Scriptural Baptism

1.	THE C	DRDINANCES — I Corinthians 11:2.
	a.	An "ordinance" (Greek: paradosis) = a, a precept that is on. is
	h	The difference between the ordinances or traditions and the traditions
	D.	that the ordinances are given by
		Logisthians 11:2 — "as I delivered them unto you."
		ii II Thessalonians 2:15; 3:6 — "taught," "received," by "word" or epistie.
	c.	A "SACRAMENT" nowadays refers to a rite that is a means of [receiving]
	d.	
		i. Roman Catholicism now has seven sacraments.
		ii. If we take the phrase "delivered unto you" in I Corinthians, there are:
		" The true and inances are."
		— that "keeps in memory" the
		The that commemorates the Supper.
2.	SCRIP	TURAL BAPTISM:
	a.	We use the term "scriptural" baptism because there are many other false baptisms:
		i Some religious organizations, some, some, some,
		hantism, and some see to practice it.
		ii. Some religious organizations baptize; others — Mormons baptize "for the!"
	b.	Baptism is the #1 Baptist Distinctive:
	c.	Four requirements for VALID baptism:
		i — "Who should be baptized?"
		ii — "How is baptism to be performed?"
		iii — "What is baptism for; what does it do?"
		iv — "Who should administer baptism?"
	d.	A Scriptural CANDIDATE —, not
		i. New Testament EXAMPLES — baptism required
		Matthew 3:6 — must be capable of
		 Matthew 3:8; Acts 8:12, 36-38; 10:47; 16:14-15, 30-34; 18:8
		ii. The New Testament ORDER — always places belief baptism.
		• Matthew 28:19; John 4:1; Acts 2:41; 8:12, 13
		 I Peter 3:21 — baptism is the "answer" () of a good (cleared) conscience.
		iii. Common arguments FOR infant baptism:
		 The THEOLOGY argument — equates and "The Church."
		 Being a child of Abraham is insufficient — Luke 3:8.

* The = BAPTISM argument: • The New Testament equivalent of Old Testament circumcision is Colossians 2:11; Philippians 3:3. • Both men and were baptized. * The Baptism argument: • The Children argument — Matthew 18:1-6; Luke 18:15-17. f. A Scriptural ACT , not (or). i. New Testament EXAMPLES teach IMMERSION: • Matthew 3:6,16; John 3:23; Acts 8:38-39. ii. The meaning of the Greek word ("baptidzo") is to , to to • This is affirmed by all lexicologists — including pædobaptists! iii. Baptism is a — Romans 6:4-5; Colossians 2:12. iv. Catholics and Protestants acknowledge that the original mode of baptism was by immersion. g. A Scriptural MOTIVE — , not a " — Romans 6:4-5,17; I Peter 3:21. ii. Baptism is a " " a " " — Romans 6:4-5,17; I Peter 3:21. iii. The baptismal regeneration/remission error developed from Judaism. iv. SIX references used to teach that baptism cleanses from sin: Mark 16:16; John 3:5; Act 2:38; Acts 22:16; Titus 3:5; 1 Peter 3:21 v. Baptism admits a believer into the of the church — Acts 2:41. h. A Scriptural ADMINISTRATOR — not accepting any kind of "baptism." • Some are accepting any kind of "baptism." • Some are accepting any kind of "baptism." • Some are accepting any kind of "baptism as being valid. ii. Why do we believe that scriptural baptism must have been administered by the author a New Testament church? • The command to baptize believers is given by the rather than to individuals. • Authority in baptism is an issue — Matthew 21:23-37. • John's baptism had unthority — John 3:26-27; Luke 7:30. • Jesus walked about miles to receive baptism from John. • The first church baptized with authority — John 4:1-2. • The at Corinth was instructed to (guard) the ordinances • Baptism is the to church — I Corinthians 12:13; Acts iiii. Accepting "anyone's" baptism will lead to and —		o Israel is distinguished from the Church — I Corinthians 10:32.
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