Ye Know Not What Ye Ask

Intro: The mother of James and John came to Jesus on their behalf making a request: Mat. 20:20-22

“Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.” In this case the request was out of harmony with the will of God. Notice the answer given by Christ.

1. The implication is that if they had known God’s will, they would not have asked for such.
2. The same is true today.
   a. This is a strong argument for plain Bible study, preaching, and teaching.
   b. 2 Tim. 2:15 “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”
   c. 1 Cor. 4:6 “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.”
   d. 2 Tim. 4:1-2 “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”
   e. 1 Pet. 4:11 “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

3. Notice some petitions today where the petitioners know not what they ask.

I. For Miracles To Be Performed

A. 1 Cor. 13:8-10 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”

1. Some teach the perfect has reference to Christ and His Second Coming.
   a. Notice it says “that which is” not “he who is.”
      (1) It is neuter gender not masculine.
      (2) To refer to Christ it would have to be masculine gender.
   b. The New Testament never uses “perfect (Greek τελείων—teleion) to refer to the Second Coming or the state of affairs brought in by it.
   c. “Perfect” is set in opposition to “in part.”
      (1) Certainly we do not have a part of Christ now.
      (2) Nor do we have a part of that perfect state of affairs now.

2. Some teach that the perfect has reference to the maturity of the body of Christ.
   a. This would put a qualitative meaning to “perfect” instead of a quantitative meaning.
   b. The gifts (prophecy and knowledge) were for the purpose of providing information, not maturing the individual.
The early church was childish in its level of knowledge not attitude.

(1) Paul was spiritually mature
   (a) He still possessed spiritual gifts
   (b) He spoke in tongues more than the Corinthians; 1 Cor. 14:18 “I thank my God, I speak with tongues more than ye all.”

(2) The spiritual gifts were contributing to the immaturity of the Corinthians instead of their maturity.
   (a) 1 Cor. 3:1 “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.”
   (b) 1 Cor. 14:20 “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”

B. There is a comparison in which time is the uppermost consideration in this passage.
1. Love enduring is contrast with prophecies, tongues, and knowledge.
2. Prophecies, tongues, and knowledge represent all nine spiritual gifts that will pass away.

C. 1 Cor. 13:9-10 “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”
1. Present time (that which is in part) is contrasted with future time (the perfect comes).
2. Two illustrations show this:
   a. The illustration of the growth from childhood to maturity shows the passing of time; 1 Cor. 13:11 “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.”
   b. The “now” (present time) with “then” (future time); 1 Cor. 13:12 “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”
3. As long as the earth last faith, hope, and love will continue but miraculous gifts will end at some point.

D. The key is “that which is perfect.”
1. This is the translation from τὸ τελεῖον (to teleion) from τελεῖος (teleios).
   a. It means, “having attained the end or purpose, complete, perfect.”
   b. When applied to people it means “full-grown, mature, adult.”
   c. When applied to things it means “brought to its end, finished; wanting nothing necessary to completeness.”
2. Here it is used of things.
   a. Context is that it is used opposite of “in part.”
   b. “In part” contextually refers to miraculous knowledge and prophecy.
   c. Thus, the perfect must have reference to miraculous knowledge and prophecy.
3. We are dealing with quantity and not quality.
   a. The Spirit was revealing (prophecy) God’s Will but it was not perfect (complete) as to quantity.
   b. The Spirit had not revealed all of the Bible at that time.
   c. When the Spirit finished the revelation, then miraculous knowledge and prophecy (representing all miraculous power) would end.

E. This harmonizes with the purpose for which miracles were given.
1. Mark 16:15-20 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues: 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”

2. Heb. 2:3-4 “3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

F. The law of limitation regarding miracles:
1. Philip was one of the seven who was given miraculous abilities; Acts 6:5-6 “5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.”

2. He went to Samaria and preached.
   a. He worked miracles in relation to his preaching; Acts 8:6 “6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.”
   b. Many obeyed the Gospel and were saved.
   c. The apostles heard about it and sent Peter and John to Samaria.
   d. Acts 8:15-17 “15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost.”
   e. Though Philip worked miracles, he was not able to pass that power on to anyone else, only the apostles could impart miraculous power.

II. FOR THE KINGDOM TO COME.
A. We hear many prayers expressing this desire.
   1. Many quote verbatim the erroneously called “Lord’s prayer.”
   2. Mat. 6:9-13 “9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”
      a. It says to prayer “after this manner,” not after these words.
      b. If anything has to right to be called the Lord’s Prayer it would be the prayer recorded in John 17.

