them, thus denying them any excuse for connecting his name with a party. Both Gaius and Crispus were prominent Christians, Crispus having been the ruler of a synagogue.**

**V:15**

**V:16 Stephanas was of "the firstfruits of Achaia" (1 Corinthians 16:15), evidently having been baptized by Paul before the beginning of his great work in Corinth (Acts 18:5ff).**

**V:17 Christ sent me not to baptize ... Some have been diligent to make this passage an excuse for denying the necessity of baptism into Christ." If such a view is tenable, how can Paul's baptism of Stephanas, Gaius, and Crispus be explained? Of course, what Paul referred to here was the ADMINISTRATION OF THE RITE OF BAPTISM, there being nothing here to the effect that Paul preached salvation without baptism. He like all the apostles had been commanded to "make disciples of all nations, baptizing them" (Matthew 28:19).**

**Naaman the Syrian is an example we should consider.**

**II Kings 5:1ff**

**Luke 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.**

**Synecdoche is a figure of speech where:**

**a whole is used to express a part: England won the world cup. (World cup is the whole and England is the part).**

**Where a part is used to express a whole: I like your wheels. I'm just working to keep a roof over my head.**

**Synecdoche are used in the Bible to express salvation.**

**Believe as a Synecdoche is used to describe believers we are told that have been baptized.**

**Acts 2:44 And all that believed were together, and had all things common;**

**Believe as a Synecdoche is used to describe believers where baptism is not mentioned.**

**Acts 4:4** Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

**Acts 13:12** Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

**Baptism as a Synecdoche is used to describe conversion where believe is not mentioned.**

**Acts 16:14-15** And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [*us*]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought [*us*], saying, If ye have judged me to be faithful to the Lord, come into my house, and abide [*there*]. And she constrained us.

**Examples of conversion:**

**Pentecost**

**Acts 2:1-42**

**Samaria**

**Act 8:3-13**

**Ethiopian eunuch**

**Acts 8:26-40**

**Saul of Tarsus Acts 9, 22 & 26**

**Acts 22:16**

**Cornelius' House**

**Acts 10:34-48**

**Lydia's household**

**Acts 16:14-15**

**Philippian Jailor's household**

**Acts 16:25-33**

**Many Corinthians**

**Acts 18:1-8**

**Certain Disciples @ Ephesus**

**Acts 19:1-5**

**an example that you can't be taught wrong & baptized right..**

**Baptism is into Christ cf:**

**Rom. 6:3-6**

**V:17,**

**Gal. 3:27**

**I Peter 3:18-21.**