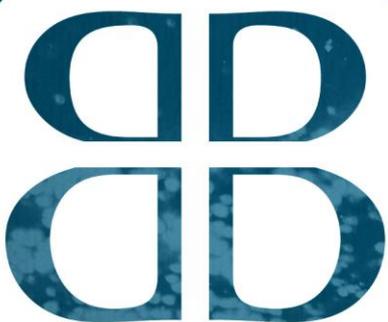


# Baptism by Sprinkling

*by* REV. BEN LACY ROSE



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Rev. Ben Lacy Rose



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# Foreword

This article is not written in the spirit of controversy. It is worthy to note that the Lord Jesus twice avoided a controversy on the subject of baptism (Mark 7:1-6; John 4:1), that He Himself refrained from baptizing (John 4:3,"Jesus Himself baptized not, but His disciples"), and that nowhere does He directly discuss baptism, its mode or its subjects.

It is worthy of note also that the Apostle Paul reprimanded a controversy on the issue in the Corinthian Church (I Cor. 1:13), that he says, "I thank God that I baptized none of you ..." (I Cor. 1:14), and that, while he discussed nearly every other subject of Christian doctrine, nowhere does he treat directly the subject of baptism. What we learn from Paul about baptism we learn from remarks which he drops as he discusses other matters.

Both Jesus and Paul therefore did not consider the subject important enough to allow it to create controversy or divisions among Christians.

This material, therefore, is written only that Presbyterians might be satisfied concerning their own baptism and that they might be able to give to anyone who asks the reason for the mode of their baptism.

## Baptism by Sprinkling

Christian baptism is a sacrament in which water is applied to an individual in the name of the Father, the Son, and the Holy Spirit, to symbolize the coming of the Holy Spirit upon him and the washing away of his sins by Jesus Christ, and to signify his engagement to be the Lord's. The act of baptism has no power in itself, but is only a symbol and a sign of what the Holy Spirit does.

The Presbyterian Church administers baptism by sprinkling. Baptist Churches administer baptism by immersion. (Let none be guilty of saying; "Presbyterians *sprinkle* while Baptists *baptize*.") Why do Presbyterians baptize by sprinkling?

I. Presbyterians baptize by sprinkling because we believe that it is the Scriptural method of baptism; baptism was by sprinkling in the Bible.

### **A. Old Testament baptism was by sprinkling.**

The ceremonial rite of baptism goes back to the Old Testament Law of Moses; it was not begun by John the Baptist. In the Old Testament when one became ceremonially unclean by touching a dead body (Num. 19:11), or leprosy (Lev. 13:44), that person had to be ceremonially cleansed or purified (Lev. 14:7; Num. 19:12). This ceremonial purification was one baptism in the Old Testament.

This purification, performed in accordance with the Law of Moses, is called "baptism" in the New Testament. "Purifying" and "baptizing" are identified in John 3:23-26. The Pharisees, because of their interpretation of Leviticus 15:11 and 11:29-44, would not eat unless they had ceremonially cleansed themselves. This cleansing is called "baptizing" in Mark 7:4, where we read: "The Pharisees ... except they wash (Greek 'baptize').... eat not."

Hebrews 9:10 speaks of "divers washings" (Greek "baptisms"), which are identified in the following verses (vv. 13-21) with the rites of purification of the Old Testament. The word used here for "washings" is *baptismois* (baptisms). Paul refers to baptism in the Old Testament in I Corinthians 10:2. Thus, in the Old as in the New Testament, baptism

was a ceremonial rite wherein water was applied to a person as a sign and symbol of purification and consecration.

This Old Testament purification or baptism was always administered by sprinkling. The method is clearly designated in Numbers 8:7, 19:19, Leviticus 14:7, and Ezekiel 36:25-27. In the New Testament there is no indication that the method is to be changed. If God had wanted it changed he would have instructed us in unmistakable terms. Since He did not, we assume that He does not want the method changed, but desires that it continue to be done by sprinkling.

## **B. New Testament baptism therefore is by sprinkling.**

The Greek word *baptizos*, from which our word "baptize" comes, does not mean "immerse" but indicates a ceremonial washing or purification. This is seen from the fact that the Greek word is variously translated in the New Testament "baptize" "wash" and "purify," but never translated "immerse."

