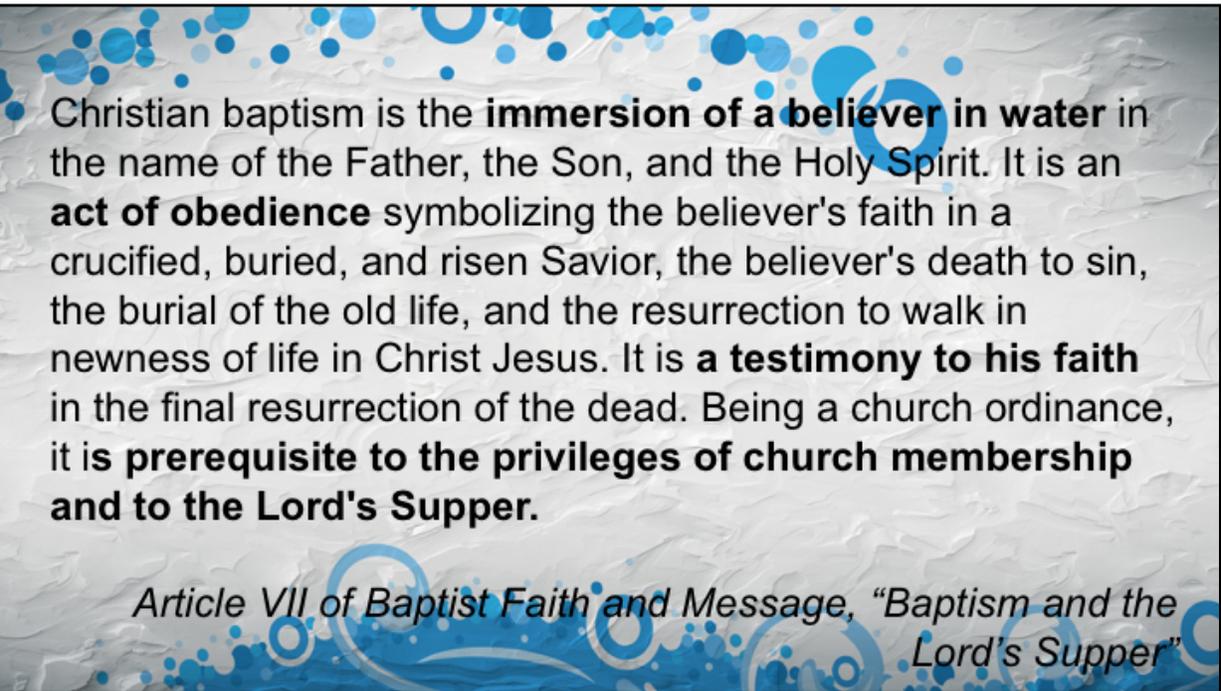


Intro– story about lifeguarding at Southern, kids saying “I baptize you” when they were dunking each other. We all kind of know that isn’t really baptism, but why isn’t it? And can you use scripture to argue that it isn’t.

And I know there are some here who have been Christians for a long time, but you’ve never been baptized. Some kids who are interested in baptism, but you’re nervous about coming forward. Or you were baptized, but you aren’t sure if it was legit. Hopefully this sermon is going to address all of that. Let’s stand in honor of the reading of God’s word. [Romans 6:1-11]

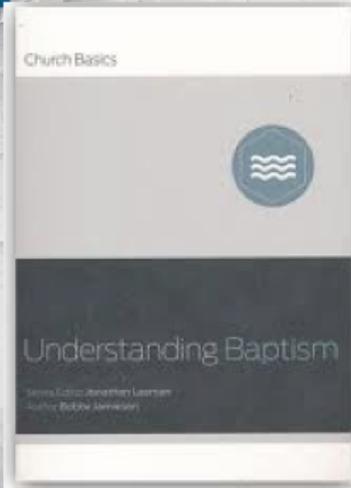


So we get four things from the Baptist Faith and message:

1. Baptism is the **immersion of a believer in water**
2. It is a symbolic **act of obedience**
3. It is **a testimony to his faith** (implies public)
4. it is **prerequisite to the privileges of church membership and to the Lord's Supper.**

Article VII of Baptist Faith and Message, "Baptism and the Lord's Supper"

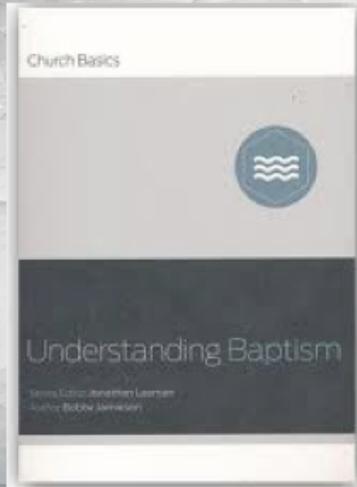
We'll deal with all of these, but let me add another definition. This one is from Bobby Jamieson, an associate pastor at Capitol Hill Baptist Church in Washington DC.



