

WHEN ARE WE SAVED ?

Int.

1. Aim: To show that one is saved only when he has been baptized for the remission of sins.
2. The Bible teaches:
 - a. That all responsible persons are guilty of sin - Rm. 3:23 "For all have sinned, and come short of the glory of God;"
 - b. That the wages of sins is death - Rom. 6:23 "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
 - c. That we can be saved ONLY by the blood of Christ - Heb. 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission."
Eph. 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"
3. When is man saved by the blood of Christ?
 - a. Many religious people teach that you are saved the moment you believe, that it is by FAITH ALONE.
 - b. They say baptism is not essential but that you are baptized because you are already saved.
4. That view is false because:
 - a. The Bible teaches that salvation is not by faith only - Jas.2:24-26 "Ye see then how that by works a man is justified, and not by faith only. 25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26. For as the body without the spirit is dead, so faith without works is dead also."

b. The Bible teaches that it is possible for one to be a believer and yet not be saved

(1) Mk. 16:16

(2) Jn. 12:42-43 "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue: 43. For they loved the praise of men more than the praise of God."

(3) Matt. 10:32-33 "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

5. The Bible plainly teaches that the penitent believer is saved by the blood of Christ when one is baptized into Christ, not before - notice these verses: Mk. 16:16 Jn.3:5 Acts2:38

Discussion

I. MARK 16:16 "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." [Condemned - NKJV]

A. Grammatical view

1. "He shall be saved" = is the principle or main thought

a. "He" = is the simple subject

b. "Shall be saved" = is the simple predicate

2. "He that believeth and is baptized" is the complex subject

a. Believeth and is baptized are adjectives which describes the action of the subject

b. And is a co-ordinating conjunction - connects things of equal rank or value

3. If God had said: "He that believeth shall be saved" then that would be what I would preach.
4. If God had said: "He that is baptized shall be saved" then that would be what I would preach.
5. But God said he that believeth and is baptized shall be saved. This is what I preach.

B. Who shall be saved?

1. Those who believe and are baptized
2. This must take place before salvation
3. Literally this verse says: "The having believed and having been baptized one shall be saved."

C. Objection raised

1. Jesus did not say, "*he that is baptized not shall be condemned.*"
 - a. Does that mean one can be saved without baptism?
 - b. If so, then the second part of the verse annuls or nullifies - cancels the first part of the verse, since the first part says he that believeth and is baptized shall be saved.
2. Why did Jesus not say "*He that believeth not and is not baptized shall be condemned?*"
 - a. There can be no salvation [including baptism] without faith - Heb. 11:6 "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

- b. The man who does not believe would not be baptized anyway and he could not be baptized without belief !
3. Illustration - or - parallel
- a. He that eateth and digesteth his food shall live, but he that eateth not shall die.
 - b. No reason to put "and digesteth not his food" for digestion depends upon eating and if there is no eating then there can be no digestion.
 - c. Just so - the absence of faith makes baptism an impossibility.
 - d. Jn. 3:18 "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."
- D. Mk. 16:16 teaches that baptism is essential.

II. JOHN 3:5 "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."

- A. The New Birth is essential - being born again
- 1. Cannot enter the kingdom unless we have been born again.
 - 2. The Kingdom is the church - Matt. 16:18-19 "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."

- B. Being born again and being born of the water and the spirit are exactly the same
1. In v.3 Jesus said that Nicodemus must be born again
 2. Nicodemus did not understand - so he asks how can this be when he is old?
 3. In V.5 - Jesus explains and He says that it means to be born of the water and the spirit.
 4. To be born of the Water means:
 - a. Water baptism
 - b. It cannot be referring to the natural birth because Nicodemus was already a grown man and Jesus said he had to be born again.
 - c. Baptism is the only thing that has a connection with water and salvation.
 - d. Mk. 16:16 shows that baptism is a part of salvation
 5. To be born of the Spirit means:
 - a. There are two things necessary for a birth: (1) A begetting and (2) a bring forth
 - b. The Begettal is by the word or the Bible - the N.T.
 - c. When we hear the message and we allow it to find a place in our heart then it will produce fruit.
- C. Conclusion
1. Church and kingdom are the same institution
 2. Jn. 3:5 teaches that the only way to enter the kingdom is to be born of the water and the spirit
 3. The book of Acts tells how men enter the church or kingdom
 4. In every example they entered by baptism

