



General Topics :: Baptism - is it 'for' or 'because of' the remission of sins?

Baptism - is it 'for' or 'because of' the remission of sins? - posted by DEADn (), on: 2016/9/21 20:41

I have been doing a study on this subject because there has been a tugawar within me on this and some around me who are telling me what it really means.

'eis' is the Greek word for this and apparently it is a preposition. I have heard a few people and read a few commentaries say that it is actually referencing 'because of'. Yet I am finding much more commentary that 'eis' is looking forward and not backward which means that in context it is saying baptism for the remission of sins and not 'because of' the remission of sins.

Now, Catholic and Lutherans have this teaching as well as the Church of Christ. To my knowledge every other Christian denomination would say it is 'because of' or that baptism is a grace to wash away Adam's in and the person needs to fulfill their baptism by believing and repanting at some point in their life. This is what I am come to see at the church I attend.....I don't agree with it.

Have any of you done a study on this 'FOR' as it relates to baptism and the remission of sins?

I did hear a podcast commentary that mentioned baptism was given, and tongues, for confirmation to the Jews that the gentiles received salvation and only in a couple of instances were people saved before they were baptized such as Acts 10:44-49.

I am seeking to understand this. Can you provide me more input that I may not know in this area?

Re: Baptism - is it 'for' or 'because of' the remission of sins? - posted by savannah, on: 2016/9/21 20:56

Briefly, I will just say this...

I had a migraine headache today, and I mentioned it to my coworker.

He said, "you should take some Advil for your headache", and so I did!

I may say more about it (the subject of this thread) later!

Re: - posted by DEADn (), on: 2016/9/21 21:19

Savannah

Your post is as if you are drunk and started to respond to my post but then something else got your attention and you went away. It is irrational to my question.

Re: - posted by TMK (), on: 2016/9/21 21:26

Savannah appears to be analogizing the taking of Advil for a headache with being baptized for the remission of sins.

Re: - posted by savannah, on: 2016/9/21 21:26

Sorry John...I'll bow out now!

...but...I wasn't drunk! Just to clarify.

Re: - posted by DEADn (), on: 2016/9/21 21:37

TMK

Yeah, I could see where that was going but it wasn't not going to answer my question though it was going to sound good.

Re: Baptism - is it 'for' or 'because of' the remission of sins? - posted by StirltUp (), on: 2016/9/22 2:03

From 1 Peter:{3:18} For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: {3:19} By which also he went and preached unto the spirits in prison; {3:20} Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. {3:21} The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: {3:22} Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Without the shedding of blood, there is NO remission of sins, therefore baptism in itself cannot remit / cleanse sins, but it is a public statement of faith in the dead and risen Messiah, Jesus Christ and an identifying of the individual being baptized with the death and resurrection of Christ for sinners. "the answer of a good conscience to God"

Blessings,

Re: - posted by StirltUp (), on: 2016/9/22 2:07

also, Paul said he did not baptize many, because he was called to preach the gospel, not to baptize. He was not saying baptism was not important, but secondary to the preaching of the gospel and having people believe and thereby be "saved" (regenerated)

If baptism was a priority or necessity for regeneration, would Paul (and the other apostles) not emphasized it more?

Blessings,

Re: - posted by TMK (), on: 2016/9/22 7:21

The NT pattern seems to be that baptism immediately followed conversion such that the two were almost synonymous. In other words if you professed Christ you were immediately baptized. I am not saying this happened every time but it seemed to be the accepted practice.

It is a bigger issue today because most churches have quarterly or less baptisms and people have to sign up and attend a class to be baptized so people put it off and it is not stressed as absolutely essential for a person professing Christ.

I don't believe baptism is required for salvation but nonetheless it is essential in my view and I would question the conversion of any person who does not want to be baptized or who puts it off. It was essential to Jesus who commanded that new believers be baptized so it should be essential for any professing believer.

Re: - posted by Sree (), on: 2016/9/22 8:34

Incidentally I attended a Church Bible study last night because my daughter goes there for awana. There they discussed about Baptism and its significance. The preacher there said Baptism is not for salvation. I kind of agree with him.

But here is a word to balance it. John 3:5-5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

So being born of water is very important for entering the Kingdom of God. In my Church we do not allow those who have not taken baptism to break bread.

I believe when a person is genuinely born again they will go for water Baptism. If a person is still deciding on water Baptism then it means they are not fully born again.

I did not know the relationship between baptism and salvation when I took Baptism. But my only motive was to announce to the world that I am now going to live for Jesus. That was the day when I announced my Hindu parents that I am going to live as a Christian going forward. My persecution started from that day! My own parents and siblings started hating me.

Re: - posted by StirltUp (), on: 2016/9/22 8:45

Here is a post from the Internet that explains it quite well. I pray it is helpful to clarify:
Baptism

by Bob Vradenburgh

There are so many different views on baptism held by the various denominations, that about the only thing shared in common is the word itself. Surely this confusion is of Satan, when that which started almost 2,000 years ago as a simple, beautiful ordinance has now become cluttered with man's traditions and reasoning.

What is the real meaning of baptism? Who qualifies to be baptized? Do I have to be baptized? How is baptism to be administered?

This tract will attempt to answer these crucial questions from God's Word, the Bible.

I. The True Meaning of Baptism

Baptism is the only true expression of one's profession of faith in Christ as Savior and Lord that is set forth in the New Testament. It is a true picture of the death, burial, and resurrection of Jesus. When a person is scripturally baptized, he is openly identifying himself with Christ, acknowledging that he has both died and is raised again.¹ He has died to self, to sin, and to false religion, and he has been resurrected spiritually. "Old things are passed away; behold, all things are become new."²

In the early days of Christianity, the sign or badge of being a follower of Christ was baptism. Christians were hated and persecuted. A man might profess Christ as much as he liked, but until he submitted to baptism he was not willing to be "branded for Christ". He wore no badge that identified him with the despised Nazarene in the eyes of the world.

Today, Christianity as an institutionalized religion is much more fashionable (at least in the western world), but the badge remains the same. Are you a believer of Jesus Christ as Savior and Lord? Have you sincerely repented of sin and received His mercy and forgiveness? Then PROVE IT by publicly wearing the "badge"?