Every incident of baptism in the New Testament either demands or allows "baptism by sprinkling." Let us examine some of the baptisms of the New Testament, and see if they do not require that the mode be sprinkling.

1. John the Baptist was baptizing and the Pharisees came to him and asked him, "Who art thou?" and he said, "I am not the Messiah." They said then, "If you are not the Messiah, why are you baptizing?" (John 1:25). According to their interpretation of Isaiah 52:15 and Ezekiel 36:25, the Pharisees expected the Messiah to "sprinkle the people." When John came doing this, they were led to believe that he was the Messiah.

2. Mark 7:4 reads; "And many other things they (the Jews) hold, as the washing (Greek *baptizing*) of cups.... and of tables." One would have a terrible time "immersing" a table. It was done by a ceremonial sprinkling.

3. Three thousand people were baptized and joined the Church in one day according to Acts 2:41. Three thousand persons can hardly be baptized in one day by any other method than sprinkling.

4. The place where Philip baptized the Ethiopian is described as "a desert" (Acts 8:26). If there had been a river in which man could be

immersed it would hardly have been called "a desert." There must have been only a small oasis with a spring.

5. Paul was told in Acts 22:16, "Arise and be baptized," and we read "and he arose and was baptized" (Acts 9:18). The word "arise" here is often translated "stand up" (as it is in Acts 10:26), so Paul was told to "stand up and be baptized," and he "stood up and was baptized." The words here indicate that he stood up and remained standing until he was baptized. This is one of three records in the New Testament of baptism being performed indoors. The other two are: Peter's baptism of Cornelius (Acts 11:12, 10:48), and the baptism of the Philippian jailer in the jail at midnight (Acts 16:33). In none of these is there any indication that they left the place where they were before baptism was administered or that it was any trouble to perform the baptism right there. These baptisms were undoubtedly administered by sprinkling.

We repeat: Every incident of baptism in the New Testament either requires or allows baptism by sprinkling.

In the New Testament also whenever we find together the words "baptize" and "water" they are always connected by the word "with" (e. g. John 1:26, "I baptize with water"; Acts 11:16, "John indeed baptized with water"). The Greek word *en*, translated "with," is used to denote the agent or instrument. For example it is used in Matthew 26:52; ("They that take the sword shall perish *with* the sword") and again in Revelation 13:10, ("He that killeth *with* the sword..."). Agent or instrument is thus designated by it. If I slay someone "*with* the sword," I handle the sword, not the person slain. The sword is the instrument in my hand with which I slay. Therefore if I baptize *with* water, "I should handle the water, not the person baptized. The water should be the instrument in my hand with which I baptize. This is the method of sprinkling or pouring. Therefore we believe that sprinkling is the Scriptural mode of baptism.

## II. Presbyterians baptize by sprinkling because we find that God baptizes in such fashion.

Three baptisms are mentioned in Scripture (Matt. 3:11): baptism with water, baptism with fire, and baptism with the Holy Spirit. Man administers baptism with water, but God administers the baptisms with fire and with the Holy Spirit. When God baptized with fire (Acts 2:3), the fire "sat upon" the head of each of them. That is the fashion of sprinkling.

When God baptized with the Holy Spirit, the Spirit was spoken of as "falling upon" (Acts 10:44, 11:15-16), as "descending upon" (Luke 3:22, John 1:32), as being "poured out upon" (Acts 2:17; 10:45-46), and as "coming upon" from above (Acts 19:6).

In baptism with water, therefore, the water should fall upon, descend upon, be poured out upon, rest or sit upon. This is the fashion of sprinkling.

Just before His ascension, Jesus told His disciples: "John baptized with water but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). The disciples went back to Jerusalem to wait for that "baptism with the Holy Spirit." When the baptism with the Holy Spirit came, the Apostle Peter says (Acts 2:14-18) that it was in fulfillment of the prophecy of Joel: "And it shall come to pass in the last days, saith God, that I will *pour out* my spirit upon all flesh." When the disciples were "baptized with the Holy Spirit," the Spirit was "poured out upon them."

That is the way God prophesied through Joel that it would happen and that is exactly the way it did happen according to the inspired record of an apostle who was present. God baptized with the Spirit by pouring out the Spirit upon those baptized. Therefore we conclude that man should baptize with water by pouring out the water upon the one baptized.