Baptism is a church's act of affirming and portraying a believer's union with Christ by immersing him or her in water, and a believer's act of publicly committing him or herself to Christ and his people, thereby uniting a believer to the church and marking him or her off from the world.

Bobby Jamieson, *Understanding Baptism*, p. 6

1. A two act play, performed publicly



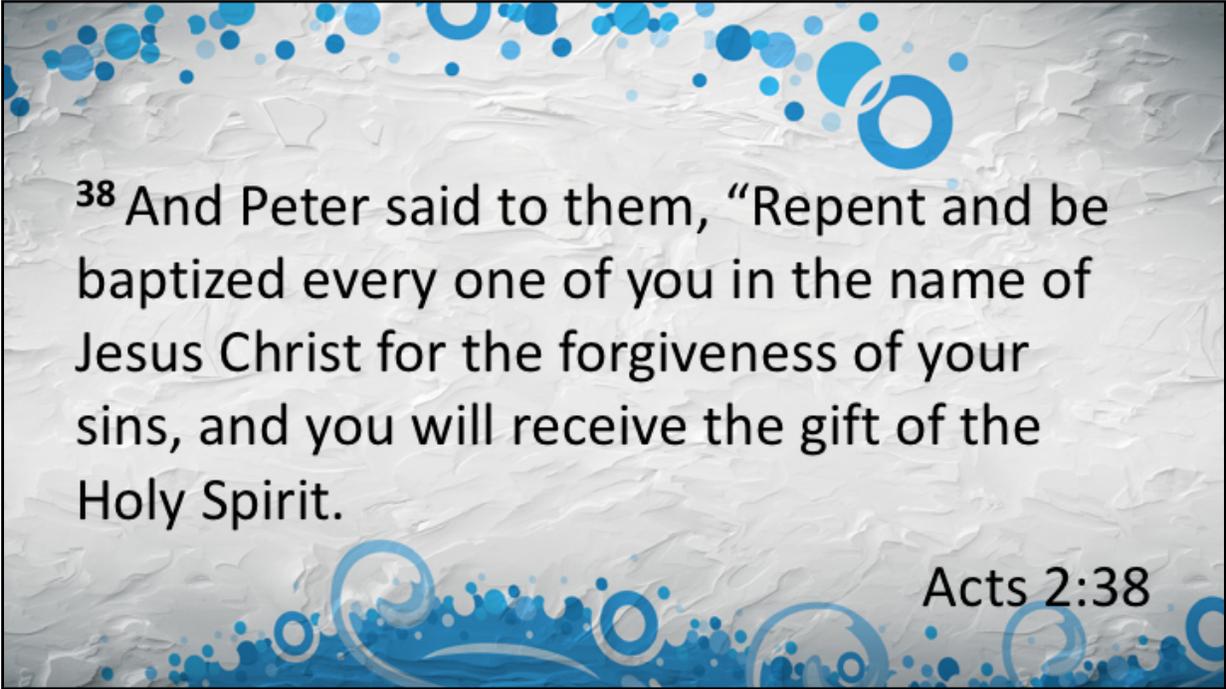
Baptism is a **church's act** of affirming and **portraying** a believer's union with Christ by immersing him or her in water, and a **believer's act** of **publicly** committing him or herself to Christ and his people, thereby uniting a believer to the church and marking him or her off from the world.

Bobby Jamieson, *Understanding Baptism*, p. 6

So there are two players in the act of baptism. First, it is an act of the church. You can't baptize yourself. There's always two parties involved. Jesus established the authority of the church to administer baptism in Matthew 16, when he told Peter that he would build his church on the confession that Jesus is the Christ, the son of the living God. He said, "I will give you the keys to the kingdom, and whatever you bind on earth will be bound in heaven." the implication is that the church has been given the authority to baptize.

Who gets to baptize? People who have been ordained as deacons or ministers of the church. At Glynwood, that's going to mean men who have been ordained. Can a father baptize his son or daughter? Yes, if that father has been ordained by the church. And we need to draw that line because baptism is an institution of the church, not the family.