II. Baptism is for Believers Only

The only persons who received Christian baptism in the New Testament record were clearly believers already. When the Ethiopian eunuch asked Philip the evangelist, "What doth hinder me to be baptized?", Philip answered, "IF THOU BELIEVEST IN THE LORD JESUS CHRIST, BE BAPTIZED."

VEST with all thine heart, thou mayest."3 The divine order given in the Book of Acts is as follows: 1) receiving the word, 2) being baptized, and 3) being added to the church.4

The practice of baptizing infants or children is wholly without any scripture support or precedent. Furthermore, it is dangerous, because it often causes a child to grow up with the deception that he must be a Christian, although he has never experienced conversion. This writer has had good fellowship with a fine Christian man who thanked God for his being delivered from a scheduled baptism as a very young child. He went on to serve in the Vietnam conflict, where God used the fear of immanent death to prepare his heart to receive the Gospel. He testified that if he had been baptized as a child, he would no doubt have nurtured a false security about his soul.

Are you secretly cherishing a hope of Heaven because you were sprinkled as a baby in some religious service? the Bible says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."5 May God awaken you out of a false hope!

III. Baptism is Commanded by God

It is everywhere assumed in the New Testament that a true convert to Christ will be willing to be baptized.6 Baptism is a command, the first step of obedience for the "babe in Christ."7

This is not to say that baptism is an essential part of salvation. God justifies (declares righteous) the sinner who puts faith in Christ as his atoning Savior, apart from works - even good works, like baptism!8 Baptism does not cause God to justify a man. The Bible says that we are justified "freely (i.e., without a cause) by His grace."9

A classic example of this justification apart from works is the repentant thief who turned in simple faith to Christ hanging on the cross. Jesus assured him that he would be with Himself in Paradise that same day.10 This condemned man had no chance to be baptized, of course. His hands and feet were nailed. He was dying. Yet did he acknowledge "Jesus as Lord" and King while many were scorning and rejecting Christ.

Quite clearly, then, baptism is the divinely appointed means of a public profession. Providential circumstances (terminal illness, chronic condition, a "hole" in the throat, etc.) may remove this obligation, as in the case of the thief on the cross. To any unprejudiced mind, the issue is the WILL, not the WATER! No man can dictate terms to God by pretending to trust Christ while refusing to down into the "watery grave" with Him.

The waters of baptism can never wash away sin. Only the blood of Christ can do that.11 Baptism is vital to our assurance, however, and, together with the blood and the Spirit, constitutes the three-fold witness on earth.12

Baptism is not optional for the Christian!

IV. Baptism is by Immersion in Water

The method of baptizing by sprinkling or pouring was introduced into churches when infant baptism began to be practiced centuries ago. Both infant baptism and sprinkling as a method of baptism are unscriptural. The Bible says that John (the Baptist) baptized in the Jordan near Salim "because there was much water there".13 When Philip baptized the eunuch, they both went down "into the water".14 The Greek word "baptizo" itself means to be submerged or immersed. Nothing less could picture a burial!

If you were baptized before you received Christ, or if you have only been sprinkled, you have not been scripturally baptized! Will you honestly face this matter before God in the light of His holy Word?

To confess Christ openly before men by means of baptism requires humility. Just as Naaman the leper was insulted by the prophet Elisha's command to go and dip seven times in the muddy Jordan River, so proud sinners today often "balk" at the command of baptism.

I plead with you, dear reader, surrender your will completely to God! Receive forgiveness for all your sins through the shed blood of Jesus who died for you and rose again. Believe on Him from the heart, and confess Him openly with the mouth.16 "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."17

All Scriptures are KJV

1 Romans 6:4

2 2 Corinthians 5:17

3 Acts 8:36,37

4 Acts 2:41

5 Proverbs 16:25

6 Acts 2:41, 16:32

7 Mark 16:16

8 Ephesians 2:8,9

9 Romans 3:24

10 Luke 23:43

11 Leviticus 17:11; Hebrews 9:22,26

12 1 John 5:8; Hebrews 10:22; 1 Peter 3:21

13 John 3:23

14 Acts 8:38

15 2 Kings 5:10-12

16 Romans 10:9,10

17 Mark 16:16

Re: - posted by DEADn (), on: 2016/9/22 10:13

Quote:

also, Paul said he did not baptize many, because he was called to preach the gospel, not to baptize. He was not saying baptism was not important, but secondary to the preaching of the gospel and having people believe and thereby be "saved" (regenerated)

If baptism was a priority or necessity for regeneration, would Paul (and the other apostles) not emphasize it more?

Blessings,

Something I am beginning to notice, and your post somewhat points it out. is that Paul doesn't emphasize baptism like Peter does. Paul seems to emphasize the law and sin yet Peter is about repentance and baptism. Yeah, Paul didn't come baptizing but to preach the Gospel

A follow up question then is what is the context to why Peter seemed to place an emphasis on baptism as well especially when the word 'for' is in there and not because of? How does 'for' work in that situation because this 'eis', from what I am reading does not look backward. In essence it seems to say both repentance and baptism happen for remission of sins vs baptism happens for remission of sins because of repentance. Does that make sense?

Also, how did the early church, before the reformation teach this salvation? I ask because cults spring up to say the church got it wrong so we are here to make it right.

Re: - posted by proudpapa, on: 2016/9/22 10:23

I am interested in what everyone's thoughts about this are ? :

What the Early Christians Believed About Baptism

<https://www.youtube.com/watch?v=K9RGxS4wkMI>

Re: - posted by Sree (), on: 2016/9/22 11:40

I have posted this already, my only point in believing that Baptism is essential for salvation is based on this scripture. How do others see it? Please do not tell me Jesus preached Old Covenant. I do not believe in that. Again I am very much open to ideas, I believe the truth is in the middle, it is both essential and also non essential for Salvation.

John 3:5-5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

Re: - posted by proudpapa, on: 2016/9/22 13:23

RE: /// How do others see it?///

I personally am not convinced that being dunked under water could be said to be : "born of water"

I personally feel that it is probably more in association with these scriptures that seem to imply that By Believing on Jesus a well that flows rivers of Living water is born :

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Re: - posted by StirltUp (), on: 2016/9/22 13:36

Hi Sree, in the context of the time and the fact that John the Baptist had been baptizing in the Jordan river unto repentance, Jesus was emphasizing that baptism (an outward sign) was not sufficient for entrance into the spiritual kingdom, but one has to be born of the Spirit.