In Acts 11:15-16 Peter says: "And as I began to speak, the Holy Spirit *fell on them* as on us at the beginning. Then remembered I the words of the Lord, how he said, John indeed baptized with water but ye shall be baptized with the Holy Spirit." Here again is a baptism by a "falling upon," and Peter's next thought was: "Can any man forbid water that these should not be baptized which have received the Holy Spirit?" (Acts 10:46-47).

Here God baptized with the Spirit and the Spirit "fell on them," and Peter immediately thought of baptism with water. Therefore we conclude that in baptism with water, the water should also "fall on them."

### III. Presbyterians baptize by sprinkling because we believe that baptism symbolizes the coming of the Holy Spirit upon the baptized person and this is best signified by sprinkling.

That baptism symbolizes the coming of the Holy Spirit is seen in the fact that baptism with water and the coming of the Holy Spirit are always closely connected in the Scriptures. Look, for example, at these passages: Matthew 3:16, "And Jesus, when He was baptized . . . saw the Spirit of God descending like a dove and lighting upon him." Luke 3:16, "John answered . . . I indeed baptize you with water; but one mightier than I cometh . . . he shall baptize you with the Holy Spirit . . ." Acts 1:5, "John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." Acts 2:38, "Then Peter said . . . Repent and be baptized every one of you . . . and ye shall receive the gift of the Holy Spirit." Acts 10:44-48, "While Peter yet spake these words the Holy Spirit fell on all them which heard . . . And they which had come with Peter were astonished because that on the Gentiles also was poured out the gift of the Holy Spirit . . . Then said Peter, Can any man forbid water that these should not be baptized which have received the Holy Spirit . . . And he commanded them to be baptized . . . and when Paul laid his hands upon them, the Holy Spirit came on them . . ."

From these passages there can be no doubt that in the minds of John, Jesus and the apostles there was a definite connection between the coming of the Holy Spirit and baptism with water.

That sprinkling or pouring best symbolizes the coming of the Holy Spirit is seen when we remember that the Spirit is spoken of as "being poured out upon," "falling upon," "descending upon" and "coming upon" as from above.

### IV. Presbyterians believe in baptism by sprinkling because it is the most practical method of baptizing.

The Gospel of Christ Jesus applies to all people: to sick as well as to healthy, to aged as well as young, to the Eskimo as well as the African. It is a universal and impartial Gospel; therefore the rite of initiation for converts must also be universal and impartial. It must be as equally applicable to an invalid confined to his bed and to a helpless cripple in a wheel chair as it is to a man whose health is perfect. It must be as

impartially applicable to an Eskimo in the ice-bound Arctic as to the native in sunny Africa. Sprinkling provides such an impartial and universal method of baptism.

Baptism is the initiatory rite of the Christian Church. One should be able to perform that rite wherever men gather and organize a church, whether it be in a house or a cave, in the catacombs or the palace of Caesar. Baptism by sprinkling supplies such a method.

We conclude, therefore, that sprinkling or pouring is the Scriptural mode of baptism, it having been administered by sprinkling both in the Old and in the New Testaments, and that baptism should be administered in churches today by sprinkling because it is Scriptural and because it is practical.

While it is thus shown that baptism by sprinkling is the Scriptural method, the Presbyterian Church accepts baptism by immersion as valid because God does not condemn it and thus we assume it is at least allowed.

## The Baptism of Christ

Let us begin a study of the baptism of Jesus Christ by asking the question: Why was Christ baptized? Jesus tells us that He was baptized "to fulfill all righteousness" (Matt. 3:15). "Righteousness," according to Deuteronomy 6:25, is obedience to the law. There was no other law in the time of Christ except the law of the Old Testament. Christ was baptized then to obey the Old Testament law.

We know that Christ obeyed the laws of the Old Testament, for He was circumcised (Luke 2:21) in obedience to Leviticus 12:3; He was presented in the temple, "according to the law of Moses" (Luke 2:22-23); He went up to Jerusalem to the Passover when 12 years old (Luke 2:42) in obedience to Exodus 34:23; and He observed the Jewish feasts (John 7:10; Mark 14:12, Luke 22:8), which were commanded in the law of Moses. Paul says Christ was "made under the law" (Gal. 4:4).