5. Since being born of water and spirit is essential to enter the kingdom, and since the book of Acts shows that all men enter the kingdom or church by baptism then we must conclude that being born of water and spirit is the same as being baptized.

III. ACTS 2:38 "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."

A. Peter was preaching on Pentecost

1. The people were pricked in their hearts and asked "What shall we do?" v. 37
2. They had faith or belief
 - a. If they had not believed then they would not have been troubled
 - b. They had heard a sermon about Christ
 - c. They believed - Rom. 10:17
3. Even though they believed they knew there was something else to do!

B. They were not saved by "**FAITH ONLY**"

1. They believed but knew they were still not saved
2. If we can be saved by "**Faith only**" why didn't Peter tell these people there was nothing for them to do -- that they were already saved!
3. Peter told them they must repent and be baptized in order to have the remission of sins.

C. EIS = because or For ? -- on account of or unto

1. Those who deny that baptism is essential claim that the word translated "for" should be translated "because of"
2. This would mean that one is baptized because he was already been saved
3. This word EIS is never used to mean "because of"
 - a. It is always used to mean "in the direction of, to, toward, unto, for."
 - b. The preposition eis points to a goal that is as yet unreached.
 - c. See article of "50 translations of Acts 2:38"
4. Objections to view that it means "because of"
 - a. Does not fit context - why were the people asking what to do if they were already saved? Why were they pricked in their heart?
 - b. It would eliminate repentance - "And" is a coordinating conjunction - joining phrases of equal value. If EIS means because their sins were forgiven then Peter was telling these people to repent because they had no sins.
 - c. Luke 13:3 says "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
5. This word EIS is used in the N.T. with every condition of salvation
 - a. Believe EIS unto salvation - Rom. 10:10 "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
 - b. Repentance EIS unto life - Acts 11:18 "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."
 - c. Confession is made EIS unto salvation - Rom.10:10
 - d. Baptized EIS unto remission of sins - Acts 2:38

- e. If EIS means because we are already saved [in Acts 2:38] then it would also mean because in the other passages! Therefore we would and could be saved without belief, repentance or confession.
6. Mt. 26:28 "For this is my blood of the new testament, which is shed for many for the remission of sins."
- a. Exactly as in Acts 2:38
 - b. Does it mean because of remission?
 - c. The Lord shed his blood for the remission of sins, not because of remission of sins.

CONCLUSION

1. These three passages show plainly that baptism is for [unto] the remission of sins.
2. Gal. 3:26-27 is a clear passage that shows the essentiality of baptism "For ye are all the children of God by faith in Christ Jesus. 27. For as many of you as have been baptized into Christ have put on Christ."
 - a. How did they enter Christ?
 - b. Baptized into
3. We are justified by faith
 - a. John 3:16 "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. Rom. 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"
 - c. But when does faith justify?

- d. It is when faith compels obedience
4. Salvation is not by baptism only. You cannot be saved by baptism only just as you cannot be saved by faith only.
 5. There is no power in the water
 - a. 1 Pet. 3:21 "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. Obedience to God
 6. Are you ready to be baptized for the remission of your sins?
 7. When are we saved? The Bible teaches that it is after baptism. Others may believe otherwise but we must take the Bible!
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Evans Church of Christ
515 Gibbs Road
Evans, Ga. 30809
706-855-1249
evanscoc@bellsouth.net
www.evansgachurchofchrist.org