One commentator states:

"Baptism, considered merely as a rite, and apart from the operation of the Spirit, does not and cannot impart the new life . Without the Spirit it is a lie. It is a truthful sign only as the sign of an inward and spiritual grace"

Re: - posted by StirltUp (), on: 2016/9/22 13:45

Further commentary:

Jamieson-Fausset-Brown Bible Commentary

5. of water and of the Spirit—A twofold explanation of the "new birth," so startling to Nicodemus. To a Jewish ecclesiastic, so familiar with the symbolical application of water, in every variety of way and form of expression, this language was fitted to show that the thing intended was no other than a thorough spiritual purification by the operation of the Holy Ghost. Indeed, element of water and operation of the Spirit are brought together in a glorious evangelical prediction of Ezekiel (Eze 36:25-27), which Nicodemus might have been reminded of had such spiritualities not been almost lost in the reigning formalism. Already had the symbol of water been embodied in an initiatory ordinance, in the baptism of the Jewish expectants of Messiah by the Baptist, not to speak of the baptism of Gentile proselytes before that; and in the Christian Church it was soon to become the great visible door of entrance into "the kingdom of God," the reality being the sole work of the Holy Ghost (Tit 3:5)

Re: Baptism - is it 'for' or 'because of' the remission of sins? - posted by twayneb (), on: 2016/9/22 14:14

Yes. I believe it is for and because of the remission of sins.

There is a real baptism into the death of Jesus Christ that occurs when we surrender our life to Him and are born again. There cannot be a rebirth without a death. To enter into the new covenant we must sacrifice ourself to Him. He died for us and so we, in taking part of the new covenant, must die as well. We die to self, to the old man, in complete surrender to Him and are raised again unto new life.

The baptism described in Romans 6 is this very real baptism.

Water baptism is the picture of the true baptism. It is a rite that we perform because we have truly experienced death, burial, and resurrection through Christ. It is entirely possible to have both occur at once, that is we are physically baptized and at the same time surrender ourselves to God as a living sacrifice and are born again simultaneous to being baptized in water, but this is usually the exception rather than the rule.

So my answer is Yes. Baptism is both for the remission of sins (There is a very real baptism that Paul describes quite well in Romans 6) and because of remission of sins (We then follow in water baptism as a rite symbolizing the true baptism of which it is a picture.)

Re: - posted by StirltUp (), on: 2016/9/22 14:15

I know this one is quite lengthy, brethren, but I believe it answers a lot of our questions. This is by Watchman Nee:

There is not the slightest doubt that whosoever believes in the Lord Jesus has eternal life. We have preached this glad news for many years. As soon as one believes in the Lord Jesus, whoever he may be, he receives eternal life and is thereby forever favored by God. But let us remember: believing without being baptized is not yet salvation. Indeed, you have believed; indeed, you have eternal life; but you are not yet reckoned as a saved person in the eyes of the world. As long as you are not baptized, you will not be recognized as saved. Why? Because no one knows your difference from the rest of the world. You must rise up and be baptized, declaring the termination of your relationship with the world; then and only then are you saved.

What is baptism? It is your emancipation from the world. It frees you from the brotherhood to which you once belonged. The world knew that you were one with it, but the moment you are baptized, it immediately becomes aware of the fact that you are finished with it. The friendship which you had maintained so many years has now come to an end. You were buried in the tomb, you terminated your course in the world. Before baptism, you knew you had eternal life; after baptism, you know you are saved. Everybody recognizes that you are the Lord's, for you belong to Him.

He that believeth and is baptized shall be saved. Why? Because having believed and been baptized, it is now an open fact where one stands. Were there no faith, there would not be that inward fact which alone makes things real. But with that inward reality, baptism puts one outside of the world and terminates the former relationship with the world. Baptism, therefore, is separation.

NO BAPTISM, NO TESTIMONY

But he that disbelieveth shall be condemned. Disbelief alone is enough for condemnation. As long as one belongs to the world brotherhood, his disbelief seals his condemnation. In contrast, he who believes must be baptized, for as long as he is not baptized, he has not come out of the world in outward testimony.

We discover three amazing facts in the religious world of Judaism, Hinduism and Islamism.

(a) Judaism persecutes the baptized. Among the Jews, a person may be a secret Christian without being persecuted. The greatest difficulty with many hundreds and thousands of Jews is not in believing the Lord Jesus but rather in being baptized. Once the person is baptized he is liable to be cast out and disowned.

(b) Hinduism ostracizes the baptized. In India, no one will lay hands on you if you remain unbaptized. But as soon as you are baptized, you will be ostracized. It is as if the world permits you to have eternal life but stands against anyone being baptized.

(c) Islamism murders the baptized. The reaction of Islamism is more severe. It is rare to find a living Mohammedan who has turned Christian, for the Moslems kill those that do. One of the most successful workers among the Mohammedans, Dr. Zwemer, once declared that his work would never be big since the results of his labor all ended in death; no one lived on. Among the Mohammedans, those who believe must immediately be sent away or else within two or three days after baptism they will be murdered.

Baptism is a public announcement that declares, I have come out of the world. Never take the word salvation purely in the personal sense. According to the Bible, it is more a matter of coming out of the world than of escaping

hell.

2. UNTO THE REMISSION OF SINS.

“And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins” (Acts 2:38). Does the word of the apostle sound strange in our ears? Again, many Protestants seem to have difficulty with this verse so plainly spoken by the apostle. In what way can baptism lead to the forgiveness of sins? Is it not strange that the apostle does not lay stress on “believing” in his message?

We may ask ourselves whether Peter in this message recorded in Acts 2 is seeking to persuade people to believe. Not at all. Is this a reflection upon Peter’s ability to preach the gospel? Is his preaching inferior to ours? Is his presentation inadequate? We know that, according to the whole Bible, the most important point touching the gospel is belief. How then is it that Peter overlooks such a cardinal feature? He can omit other less important aspects but surely not this one. Yet strangely enough, he speaks on baptism instead of on faith, and the Holy Spirit causes a pricking of the hearts of those who listen to him. In accordance with orthodoxy, we would claim that faith alone is necessary; but Peter declares that his hearers must be baptized in the name of Jesus Christ.

