

## Transcript 149

Shea Houdmann

Welcome to the Got Questions Podcast. For today going to be discussing an issue that we touched on briefly in a previous episode, going to be diving into a specific aspect of it. So the question is sort of what does the Bible teach about baptism? But more specifically today, is baptism necessary for salvation? And this is an incredibly common question that we receive at GotQuestions.org. So joining me today to discuss this is Jeff, the administrator for bibleref.com and Kevin, the managing editor for Got Questions Ministries.

Shea Houdmann

And what's interesting about this question is at first, there are a few Bible verses that, at least at first glance, seem to teach the baptism necessary for salvation. So we're going to be discussing those. But there's also there's something about this issue that makes those who believe in the baptism is necessary for salvation, or you can call it baptismal regeneration are particularly adamant in their view. Even particularly aggressive in that the 21 years I've been doing Got Questions, people often ask, so Shea, what's the, who's your most frequent critic? And well, I don't know that Got Questions most frequent critic is people of this persuasion. But some of the most harshest, most aggressive, most, I'll even demeaning, I would say conversations I've had have been with people, whether they're of a Christian Church or Church of Christ, persuasion, who hold to baptismal regeneration. That they hold this position so strongly that it's their hobby horse, kind of a soapbox stop issue with it. This is everything for them. And they purposefully seek out people they can argue with about this. And it's happened in our again our 21 years over and over and over again that I can almost write the playbook for how the conversation is going to go with it always ends up with me being condemned to hell for eternity for not believing that baptism is necessary for salvation.

Shea Houdmann

So in discussing this today, we want to express our viewing very strongly that we do not believe that baptism is necessary for salvation. But also want help people understand what baptism is and that it is very, very important. And also explain the different passages to you. But also do it in the spirit of love. That no matter how strongly we feel about this, we don't want to sound demeaning or insulting to those who hold a different persuasion. With that said, this is a vitally important issue, and if you are trusting in baptism for your salvation, you're trusting in the wrong thing. And that can definitely affect your eternal destiny. So so, Jeff, would you start us off? What's going through your head when you receive a question about this and what are some of things you've learned over the years from having to have these conversations over and over again?

Jeff Laird

I've learned that there's a lot of sincerity behind where people are coming from. I understand why they would be passionate. If you, if you really believe that what somebody's teaching about salvation is incomplete, then you would expect the person to be passionate about it and to be interested in it. The concern that I have is that so much of that passion seems to be driven at a conclusion and it doesn't always follow from good thought process. And for me, there's the idea of the main things in the plain

things. In other words, I don't think that God puts things in scripture that are these little tiny hidden bits that are super important for us, but we have to dig and uncover until we find him. I think he makes the very important things relatively clear and that comes to things like repetition. And what you see in Scripture is that the consistent pattern is that salvation is connected to faith. It's connected to belief.

Jeff Laird

The other consistent thing that you see in Scripture is that it is disconnected from works. And there's some scriptures that I'm sure we'll bring up several times today. One is Titus 3:5, its not righteous works that we do, which was important when Jesus was baptized, cause he referred to it that way. Ephesians 2:8 talks about being saved by faith, not by works. Really important one for me is Romans 11:6 talks about how you cannot combine grace and works. There is no possible combination of the two of those. There is no intermingling. There is, it's matter and antimatter. You cannot in any sense, in any way in any aspect, combine a gospel that says you are saved by faith with the gospel that says you are saved by works. There is just no way to integrate those things. Now obviously, baptism is a work, and I'm aware that people will try to argue perhaps that belief is a work also. But that's really almost impossible to demonstrate when you're talking about baptism is something it's physical, it's external. It's a ritual. It's something that involves other people. In fact, baptism is something that you have to have somebody else do for you or to you in order for you to be saved.

Jeff Laird

So just from the the broad theological perspective you see this overall sense of the Bible that just does not support this. And then you've got specific examples. Jesus, when he was baptized, obviously he wasn't being baptized in order to be saved or to actually wash away sins. And he referred to his being baptized as fulfilling righteousness. He said it was a work. He said it was an act. Jesus said in John that he was not going out and baptizing. Paul said that he was not sent to baptize. He was sent to preach the gospel, but he wasn't sent to baptize, so we did. We see this this overall consistent theme in Scripture that tells us that it is not the case. The problem is when people want to take specific verses and they'll read a verse and they'll pull it out of the context that I just talked about and read by itself like that, it's easier to read the wrong conclusion in and then they go from there. And that's where a lot of the confusion and a lot of the arguments that we have with people come from are in those categories.

Kevin Stone

I think that's really important. One of the things you mentioned there, Jeff, was that somebody else has to baptize you. If we have to be baptized to be saved, does that mean that in order for a person to be saved, another person has to be present? Because you can't really baptize yourself. I mean, how do we square that with Scripture? You know, I just want to magnify the grace of God. And I am so thankful that we are saved by grace. God's undeserved favor in our lives. And that Jesus paid the price for our sins totally. And that as we as we have faith in him, by God's grace, he saves us without ritual, without having to have another person present, without going through these other things or adding anything to it. It's just receiving the free gift. And I think that's. We just need to magnify the the grace of God and all of this.

Kevin Stone

And then also I think when anytime we discuss the the idea of baptismal regeneration, a lot of times we start focusing on on what the Bible says about baptism. But I think what we really need to do is focus on what God says about salvation first. Because God says so much about our salvation in Christ. And it's very clear, once we have a good understanding of what the Bible says about salvation, by grace through faith, and that's a theme repeated over and over. Then when we run across a passage that mentions baptism in relation to salvation, we've got our framework from which to approach that passage. We know how to deal with it better because we understand God's salvation first, by grace through faith.

