

A TEXTUAL STUDY OF
WATER BAPTISM

IN THE NEW TESTAMENT



By Randall F. Matheny

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The New King James Version (NKJV) is used in this study. Other versions that are sometimes referenced are the KJV (King James Version), ASV (American Standard Version of 1901), the NASB (New American Standard Bible), and the ESV (English Standard Version).

Sequential numbering is utilized to facilitate responding to student comments and/or questions.

With many thanks to faithful Christian friends who have proofread, and have helped refine this study.

In the footnotes, Greek words are followed by an English transliteration in parentheses, for example, **βαπτίζω** (baptizō).

Introduction

Dear student of God's word,

Baptism in water is a recurring theme in the New Testament. People were called to baptism by John the Baptist, the Lord Jesus Christ, His apostles, and their followers. A teaching that occurs so often in the New Testament cannot be unimportant. In spite of this, many people are surprised to find that the New Testament of Jesus Christ teaches so much about baptism, especially after the death, burial and resurrection of the Lord when He was endowed by the Father with “all power in heaven and in earth” (Matthew 28:18; 1 Corinthians 15:25-27).

The book of the Acts of the Apostles, which chronicles about the first thirty to forty years of the growth and development of the church of Christ, includes in its record numerous accounts of conversions, from either Judaism or paganism, to Christianity. This record is important because it shows how the apostles of the Lord Jesus interpreted the message of the Great Commission (Matthew 28:18-20; Mark 16:15-20; Luke 24:45-49), how they preached it, and how it was responded to by those who heard it. When the Good News of Christ was preached people responded in one of two primary ways: either they rejected the counsel of almighty God, or they accepted His conditions for salvation and responded in a consistent, predictable, and repeatable fashion.

It is my prayer that you will enjoy your study of water baptism in the New Testament. I do want to encourage you to carefully examine every text in its context, then fill in the blanks from the text of the New Testament itself. We must all resist the temptation to interpret scripture according to our preconceptions or prejudices. When the New Testament speaks clearly, as it does about baptism, we should be ready to accept what it says, rather than what we have heard someone say about it. It is only when we open our minds to the message of the text of the Bible that we will be able to see it for what it truly is and become what we are taught therein to be, that is, “...children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ” (Galatians 3:26-27).

As the title states, this is a textual Bible study. It was compiled for those who desire to know more about what the New Testament teaches on the subject of water baptism. It is not a survey of denominational doctrine, which is very confusing and contradictory on the teaching of baptism. Such a study of the multiplicity of unscriptural doctrines on baptism would require a volume many times larger than the pages required to study what the New Testament actually says. You will need a good translation of the Bible. I suggest the King James Version (KJV) or the New King James Version (NKJV), but other such as the American Standard Version (ASV), the New American Standard Bible (NASB), or the English Standard Version (ESV) will suffice. Paraphrases such as the Living Bible are less helpful because they do not actually translate the text, and they may be very misleading in important parts of the scriptures.

The study is divided into sections with scripture references at the beginning of each section. Since this is a textual study, the format encourages you to **carefully read the scriptures** before you fill in the blanks, then **check the accuracy of your work by rereading the scriptures referenced**. Footnotes are incorporated to point out important matters such as definitions and meanings in the original language. Remember that there can be no honest study of God's word that is not rewarding.

Your questions or comments are welcomed. You may return a copy of your completed work for grading and award of a completion certificate if you desire. Be sure to include your name and address. May God bless you in your study. The New King James version of the Bible is the text used in this study.