Why is it that Peter speaks only of baptism? It is because all of his hearers were participants in the killing of the Lord Jesus. Fifty days ago they had cried out: “Away with this man!” (Luke 23:18) They had been in the crowd shouting their rejection. Now, though, some of them desired to be separated from the crowd. How? By being baptized. Through baptism they would come out of the world and sever their relationship with that brotherhood. As soon as I step into the water to be baptized, my sins are remitted, that is, I come out of the brotherhood to which I once belonged. This is why Peter on Pentecost tells them to be baptized in the name of the Lord Jesus that their sins may be remitted. This single act of baptism causes them to come out of the world.

Do you now see that you who originally were of the world and therefore were enemies of the Lord will be saved if you come out of it? You need to confess before God and man that you have come out and are today no longer associated with the world. This is the greatest teaching of Pentecost. Let our minds be molded by God’s record instead of by any system of Protestant theology.

3. WASH AWAY SINS.

Let us next consider the case of Paul. Ananias says to Paul, “Arise, and be baptized, and wash away thy sins, calling on his name” (Acts 22:16).

Paul is universally accepted as the foremost teacher and prophet and apostle in Christianity. What if there were some flaw in his experience as well as in his teaching? He is told not to tarry but to arise and be baptized. Why? To wash away his sins. The Roman Catholic Church errs here in changing this verse into a personal experience before God. They fail to see that this Scripture deals with the question of the world. Consequently they baptize dying people in order to wash away their sins. They do not recognize that baptism is related to the world instead of to God. But Protestants equally err in attempting to hide the verse.

Being formerly a person of the world, Paul, now that he has both believed and seen the Lord Jesus, should arise and be baptized. Thus baptized, his sins are washed away, for he has severed his relationship with the world. If one becomes a Christian secretly without being baptized, the world will still consider him one of its own. The believer may say he is saved, but the world will not accept his statement. Not until he is baptized does he compel the world to see his salvation. Who would be so foolish as to go into the water unless there were a good reason for it? Yes, as soon as a Christian is baptized he is freed from the world. Hence this water is linked to the world.

The world will still reckon a person one of its own if he does not give an outward expression of his inward faith. For example, in Kuling, Foochow, there is an idol festival in the autumn. Every inhabitant is supposed to contribute to it. If one merely says he has believed in the Lord and cannot therefore participate, he will nonetheless not be excused. But let him be baptized, and he will immediately be known as having left the world. Consequently, baptism is the best way of separation. Through baptism the believer declares to the entire world that he has severed his relationship with it and has come out of it.

Since baptism is a public testimony, it should be openly conducted. Oftentimes unbelievers may come to a baptismal service. But some believers suggest that in order to avoid confusion there should not be too many spectators in a baptismal

service. Well then, does this mean that John the Baptist has yet something to learn at their feet, for without doubt the scene at the Jordan River was quite disorganized! No, let the world witness what we are doing!

4. SAVED THROUGH WATER.

God's words maintain a unity of thought. It is said in 1 Peter 3:20-21 " . . . in the days of Noah . . . wherein few, though at is, eight souls, were saved through water." This gives a slightly different angle to salvation. The Lord states that "whoever that believeth and is baptized shall be saved"; Peter declares on the Day of Pentecost, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit"; Paul is told to "arise and be baptized, and wash away (his) sins, calling on his (Christ's) name"; but Peter here shows us how to be saved through (in the original) water.

Whatever cannot pass through water is not saved but is drowned. At the time of Noah all were baptized, but only eight souls came safely out of the water. Except for the eight, all were washed down and failed to come up. In other words, to them the water became the water of death. But to us, this water is the water of salvation. They were immersed by the water and sank to the bottom, but we emerged from it. Do you not notice that there is something positive in Peter's word? It is quite true that when the flood came, all mankind was drowned. There were nevertheless eight persons in the ark who emerged from the water. The water could not retain them. These eight were saved while the remainder all perished. Today the whole world lies under the wrath of God. Yet if I am baptized, I have passed through God's wrath and have come out from the condemned world. This is the meaning of baptism.

Baptism is immersion on the one side and emergence on the other side. It speaks of passing through the water and of coming out of it. Let us emphasize the side of emergence. All went into the water, but only eight persons came out. Today we too are saved by baptism. How is this? Because we have entered into the water and have then emerged from it. No person who has not yet believed in the Lord Jesus should be baptized, for he will not be able to emerge from the water. But we believers can testify to the world that we have found the way out.

HEREAFTER WE ARE OUT OF THE WORLD

From this first set of four Scripture passages, we now ought to be clear as to what baptism can do for us. As we are baptized, we are delivered from the world. The new believer should not let many years pass before he is liberated from the world. The first thing he should do is be baptized. He must understand what the state of the world is before God. What is it to be saved? It is to be dissociated from one's former state. It is to have one's relationship with the world cleanly dissolved. Henceforth the believer is on the other side of the world. The newly converted needs to be shown this way.

Soon after one has believed in the Lord, he should be shown that he is one who stands outside the world. His baptism is a definite expression of his being delivered from the world. Hereafter he abides in the ark and therefore has gone over to the other side. Many things he cannot do, not only for the sake of his having believed in the Lord Jesus but also because of his having been baptized. He has crossed over a bridge to the other side. This makes baptism most meaningful.

BAPTISM MEANS YOU ARE FINISHED

The error of Protestantism is in overlooking the significance of baptism when it seeks to perfect the doctrine of salvation. We must restore the place of baptism today. What is its meaning? It is a coming out of the world; it is the proper procedure for being delivered from the world. When one is baptized he declares to people that he has come out of the world. Miss M. E. Barber has put it in poetic form: "Then the grave, with dear ones weeping, knowing that all life has fled. These dear ones know that you are finished, that you have come to the end of your road. Such baptism is most effective. Anything higher than this would be impractical. You must come out of the old realm. To have eternal life is the story of your spirit before God; but to be saved is your testimony to the world by declaring you no longer have any part in it."

Re: - posted by DEADn (), on: 2016/9/22 20:25

Quote:

Reply To This Post |

I am interested in what everyones thoughts about this is ? :

What the Early Christians Believed About Baptism

<https://www.youtube.com/watch?v=K9RGxS4wkMI>

This video is fascinating!