The other player in the baptism drama is the believer. In Acts 2, after Peter preached an epic sermon, verse 37 says that when people in the crowd heard it, they "came under deep conviction and said to Peter, "Brothers, what must we do." Peter's response was "Repent and be baptized for the forgiveness of your sins



³⁸ And Peter said to them, “Repent 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 2:38

So when someone is convicted by the holy spirit through the preaching of God’s word, the first thing they do is repent. They turn away from their sins and turn to Jesus

[three hats, signing day illustration?]

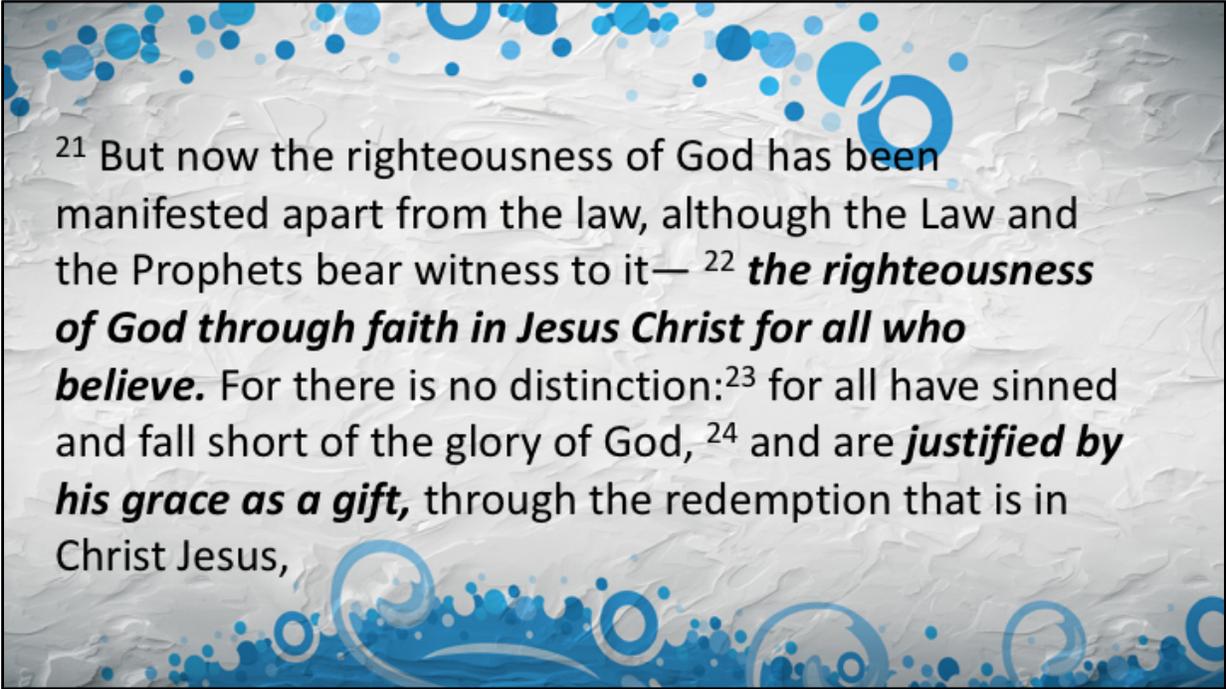
On signing day, the signee turns away from considering any other school, and turns to aligning himself with his chosen school. And its public.

