

- E. The First Gentile, Cornelius: **Acts 10:34-48; Acts 11:12-17**
One who fears God and does what is right is welcome to Him. The Holy Spirit fell on during the message. Peter spoke words by which household was to be saved. **Baptism** “in the name of” is identified with **water** and commanded.
- F. Lydia: **Acts 16:13-15**
Apostles began speaking. Lydia was listening and opened her heart. She was **baptized**.
- G. The Philippian Jailer: **Acts 16:27-34**
He asked what to do to be saved. He was told to believe in the Lord. Then they spoke the word to him and he was **baptized**.
- H. The Corinthians: **Acts 18:4-8**
Paul was reasoning with them and persuading them, devoting himself to the Word and testifying. Leaders of the synagogue and others heard, believed, were **baptized**.
- I. The 12 Disciples at Ephesus: **Acts 19:1-7**
They had not heard of the Holy Spirit, much less received it. They were baptized under John... needed to be **re-baptized** under Jesus... then received the Holy Spirit by Paul's hands.

2. IT IS NOT INVALIDATED BEING A WORK

Many Faiths discount water baptism because of the false premise that one is not supposed to involve works in any way in one's salvation. We suggest you review the pamphlet on *Faith Only* to see what kind of works Paul is really discounting in Ephesians 2:8-9, and please include verse 10. If something is to be discounted just because it is a work, then faith also has to be discounted, because faith is considered by God also to be a work. Note Jesus' answer to the question when the Jews ask about what works they can do to serve God and the apostle Paul's description of faith and love:

John 6:28-29 -- *They said therefore to Him, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent.*

1 Thessalonians 1:3 -- *Constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father.*

3. IT IS A COMMAND OF GOD

A question that one needs to seriously consider is: "What do you think qualifies something said by God to be absolutely necessary for you to do to be saved?" For example, in 1 John 2:4, the apostle writes that, "*The one who says, 'I have come to know Him,' and does not keep His commandments, is a liar, and the truth is not in him.*" Would you feel that it is all right to ignore, or to set aside as unimportant, a command of God?

In Acts 2:38, when Peter tells those at Pentecost, the ones he convicts as being guilty of crucifying the Son of God, that they need to repent and be baptized, the verbs (repent and baptize) are in the imperative mode in the Greek, meaning that they are commands. (It needs to be noted that they are not commanded to do these because their sins had been forgiven. If so, there would have been no need and he would have just told them so. Instead the text quite plainly states that they were still in their sins – Acts 2:40).

In Acts 10:47-48, concerning the household of Cornelius, Peter *orders* [commands] them to be baptized in water.

4. IT IS MORE THAN JUST BODY WASHING

When Peter writes later about the importance of baptism (1 Peter 3:21), he not only states that it "Saves", but he also describes it as (depending on your translation): An appeal to God for a good conscience or the request to God for a clean conscience. [In this case the term conscience refers to one's personal history of sinful decisions.] If one has not been baptized he has neither "appealed to" nor "requested of" God to have his past sins cleansed from his conscience.

Baptism is the act by which one gets their **sins washed away** (Acts 22:16; Ephesians 5:26) and how one gets the **forgiveness of their sins** (Acts 2:38). It also **puts one into Christ** (Galatians 3:27).

5. IT BRINGS ABOUT A NEW LIFE

It is out of water baptism that one rises up to walk in a **new life** (Romans 6:3-4; 2 Corinthians 5:17). A new life and the forgiveness of sins are not possible without the blood of Christ. It must be through baptism, then, that the burial with Him in His death brings about contact with the sacrificial blood of the Son of God.