Re: - posted by Christinyou (), on: 2016/9/23 2:29

Gaebelein's Annotated Bible

John 2:22

But what is the meaning of "water" in verse 5? "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." The water is claimed by ritualists to mean baptism. If a little water is put upon the head of an infant, they would have us believe, regeneration takes place. Others hold upon this statement of our Lord that the water is Christian baptism, and that therefore water-baptism is necessary to salvation. But the words of our Lord have nothing whatever to do with baptism. (Eze 36:25-27 must be linked with Joh 3:5 and must be considered here as a national promise to Israel, how they will enter the Kingdom. But the verses in Ezekiel have absolutely nothing whatever to do with baptism. To apply them thus is ridiculous.) The water cannot mean Christian baptism. Christian baptism (an entirely different thing from the Jewish baptism of John) was not instituted till after His death and resurrection. If it meant Christian baptism, the Lord's rebuke to Nicodemus would be unjust. How could he know something that was still undivulged? Water in this passage is the figure of the Word of God, which the Spirit of God uses for the quickening of souls. The following passages will demonstrate this fact: Eph 5:25-26; 1Co 4:15; 1Pe 1:23; Jas 1:18. Begotten again by the Word of God, and water is the figure of that Word.

Re: - posted by StirltUp (), on: 2016/9/23 4:01

I agree that John's baptism was a baptism of repentance (stop doing evil and begin doing right) in preparation for the Messiah, Who would forgive sins and baptize with the Holy Spirit and fire.

Believer's baptism is, in essence, a baptism into Jesus Christ, thereby being included in His death, burial and resurrection and all those entail.

I am, however, not comfortable with the interpretation that "water" in John 3 verse 5, means the word. Jesus was speaking pretty clearly. Why would He not say "unless a man be washed with the water of the word and be born of the Spirit"? These interpreters seem to be grasping because they were reacting against the whole doctrine of infant baptism saving you etc etc.

To me, it just makes more sense that Jesus was saying, mere baptism, washing with water on the outside, is not sufficient to qualify us for God's kingdom, but regeneration, a new heart, being born of the Spirit, from above, is required. Not man's righteousness but the righteousness which comes from God as a gift.

Blessings,

Re: - posted by StirltUp (), on: 2016/9/23 4:16

...another interpretation, which do not have that many proponents, but actually makes sense :), is that Jesus is emphasizing that you need to be twice born to enter God's kingdom, once physically and again spiritually.

Once by water (the woman's "water" breaks before childbirth, so the child is born by water) and once by the Holy Spirit, in regeneration.

3:5-8 - "I assure you," said Jesus, "that unless a man is born from water and from spirit he cannot enter the kingdom of God. Flesh gives birth to flesh and spirit gives birth to spirit: you must not be surprised that I told you that all of you must be born again.

Re: THE WATER IS THE WORD OF GOD - posted by Imole (), on: 2016/9/23 6:07

Wow!! Absolutely right my brother in Christ

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Joh 3:5

BORN OF WATER

The first Adam was a living Soul, the second Adam was a quickening Spirit. When Jesus speaks his word is spirit and is alive. The words of Jesus is spiritual, he was always pointing to the numinous, never to mundane things, yes he may employ the earthly but refers to the heavenly. It amazes me when many people go into the error of assuming that our Lord Jesus was referring to H₂O, earthly water!!!

I am aware of several school of thoughts, but I humbly disagree with them simply because of it's absurdity and of course ordinary earthly water has no regenerative power. Being this issue of the rebirth is of great importance I will mention just one and most popular error. But I must say that NOTHING IN THIS COSMOS WHETHER WATER, FIRE, EARTH OR WIND can regenerate a man.

Biblical Evidence that water baptism does not Save anyone.

Firstly Apostle Paul's evidence, Paul arguably the greatest of all the apostles and who was commissioned to preach the Gospel of salvation to the Gentiles said he did not baptize except a few, if baptism was one of the criteria of the rebirth I feel that he should have ministry of baptism.

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. 1Co_1:17

Secondly A DISCIPLE THAT WAS BAPTIZED AND YET NOT SAVED

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Act 8:13 & 20-21

Thirdly, A CONDEMNED THIEF WHO WAS NOT BAPTIZED AND WAS SAVED

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Luk_23:43

Water baptism though has it's value and Our Lord Jesus Christ participated in it. It is an earthly evidence and declaration, showing that one has subscribed to the Lord's side. As you submerge into the water it is a figure of dying to the world, as you emerge from the water it means figuratively that you are alive to a new world living the old world and never to return to it again. So what then?, of course let all that are saved be baptized, don't be ashamed of Christ, let the world know that you are born again, let Satan know that you have decamped. But are you saved by water baptism, NO!!!, Is a baby saved because a few drops of water is being sprinkled upon him? NO NO NO.

The water Jesus is talking about is the word of God. He told the Samaritan woman that whoever drinks of this earthly well water will thirst again, but that he has water that will quench eternal thirst. The water is used metaphorically to mean the

the word, we are saved by the incorruptible word of God, BY WASHING OF WATER BY THE WORD.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life . Joh_6:63

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1Pe_1:23

That he might sanctify and cleanse it with the washing of water by the word, Eph_5:26

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Joh_4:14

Re: - posted by twayneb (), on: 2016/9/23 8:33

Quote:
----- ...another interpretation, which do not have that many proponents, but actually makes sense :), is that Jesus is emphasizing that you need to be twice born to enter God's kingdom, once physically and again spiritually.
Once by water (the woman's "water" breaks before childbirth, so the child is born by water) and once by the Holy Spirit, in regeneration.

I am a proponent of this view. I think it is the most straightforward and makes the most contextual sense to me.

Re: - posted by JFW (), on: 2016/9/23 23:38

Question;...

Why would the eunuch (Acts 8) ask to be baptized if in Phillips presentation of the gospel it was not prerequisite?

Re: - posted by twayneb (), on: 2016/9/24 8:33

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 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.

Fletcher: Good question. I think reading further might answer it. Philip would not baptize the Eunuch until he asked a very important question. The Eunuch's answer determined whether or not Philip would baptize him.

