

Baptism And Jehovah's Witnesses

Intro: The Jehovah Witnesses cult is one of the most erroneous religious groups of our day. I do not know of any major doctrine held by this cult which is correct. Thus, when we come to the question of baptism, it is no wonder that we find false teachings here also. In this lesson we wish to consider the Witnesses views and then study the subject of baptism from a biblical standpoint.

I. JEHOVAH WITNESSES' VIEW

A. Their view:

1. Baptism is immersion in water, but not for salvation but that it is a symbol of ones salvation and dedication to God.
 - a. "Baptism by complete immersion symbolizes dedication: Mark 1:9, 10; John 3:23; Acts 19:4, 5" ("What Do They Believe," *Jehovah's Witnesses In the Twentieth Century* (Brooklyn, NY: Watchtower Bible and Tract Society, 1979), p. 13.)
 - b. "Christian water baptism is an outward symbol, as a testimony before witnesses, of the baptized one's complete, unreserved and unconditional dedication and agreement to do the will of Jehovah God.... Repentance must precede, but sins not washed away by baptism." (*Make Sure Of All Things* (Brooklyn, NY: Watchtower Bible and Tract Society, 1953), p. 27.)
 - c. "What does baptism accomplish, and how should it be performed? Jesus was baptized by being completely immersed in the water of Jordan River, So baptism today must be in like manner, by being immersed in water. This immersion does not cleanse the one being baptized from sin. The going under the water symbolizes that the one being baptized has become dead to his old course of life." (*This Good News of The Kingdom* (Brooklyn, NY: Watchtower Bible and Tract Society, 1954), pp. 29-30.)
 - d. "So we have seen that baptism is not a sacrament, that it does not wash away sins, but for Christians is a symbol of their having dedicated themselves to do God's will and to follow in the footsteps of Jesus." ("Why and How of Be Baptized?" *Awake*, Feb. 22, 1957, p. 8.)
2. These Scriptures do not prove what they are teaching.
 - a. Let us consider these passages in their translation (perversion): *New World Translation Of The Holy Scriptures*.
 - b. The first two passages show that baptism is immersion.
 - (1) Mark 1:9-10 (NWT) "In the course of those days Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. And immediately on coming up out of the water he saw the heavens being parted, and, like a dove, the spirit coming down upon him."
 - (2) John 3:23 (NWT) "But John also was baptizing in Aenon near Salim, because there was a great quantity of water there, and people kept coming and being baptized."
 - c. The next passage is to show that baptism is only a symbol of ones dedication to God.
 - (1) Acts 19:4-5 (NWT) "Paul said, 'John baptized with the baptism [in symbol] of repentance, telling the people to believe in the one coming after him, that is, in Jesus.' On hearing this, they got baptized in the name of the Lord Jesus."
 - (a) In the NWT, "[] Brackets enclose words inserted to complete or clarify the sense in the English text" (Forward of the NWT).

- (b) "In symbol" is not a part of the original text but was added by the Watchtower society for the purpose of "clarify[ing] the sense."
- (c) They have added to the Bible to promote their doctrine without any justification within the text.
- (2) They have done the same thing regarding John's baptism.
 - (a) Mark 1:4 (NWT) "John the baptizer turned up in the wilderness, preaching baptism [in symbol] of repentance for forgiveness of sins."
 - (b) Luke 3:3 (NWT) "So he came into all the country around the Jordan, preaching baptism [in symbol] of repentance for forgiveness of sins."
- (3) Symbol is "something which represents or typifies another thing."
 - (a) Baptism (according to the Witnesses) is simply a symbol of the dedication (repentance) that we have.
 - (b) Thus, salvation comes with repentance, and baptism has nothing to do with our salvation itself as it only symbolizes our dedication.

