

Matt. 3:16

"And Jesus when he was
baptized."

SUBJECT: The Act of Baptism
mode

The Baptism of water

Source: Jm. T. Christman Immersion
Carson on Baptism

9/3/64
GP

Math. 3: 16 "And Jesus, when he was baptized..."

THE ACT OF BAPTISM.

MODE
FORM

I. The Meaning of the Word. 3:5, 6, 13, 16

This amazing immersion for 1: 25, 26, 33

1. The common, every-day, ordinary Greek word, Baptizo.

(1) Ancient writers. "..."

(2) Modern. "..." There has been less change in the Greek language in the past 2,000 years than in English in the past 500.

Socrates and Plato, Xenophon and Demosthenes, you and every Roman himself, might sit down at the foot of the Aqueduct today and read the morning paper published in Athens with comparatively little difficulty.

[Xenophon might observe: "I say, Socrates, as I say Plato, somebody has been tampering with our good old Greek!"]

(3) In Athens, 1900. The devout heathen, a Stoic or Epicurean, like Minus (Mark)

II. The persistence of the act of immersion.

(1) The Greek Church.

This ritual.

Our Baptist opportunity in Greece.

(a) The New Testament, Baptist witnesses, strong Methodist found in Greece.

(b) The Protestant missionaries witness. See to me sprinkled. Instead of an engine, the three nations, all witnesses.

Pedigree to the fathers, white men, the school.

(2) The Latin Church.

Thomas Aquinas, first theologian in Q.C. Church who took the question of immersion under ordinary circumstances would answer for baptism.

Council of Anagnina, 1311, allowed for choice between immersion and aspersion. First time in history that aspersion & immersion were made independent.

The baptizing of Rome.

of Florence

of St. Paul in Rome.

3. The English Church.

Change book of Edward VI 1551, first permission for sitting at table
also an ally in case of weakness.

^{d. 1564} John Calvin made it a matter of indifference; John King
brought the teaching to Scotland. From Scotland to England.

^{d. 1572}
Westminster Assembly of Divines, 1643, keenly debated
whether (in a matter of indifference) to be adopted. The great
influence of Dr. Lightfoot, the moving spirit of the assembly changed
the opinion. Especially [inserted] 25-24.

(c) The unusual story of Mr. Wesley, 1736 Savannah, Georgia
1739, added to them

III. The Reason for the Change.

1. Baptismal regeneration.

An early, early doctrine
brought us to the first instance, Novation, 250.

The controversy that lasted for centuries. The Christians.

The "clavis" = baptized
by affixing on account of
the word "Christ" baptism

Does rise to the baptism of children.
First recorded instance, 370 A.D.

2. Finally, indifference.

One as good as the other.

3. But I muddled.

King James, 1611, the scholars called together to do the
Scriptures. Marguerite's work. But when they came to the
Greek word, βαρβαρος, knowing it meant "barbarous" they
saw not so to do it without comparing with the King. The
outcome - by the King's request, not to do the word at all, but
to Anglicise it.

4. The mind and purpose of God.

Heb. 8:5 & 9:25:40 A divine pattern down to
applied details. July day, night, year, and months. Every
arrangement, material, color, bar, belt, girdle, and the divine
significance and meaning.

More faithfully beyond. 9:39:32-43

We have come to know what it meant of the Heb. full deep meaning of the pattern, then

- a. 3. the word of the message "When came to know, it meant the origin from which came from ..."
- a. 3. the word of the passage. "scripture of the book of the ..."
- a. 3. the word of the passage. "high point meaning of the ..."

- 4. gathering from heaven.
 - Jesus' imprint upon it. "all righteousness"
 - The father, delight. "my ... well pleased."
 - The great workman. ... the obedience, the discipline
 - The wonderful symbols. Rev. 6.

When came to know what it meant
his burial, resurrection.
The cleansing fountain
"as rain" "a fountain of life"
Can any resurrection. Rev. 6.

Dr. T. J. Conant ^{noted philologist and translator} has collected in a volume (Baptizism) every passage in Greek literature ^{from 500 B.C. to 1000 A.D.} where the word 'baptizē' is used. In every passage the word requires for its trans. our English word "immerse" or some kindred word. ^{it invariably means a submergence in water or in some other thing.}

No Greek lexicon of standard repute gives any other meaning. No one has yet found a single passage either in the N.T. or the literature in which the word 'baptizē' is used in any different sense.

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Dr. W. D. Powell

In Athens, asked an intelligent Greek what Barrizos meant. He replied, "Don't ask me; ask any common labourer you meet on the street; he will tell you."

When returned to the hotel, he requested the head waiter, a Frenchman, to ask the porter what the word Barrizos meant. He replied: "It means to put under the water and to take out of the water."

BAPTISM (burial) in water

John 3: 23

Mark 1: 5

Acts 8: 36-38

Who is qualified to be baptized?

Acts 8: 36, 37

Acts 10: 47

Why should believers be baptized?

Math. 3: 13, 14, 15 (so Mat. 16: 24

following $\bar{\chi}$ to fulfill all righteousness)

Math. 28: 19, 20 in obedience to $\bar{\chi}$

Acts 10: 33, Acts 10: 47, 48

When should believe be baptized?

at ou Acts 2:41

Acts 8:36

Acts 16:33

Acts 22: 12, 13, 16

What does baptism do?

1. Shows our love for the Spirit.
John 14:15

2. Dem first century practice - second
presentation of the gospel.
of the reception of the O.T. faith to Y

11
1709-1711
John Worthy 1736, Feb 21st, his groomed. "Many would
was baptiz'd according to the custom of the Church ~~of~~ ^{the} ~~and~~
the rule of the ch. of Episc., by his minister."

Next instance, Savannah Georgia, May 5th, 1736.
"I was asked to baptize a child of Mr. Parkers,
second Sheriff of Savannah; but Mrs. Parker told me
whether Mr. Parker nor I (Mr. Park) will consent to
it being dipped. I answer, if you certify that your child
is weak, it will suffice to grow weak upon it. She
replied, "No, the child is not weak, but I am resolved
that it shall not be dipped." This argument I could
not refute so I went home as the child was
baptized [probably] by another person."

But this was not the end of the matter. On
Sept 1, 1737, John Worthy was tried by a grand jury of
44 men, found guilty, and ordered to leave the
county. Worthy wrote the charge, among other things
as had broken the laws of the county "By refusing to
baptize Mr. Parker's child, otherwise than by dipping,
next the parents moved certifying that it was weak &
not able to bear it."

A strange case for the fathers, I apprehend. John Worthy
was tried & found guilty by the courts of the same for
refusing to sprinkle a baby.
On June 25, March 21st 1756 baptiz'd by his minister ^{two} ~~the~~ ~~church~~