It calls to mind this verse. If you will confess with your mouth the Lord Jesus and believe in your heart that he was raised from the dead, you will be saved.

Re: brother Travis - posted by JFW (), on: 2016/9/24 9:40

Yes Amen!

And wouldn't it stand to reason that baptism was required as a means of entering into the covenant by the eunuch's response to Phillip's presentation of the gospel from the scrolls of Isaiah?

Else why would the eunuch sought so earnestly and with such urgency so as, at the first opportunity, to himself be baptized into the faith if it weren't prerequisite?

And we know Phillip was walking in obedience and this was after Pentecost...

Re: - posted by twayneb (), on: 2016/9/24 9:47

Actually, I was not saying that this baptism was prerequisite to salvation. I was saying that the further verses I added seem to show that faith unto salvation was first, then baptism was second.

Re: - posted by twayneb (), on: 2016/9/24 9:58

I do not believe water baptism is at all required to enter into the covenant. Water baptism is the sign, the rite if you will, that symbolizes and accompanies the true baptism into the death, burial, and resurrection of Christ. The true baptism is that described in Romans 6. Water baptism is the picture of this.

Let me put what I believe this way. God deals with man through covenant. He established the covenant and we must enter or not. Under the covenant of law, circumcision was the physical act that was demonstrative of entry into the covenant. One might ask, "How can you demonstrate to me that you are in covenant with God?" The answer would be, "Because I have submitted myself to circumcision."

Under the new covenant, water baptism is likewise demonstrative of our entry into the new covenant. One might ask, "How are you going to demonstrate that you have truly and totally surrendered your life as a living sacrifice to God and entered into the new covenant?" The answer would be, "See, I demonstrated it when I submitted to the rite of baptism as a picture of what happened when I was truly baptized into the death of Christ."

Re: - posted by twayneb (), on: 2016/9/24 10:01

May I ask this? If water baptism is a prerequisite to salvation, what happens if a man surrenders his life to God, believes in Christ, and is born again but dies before he is water baptized?

Re: - posted by StirltUp (), on: 2016/9/24 11:50

God looks on the heart. Believing in the heart and confessing with the mouth brings salvation. One can be baptized without having heart circumcision, although this would be the exception. Baptism is an outward testimony to inward faith and is a sign to the church and the world that you have died with Christ to the old life and risen with Him to serve the living God.

Re: - posted by TMK (), on: 2016/9/24 15:38

I agree it is all those things but if a person who claims to be converted refuses to be baptized even though he has the opportunity to do so, his conversion is suspect. Of course this assumes that the importance of baptism has been explained, or that he has read the scriptures to see its importance for himself.

Re: - posted by JFW (), on: 2016/9/24 16:07

Well I was/am sincerely asking why would the eunuch seek to earnestly to be baptized immediately (at first opportunity) after hearing the gospel if in the presentation it wasn't made prerequisite?

I'm honestly kinda on the fence on this subject and see both positions as valid and so was hoping for insights as to why he would if it weren't made point of... I mean in the caravan in which he traveled who really would've recognized it as symbolic of repentance and salvation in Christ?

Re: - posted by TMK (), on: 2016/9/24 16:12

36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.â€

37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, â€œBrothers, what shall we do?â€ 38 And Peter said to them, â€œRepent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Acts 2:36-38

Regardless of which view is ultimately correct, I would not take any chances.

To me, saying that Baptism is not essential is like saying it is not essential to obey Jesus.

Re: - posted by StirltUp (), on: 2016/9/24 16:43

Just to be clear. I am not minimizing the importance or meaning of baptism, just emphasizing that the preaching of the Gospel, in Paul's case, was the imperative, and the believing of it.

Also note, that Peter's message quoted here was directed specifically to "all the house of Israel"

In most cases quoted in Acts, the Gentiles received the Holy Spirit on hearing and believing the gospel, not on being baptized

Re: - posted by twayneb (), on: 2016/9/24 18:51

There are several rites that we participate in that are done out of obedience to God. One is communion, or the Lord's supper. We partake because we are being obedient to Christ who instructed us to do this in obedience to Him. Partaking of the Lord's supper does not in and of itself hold any power, but when done in obedience to God there is great benefit including literal physical health benefits.

Water baptism is one of these rites. The act of being dunked is nothing in and of itself. But when done in obedience, there is great benefit. The fact that Phillip told the Eunuch that he would not baptize him unless he believed on Christ with his whole heart shows us that the act of water baptism was not the thing that determined the eunuch's salvation. His believing on Christ was. But Philip had taught the eunuch about Jesus. Jesus had taught the disciples to obey Him in the matter of water baptism and so I am sure that Phillip taught the eunuch the same.

When a person is born again, we should also teach them to obey Christ in the matter of water baptism. It is absolutely Biblical and right that we do so. To refuse baptism is to refuse to obey Christ. I agree with Todd. If a person refuses baptism, I would hold their conversion suspect.

But to me the crux of the discussion comes in our understanding of baptism. There are more than one baptism taught in scripture. We have to know in each scripture which baptism we are reading about. I believe the Romans 6 baptism is not water baptism. I think Paul is clear in saying it is a literal baptism into the death burial and resurrection of Christ. I think the baptism we read about in Mark 16 is water baptism.

A note from Mark. Notice that it says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Notice that not being baptized is not a determining factor in whether or not we are damned. If it were essential to salvation, Paul would have said, "He that believeth and is baptized shall be saved, but he that does not believe and is not baptized in water will be damned."

IMO we follow in water baptism in obedience sake, not for the sake of salvation.

Re: brother Travis - posted by JFW (), on: 2016/9/24 20:25

Ok that makes sense and is very close to my current understanding...

If I may inquire further...

Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Does this not seem as something more than mere symbolism or is it just the way I'm reading it?

Which being raised COC I'm proly biased to a certain extent even tho I wasn't baptized into their ranks nor am a formal member of their assembly-

Re: - posted by twayneb (), on: 2016/9/24 20:37

Fletcher: What I notice here is that these people had not only been born again, but had received the baptism of the Holy Spirit, and then they followed the Lord in water baptism. At least that is the way I read it.

Re: - posted by JFW (), on: 2016/9/24 21:13

Yes dear brother I get the same, tho why would Peter ask if any man could forbid them water baptism if it didn't mean something more than symbolic rites?