B. Witnesses two arguments.

1. We follow the example of Jesus.
 - a. Jesus's baptism was not for the remission of sins, thus, our baptism cannot be for the remission of sins.
 - b. Let us look at this argument.
 - (1) Jesus is our perfect example.
 - (a) John 13:15 "For I have given you an example, that ye should do as I have done to you."
 - (b) Gal. 4:19 "My little children, of whom I travail in birth again until Christ be formed in you,"
 - (c) Phi. 2:5 "Let this mind be in you, which was also in Christ Jesus:"
 - (d) 1 Pet. 2:21 "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:"
 - (2) Jesus was sinless.
 - (a) 2 Cor. 5:21 "For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him."
 - (b) 1 Pet. 2:22 "Who did no sin, neither was guile found in his mouth:"
 - (c) 1 Pet. 3:18 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"
 - (d) 1 John 3:5 "And ye know that he was manifested to take away our sins; and in him is no sin."
 - (3) There was no need for Jesus to have the remission of sins.
 - (4) We do commit sin.
 - (a) Rom. 3:23 "For all have sinned, and come short of the glory of God;"
 - (b) Gal. 3:22 "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."
 - (c) 1 John 1:8, 10 "If we say that we have no sin, we deceive ourselves, and the truth is not in us....¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us."
 - (5) Thus, we are in need of remission.

- (6) It is impossible to follow the example of Jesus in receiving remission of sins since He was sinless.
 - (a) The Witnesses say repentance is necessary for remission.
 - (b) Show us the time in which Jesus repented!
 - (c) The Witnesses cannot be consistent with this argument.
 - c. The example of Jesus' baptism.
 - (1) His baptism was not for the remission of sins.
 - (2) The Scriptures tell us why He was baptized and why we are to be baptized.
 - (a) Mat. 3:15 "And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him"
 - (b) Jesus' baptism was to fulfil all righteousness.
 - i) God's Word is righteousness; Psa. 119:172 "My tongue shall speak of thy word: for all thy commandments *are* righteousness."
 - ii) He was baptized because it was a command of God.
 - iii) If Jesus refused baptism then he would have sinned.
 - (c) We have the command to be baptized.
 - i) God gave the purpose of our baptism as being for the remission of sins.
 - ii) Since Jesus had no sin, His baptism was for a different purpose—to obey God.
2. Baptism is bloodless.
- a. They argue:
 - (1) State that baptism is bloodless.
 - (2) Takes blood for there to be remission; Heb. 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission."
 - (3) Therefore baptism cannot be for the remission of sins.
 - b. Will they be consistent?
 - (1) Where is the blood in belief?
 - (2) Where is the blood in repentance?
 - (3) They accept both of these as necessary for salvation.
 - (4) If they cannot show the blood in these, then to be consistent, they must reject them for remission.
 - c. There is blood in baptism.
 - (1) Jesus shed His blood in His death.
 - (a) Rom. 6:3-4 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."
 - (b) We are baptized into Jesus death where He shed His blood, thus we are applying His blood to our sins in baptism.
 - (2) Christ's blood washes away our sins.
 - (a) Rev. 1:5 "And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"
 - i) We cannot physically wash in Christ's blood.

- ii) There must be some way to apply that blood to our sins.
- iii) That way is in the act of baptism.
- (b) Acts 22:16 “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
- (3) Jesus shed His blood that we might have remission of sins.
 - (a) How do we contact His blood.
 - (b) Baptism is what gives us remission of sins.
 - (c) 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.”
- d. Thus, baptism has everything to do with the blood of Christ.

