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What Follows Baptism

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I. One of the most universally used words in religious speech is "baptism."

A. Only Quakers and perhaps Unitarians don't baptize in one corruption of the word or another.

B. Today can we turn to the Book and read what God says about it?

Mark 16:15-16.

II. Since none can doubt it is commanded, I'm curious enough to know what follows it. Let's search. I believe I can make it clear. (Use an accustic on these letters.)

A. This follows baptism.

1. Conscience that's good.

   I Pet. 3:21 "The like figure whereby unto bapt

   a. Here we see the type and antitype.

   (1) Render Noah proportionately few saved—not many today.

   (2) Both had water in it.

   (3) Transition marked from one state to another (I Cor. 10:2)

   (4) Ours death to the flesh, carnal.

   (5) Saves—present tense—everlasting benediction.

b. Good conscience.

   (1) Word of difficult etymology.

   (2) Note it isn't just a bath but deeper.

   (3) Not an honest frame of mind but having nothing against you. Not sure you meant well—but having nothing on your mind because of the past.

   (4) You have been forgiven.
2. Life, that's new.
   Rom.6:4 "Therefore being buried with him
   2 Cor.5:17 "Therefore if any man be in Christ

3. Entrance into Christ.
   Gal.3:26-27 "For we are all children
   Eph.1:3 "Blessed be the God and Father of
   a. Out of Christ we have no blessings.

4. Addition to the Lord's church.
   I Cor.12:13 "For by one Spirit are we baptized
   Eph.4:4 "There is one body and one Spirit
   Col.1:18 "And he is the head of the body,
   Gal.3:27 "For as many of us as have been
   Acts 2:47 "And the Lord added to the church
   Eph.5:23 "For the husband is the head of the wife.
   Rev.3:5 "He that overcometh, the same shall

5. Remission of sins.
   Acts 2:38
   Acts 22:16

B. Is it not clear that conscience, life, entrance, admission, and remission follow baptism.
1. Will you today be baptized?

West End 1/8/61
Mr. & Mrs. Ches Wm, Brenda - PM
On Acts 8:38 Elliotts Commentary says "The Greek preposition might mean simply 'unto the water', but the universality of immersion in the practice of the early church supports the English version. The Eunuch would lay aside his garments, descend chest deep into the water, and be plunged under it 'in the name of the Lord Jesus'; the only formula recognized in Acts. So it was, in half playful language in which many of the fathers delighted, that 'the Ethiopian changed his skin'. Jer. 13:23
Improving Our Witness Through More Effective Methods.
(Continued From Last Month)

Missionary Societies are "human expedients," which have neither precept nor precedent in the New Testament. However, this does not mean that they are disallowed. "But, they can plead no authority for their existence, above the joint assent of those who create them—and this assent is as human as the fingers which write their by-laws." (Lard's Quarterly--Vol. II Pg. 134).

Missionary Societies are not commanded expressly, nor are they expressly forbidden in the Scriptures. They are not the church, nor do they have a Commission, as organizations, distinct from the church.

"If the Church plan is God's plan, why doesn't it go to work and show its efficiency? This question may be put with equal pertinence and stinging effect to the friends of the Societies." Lard.

The Church preaches the Gospel through people. And there is also a special group—"they who preach the gospel shall live by the gospel."

Congregations may agree to employ agents to perform the work of spreading the Gospel. They may cooperate in accomplishing worthy works. The corporation, Board, Society, fellowship, organization becomes a medium through which the congregation perform certain tasks.

No congregation should be obliged to do what a single individual Christian can do. No association of churches should be obliged to do what a single congregation can do.

The PRINCIPLE of cooperation between congregations is a sound, scriptural principle.

School of Ministry, Milligan, 1959:

"We believe New Testament Christians should cooperate in every enterprise whether benevolent, educational, missionary or evangelistic in which such cooperation is VOLUNTARY, RESPONSIBLE AND IN HARMONY WITH REVEALED TRUTH. Furthermore, we believe cooperation without a specific cause should not be made a test of fellowship."

CHRISTIAN CENTURY, Nov. 4, 1959:

"But consolidation has also occasioned losses—the greatest of them the widening separation between the churches that give the money and the ends that the money serves. In place of the sturdy individual who personi-
BAPTISM AND REMISSION OF SINS

W. K. Pendleton

In no age of the Church has she failed to assert the obligation of baptism. So positive are the precepts of the scriptures on this subject, so demonstrative the practice of the apostles, and so unanimous the unbroken testimony of the great cloud of Patristic teachers, that no phase of evangelical ecclesiasticism has dared to so modify or change the uniform rule as to admit to the privileges of the Church any unbaptized applicant for recognition. Whatever else they may have differed about, on this point they have been a unit. They have said, with one voice: Between the world and the Church there stands the 'bath of regeneration.' Whether it be the Jordan, the 'much water' of Enon, the wayside pool on the 'way to Gaza,' the sculptured font of less ancient precedent, or the still later abridgment of the paltry pitcher—whatever immersion, affusion, or raptism—in all time, through all changes, and by all evangelical branches, baptism, in the name if not in fact, has been held up as the one indispensable 'sacrament,' without which the hand of fellowship could not be extended nor the rights of citizenship allowed. Differ as they might about the 'doctrine' of baptism, they were unanimous in holding it to be a Divine requisition, and debate as they would about what is sophistically called the 'mode,' they had no controversy as to the duty of all to submit to it in some form.

If such be the place which this institution has held through all the centuries of Christianity, must not there be some reason for it, fixed and pro-

found as the very foundations of our redemption? And what can such reason be, short of an established and recognized connection of some sort between baptism and the remission of sins? If baptism were an insignificant, a meaningless rite, a mere Oriental custom of apostolic times, a thing of fashion or an accident of civilization, it would, doubtless, like the 'salutation' of the 'kiss,' or the courtesy of 'feet-washing,' have long since dropped out of the fixed ordinances of the Church, and become a thing of indifference. On the contrary not only has it been uncompromisingly maintained, but upon grounds which exalt it into a significance and purpose that justify the high importance which has ever been attached to it.

---THE PLEA---

CHRIST-like

A young artist in Rome, who possessed great talent, was urged by his friends to establish a studio of his own. He refused, saying, "No, I have found my master. I want to paint like Raphael, and to do that I must be near him so that I may study his method and catch his spirit and listen to his instruction. I have no other ambition than to be like him."

Something like that happens to one who sees that Christ is the secret of all human values: he lives only to discover Christ-like values, to embody Christ's spirit, to seek for the goals of Christ's kingdom. Such a person is among the elect who are not easily led astray. They are moral rocks instead of moral easy marks.