Again I'm just asking and sincerely appreciate your patience with me:)

Re: - posted by twayneb (), on: 2016/9/25 7:41

No worries Fletcher. I do not believe it to be simply a symbolic rite. It is an act of obedience to Christ that represents the death, burial, and resurrection that I went through at my rebirth. Wouldn't Peter be very concerned about doing something that Jesus had commanded him to do?

There is never an act of obedience to Christ that does not result in spiritual blessing and growth in my own life. Physical baptism is often a line of demarcation in the life of a believer. I have seen believers who point to that moment as a shifting point in their lives where the revelation of their own salvation became so real that they never lived and walked the same way again. I have seen many who had a powerful experience with the Holy Spirit upon rising from the water that they would never forget. No act of obedience goes unrewarded by God.

I guess to me it looks like this. Sometimes we waver between choice A (Baptism is equal with and the means to salvation) and choice B (Baptism is only a symbolic rite on par with, perhaps, a meaningless candlelight vigil), when in reality neither choice is correct. The correct answer is choice C, but that choice was never listed on the test.

Romans 6 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: 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.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 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.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

This is the baptism of which we speak. Look at how water baptism represents what is genuine in the heart of a new believer. We are to reckon ourselves to be dead indeed to sin and reckon ourselves to be alive unto God. How is this reckoning made real, made apparent in our lives. I have seen this reckoning come to fruition in the heart and mind of many believers as they followed the Lord in obedience in water baptism. So it is much more than a rite. It is accompanied by the power of the Holy Spirit and the anointing that follows obedience. It is a source of great blessing and is often the moment when the revelation of all that happened at salvation comes to the heart and mind of man. But it is not the means of salvation.

I think there are many in the church today who have, unfortunately, seen it as simply a rite. No one has ever taught them about death, burial and resurrection. They think salvation is about repeating a prayer and having a ticket to heaven. Their lives are not substantially changed after salvation other than that they now follow a slightly modified code of conduct. Their "salvation" has not been a death and a regeneration, but simply a modification of external behavior. So their b

aptism was also meaningless. It was a dead rite rather than a living act of obedience. Sadly some of these people are not really born again. That to me is the difference between simply a rite and what baptism truly is.

Re: - posted by StirltUp (), on: 2016/9/25 7:53

Hey brothers,

From an earlier post where I quoted Watchman Nee:

"WASH AWAY SINS.

Let us next consider the case of Paul. Ananias says to Paul, "Arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:16).

Paul is universally accepted as the foremost teacher and prophet and apostle in Christianity. What if there were some flaw in his experience as well as in his teaching? He is told not to tarry but to arise and be baptized. Why? To wash away his sins. The Roman Catholic Church errs here in changing this verse into a personal experience before God. They fail to see that this Scripture deals with the question of the world. Consequently they baptize dying people in order to wash away their sins. They do not recognize that baptism is related to the world instead of to God. But Protestants equally err in attempting to hide the verse.

Being formerly a person of the world, Paul, now that he has both believed and seen the Lord Jesus, should arise and be baptized. Thus baptized, his sins are washed away, for he has severed his relationship with the world. If one becomes a Christian secretly without being baptized, the world will still consider him one of its own. The believer may say he is saved, but the world will not accept his statement. Not until he is baptized does he compel the world to see his salvation. Who would be so foolish as to go into the water unless there were a good reason for it? Yes, as soon as a Christian is baptized he is freed from the world. Hence this water is linked to the world."

Re: - posted by twayneb (), on: 2016/9/25 8:19

William: I did not earlier say something because I thought it might be a diversion from the actual topic at hand, but since you brought it up, maybe it is appropriate.

I don't make a point of contention about it, but I am not in favor of baptisms in churches. As a testimony to the world, I think baptisms should be very public. I grew up using local creeks. I once was at a baptism in the middle of town on the sidewalk in a stock tank. I have been to baptisms held at the local YMCA in the swimming pool. I think there is something to this public testimony. I think Nee was right in this.

But, if such a location is not available, then any water will do.

Re: - posted by JFW (), on: 2016/9/25 8:41

Very good brother:)

Thank you for your insights and if you let me I'd like to inquire further,...

Why did our Lord command baptism ?

And why in the "names" of Father, Son and Holy Ghost?

Re: - posted by twayneb (), on: 2016/9/25 8:53

Fletcher: I think I have a very profound answer to those questions and it is this. "I don't know." :-)

I do think the clue to the "why" might be found in the previously discussed "what".

All I know is that He is the one who established the new covenant and He set the terms.

Re: - posted by DEADn (), on: 2016/9/25 9:13

Everyone seems to have some kind of comment but no one has touched on 'eis' and its meaning in the context of repent and be baptized 'eis' for the remission of sins.

Anyone care to talk about that?

Commentaries say 'eis' is a preposition that is always looking forward and not backward while others say the opposite which is where 'because of' would come in. Even heard a reformed baptist preacher says it was 'because of'.

Which is it? 'for' or 'because of'?

Re: - posted by JFW (), on: 2016/9/25 10:02

Thank you brother Travis- your insights have been helpful to me:)

Brother John,...

Well I was trying to help arrive at an answer by the questions being asked...

My tendency is to first read the scriptures straight up and literally until that simply won't work due to the hyperbolic language being used,... having said that it seems to me that the "forward/for" if taken literally speaks for itself in that God supernaturally appropriates a thing thru the physical act of baptism. Tho again I can't prove this with scripture as yet, tho I can't "not prove" it with scripture either- and if I was on a deserted island and had never heard the gospel and a bible washed up and I read it then I'm all but certain I'd want to be baptized in both water and spirit:)

Sorry that's not really an answer or even much help but perhaps some others with insights might chime in and we can continue to mine the word till we draw out its treasures:)

Re: - posted by TMK (), on: 2016/9/25 11:43

Deadn-

Can "for" not mean "because of" or "due to?"

Example: " I salute the flag for veterans."

or "I salute the flag because of veterans"

I am baptized because of the forgiveness of sins.

I am baptized for the forgiveness of sins.