Randall F. Matheny
20 Hughey Road, Brookville, PA 15825
randy@countrypreacher.com

A TEXTUAL STUDY OF WATER BAPTISM

IN THE NEW TESTAMENT

THE GOSPELS

Text: Matthew 3:1-17; Mark 1:1-11; Luke 3:1-22; 7:29-30; John 1:19-34

The Baptism of John

1. John the ¹Baptist came preaching and saying _____

2. People from Jerusalem, all Judea, and all the region around the Jordan River went out to John for what? _____ Doing what? _____
3. What were the Pharisees and Saducees directed to do before they could be baptized? _____
4. John said that he baptized with what? _____ Unto what? _____
5. Why did Jesus come to John at the Jordan? _____
6. Why did Jesus say that John must permit Him to be baptized? _____

7. If Jesus had not been baptized, could He have fulfilled the requirements of righteousness? _____ From Jesus' words and actions, what did He demonstrate that fulfilling all righteousness required of Him? _____
8. If Jesus needed to be baptized to fulfill the requirements of righteousness, is it possible for anyone else to fulfill the requirements of righteousness without being baptized? _____
9. The Holy Spirit acknowledged Jesus by descending upon Him before or after His baptism? _____
10. God declared that He was “well pleased” with Jesus before or after His baptism?

11. Can you expect God to be pleased with you if you refuse to be baptized?

12. Would it be of greater benefit to you to follow the example of the Lord Jesus in being baptized, or to reject His example? _____
13. Those who rejected being baptized by John also rejected the _____
-

True or False

_____ _____ People who were baptized by John came confessing their sins, thus indicating that they were mature enough to make an informed decision.

_____ _____ The texts prove that people brought infants and small children to be baptized by John.

Footnotes:

¹ “Baptist”, from the Greek word **βαπτιστής** (Baptistēs), derives from **βαπτίζω** (baptizō) which is defined as: dip, immerse or submerge (The Analytical Greek Lexicon Revised, 1978. Harold K. Moulton, ed.. Thayer's Greek-English Lexicon of the New Testament, fifth printing 2002, Joseph H. Thayer). Baptist, baptize, etc., do not translate Greek words, but transliterate, or spell, the Greek words in English. A literal translation would be “Immerser” and “immerse”, respectively.

The Beginning of the Transition from John to the Lord Jesus Christ

Text: John 3:22-36; 4:1-3

14. What were Jesus and His disciples doing while they remained in the land of Judea? _____
15. Why was John baptizing in Aenon, near Salim? _____
16. Why did John's disciples question him about what Jesus and His disciples were doing? _____
17. What did John say to justify the greater numbers of people which were going to Jesus rather than to him? _____

18. Among Jesus and His disciples, who did the baptizing? _____

True or False

_____ There is no evidence from the text that Jesus or His disciples baptized infants or small children.

Notes:

Baptism by the Authority of Christ

Text: Matthew 28:18-20

19. After His resurrection, Jesus declared that He had been given how much authority? _____
20. Outline what Jesus instructed His disciples, by His authority, to do:
- I. Go _____
 - II. ²Baptizing _____
 - III. Teaching _____
21. Once people had been initially taught, what were their teachers commanded to do to, or for, them? _____
22. What were new disciples to be taught after being baptized? _____

23. Upon what conditions did Jesus say He would be with His disciples to the ³end of the age? _____

Notes:

Footnotes:

² “Baptizing” *immersing*. The concepts of sprinkling and pouring in the place of baptism do not occur in the New Testament, although there are Greek words for both, and were neither known, nor authorized, nor performed by the Lord Jesus Christ, His apostles, or other disciples. The first historical incident of the error of pouring for baptism was recorded in AD 251 (Mosheim, in his Historical Commentaries, p.62, vol.1). The error of sprinkling for baptism did not become a generally divisive issue until AD 1311 when it was accepted by the Roman Catholic Church at the Council of Ravenna.

³ “End of the age”, that is, the end of the Messianic, or New Covenant, age.

