**BIBLE QUESTIONS: SESSION 17**

1. **Is baptism necessary for salvation?** Yes, but not absolutely necessary.
	1. John 3:5 “Unless one is born of water and the Spirit, he cannot enter the kingdom of God.” it is necessary in the sense that God requires it, however it is not absolutely necessary in that those lacking baptism are necessarily condemned. Only unbelief condemns. (Mark 16:16).
	2. Salvation = forgiveness of sins, rescue from death and the devil and give eternal life.
	3. Salvation does not mean “make someone one of the elect.” It cannot mean “will for certain go to heaven without any chance of falling away.”
2. **Does baptism save a person?** Yes
	1. Whoever believes and is baptized will be **saved** (Mark 16:16)
	2. Baptism now **saves** you (1 Peter 3:21)
3. **Does one need to have faith to be baptized?** Depends on what is meant.
	1. Whoever is baptized is truly baptized even if they didn’t have faith when it happened.
	2. Whoever is baptized is not “saved” unless they also have faith. We also believe that baptism itself works faith in the baptized.
	3. Should the church baptize someone who clearly does not have faith? No. This means someone who denies Christ or his word should not be baptized. (e.g., Matt. 7:6 “Do not cast pearls before swine”). Infants can have faith which is trust in God, if their parents exposed them to the Word (Psalm 22, Luke 1, 1 Cor 7:14).
4. **What about infant baptism (sprinkling) vs adult baptism by immersion?**
	1. infants whose parents hear the word of God should be baptized because they can have faith. (Psalm 22, Luke 1)
	2. Baptism comes from the Greek word *baptidzo*, which means to wash with water. The bible never specifies, descriptively or prescriptively, what is the mode in which the water is to be applied. Some claim baptize means immerse in water, but this is not tenable even with respect to scripture. Jesus was baptized in the Jordan, but it doesn’t say he was immersed. Moreover, Mark 7:4 Jesus says that the Pharisees baptize their dining couches, which is absurd to think they immerse/dunk them. Also Titus 3:6, Holy Spirit is ***poured***; Ephesians 5 “**washing** (loutron) of water and the word; John 13:9-10 Jesus says the whole body doesn’t need to be washed.
5. **The baptized, is he indwelt with the Holy Spirit and can the Holy Spirit leave?**
	1. Yes, the baptized is indwelt with the Holy Spirit insofar as he has faith. Jesus received the Spirit in his baptism. Titus 3:6 says the Spirit was poured out in baptism. Scripture is replete with testimony that the believer is a temple of the indwelling Holy Spirit, e.g., 1 Cor 3 and 6.
	2. Yes, the Holy Spirit can leave. (Psalm 51:11 “take not your holy spirit from me. Eph 4:30 “Do not grieve the Holy Spirit. 1 Thes 5:19 “do not quench the Spirit”) And He can leave and not return (1 Samuel 16:14 “Holy Spirit departed from Saul”) This is also a simple corollary from the doctrine that true believers can fall away. (1 Cor 10:12).
6. **What do Mormons believe in baptism of the dead?**
	1. Mormons believe that those who died before the Mormon faith was “rediscovered” by Joseph Smith in the 19th century may be baptized since they never had the chance to accept Mormonism, as it had disappeared after the apostles. They perform “proxy baptisms” by finding a mormon who volunteers to receive the baptism on the dead candidate’s behalf.
	2. This is allegedly based on 1 Cor. 15:29-32 - **29**Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? **30**Why are we in danger every hour? **31**I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! **32**What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”
		1. *What we know clearly* from this passage is that 1) Paul is referencing it as something the Corinthians are doing called “baptism on behalf of the dead”, 2) he doesn’t rebuke it, 3) He uses their practice of it as proof of their belief in the resurrection.
		2. *We do not know*, and have no reason to believe 1) that what Paul is referencing here is the contemporary Mormon practice of proxy baptism, or 2) if he were referencing proxy baptism that he approved of it, or 3) if he approved of it, that he intended for the church everywhere and always to do this.
	3. We do not practice the Mormon version of “Baptism of the dead because”
		1. We don’t know what baptism on behalf of the dead was; and Paul or scripture does not institute it for all churches.
		2. This is speculation, but it might be that Baptism on behalf of the dead is simply an idiomatic way that the Corinthians came to reference the Sacrament of Holy Baptism itself. Paul says a few verses later that he “dies every day.” And Romans 6 says “We were buried therefore by baptism into death, followed by Romans 7 where he speaks of himself as a duality of spirit and flesh, and that sin brought death to him. Perhaps baptism “on behalf of the dead” (*baptidzontai auton hyper*) is simply Paul talking about how baptism and the Christian life itself is a death to self and to the flesh for the sake of walking in the newness of life in the spirit. Paul says, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered. (Romans 8:36).