Re: - posted by DEADn (), on: 2016/9/25 13:57

TMK

'for' or 'eis' can mean 'for' or 'because of'. 2 different things going on there. The question is what is it saying for the context? I initially agreed that it means 'because of' but now I step back and ask myself ' does it mean because of or for'?

It comes down to what does the text say vs what I think or want it to say. That is what I am getting at in my question.

I have only looked at commentaries and they are 2 to 1 saying it is 'for' and not 'because of' but I have to wonder if that would be true how do I know that is the correct interpretation going on there? 'for' Would be agreeing with Lutherans and even the Church of Christ though both of them define it a little different. Lutherans say it is a grace thing while COC says it is law.

Re: - posted by StirltUp (), on: 2016/9/25 16:02

Hi brother John, I see no problem with the preposition meaning 'for'

I believe the context of this statement holds the key.

Peter's sermon, especially the last words, focuses on Jesus Christ and the injustice, humanly speaking, of his crucifixion by evil men, being evil Jews.

He addresses them as the house of Israel and they, under conviction, address Peter and the apostles as brothers.

He is telling them specifically, that to escape the sin of crucifying the Messiah, they must be baptized in, or into, His Name for remission of these sins and of course, all sins.

It is the same as saying, believe on the Lord Jesus and show your change of allegiance by baptism.

Blessings,

Re: - posted by Elibeth, on: 2016/9/25 19:29

JFW,...Dear bro.

I too, ...just lately, have thought on baptizing in The Names of The Father, Son and Holy Ghost.

And also some commanded to be baptized in The Name of Jesus.

This is what has been given unto me to see:

The Name of The Father ..Is 'The Word '

The Name of The Son,..is 'The Word'

And The Holy Ghost / Spirit, ...is The Spirit / Word.

His Name is EVERYTHING, that is in that Name....all His righteous judgements,...all His Truth.

And if we are baptized in Jesus' Name, ..it is all the same,...we are baptized into The Word.

Rev.19:13,

....."and His Name is called The Word of God. "

Lovingly,

elizabeth

Re: The Water,..The Word - posted by Elibeth, on: 2016/9/25 19:39

Christinyou,..Philip,

I certainly appreciated explaining the article, ...The Water,,The Word, I agree.

Thank you,

God bless you mightily,

elizabeth

General Topics :: Baptism - is it 'for' or 'because of' the remission of sins?

Re: - posted by twayneb (), on: 2016/9/25 19:53

Quote:
----- Everyone seems to have some kind of comment but no one has touched on 'eis' and its meaning in the context of repent and be baptized 'eis' for the remission of sins.

Anyone care to talk about that?

Commentaries say 'eis' is a preposition that is always looking forward and not backward while others say the opposite which is where 'because of' would come in. Even heard a reformed baptist preacher says it was 'because of'.

Which is it? 'for' or 'because of'?

John: I think that the understanding of what baptism is has a larger impact on the meaning of the scripture than the tense of the word. I hoped my first post would answer that question. If baptism in this verse implies being dunked in water then the discussion is very different than if baptism means the baptism into the death of Christ described in Romans 6 of which water baptism is a picture. Hope my perspective makes sense. If we consider both the actual baptism and its witness, water baptism, we could easily say it means both for and because of.

In other words, I don't think the tense of the word in this case has all that much bearing on what actually occurs in the life of a believer. I think what is more important is understanding what baptism implies. It is a joining in or a sharing in Christ's death, burial, and resurrection.

Hope that clarifies.

Blessings.

Re: - posted by twayneb (), on: 2016/9/25 20:02

Let me put it this way. When we are baptized into Christ, we are baptized into His death. God established at least 5 different covenants with man. Four of them are still in effect. The Mosaic covenant has been superseded by the covenant of grace through the sacrifice of Jesus Christ. No man ever entered into covenant with God without sacrifice. His covenants are unilateral. We must accept and obey, or reject. There is no other option.

This means that we cannot enter into the new covenant without sacrifice. That sacrifice is the only thing we have that we can give to God. That sacrifice is ourselves. I beseech ye therefore brethren that ye present your bodies a living sacrifice, and if any man come after me he must deny himself, take up his cross, and follow me. Salvation means the death of me (see Romans 6). There is no other way. I cannot earn salvation. In that respect I must receive it by grace as a gift of God. But it is not free in the sense of costing me nothing. Salvation costs me everything. If I am not willing to die, I cannot be reborn. This is the baptism into His death.

Water baptism is the physical or material witness of this death, burial and resurrection.

So whether we say for or because, we are really saying the same thing. I am baptized into His death for the remission of sins, for this is the way I enter into the new covenant. I am baptized in water because my sins have been remitted and I am obeying God through a public witness of what has taken place in my life.

Re: - posted by StirltUp (), on: 2016/9/26 10:09

My summary:

Baptism is not a requirement as far as Eternal Life, the gift of God, is concerned and our legal standing before Him in Christ. We are saved by grace, through faith...

Baptism IS an act of obedience where we publicly show our allegiance to the Lord Jesus Christ and testify that we have died to the world and all previous allegiances and all that goes with it and have risen anew with Christ to serve Him only.

Blessings,

Re: - posted by Christinyou (), on: 2016/9/26 20:10

Who does the baptizing into Christ? The Holy Spirit, He does not need water for this, It is not an outward water baptism, it is an inward spirit happening.

The Holy Spirit is with us until the prayer of Jesus Christ that The Holy Spirit would be in us forever. This is also not a water baptism but Spirit.

Who gives birth of the Son into the believer. It is the Father. John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. This is the Spirit of Christ' birth in us and our Spirit baptism into Him.

1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

This "word" should be capitalized as in John 1.

John 1:1-4 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

This is eternal life in Christ.

So water baptism is only for the believer outwardly to show others and as an act of obedience (because) the believer now has other witnesses of the witness in himself. Water baptism has nothing to do with what God the Father, God the Son and God the Holy Spirit do for those that believe. We are a new creation race of sons of God.

What is water baptism for? That Christ might be manifest, to Israel, the world and me.

John 1:31-33 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1 Timothy 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1 John 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

General Topics :: Baptism - is it 'for' or 'because of' the remission of sins?

In Christ: standing in the water because God birthed His Son in me, because the Holy Spirit has sealed and teaches about this new eternal life that Jesus in me will bring me to the Fathers House Where we live for eternity:

Phillip