Baptism by the Authority of Christ

Text: Mark 16:15-16

24. Regarding the “Gospel,” what did the Lord Jesus command His disciples to do?

25. The Lord Jesus required that preaching the Gospel include the instructions, “He who _____ and is _____ will be _____; but he who does not _____ will be _____.”
26. According to the text, being saved requires what two necessities?
_____ and _____.
27. Which of the following statements is correct according to the Bible? Circle your answer.
- a. “He who believes only will be saved, and may be baptized if he desires; but he who does not believe will be condemned.”
Provide scripture reference: _____
- b. “He who is saved will be given belief, and should be baptized; but he who does not believe will be condemned.”
Provide scripture reference: _____
- c. “He who believes and is baptized will be saved, but he who does not believe will be condemned.”
Provide scripture reference: _____
28. Is baptism of any value to one who does not ⁴believe the Gospel? _____
Explain your answer: _____

True or False

_____ Candidates for baptism must be capable of being taught the Gospel and believing it before they can be scripturally baptized.

Footnotes:

⁴ Verses such as John 3:16 and Hebrews 11:6 are occasionally quoted in a way which makes it seem that belief, or faith, is exclusively of the mind. A little more reading before and after such verses will clear up most misunderstandings. John 3:36, for example, demonstrates that believing in Jesus and believing Jesus are the same; consequently, one cannot truly believe in Jesus who does not believe Jesus. Further, in John 3:36, the

word “believes” is from a Greek word that is often translated “faith,” but the word “believe” in the phrase “does not believe the Son” is from a different Greek word, **ἀπειθέω** (apeitheō) that means to not obey, or to disobey, as is translated in the ASV, NASB, and ESV. Such faith towards Christ is inclusive of His person, mission, message, example, works, and by no means excludes His commands. In Hebrews 11:6, the teaching that faith is necessary to please God is surrounded by thirteen specific examples of what the Bible means by “faith” which pleases God. No example in Hebrews 11 illustrates a saving, approved faith that occurs exclusively in the mind/heart, or that pleases God at any time short of actual obedience. Every example is of a faith that obeyed (for example: offered a more excellent sacrifice, prepared an ark, chose to suffer affliction, forsook Egypt, kept the Passover, crossed the Red Sea, defeated Jericho, received the spies, etc.). Saving faith demands obedience (see Matthew 7:21-29; Luke 6:46; Romans 1:5; 2:5-11, 16:25-27; 2 Thessalonians 1:8; Hebrews 3:18; 5:8-9, 1 Pet. 4:17, for example). The doctrine of justification (to render just, innocent, righteous), by faith only, without obedience, is false and is flatly denied by Scripture: “You believe that there is one God. You do well. Even the demons believe and tremble! **But do you want to know, O foolish man, that faith without works is dead?** Was not Abraham our father justified by works when he offered Isaac his son on the altar? **Do you see that faith was working together with his works, and by works faith was made perfect?** And the Scripture was fulfilled which says, Abraham believed God, and it was accounted to him for righteousness. And he was called the friend of God. **You see then that a man is justified by works, and not by faith only.** Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? **For as the body without the spirit is dead, so faith without works is dead also**” (James 2:20-26). (Emphasis added - RFM) Faith which stops short of obedience is not of God, but is of a foolish and demonic sort; it is not alive, but is dead. Living faith means lovingly hearing and obeying the Lord Jesus Christ's doctrine from the heart (see John 14:15, 21, 23-25; Romans 6:17).

Notes:

Baptism by the Authority of Christ

THE ACTS OF THE APOSTLES

Text: Acts 2:14-47

29. When people heard the conclusion of Peter's sermon, what did they ask? _____

Did they believe that it was necessary to “do” something in order to be saved?

30. Did Peter, by inspiration of the Holy Spirit, tell them that there was nothing for them to do, nothing that they could do, and that everything had already been done? _____

31. Outline Peter's inspired response to their question:

I. _____

II. And be _____

III. Every _____

IV. In the name of _____

V. ⁵For the _____

VI. And you shall _____

VII. For the promise is _____

32. Those who gladly received his words were _____. About how many people did this include? _____

33. Those who repent and are baptized in the name of Jesus Christ will receive what?

34. In order to receive remission of sins, what must one do? _____

35. Those who gladly receive Peter's words today will do what? _____

36. After being taught the inspired requirements for salvation, how long were the people made to wait before they were baptized? _____

37. “Those who were being saved” were those who had done what? _____

True or False

_____ All those who were baptized for the remission of sins were mature enough to ask what they could do for forgiveness, repent, and receive the word with gladness.