The law of the Old Testament, which Jesus was obeying when He was baptized, is found in Numbers 8:6-7, "Take the Levites . . . and cleanse them. Thus shalt thou do to them to cleanse them: Sprinkle water . . . upon them." The Levites were priests. Jesus was (and is) a priest (Heb. 3:1; 4:14; 5:5; 9:11). He is our High Priest forever.

Christ's baptism was the ceremonial act of His ordination to priesthood. It was the rite that set Him apart as a priest and a minister of holy things.

Before any man could become a priest, three things were required: First, he must be 30 years old (Num. 4:3, 47). (This is why Christ's age at His baptism is given as 30 years in Luke 3:33). Second, he must be called of God as was Aaron, the first high priest (Ex. 28:1). Christ was thus called (Heb. 5:4-10). Third, he must be sprinkled with water (Num. 8:6-7) by one already a priest (John was a priest, inheriting the office from his father, Ex. 29:9; Num. 25:13; Luke 1:5,13).

Christ knew His call, waited until He was 30 years old and then came to John "to fulfill all righteousness," that is, to meet the demands of the Old Testament law for a priest before He began His public ministry.

As evidence of the fact that Christ was made a priest by John's baptism, we note that when Jesus cleansed the temple (Matt. 21:12; Mark 11:15), He was exercising the authority of a priest. And when the Jews came to Him asking, "By what authority doest these things, and who

gave thee this authority?" (Matt. 21:23; Mark 11:28), Jesus cited them to John's baptism, which He had received, and asked: "Was it from heaven or of men?"

In Jesus' mind there was obviously a definite connection between His priestly "authority" and His "baptism by John." He indicates that if John's baptism was from heaven, and He surely believed it was, then he had truly been ordained a priest and possessed authority to cleanse the temple.

The baptism of Jesus, then, was not the ordinary baptism "of repentance" which John was administering to the people. There was a difference in meaning. The people, "confessing their sins" (Matt. 3:6), were baptized as evidence of repentance (Mark 1:4). Christ was baptized to ordain Him to the priesthood. John's baptism of the people was "a baptism of repentance for remission of sins" (Luke 3:3). Since Jesus had no need of repentance for remission of sins, He being without sin (1 Pet. 2:22), "a baptism of repentance for remission of sins" would have been hollow mockery. If Jesus had received the ordinary baptism that John was administering to the people He would have been guilty of acting a lie. John realized this and would not baptize Jesus (Matt. 3:14) until Jesus explained to him that He was being baptized, not as evidence of repentance and remission of sins, but "to fulfill all righteousness," that is, to obey the law of the Old Testament.

This then, is why Jesus was baptized: to obey the law of the Old Testament for one being set apart to the priesthood.

According to our belief, Jesus was *not* baptized as an example to His followers. That He was not baptized as an example to us is seen first from the fact that Christ's baptism was for a different purpose than our baptism. He was baptized to be set apart to the priesthood; we are baptized as a sign and a seal of our covenant with him. He was baptized to obey the Old Testament law, while we are not under the law because Christ redeemed and set us free from it (Gal. 4:5; 5:1, 18).

We are baptized under the New Testament law, the command of Christ found in Matthew 28:19. His baptism is no more an example to us than His circumcision or His keeping the Old Testament feasts. If His baptism is to be considered as an example to His followers, why are not His circumcision and His keeping of feasts considered as examples to us too?

That Jesus was not baptized as an example to us is seen also in the fact that John's baptism was not baptism under the New Covenant but under the Old, and therefore John's baptism was not Christian baptism. Christ instituted the New Covenant at His death, for at the Last Supper He said: "This cup is the New Covenant in my blood" (Luke 22:20). That John's baptism was not Christian baptism is seen clearly in the fact that Paul re-baptized in the name of Jesus some of those whom John had baptized (Acts 19:4-6). If John's baptism is not Christian baptism but baptism under the Old Covenant, then Jesus' baptism cannot be an example to us.

