

WHAT DOTTH HINDER ME TO BE BAPTIZED?
(Acts 8:26-39)

I. He learned the origin of baptism.

- A. We are told that Philip preached unto him Jesus.
 - 1. This in itself tells us from where the command to be baptized originated.
 - 2. Baptism is commanded by Jesus for all who would be a part of Him.
- B. While Philip conducted a great gospel meeting in Samaria, we are told that Philip preached Christ unto them (Acts 8:5).
 - 1. We are told that he preached unto them about the kingdom of God and the name of Jesus ((8:12).
 - 2. We are then told that men and women were baptized.
- C. Just from these two events we should come to understand that Jesus commanded baptism.
 - 1. From the preaching in Samaria, we should come to see a connection with the kingdom of God, which is the church, the authority of Christ, the idea of the name of Jesus, and baptism.
 - 2. For one to be a part of the kingdom of God, that person must submit to the authority of Jesus, Who commands that men be baptized into Him.
- D. Baptism is not some humanly ordained "sacrament, "rite" or "tradition."
- E. Baptism is a commandment of God in order be in Christ where there is salvation (Galatians 3:26-27).

II. He learned of the obligation to be baptized.

- A. Again, we don't know what the exact words Philip used to preach to the nobleman.
- B. We do know, by the reaction of the nobleman, that Philip let him know that he was obligated to be baptized.
 - 1. The Suffering Servant about whom he was reading from Isaiah commands men to be baptized.
 - 2. Since Jesus appeased the wrath of God for us, we are obligated to be obedient to Him if we want to be saved.
- C. No doubt this eunuch felt a moral obligation to be obedient to the One who died for him.
 - 1. Isaiah, by inspiration, is clear that it is with His stripes we are healed (53:5).
 - 2. It was for our transgressions, not His, that He was wounded (53:5).
 - 3. It is through His offering that the justice of God was satisfied (53:11).
- D. Our Lord commanded that men be born again (John 3:1-5).

1. No one can be a part of the kingdom of heaven without being born again.
 2. One is born again, according to Jesus, by water and the Holy Spirit.
 3. The only way this can take place is by the waters of baptism and the teaching of the Holy Spirit.
- E. Paul informs us, by inspiration, that there is one baptism (Ephesians 4:5).
1. Holy Spirit baptism was only for a few as we read in the New Testament - the apostles and household of Cornelius.
 2. Water baptism is for all as seen in every case of conversion in the book of Acts.
- F. If one wants to be a New Testament Christian, that person must be baptized into Christ

III. **He learned about the observance of baptism.**

- A. The Greek word for "baptize" has always been "dip, plunge, or immerse."
1. Every quality Greek lexicon that has ever been written has defined it as such.
 2. The ancients used the Greek word that has been translated as "baptize" to mean "dip, plunge, or immerse."
- B. When the Ethiopian heard Philip preach about Jesus, and specifically baptism in that discussion, he understood it to mean, "dip, plunge or immerse."
1. How do we know this you might ask.
 2. Did he balk when Philip took him down into the water?
 3. Absolutely not.
 4. He simply followed him down into the water.
- C. He understood that he was to be buried with Christ (Colossians 2:12).
- D. He came to learn that he was to be buried in water and brought back up in order to obey a likeness of the death, burial and resurrection of Jesus (Romans 6:3-4).
- E. There was no sprinkling or pouring of water on the Ethiopian.
1. He would not have understood that because it is not what the word meant that he used.
 2. He learned that he had to be buried in water and brought up out of it to be properly baptized.

IV. **He learned the outcome of baptism.**

- A. He came to learn that when he was baptized, the eunuch had his sins forgiven.
1. This is exactly what Saul was told by Ananias (Acts 22:16).

2. The same man who was told to wash away his sins told the Corinthians that, although at one time heinous sinners, they had been washed (1 Corinthians 6:11).

B. He also came to learn that he was now a free man.

1. When one is in sin, he is the servant of sin (Romans 6:16).

2. However, when one is baptized into Christ, he is freed from sin (Romans 6:6-7).

C. He came to learn that he was now child of God.

1. Until now, he had been separated from God.

2. When he put on Christ in baptism, he became a child of God (Galatians 3:26-27).

D. He came to learn that he was now saved (1 Peter 3:20-21).

E. He came to learn that he was now a part of the Lord's church.

1. Acts 2:47.

2. 1 Corinthians 12:13.

V. He learned a new outlook because of his baptism.

A. I have always loved the reaction of the eunuch after his baptism - he went away rejoicing.

1. He was extremely happy now.

2. His outlook on life had changed because he was now a child of God.

B. This was a result of the outcome of his baptism.

1. He was now forgiven, free, a child of God and saved.

2. This allowed him to rejoice.

C. He was now a new creature (2 Corinthians 5:17).

D. He was now dead to sin (Romans 6:1-2).

E. He was now a servant of Jesus.

1. This means he had a new aim - pleasing Christ.

2. He had a new Master.

F. Whenever anyone puts on Christ in baptism as did the eunuch, there is a new way of looking at life that is achieved.