Notes:

Footnotes:

⁵ The English word “for” is a preposition as it occurs in Acts 2:38, and is defined: **1.a.** Used to indicate the object or purpose of an action or activity. The Greek word **εἰς** (eis), translated “for” as it occurs in Acts 2:38 is defined: *a primary preposition 1) into, unto, to, towards, for, among.* In both cases, the English and the Greek, the preposition points to the object or purpose of baptism: the remission of sins. Precisely the same phrase, “for the remission of sins,” in Greek and in English, is used in Matthew 26:28; Mark 1:4; Luke 3:3. The English word “for” sometimes translates a Greek conjunction which may mean for, since, or because, or a Greek preposition which may mean because of (see Footnote 7), however, these are not the words that occurs here. Although the English word “for” may mean “into” or “because of,” the word **εἰς**, occurring more than 1500 times in the Greek New Testament, does not mean, and is never translated, “because of.” We must be careful not to confuse the three Greek words since they are different words, are different parts of speech, and have different meanings.

Text: Acts 8:4-24

38. How did the Samaritans respond when they “believed Philip as he preached the things concerning the kingdom of God, and the name of Jesus Christ”? _____

39. When were the people who heard Philip's preaching baptized? _____

40. Simon (a Samaritan who previously practiced sorcery) also believed and was _____.
41. Later, when Simon sinned as a baptized believer, what remedy did Peter prescribe for his sin? _____

Text: Acts 8:26-38; Isaiah 53

42. As the Ethiopian treasurer traveled, what was he reading? _____

43. What did Philip preach regarding the particular Scripture that the Ethiopian was reading? _____
44. The Ethiopian, after hearing Jesus preached to him, was convinced that he not be hindered from doing what? _____
45. What did the Ethiopian ⁶confess before he was baptized? _____

46. The element in which Philip baptized the Ethiopian was what? _____
47. Would it be scriptural to be baptized in anything other than water? _____
48. After being taught the requirements for salvation, how long did the Ethiopian wait before insisting that he be baptized? _____
49. What hinders you from being baptized? _____

Footnotes:

⁶The versions of the New Testament translated from the Majority Texts include Acts 8:37. Versions which rely on other texts may omit or footnote the verse as not in a few ancient manuscripts.

Text: Acts 9:1-19; 22:1-21; 26:12-20

50. What was the Lord Jesus' answer to Saul's question, "Lord, what do you want me to do?" _____
51. Whom did Jesus send to Saul to tell him what he "must" do? _____
Did Ananias, by inspiration, tell Saul that there was nothing he could do, and that everything had already been done? _____
52. Ananias concluded the instruction of things that Jesus had appointed Saul to do by asking him what? _____

53. After being asked the above question, what was the immediate act that Saul was commanded to do, and for what reason? _____

54. How did Paul (formerly Saul), after summarizing his conversion before King Agrippa, say that he responded to the "heavenly vision" (Jesus)? _____

55. And now, why are you waiting? _____

Text: Acts 10

56. Cornelius was directed by an angel to send for Peter who would tell him what? _____
57. The purpose of the Holy Spirit falling upon Cornelius and those gathered was to show what to Peter and the Jews who were with him? _____

58. In keeping with showing the Gentiles what they "must do," Peter commanded them to do what? _____

Text: Acts 16:11-15

59. What was Lydia's response when the Lord opened her heart to heed the things spoken by Paul? _____

-
60. The instructions of Paul's preaching, perhaps including Lydia's influence on her household, resulted in her household doing what? _____
61. If your heart is opened to heed the things spoken by Paul (preaching the Gospel), what will you do? _____
-