Second, seeing, therefore, why Christ was baptized, let us ask the question: How was Christ baptized? Christ was baptized by *sprinkling*. He was being set apart as a priest, and Numbers 8:6-7 expressly says: "Thus shalt thou do. . . . Sprinkle water . . . upon them." He was baptized under the Old Testament law and the only method of baptism in the Old Testament was sprinkling. Christ was baptized by John, and John, being a priest and also the last prophet of the Old Covenant, performed the rite of ceremonial purification which was Old Testament baptism, by sprinkling (Lev. 14:2, 7; Num. 8:7; 19:4, 13). John testified to his own way of baptizing when he said, "I indeed baptize *with water*" (Matt. 3:11).

Let us turn now to Luke 4:15-21 and get Jesus' own testimony as to His baptism:

"And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath *anointed me to preach the Gospel* to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

We conclude that Jesus Christ was baptized by John, not "unto repentance for remission of sins," not as an example to His followers, but to ordain Him to the priesthood. We conclude, therefore, that Jesus was baptized by sprinkling.

## "Up Out of the Water"

No passages in Scripture have been so misused as have Matthew 3:16, "And Jesus, when he was baptized, went up straightway out of the water"; and Mark 1:10, "Jesus . . . was baptized of John in Jordan and . . . straightway coming up out of the water . . ." These passages are used by some who believe in baptism by immersion to indicate the act of rising "from under" the water after an immersion. To them the passages mean: "Jesus rose up from under the water."

This is an incorrect interpretation. A study of the original Greek in these passages will immediately convince one of this. From the Greek it is clear that the writers were speaking, *not* of Jesus' "rising up from the water," *but* of His stepping out of the water onto the bank of the river. The Greek word translated in Matthew "went up" and in Mark "coming up" is the same verb *anabaino*. It means "to go up," "to ascend," "to climb." It is used in Luke 19:4 when Zacchaeus "climbed" the sycamore tree!

It is used again in Matthew 5:1 when Jesus "went up" into the mountain. The Greek words translate in the passages "out of" are the prepositions *apo* (Matt. 3:16) and *ek* (Mark 1:10) which mean "from" or "away from," but never "from under."

*The American Standard Version* of the Bible translates both "from the water" in these passages. Jesus stepped from the bank down into the edge of the water, knee or ankle deep. John, having reached down and taken up the water, poured or sprinkled it upon Jesus. Jesus then stepped up onto the bank again. He came "up out of the water" onto the land.

It is worthy to note that all the earliest pictures of Jesus' baptism, some of them from the catacombs, indicate the method, described above (i.e. John sprinkling Jesus while He stood in the edge of the river).

## Interpretation of "Buried in Baptism"

The passages of Scripture which may trouble those who want to believe in baptism by sprinkling are Romans 6:1-12 and Colossians 2:6-15, where we find the phrase, "buried in baptism." It may be helpful therefore if we clarify these passages.

There are mentioned in Scripture three baptisms: baptism with water, baptism with fire, and baptism with the Holy Spirit (Matt. 3:11). The baptism with fire was a special sign given only to apostles and not given today. The baptism with the Holy Spirit is the ruling baptism of the New Testament, as seen in the fact that baptism with water is only a symbol of this baptism with the Holy Spirit.

This spiritual baptism, or baptism with the Holy Spirit, is an essential part of the Christian life (Rom. 8:9). It is the coming of the Spirit of God into a man's heart (1John 4:13). When the Holy Spirit comes into a man's heart He convicts the man of sin (John 16:8), works faith in him (Gal. 5:22; Eph. 2:8), and unites him thereby to Christ (1 Cor. 12:13). Being convicted of sin, the man "dies to sin" and the body of sin is "buried." Having faith and being united to Christ, the man "rises to newness of life." And when we see conviction of sin and the working of faith, we know that man has been baptized with the Spirit.

Now, in the passages where in the phrase "buried in baptism" appears, Paul is speaking, *not* of baptism with water, *but* of the more essential baptism with the Holy Spirit. The "burial" which is mentioned is a spiritual burial and takes place, *not* in the baptism with water, *but* as a result of baptism with the Holy Spirit.

We reason thus first from the fact that "water" is neither mentioned nor implied in either of these passages. And further, the meaning of both passages is outraged by dragging in the word "water."

We hold that the "baptism" mentioned in these passages is the work of the Holy Spirit and not the work of any man (as is baptism with water which is administered by men), from the fact that both passages and many other places mention other works of the Holy Spirit, and nowhere mention the work of one man upon another (as is baptism with water).

