

27th of December 2015.

## The role of baptism in the gospel (Doctrine of the gospel Pt 3).

### Introduction.

This is our third study on the doctrine of the gospel, and specifically the gospel of the kingdom. In our first introductory study on the gospel of the kingdom we established that the KOG and the KOH are **different**: The KOH is physical and earthly, and the KOG is spiritual.

In our previous and second study we established three points:

1. Jesus commanded His gospel to be preached with a memorial to follow.
2. When Jesus preached His gospel signs and wonders followed.
3. The gospel preached by Jesus required a man to believe and endure to the end.

Three points are established from the scriptures for this study.

1. The gospel post-resurrection of Jesus was received following belief and baptism.
2. The gospel post-Pentecost required baptism for the remission of sins.
3. The gospel post-Paul's encounter with the risen Lord **excluded** baptism for Jew & Gentile.

Our three points in more detail.

1. The gospel post-resurrection of Jesus was received following belief & baptism.

Supporting verse.

Mk.16: 15, 16 & 17 "And he said unto them, 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. And these signs shall follow them".

Context & setting of our verses.

\* The setting is early morning of the first day of the week (verse 2) after Jesus' death, burial, and resurrection, and the two Marys came to the sepulchre to anoint the Lord (verse 1). When they got to the sepulchre the stone was already rolled away (verse 4). Entering in they "saw a young man sitting...in a long white garment" (verse 5), and the man said, "Jesus of Nazareth, which was crucified: he is risen" (verse 6). The man then told them to go "into Galilee: there shall ye see him" (verse 7). They left quickly "for they trembled and were amazed...for they were afraid" (verse 8). Early on the first day when Jesus was risen "he appeared first to Mary Magdalene" (verse 9), and "she went and told them that had been with him" (verse 10). And when they heard, they "believed not" (verse 11). They told "it unto the residue: neither believed they them" (verse 13). Then He appeared unto the eleven that Mary told, and he "upbraided them with their unbelief and hardness of heart" (verse 14). Then we have our two verses (15 & 16); "And he said unto them" (the eleven who were JEWS) "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." Then Jesus provides evidence of them that believe this gospel – "these signs shall follow them... cast out devils...speak with new tongues" (verse 17). And they would take up serpents, drink any deadly thing and not be hurt, and "lay hands on the sick, and they shall recover" (verse 18).

Application of verses today.

\* According to the RC Catchesim 1257 "Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament", with the supporting verse for this Catechism being Mk.16: 16.

Illustration.

\* In the Roman Catholic institution babies born from parents in the church of Rome are to baptised as infants, where the priest sprinkles water over their heads.

Learning from our Illustration.

- \* Can infants believe?
- \* Can infants manifest the signs identified in Mark 16: 17 & 18?
- \* Are all the infants being baptised Jews?

Challenge & or encouragement.

\* The answer to each of our questions is NO! But not believe me, but ALWAYS compare the beliefs of those who claim to be Christian with the scriptures, whether Mormon, Roman Catholic or an evangelist. But do not believe me, nor them, but only what the word of God says, and that is: the gospel post-resurrection of Jesus was received following belief & baptism.

## 2. The gospel post-Pentecost required baptism for the remission of sins.

Supporting verse.

Acts 2: 38 "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."

Context & setting of our verse.

\* Chapter two begins with the well-known events of Pentecost, where "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (verse 4). Verse 14 Peter responds to some accusations from the mockers that "These men are full of new wine". Just in case we are unsure as to his audience Peter identifies them by several names: "men of Judea, and all ye that dwell at Jerusalem" (verse 14), "men of Israel" (verse 22), and "Men and brethren" (verse 29) is also a phrase that is used when the speaker is addressing Jews. "Let all the house of Israel know assuredly" (verse 36), and Peter proclaims that "that same Jesus whom ye crucified, both Lord and Christ." Well, that was enough for them to be "pricked in their heart" (verse 37). Hence the use of the word "their" indicates that it was a gathering of Jews, and following their conviction they asked: "what shall we do?" (verse 37). Then we have our verse: "Repent, and be baptized everyone of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (verse 38). That was the good news that Peter preached post-Pentecost to a Jewish audience.

Application of verse today.