B. The Bible emphatically teaches that the Lord’s kingdom has already come and is the church.
   1. Mat. 16:18-19 “18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”
   2. Mark 9:1 “And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”
      a. Acts 1:6-8 “6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive
power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

b. Acts 2:1-4 “1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

(1) With the coming of the Holy Spirit there was the coming of the power.
(2) When the power came, the kingdom came.
(3) What we find is that the church is established.
(4) Acts 2:41, 47 “41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”

3. The Lord’s Supper would be taken in the kingdom:
   a. Mat. 26:29 “29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”
   b. 1 Cor. 11:23-34

4. Col. 1:12-13 “12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:”
   a. Written to the saints at Colosse; Col. 1:2 “2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.”
   b. Those in the church are called saints; 1 Cor. 1:2 “2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:”

5. Heb. 12:23, 28 “23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:”

6. Rev. 1:4, 9 “4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”
III. FOR MANY CHURCHES AND MANY FAITHS

A. Many times prayers express thankfulness to God for all the many denominations and faiths.

B. The Bible emphatically teaches there is but one church.

1. Mat. 16:18 “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

2. John 10:16 “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”
   a. Jesus prayed for oneness; John 17:21 “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”
   b. Paul commanded oneness; 1 Cor. 1:10 “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that ye be perfectly joined together in the same mind and in the same judgment.”

3. Rom. 12:4-5 “For as we have many members in one body, and all members have not the same office: 4 So we, being many, are one body in Christ, and every one members one of another.”

4. 1 Cor. 12:20 “But now are they many members, yet but one body.”

5. Eph. 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;”
   a. Eph. 1:22-23 “And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.”
   b. Col. 1:18 “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”

C. The Bible likewise teaches that there is but one faith.

1. Eph. 4:5 “One Lord, one faith, one baptism,”

2. Jude 3 “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

3. Gal. 1:23, 11 “But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed…. ; 11 But I certify you, brethren, that the gospel which was preached of me is not after man.”

IV. FOR BAPTISM IN FIRE.

A. Mat. 3:11 “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:”

   1. Some in the religious world (in particular Pentecostals) pray for baptism in fire.

   2. They try and apply it to Acts 2:1-4 “And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

B. Consider the context:

   1. Mat. 3:10 “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

   2. Mat. 3:12 “Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

C. The baptism of fire is eternal torment described as fire.

   1. 2 Thes. 1:6-9 “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with
his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;”

2. Mark 9:43-48 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.

3. Mat. 13:41-42 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

4. Luke 16:23-24 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

5. Rev. 14:10-11 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

6. Rev. 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

D. Unwittingly these are actually praying for eternal torment.

V. BAPTISM IN THE HOLY SPIRIT

A. Passages:

1. Mat. 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to be ar: he shall baptize you with the Holy Ghost, and with fire:

2. John 3:3, 5 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time in to his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

B. Jesus limited baptism in the Holy Spirit to the apostles.

1. John 14-16

(1) John 14:25-26 These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(2) John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

(3) John 16:7, 12-13 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you... I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”
b. After His resurrection.
   (1) John 20:22-23 "22 And when he had said this, he breathed on them, and saith unto them, 
   Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and 
   whose soever sins ye retain, they are retained."
   (2) Luke 24:46-49 "46 And said unto them, Thus it is written, and thus it behoved Christ to 
   suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins 
   should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are 
   witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but 
   tarry ye in the city of Jerusalem, until ye be endued with power from on high."

c. Speaking to His apostles at His ascension; Acts 1:4-5, 8 "4 And, being assembled 
   together with them, commanded them that they should not depart from Jerusalem, but wait for 
   the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with 
   water; but ye shall be baptized with the Holy Ghost not many days hence. 8 But ye shall receive 
   power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in 
   Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

2. Who received the baptism of the Holy Spirit?
   a. Acts 2:1 "1 And when the day of Pentecost was fully come, they were all with one accord in one 
   place."
   b. Some say that they refers to the 120.
      (1) Acts 1:15 "15 And in those days Peter stood up in the midst of the disciples, and said, (the 
      number of names together were about an hundred and twenty.)"
      (2) To use the 120 as the antecedent of they (in Acts 2:1) would violate every 
      rule of grammar.
   c. Only the apostles were baptized of the Holy Spirit.
      (1) The word they refers back to the apostles (in the last verse of chapter 1) in 
      Acts 1:26 "26 And they gave forth their lots; and the lot fell upon Matthias; and he was 
      numbered with the eleven apostles."
      (2) Acts 2:1-4 "1 And when the day of Pentecost was fully come, they were all with one accord 
      in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, 
      and it filled all the house where they were sitting. 3 And there appeared unto them cloven 
      tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy 
      Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
   d. The rest of Acts 2 shows the baptism of the Holy Spirit only fell upon the 
      apostles.
      (1) Acts 2:7 "7 And they were all amazed and marvelled, saying one to another, Behold, are not 
      all these which speak Galilaeans?"
         (a) It would be unlikely that the 120 would all be Galileans.
         (b) Who were the ones speaking? The apostles.
      (2) Acts 2:14 "14 But Peter, standing up with the eleven, lifted up his voice, and said unto 
      them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and 
      hearken to my words;"

3. Cornelius.
   a. While I do not believe it is of great importance, I do not believe Cornelius 
      received the baptism of the Holy Spirit.
   b. It is based upon one’s understanding of Acts 11:15-17 "15 And as I began to speak, the 
      Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, 
      how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 
      17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord 
      Jesus Christ; what was I, that I could withstand God?"
(1) The Holy Spirit fell on Cornelius in the same manner, directly from God without the intervention of the apostles laying hands on them.