Some of the works of the Spirit mentioned in these passages are:

1) The raising of Christ from the dead (Rom. 6:4, ". . . that like as Christ was raised from the dead . . ."; Col. 2:12, ". . . who raised him from the dead . . ."). The raising of Christ from the dead was a work of God's Spirit according to Romans 8:11;

2) our own resurrection (Rom. 6:5, ". . . we shall be also in the likeness of His resurrection"). That our resurrection is a work of the Spirit is shown in Romans 8:11;

3) the quickening of us who were dead in sin (Col. 2:13, "And you, being dead in your sins... hath he quickened..."). The quickening of us, who were dead in sin to spiritual life is the work of the Holy Spirit according to Ephesians 2:5; 2 Corinthians 3:6;

4) "the crucifying of the old man" (Rom. 6:6);

5) "the destruction of the body of sin" (Rom. 6:6);

6) "the putting off the body of the sins of the flesh" (Col. 2:11);

7) "the circumcision made *without* hands" (Col. 2:11).

These seven things are very definitely the result of the coming of the Spirit. The "baptism" mentioned in the same and adjoining verses must also be the result of the coming of the Spirit.

We reason that "buried in baptism" refers to a spiritual baptism and not a physical water baptism from the fact that this is a baptism "into Jesus Christ" (Rom. 6:3). 1 Corinthians 12:13 tells us that "by one Spirit are we baptized into one body, and the preceding verse (v.12) explains that this "one body" is Jesus Christ. And so, it is by the Spirit that we are "baptized into Jesus Christ."

We hold that "buried in baptism" refers to a spiritual baptism and not a physical water baptism from the fact that it is a baptism "into his death" (Rom. 6:3) and "into death" (Rom. 6:4). This of necessity refers to a spiritual death on our part, the death of the old sinful man. Since it is a spiritual death, the baptism and burial mentioned in the same breath must also be a spiritual baptism and a spiritual burial.

If an actual physical burial of the person baptized (as in water) were required, then an actual, physical death of the person baptized would also be required and the man who is baptized would literally have to die. The "raising up" is also a spiritual raising, and not a physical one, for "we are risen through faith" (Col. 2:12), and faith is in the realm of the spiritual. If then the "death unto sin" and the "raising through faith" are both

spiritual, then the "burial in baptism," which they accompany, must also be spiritual, and not physical (as burial in water would be).

When Paul says, "buried in baptism" he is not speaking of or implying an actual burial in the water in water baptism, but is referring to the spiritual burial discarding or putting off from us the body of sin which takes place as a result of our baptism with the Holy Spirit. We are buried with Him *as a result* of our baptism with the Holy Spirit but not *in* baptism with water.

## Closing Remarks

This is what Presbyterians believe concerning the mode of baptism. But if anyone believes otherwise concerning baptism, if he professes the Lord Jesus Christ as Savior and Lord, we accept him as our Christian brother, refusing to allow such a difference to separate the followers of Christ. In so doing we believe we perform the will of Christ and follow the example of the Apostle Paul.

We bear in mind that the real point of difference on baptism between Presbyterians and Baptists is in *what the act of baptism symbolizes*. To Presbyterians, "Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of Grace, and our engagement to be the Lord's (*Shorter Catechism* Q. 94).

Baptism symbolizes the coming of the Holy Spirit upon the Christian. This is best symbolized by sprinkling or pouring. To Baptists, baptism symbolizes the death, burial and resurrection of the Christian, which is the result of the coming of the Holy Spirit. This is best symbolized by immersion.

There the question rests!

Let us love one another in the Lord!





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# Baptism by Sprinkling

Rev. Ben Lacy Rose

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Much needless debate and division has occurred over the subject of baptism. This conciliatory essay, while defending the historic practice of baptism by sprinkling from the Bible, also shows much grace and charity to the opposing view. This is an inductive look at what the Old and New Testaments teach on the subject. It is our prayer that it will engender both clear thinking on the subject as well as charity towards those who differ.

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**Ben Lacy Rose** (1914-2006) was professor of pastoral leadership and homiletics at Union Theological Seminary in Richmond, Virginia for many years. He also served as a chaplain in the U.S. Army during World War II and pastored several Presbyterian churches.



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