II. BIBLE BAPTISM

A. Baptism is Immersion.

1. The Witnesses are correct in this teaching.
2. The Dictionary:
 - a. Webster's says, “to dip (a person) into or sprinkle with water.”
 - b. The purpose of a dictionary.
 - (1) It is to give the modern usage or application of a word, not a definition.
 - (2) That is the way the world uses *baptism* today.
3. *Baptize* and all its forms means immerse, dip, or plunge.
 - a. It is a transliteration of a Greek word.
 - b. To find the actual meaning we must find out what the Greek word means, and what it means when the New Testament writers wrote.
 - c. What the Greek scholars say:
 - (1) Arndt and Gingrich say, “dip, immerse.”
 - (2) Vine says, “consisting of the process of immersion, submersion and emergence (from *bapto*, ‘to dip’).”
 - (3) Little Kittel's says, “‘to dip in or under,’ ‘to dye,’ ‘to immerse,’ ‘to sink,’ ‘to drown,’ ‘to bathe,’ ‘wash.’”
 - (4) Thayer says, “to dip repeatedly, to immerge, submerge.”
 - (5) Others would say the same basic thing.
 - d. If they wished to express sprinkling or pouring they had words for that.
 - (1) For spinkling they could use the word $\rho\alpha\nu\tau\acute{\iota}\zeta\omega$ (*rhantizo*).
 - (2) For pouring they could use either:
 - (a) $\beta\acute{\alpha}\lambda\lambda\omega$ (*ballo*).
 - (b) The more common word for pour $\chi\acute{\epsilon}\omega$ (*cheo*) and its derivatives.
4. Bible descriptions.
 - a. Takes much water; John 3:23 “And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”
 - b. Takes a going down into and coming up out of the water; Acts 8:38-39 “And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. ³⁹And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”

- c. Does not take either of these for sprinkling or pouring water on a person.
- 5. Baptism is a burial.
 - a. Rom. 6:3-4 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."
 - b. Col. 2:12 "Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead."
 - c. To bury a corpse, we put them completely under the ground.
 - (1) Sprinkling or pouring dirt on a corpse does not qualify for burial.
 - (2) Jerry Moffitt wrote, "We don't bury people by sprinkling or pouring a little dirt on them."

B. Baptism's element is water.

- 1. The element is not inherent in the word.
- 2. It is possible to be baptized in many elements.
 - a. Study or some other activity.
 - b. Some have been baptized (immersed) in milk, chocolate, or some other element.
 - c. In the Bible:
 - (1) Water
 - (2) Mat. 3:11 "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:"
 - (a) Fire
 - (b) Holy Spirit
 - (3) Suffering; Mat. 20:22-23 "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. ²³ And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father."
- 3. Holy Spirit or water baptism?
 - a. Holy Spirit baptism.
 - (1) Was not a command of God; a promise Jesus made to His apostles.
 - (a) Personally I believe the apostles are the only ones who received it.
 - (b) The only other possible occurrence are those of the house of Cornelius.
 - i) This was an unusual occurrence.
 - ii) Acts 11:15-17 "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. ¹⁶Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. ¹⁷Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"
 - (2) Jesus was the only one to administer Holy Spirit baptism.

- (3) Holy Spirit baptism is not needed today.
 - (a) The purpose of Holy Spirit baptism.
 - i) John 14:25-26 "These things have I spoken unto you, being yet present with you. ²⁶But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
 - ii) John 16:12-13 "I have yet many things to say unto you, but ye cannot bear them now. ¹³Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come."
 - (b) The four basic purposes:
 - i) To teach the apostles all things.
 - ii) Bring all things that Jesus said to their remembrance.
 - iii) Guide them into all truth.
 - iv) Show them things to come.
 - (4) Thus, Holy Spirit baptism is not the element we are baptized in today.
- b. Water baptism.
- (1) Eph. 4:4 "There is one body, and one Spirit, even as ye are called in one hope of your calling;"
 - (2) John's baptism was water baptism; John 3:23 "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."
 - (3) The Ethiopian's baptism was water baptism; Acts 8:38-39 "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. ³⁹And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."
 - (4) Peter refers to water baptism.
 - (a) 1 Pet. 3:20-21 "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. ²¹The 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) Ephesians was written prior to 1 Peter, thus the one baptism must be water baptism.