2. Baptism portrays salvation. It doesn't confer salvation.

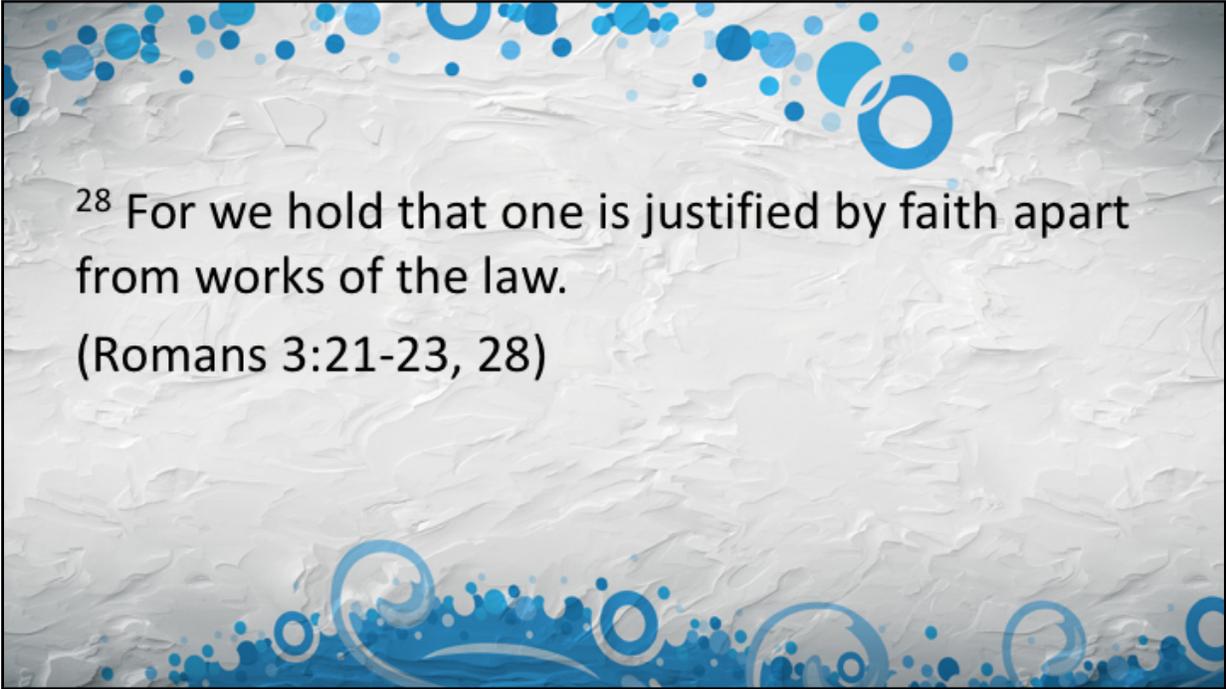


* The physical immersion in water does not have the power to save (see 1 Peter 3:21)

* Through faith our sins are forgiven, we're declared righteous, and we're reconciled to God. Look at what Paul says about this in Romans 3



²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²² ***the righteousness of God through faith in Jesus Christ for all who believe.*** For there is no distinction:²³ for all have sinned and fall short of the glory of God, ²⁴ and are ***justified by his grace as a gift,*** through the redemption that is in Christ Jesus,



²⁸ For we hold that one is justified by faith apart
from works of the law.
(Romans 3:21-23, 28)

Let me give you an illustration of this that many of you can relate to.



If you are married, let me ask you something. When did you get married? No, I don't mean your anniversary date. I'm talking about, at what point were you married? Was it when you said I do? Was it when you put the ring on? Was it when the minister made the pronouncement? Was it that night, when the marriage was consummated?

Well, I have news for you. If I did your wedding (and this is true for every minister I know) you were married before you ever even set foot in the sanctuary. I always get the bride and groom to sign the marriage certificate (and I sign my part) before the ceremony takes place.

3. Scriptural Baptism is by immersion.

- **The word**
- **The biblical examples**
- **The symbolism**

Three reasons:

* **The word** is *baptizo*, which literally means "to immerse." It is used in Greek literature outside the Bible to describe sinking ships. as they sank water would fill the inside of ship. Another usage describes a garment being immersed into dye... the dye penetrates every fiber of the fabric.

* All our **Biblical examples** imply immersion. Jesus and John the Baptist "came up out of the water" in Matthew 3:16. And when Philip baptized the Ethiopian eunuch, they went down into the water (Acts 8:36-38)

* Baptism is **symbolic** of the death, burial, and resurrection of Christ. Getting sprinkled just doesn't get that point across.

Question #1:

What's wrong with infant baptism?

- * No scriptural basis for it.
- * It separates the symbol of union with Christ from the reality
- * It confuses being born into a Christian family with being born again
- * It can make someone more resistant to a genuine conversion experience later in life.

Question #2:

If baptism isn't necessary for salvation, why do we make it a requirement for church membership?

- * If the church is the "household of faith" (Galatians 6:10), then baptism is the front door.
- * Baptism reminds the church of her responsibility to the baptizee.

Transition: sweating in ceremony



Several months ago I had the privilege of attending a swearing-in ceremony for new air force recruits. That ceremony was a public display of the recruit's allegiance to the United States. The recruit could not take up arms or begin his training until he had gone through the ceremony. And this is important. When the senior officer administered the oath, he did not turn to the new recruits and say, "All right. Go get 'em, boys." In other words, the Air Force does not see the swearing in ceremony as the finish line. Sometimes in church, we see baptism as the end goal. We ought to see it as the first step in the discipleship process.

Question #3:

Should someone ever get rebaptized?

You should get re-baptized...

- 1. If your first baptism was not believer's baptism.**
- 2. If you weren't really a Christian when you were baptized.**
- 3. If the baptizing church denied the gospel.**
- 4. If your baptism had no connection to a church.**