(2) This reminded Peter of the Lord’s statement concerning the baptism of the Holy Spirit.

C. The design or purpose of the baptism of the Holy Spirit.

1. To effect revelation
   a. John 14:25-26 a25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”; John 16:12-13 a12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”
   b. From these two passages we learn four things the Holy Spirit would do.
      (1) Teach the apostles all things.
      (2) Bring to their mind all that Jesus said to them.
      (3) Guide the apostles into all truth.
      (4) Show the apostles things to come.

2. To effect confirmation
   a. Mark 16:20 a20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”
   b. Heb. 2:3-4 a3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

D. The one baptism of today

1. Holy Spirit baptism was never related to salvation, as a condition of salvation, or evidence of salvation.

2. Today there is only one baptism.
   a. Eph. 4:5 a5 One Lord, one faith, one baptism,”
      (1) Ephesians was written in AD 62-63.
      (2) Notice what Peter writes in about AD 65 in 1 Pet. 3:21 a21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”
   b. We must submit to this one baptism (water baptism) for salvation.
      (1) Acts 2:38 a38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
      (2) Acts 22:16 a16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

VI. FOR BAPTISM BY SPRINKLING OR POURING

A. God has authorized baptism:

1. Mat. 28:19-20 a19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

2. Mark 16:16 a16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
3. Acts 10:48 “And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

4. The eunuch asked for it:
   a. Acts 8:36 “And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?”
   b. Thus man is authorized to ask for it.

B. It is wrong to ask for sprinkling or pouring for baptism.
   1. The Greek has words for both sprinkling and pouring.
      a. They had χεω (cheo) for pour.
      b. They had ραντίζω (rhantizo) for sprinkling.
      c. Thus, if God wanted to express those ideas, He could easily have done so.
      d. The three words are used together in the LXX; Lev. 14:15-16 “15 And the priest shall take some of the log of oil, and pour [χεω—cheo] it into the palm of his own left hand: 16 And the priest shall dip [βαπτω—bapto] his right finger in the oil that is in his left hand, and shall sprinkle [ραντίζω—rhantizo] of the oil with his finger seven times before the LORD:”
   2. God used the word βαπτιζω (baptizo) instead.
      a. Definition:
         (1) Zodhiates states: “to dip. Immerse, submerge for a religious purpose, to overwhelm, saturate, baptize.”
         (2) BDAG has: “In Greek literature generally to put or go under water in a variety of senses.”
         (3) Thayer writes, “to dip repeatedly, to immerse, submerge.”
      b. Mat. 3:16 “16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:”
      c. John 3:23 “23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”
      d. Acts 8:36-39 “36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest . And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”
      e. It is described as a burial:
         (1) Rom. 6:3-4 “3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”
         (2) Col. 2:12 “12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

VII. For Salvation Without Baptism
   A. Many today teach and ask for salvation by grace only.
      1. Salvation by grace is emphatically taught in the Bible.
         a. Eph. 2:5, 8-9 “5 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 6 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”
         (2) Col. 2:12 “12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”
through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. 9 Not of works, lest any man should boast.”

b. Tit. 2:11 “11 For the grace of God that bringeth salvation hath appeared to all men,”

c. It was grace that brought Christ out of heaven: lead the Father to give His Son and the Son to give His life.

(1) Rom. 5:8 “8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

(2) John 3:16-17 “16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

2. Grace does not deny the volition of man.

3. Salvation by grace only is not taught in the Bible.

**B. Many today teach and ask for salvation by faith only.**

1. Salvation by faith is emphatically taught in the Bible.

a. John 3:16 “16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

b. John 20:30-31 “30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

c. Acts 10:43 “43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”

d. Acts 13:38-39 “38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

e. Acts 16:30-31 “30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”

f. Rom. 1:16-17 “16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

2. Salvation by faith only is not taught in the Bible: Jam. 2:24 “24 Ye see then how that by works a man is justified, and not by faith only.”

**C. The Bible clearly teaches salvation by baptism.**

1. Mat. 28:18-20 “18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

2. Acts 2:38, 40-41 “38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”

3. Acts 22:16 “16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

4. Rom. 6:3-4 “3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”
a. Grace is in Christ; 2 Tim. 2:1 “Thou therefore, my son, be strong in the grace that is in Christ Jesus.”

b. Salvation is in Christ; 2 Tim. 2:10 “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”

5. 1 Pet. 3:20-21 “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”

D. Jesus shows the harmony existing between grace, faith, and baptism: Mark 16:15-16

“15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Conclusion: Let us make sure that those things we ask are always in harmony with God’s Word.