C. Baptism is for the penitent believer.

1. While Witnesses appear to only baptize those who are penitent, many baptize babies and infants.
2. Who is a candidate for baptism.
3. He must first have heard and learned the truth; John 6:44-45 "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. ⁴⁵It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."
4. One must have faith.
 - a. 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. John 14:1 "Let not your heart be troubled: ye believe in God, believe also in me."
- c. Faith is based upon evidence or proof
 - (1) Heb. 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen."
 - (2) The teaching leads one to arrive at the proper conclusion that God is and Jesus is His Son and died for our sins.
 - (3) Rom. 10:17 "So then faith *cometh* by hearing, and hearing by the word of God."
 - (4) He then places his trust in God and in Jesus as the Christ.
- 5. One must then repent of his sins.
 - a. Luke 13:3 "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
 - b. Acts 17:30-31 "And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."
 - c. Repentance is a turning from sin and turning to God in God's appointed way and making restitution as far as is possible.
- 6. One must then make a confession of his faith in Jesus as God's Son.
 - a. Rom. 10:9-10 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
 - b. An example is the Ethiopian; Acts 8:36-37 "And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? ³⁷And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."
- 7. What about babies?
 - a. They do not have the capability to do these things.
 - (1) They cannot reason correct about the facts of the gospel and place their trust in God (faith).
 - (2) They cannot make a confession of faith because they have not learned to speak.
 - b. The Bible only records instances of those who are penitent believers being baptized.
 - (1) John told the ones coming to be baptized of him; Mat. 3:7-8 "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? ⁸Bring forth therefore fruits meet for repentance:"
 - (2) Babies cannot repent for they have no sins of which to repent.
 - c. Babies are born innocent (free from any sin) thus no need to repent or be baptized.

D. Baptism is for the remission of sins.

- 1. The Witnesses reject this.
 - a. In *Make Sure Of All Things* that state it is only an outward symbol "of the baptized one's complete, unreserved and unconditional dedication and agreement to do the will of Jehovah God."
 - b. They cannot be consistent with their own Bible.
- 2. Mark 16:16 (NWT) "He that believes and is baptized will be saved, but he that does not believe will be condemned."
 - a. Jesus says to be saved one must believe and be baptized.

- b. *And* is a conjunction which joins two items of equal importance.
- (1) Example: "He that goes to the courthouse and registers shall receive one-thousand dollars."
 - (a) No one will misunderstand this.
 - (b) Both actions (going to the courthouse and registering) are necessary to receive the money.
 - (2) Both actions (believe and baptism) are necessary to receive salvation.
- c. Some argue that the latter half of the verse does not mention baptism, thus it cannot be for salvation.
- (1) One cannot be scripturally baptized if he does not believe, thus, there is not reason to mention baptism.
 - (2) If one does not believe he will be damned, however, if he wants to be saved he must both believe and be baptized.
 - (3) Example: "He who eats and digests food will live, he who does not eat will die."
 - (a) No need to mention digesting food in the second half of the sentence.
 - (b) It is not possible for one to digest food if he does not eat.
3. Acts 2:38 (NWT) "Peter [said] to them: 'Repent, and let each one of YOU be baptized in the name of Jesus Christ for forgiveness of YOUR sins, and YOU will receive the free gift of the holy spirit.'"
- a. Both repentance and baptism are necessary for a person to have the forgiveness of their sins.
 - b. Some claim *for* means "because of."
 - (1) Strong's Concordance, the electronic version quoted from Logos Bible Software "'For' (as used in Acts 2:38 'for the forgiveness...') could have two meanings. If you saw a poster saying 'Jesse James wanted for robbery', 'for' could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word 'for' signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works."
 - (2) The Greek word is εἰς (*eis*).
 - (a) It is used over 1700 times in the New Testament.
 - (b) It is never retrospective (looking back or dealing with an action in the past), it is always prospective (looking forward).
 - (c) Whatever *for* has reference to regarding baptism, it must also have for repentance.
 - i) The conjunction *and* joins them together.
 - ii) If baptism is "because you have the forgiveness of sins" then repentance is for that.