Text: Acts 16:25-34

62. How did Paul answer the jailer's question, "Sirs, what must I do to be saved?"
- _____
- _____
63. After taking Paul and Silas to his home and washing their stripes, what did the jailer and his family do before they were described as "having believed"?
- _____
- _____
64. Were the jailer and his family identified as "having believed" before, or after, they were all baptized? _____
65. When were the jailer and his family baptized? _____
66. How long after they were taught the requirements for salvation were they baptized? _____
67. If you want to be identified as "having believed," what must you also do?
- _____
68. How long after you have learned the requirements for salvation should you wait to be baptized? _____

True or False

- _____ _____ The text states that there were infants and small children in the baptized households of Lydia, the Philippian jailer, and Cornelius.
- _____ _____ It is a presumption to say that there were infants baptized.
- _____ _____ In keeping with Psalm 19:13 and 2 Peter 2:10, we must be careful to avoid presumptuous sins.

Text: Acts 18:1-8

69. What did Crispus and many of the Corinthians do after hearing and believing the Gospel message preached by Paul? _____
70. What should you do once you have heard and believed the message of the Gospel? _____

Text: Acts 19:1-7

71. When Paul taught the twelve disciples of John the Baptist that they “should believe in Him who would come after him, that is, on Christ” what did they immediately do? _____

72. Since all twelve were baptized again in the name of the Lord Jesus, what does this tell us about the validity of John's baptism under the Great Commission?

73. If you believe in the name of Jesus, what will you also do? _____

74. If you have been baptized and find out through studying the Scriptures that your baptism was not according to the Gospel of Christ, what should you do?

THE EPISTLES

Text: Romans 6:1-17

75. Paul described baptism as into _____ and into His _____.
76. Christians have been buried with Christ, into His death, through what?

77. The necessity of baptism being a burial is drawn from what biblical event accomplished by the Lord Jesus? _____

78. Since words must be understood in their common usage unless the context

demands otherwise, which of the following would constitute a burial in baptism?

(a) sprinkling (b) pouring (c) immersion (d) some allegorical form of "spiritual" baptism that is not described anywhere in the New Testament

79. Does "newness of life" come before or after being baptized into Christ?

80. Being united together in the likeness of Christ's death and resurrection requires what? _____

81. At what point is our old man of sin crucified with Christ, that the body of sin might be done away, that we should no longer be slaves of sin? _____

82. When does the text say the we are freed from sin? _____

83. In doing what do we die with Christ? _____

84. We are made "alive to God in Christ Jesus our Lord" before or after we have been baptized into Christ? _____

85. Are we "under grace" before or after we have been baptized into Christ? _____

86. Christians were "the servants of sin" before they had done what? _____

87. If you want to be in Christ, walk in newness of life, be alive to God, be under grace, and no longer be a servant of sin, what will you do?

When? _____

Text: 1 Corinthians 1:10-17

88. What did Paul identify as a serious problem among the Corinthian congregation?

89. What was one reason that the Corinthian congregation was divided and contentious? _____
- _____
90. Why was Paul thankful that he had baptized only a few of the Corinthians? _____
- _____
91. Misunderstandings about why, and by whose authority they had been baptized, resulted in what in the Corinthian congregation? _____
- _____
92. Is it important for disciples of Christ to properly understand why, and by whose authority, baptism is administered? _____
93. Paul identified his primary responsibility as doing what? _____
94. Does this mean that (a) baptism is unimportant, or (b) that accurate preaching must come first (as every case of conversion in the Acts of the Apostles demonstrates) so that baptism is accurately understood?

Text: Galatians 3:26-29

95. What is identified as the means by which Christians have "put on Christ" _____
- _____
96. Christians, whether male, female, bond, free, Jew, or Gentile, become one in Christ through having done what? _____
97. The Galatian Christians had become "sons of God through faith in Christ Jesus" by having done what? _____
98. ⁷ "For as many of you as were baptized into Christ have put on Christ" results in becoming whose seed? _____? Heirs according to what? _____

Footnotes:

⁷ The word "for", as translated in Galatians 3:26 and 27 is from the Greek word **γάρ** (gar), a conjunction defined "for, since, because, etc. In verse 27 it is followed by the Greek preposition **εἰς** (eis) translated "into" in "baptized into Christ." A Greek preposition, **διὰ** (dia) as in Romans 3:25, can also be translated "because," but it occurs neither here, nor in Acts 2:38.

