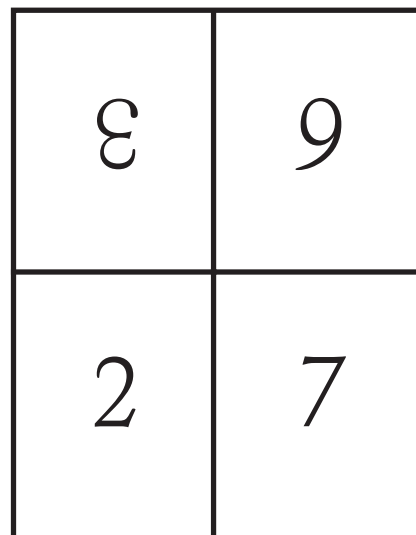
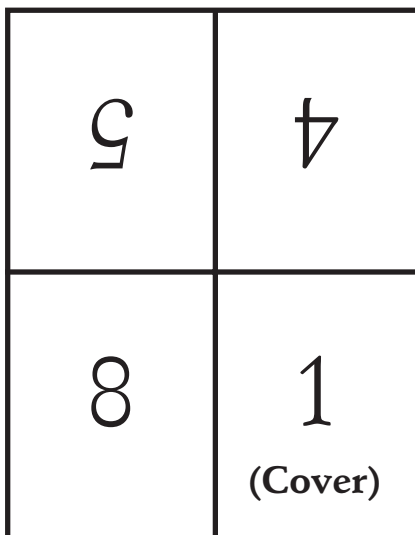


## Instructions

*This document is designed to be centered (right to left and top to bottom) on a letter-sized (8.5x11 inch) piece of paper.*

To print this document in tract format, do the following:

1. Print page 2 of this document on an 8.5x11 inch sheet.
2. Turn the page over and print page 3 so that the tract pages numbered 2 and 7 are directly on the back of 1 and 8 (see diagram below).
3. Fold the paper length-wise with the cover on the front.
4. Fold again along the width (the cover should now be on the front and page 8 should be on the back).
5. Staple twice along the spine (saddle staplers or long reach staplers can be purchased at office supply stores, but any standard stapler with at least a 4.5 inch throat should work as well). The staples need to be inserted so that the points are located inside the tract.
6. Trim the across the top of the tract using scissors, trim board, etc. so that it can be opened. Try to cut off no more that 1/8 of an inch; remember, you are just trimming the tract enough so it can be opened.



- 5
- can be no obedience without the intention of offering it!
- 5) BAPTISM IS FOR THE OBEEDIENCE. (Acts 10:48) "And he commanded them to be baptized in the name of Jesus Christ..." "There involves a recognition of wrongs and a turning away from it."
- 4) BAPTISM IS FOR THE PENITENT. (Acts 2:38) Repentance can baptism have any meaning when it is divorced from Faith? How? (Mark 16:16, Acts 8:36-37)
- 3) BAPTISM IS FOR BELIEVERS. (Mark 16:16, Acts 8:36-37) How who cannot understand what is done cannot benefit from it.
- 2) BAPTISM IS FOR THE TAUGHT. (Matthew 28:19-20.) Those thing inherited! Jesus said of children: "Of such is the kingdom of heaven." (Mark 10:14)
- 1) BAPTISM IS FOR SINNERS. (Acts 2:38, 22:16.) Children are born in innocence; sin is not hereditary! "The son shall not bear the iniquity of the father..." (Ezek. 18:20.) "1 John 3:4 calls sin a "transgression of the Law." It is something committed, not something inherited! Jesus said of children: "Of such is the kingdom of heaven." (Mark 10:14)
- What can be established from the scriptures?
- 1) Must **assume** she was married. (Household can refer to servants—Phil. 4:22.)
- 2) Must **assume** she had children.
- 3) Must **assume** they were present. (After all, she was on a business trip.)
- 4) Must **assume** her children were infants. (It was not customary for babies to travel.)
- 5) Must **assume** they were baptized. (The whole is sometimes used to refer to only a part—"The congregation sang a hymn" when not all sang.)
- hold..." (Acts 16:15.) But notice the unwarranted assumptions such people must make:

Pentecost, the Samaritans, the Ethiopian Nobleman, Cornelius, Saul of Tarsus, Lydia, the Philippian jailer, and the Corinthians. To reject Baptism is to reject a clear commandment of God!

If Baptism is important enough to be mentioned more than 100 times in the Bible, it deserves our most careful consideration! The importance attached to Baptism in the scriptures should cause every living soul to desire to render this act of obedience to God. "And now why tarriest thou? Arise and be baptized and wash away thy sins..." (Acts 22:16.)



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4

Some have tried to find a Biblical justification for the practice of Infant Baptism in the statement that Lydia "was baptized and her house self to part with it."

Luther recognized that it was an innovation but could not bring himself to part with it.

Many churches teach that infants should be baptized because they are born in a depraved condition due to the taint of original sin. This has been a cherished doctrine which many have clung to devotedly. Luther recognized that it was an innovation but could not bring himself to part with it.

**WHO SHOULD BE BAPTIZED?**

- 3) ARGUMENT FROM THE SCRIPTURES. The New Testament associated Baptism with "much water" (John 3:23). John baptized Jesus "into" the River Jordan (Mark 1:9). Philip and Eunuch went down "into" the water and came up "out of" it. (Acts 8:38-39.) The New Testament emphasizes Baptism as a burial. (Romans 6:3-4, Colossians 2:12.)
- 4) ARGUMENTS FROM SCHOLARS. The Catholic Encyclopedia states: "The most ancient form... was unquestionably immersion." Martin Luther said: "On this account I could wish that such as are baptized should be completely immersed in water, according to the meaning of the word..." John Calvin: "The word baptize means to immerse, and it is certain... immersion was observed in the early church." John Wesley: "We are buried with him, alluding to the ancient manner of baptizing by immersion."
- 5) ARGUMENT FROM THE SCRIPTURES. The New Testament associated Baptism with "much water" (John 3:23). John baptized Jesus "into" the River Jordan (Mark 1:9). Philip and Eunuch went down "into" the water and came up "out of" it. (Acts 8:38-39.) The New Testament emphasizes Baptism as a burial. (Romans 6:3-4, Colossians 2:12.)
- 3) ARGUMENT FROM HISTORY. Ruins of early church buildings (such as the Church of St. John the Divine at Ephesus) invariably have baptistries (pools, really) and not fonts. Early Christian writers such as Tertullian, Origen, Ambrose, and Chrysostom document that immersion was the rule in the early church. In fact, sprinkling was not officially recognized by the Catholic Church until the Council of Ravenna in 1311.

# Scriptural Baptism



by **Robert G. Dockery**