- iii) Repentance is not because we have our sins forgiven.
 - a) Luke 13:3 "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
 - b) Luke 24:46-47 "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ⁴⁷And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."
 - c) Acts 17:30-31 "And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."
 - d) 2 Pet. 3:9 "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."
 - (d) Mat. 26:28 "For this is my blood of the new testament, which is shed for many for the remission of sins."
 - i) Both English and Greek construction of "for the remission of sins" is the same.
 - ii) Christ did not shed His blood because we already have the forgiveness of sins.
 - iii) "for the remission of sins" would means the same thing in both places.
- 4. 1 Pet. 3:21 (NWT) "That which corresponds to this is also now saving YOU, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ:"
- 5. Baptism puts us into Christ;
 - a. Rom. 6:3 (NWT) "Or do YOU not know that all of us who were baptized into Christ Jesus were baptized into his death?"
 - b. Gal. 3:26-27 (NWT) "You are all, in fact, sons of God through YOUR faith in Christ Jesus. For all of YOU who were baptized into Christ have put on Christ."
 - c. Salvation comes from being in Christ.
 - d. 2 Tim. 2:10 (NWT) "On this account I go on enduring all things for the sake of the chosen ones, that they too may obtain the salvation that is in union with Christ Jesus along with everlasting glory."
- 6. The Gospel saves man.
 - a. Rom. 1:16 (NWT) "For I am not ashamed of the good news; it is, in fact, God's power for salvation to everyone having faith, to the Jew first and also to the Greek."
 - b. 1 Cor. 15:1-2 (NWT) "Now I make known to YOU, brothers, the good news which I declared to YOU, which YOU also received, in which YOU also stand, through which YOU are also being saved, with the speech with which I declared the good news to YOU, if YOU are holding it fast, unless, in fact, YOU became believers to no purpose."
 - c. Those who do not obey the gopple will be lost; 2 The. 1:7-8 (NWT) "But, to YOU who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus."

- d. The gospel is the death, burial, and resurrection of our Lord.
- (1) 1 Cor. 15:3-4 (NWT) "For I handed on to YOU, among the first things, that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, yes, that he has been raised up the third day according to the Scriptures."
 - (2) We obey a form of it in the act of baptism.
 - (a) Rom. 6:17-18 (NWT) "But thanks to God that YOU were the slaves of sin but YOU became obedient from the heart to that form of teaching to which YOU were handed over. Yes, since YOU were set free from sin, YOU became slaves to righteousness."
 - (b) Rom. 6:3-4 (NWT) "Or do YOU not know that all of us who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him through our baptism into his death, in order that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life."
7. Baptism places us into the body of Christ.
- a. 1 Cor. 12:13 (NWT) "For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit."
 - b. There is only one body; Eph. 4:4 (NWT) "One body there is, and one spirit, even as YOU were called in the one hope to which YOU were called"
 - c. Jesus is going to save that one body; Eph. 5:23 (NWT) "Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of [this] body"
8. Conversion of Saul (Paul).
- a. He had received letters to go as far as Damascus, find Christians, bind them, and bring them back to Jerusalem to be punished (Acts 9, 22, 26).
 - b. Jesus revealed Himself to him in a blinding light.
 - c. Jesus told Saul to go into Damascus and it would be told him what he must do.
 - d. Jesus send Ananias to Saul to tell him what he needs to do.
 - e. When Ananias arrives.
 - (1) He sees a believer in Jesus as God's Son and his Savior.
 - (2) He sees a man who is penitent of his sins (evidenced by his fasting and prayer).
 - (3) Ananias tells him; Acts 22:16 "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
 - (a) Many teach that Saul was saved on the road to Damascus (when he see Jesus).
 - (b) If so, he was saved while in his sins.
 - (c) His sins were not taken away till baptism.
 - (d) The Witnesses pervert the passage; Acts 22:16 (NWT) "And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name."
 - i) This makes Saul's sins washed away when he calls on the name of the Lord, not at baptism.
 - ii) There is no justification for the inclusion of "by your."
 - a) *Calling* is a participle and would have to be in the Instrumental case (or if using the five

- case instead of eight case it would be the Dative case)
- b) It is an aorist middle participle masculine singular nominative.
- (e) You do not call on the name of the Lord by an audible calling.
- i) Mat. 7:21-23 “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”
- ii) Saul had already audibly called Jesus Lord
- a) Acts 9:6 “And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.”
- b) He was still in his sins.
- iii) You call on the name of the Lord in the act of baptism (our obedience to God).

Conclusion: Baptism is for the penitent believer to have his sins forgiven. It is that act which places him into Christ where salvation exist. This is true even in the Witnesses own perversion of God's Word. It is not simply a symbol of one's dedication as they teach. If you have not been baptized in water for the forgiveness of your sins do so today; 2 Cor. 6:2 “(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)”