Text: Ephesians 4:1-6

99. How many different baptisms are valid in the New Testament age? _____

100. List the different types of baptisms that you have heard about:

101. Can these all be right, according to the text? _____

102. How can you tell which is the "one baptism" authorized by Christ in Ephesians 4:5? _____

Text: Colossians 2:11-14

103. What is described as "the circumcision made without hands"? _____

104. Christians have been buried with Christ in what? _____

105. Christians who have been buried with Christ in baptism are also raised with Him through what? _____

106. Can something that the Bible describes as a demonstration of "faith in the working of God" be a work of human merit? _____

Explain your answer: _____

107. If you have faith in the working of God, what will you do? _____

108. If you want to be made alive together with Christ and forgiven all your trespasses, what will you do? _____

Text: 1 Peter 3:18-22; Genesis 6:13-22

109. In the days of Noah, as instructed by the preaching of Christ through the Spirit, what did Noah do in order that "eight souls" would be saved? _____

110. How much of what Noah was instructed to do to be saved, did he do? _____

111. According to Peter, the eight souls on the ark were saved through what?

112. What is the ⁸"anti type" which now saves us? _____
113. Baptism is "not" for the doing of what? _____

114. When a person is baptized, it is the answer of what toward God? _____

115. A person who is baptized is saved through what? _____

116. Would Noah and his family have been saved if he had not obeyed God in building and boarding the ark? _____
117. Would Noah and his family have been saved if he had not carefully built the ark according to all of God's instructions? _____
118. Since baptism is the anti type of the flood (which was the prototype for baptism), can you expect to be saved if you refuse to be baptized? _____
Defend your answer from the Bible: _____

119. Will you be saved if you are not baptized according to God's instructions? _____

120. Having completed this study, if you are to have a good conscience towards God, by the resurrection of Jesus Christ, what will your answer be? _____

Footnotes:

⁸"Anti type" ("like figure" - King James Version), from the Greek word **ἀντίτυπον** (antitupon) is defined: copy (Hebrews 9:24). counterpart, figure, pointing to (1 Peter 3:21).

A TEXTUAL STUDY ON WATER BAPTISM IN THE NEW TESTAMENT

SUPPLEMENTARY READING

Text: John 14:21-24

1. Would rejecting the Lord Jesus' words about baptism be evidence of love for Him, or the lack of it? _____
2. Rejecting or accepting the words of the Lord Jesus is the same as rejecting or accepting the words of whom? _____

Text: John 14:26; 16:13

3. Since the apostles of Christ were aided in their remembrance of His teaching and guided into all truth by the Holy Spirit, if baptism were unnecessary would not have the Lord Jesus or one of His apostles have said so? _____ Why, then, must they have spoken of it as often as they did? _____

Text: Matthew 7:21-27

4. Who will enter into the kingdom of heaven? _____
5. Have you done the will of God regarding being baptized by the correct authority, for the right reason, and in the right manner? _____
6. Who is "wise"? _____
7. Who is "foolish"? _____
8. Which builder, the wise one or the foolish one, represents you? _____

Notes:

If at the end of your study you desire to be baptized into Christ for the remission of your sins, contact a me at randy@countrypreacher.com, and I will be happy to put you into contact with a Christian in your area who will assist you.

If you wish, and if you have questions, you may return your completed study, or a copy of it, to the address below for correction or for a reply to your questions. Please include your name and address below.

You may freely copy this study guide, without revision, for others who may be interested. My prayer is that you be blessed in your study of God's wonderful word, including that of water baptism in the New Testament.

Name _____
Address _____
City _____ St _____ Zip _____
Email _____

RETURN TO

Church of Christ
20 Hughey Road
Brookville, PA 15825