\* The Mormon church would take this verse as applying to them today as we see from a quote on the topic of baptism. "This necessary and life-changing process is considered the first principle of the gospel, the way we join Christ's Church on earth and the first ordinance we participate in on the path that leads to eternal life." <https://discover.mormon.org/en-us/topics/baptism/>

Illustration.

\* There was a preacher on Queen street who was approached by two Mormons and ended up rebuking them sharply (Tit.1: 13) for their doctrines of devils. And as we have seen from their own website, their doctrine of baptism is that it is required for salvation.

Learning from our Illustration.

\* IF baptism is required today then all those who have not been baptised by full immersion cannot be saved because the "remission of sins" takes place at baptism.

Challenge & or encouragement.

\* Prove to yourself whether the Mormon, or any other organisation calling themselves "Christian" that believes in baptism for salvation is heresy or not, and be encouraged to ask them about baptism. Because according to the book of Mormon (Morm.7: 10) , they are to "believe in Christ, and are baptised, first with water, then with fire and with the Holy Ghost." If Mormons insist on being baptised with water for salvation, then are they also baptised with fire and with the Holy Ghost?

\* Now let us consider the need for baptism in the gospel that Paul preached following his encounter with the risen Lord on the road to Damascus.

## 3. The gospel post-Paul's encounter with the risen Lord excluded baptism.

Supporting verse.

1Cor.1: 17 "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

Context & setting of our verse.

\* Paul begins his letter to the church of God at Corinth with a similar greeting to his other epistles, to “all that in every place call upon the name of Jesus Christ our Lord” (verse 2), in other words, to all those “in Christ” (Eph.1: 1). In verse 10 Paul hits to the heart of his letter: “that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly jointed together in the same mind”. Because he has heard that there are contentions in the church, because everyone is saying they are of Paul, they are of Apollos, they are of Cephas and they are of Christ (verse 12). Were they baptised in the name of Paul? (verse 13). Then Paul thanks God that he only baptised Crispus, Gaius (verse 14), and the household of Stephanas (verse 16), “Lest any should say that I baptised in mine own name” (verse 15). Paul is down-playing the role of baptism. How does Paul deal with this contention over who has baptised believers, and in whose name they have been baptised? Through our verse where he points out that “Christ sent me **not** to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.” So Christ sent Paul to preach the gospel and not baptise which means baptism **cannot** be part of the good news that Christ gave to Paul. However, once people have believed, and are in the body of Christ **then** they are baptised, which is inferred by those being baptised.

Application of verse today.

\* Given that we are in the body of Christ (the church) today, and Paul is writing to the church, then this verse is directly applicable to us today. Hence baptism is **not** a requirement for salvation.

Illustration.

\* If you were to sit down with access to Google, or in a library full of books on the topic of the gospel, you would not have the space in a 10,000 word essay to articulate every different understanding of what the scriptures say about the gospel and baptism, such is the level of confusion. Some would include baptism as a requirement and others would not. You could summarise them as a list of scholars and say 60% believe baptism is included and 40% do not. But how does anyone prove (1Thes.5: 27) to themselves whether baptism is required for salvation or not?

Learning from our Illustration.

\* The good news that the risen Lord gave to Paul as the apostle to the Gentiles for the church age specifically excluded baptism. It was not as though Paul left baptism out of his writings, but rather he made a point of mentioning it as being separate to his gospel, and therefore excluded. Hence, **ANY** gospel that is preached today where a man is required to believe **AND** be **baptised** to be saved is preaching “another gospel” and will find themselves under the condemnation identified by Paul in Gal.1: 7, 8.

Challenge & or encouragement.

\* Do not entertain, give time to, or discuss the merits of doctrine with those who come to you and preach salvation by belief + baptism, whether they be Roman Catholics, Mormons or any other man-made religion. Because the gospel that the risen Lord gave to Paul excluded baptism for Jew and Gentile, not because I say so, but because that is what the scriptures say with all certainty, for those who have eyes to see in this age.

Now ask yourself: the gospel that Christ preached **exclusively** to the Jews, and the gospel the early church preached **exclusively** to the Jews, are they **different** to that which Christ told Paul to preach, such that those who believed Paul’s gospel were then **in** the body of Christ?

Summary of points.

1. The gospel post-resurrection of Jesus was received following belief and baptism.
2. The gospel post-Pentecost required baptism for the remission of sins.
3. The gospel post-Paul’s encounter with the risen Lord **excluded** baptism for Jew & Gentile.