Kevin Stone

One of the go to passages that's often brought up in these types of discussions is Acts 2, verse 38. So on the day of Pentecost, Peter is preaching to the crowds and they ask him, because they're convicted by the Holy Spirit. They ask what shall we do? And then Peter says in verse 38, repent and be baptized for the remission of sins. And I I guess in and so a lot of people latch on to that and say, well, there it is, you know, Peter says you gotta be baptized in order to have your sins forgiven. Having your sins taken away. Well, several things we can say about this, and we need to make some points here. One is that Peter was really simply fulfilling what just a few days earlier that Jesus had said to him and to the other disciples that they were supposed to go into all the world and make disciples, baptizing them. And so, here's Peter preaching on this very first day of the church and saying, OK, you need to repent. You need to be baptized. Because this is what Jesus. This was the Great Commission.

Kevin Stone

Also there's there's a a good question about the about the word for. Translated for in our English Bibles. If we are, he says repent to be baptized for the remission of sins. Well, the word for can mean because of. Fact we see it used exactly that way in in Matthew 3 in verse 11. If we take that preposition with that meaning, then Peter saying repent because of and be baptized because of the remission of sins. And that would, that would clear things up right there.

Kevin Stone

There are also some other grammatical reasons that we go through in our in our website. Our article online deals with some other grammatical issues that connect the forgiveness of sins more to the repent part of Peter's statement than to the baptism part. But I so I refer you to our our online article for that.

Kevin Stone

But also just because Peter mentions baptism at the same time as mentioning the forgiveness of sins, it doesn't follow that baptism is a condition for salvation. So we have Peter's command to repent and be baptized. That's very clear. But then the the logical connection between the forgiveness of sin is not so clear if we try to connect that to baptism. What we have to do is take a look at the rest of what Peter preaches. Jeff, you were mentioning about the the difficulty of trying to pull a verse out of context and taking one verse out of scripture and then running with it. What else did Peter preach? Well, in the very next chapter, his second sermon in Chapter 3 and verse 19, he says, repent and return that your sins will be washed away. So no mention whatsoever of baptism in sermon #2. And then I think really key is Acts chapter 10 as Peter again. Still same Peter's talking to Cornelius and his household. And in Acts chapter 10, verse 43 Peter says of Christ, all the prophets bear witness that through his name everyone who believes in him receives forgiveness of sins. So again, no mention of baptism whatsoever. Simply believe

in the name of Christ. And also here in Acts 10, Cornelius is clearly an example of a Christian who was not yet baptized. He and his household had believed they had already received the Holy Spirit, and so when Peter sees that they've received the Holy Spirit in verse 47, he says, surely no one can refuse water for these to be baptized who have received the Holy Spirit just as we did. So clear evidence that we have genuine believers who have not yet been baptized.

Kevin Stone

And so we have to look at everything that Peter taught. And when you, when you see that in several places, Peter is preaching salvation by faith, by grace, through faith, then we have to go back to Acts 2 and verse 38 and say, well, we can't make the case that he was teaching that you have to be baptized in order to be saved, or else he would have taught that consistently everywhere he went.

Shea Houdmann

Excellent point, Kevin. The If baptism was necessary for salvation, there's no way that any gospel presentation in the Bible could lack of mention of baptism. There's no way. They would not leave it out if it was something that was absolutely required. And it's not by Peter, but by Paul. Acts 16:31 is another one where the Philippian jailer specifically asked Paul Sir, what must I do to be saved? There's ever an opportunity to say, believe and be baptized, here it is. Well, Paul responds, believe in the Lord Jesus Christ and you'll be saved. It's only faith is mentioned. And a few verses later the Philippian jailer and his family, they all believe and are baptized, so we're not denying that baptism is important or that baptism is something you do in response to being saved. But Acts 16:31 is false in and of itself. Paul was actually teaching false doctrine. If baptism is necessary for salvation. Like I said, every, if baptism was necessary for salvation, every single gospel presentation, every single invitation to receive Christ in the Bible would have to include a mentioned a baptism.

Kevin Stone

And that passage in Act 16 Shea, reminds me of the the theme that we see all the way through the New Testament. The the order of events is that unbelievers hear the gospel, they respond to the gospel, they believe, and then they are baptized immediately. And I think that's an that's an important point to make that in the 1st century, in the early church they didn't wait around to be baptized. They got baptized immediately. You know, they found a body of water and they they got immersed and they were baptized. And that's why often in the New Testament we do see a close connection between water baptism and salvation, because it was at that baptism that people were making their statement of faith. You know, they decided to follow Jesus and they go to the water of baptism saying I believe. And so the moment of their salvation may have corresponded with the fact that they were being baptized. And so there was a close correlation. They didn't wait around to be baptized like we a lot of times do today.

Shea Houdmann

If I were to think of another very common verse that we're asked about it would be a Mark, chapter 16, verse 16. Mark 16:16 reads whoever believes and is baptized will be saved. Whoever does not believe will be condemned. Now first I, you can't deal with this passage anything and Mark chapter 16 verses 8 to 21 I believe, without at least mentioning that there are some serious doubts whether this passage actually belongs in the Bible. There, in some of the oldest and most reliable manuscripts of the gospel,

Mark this whole ending after verse 8 I believe, of the gospel Mark is not there. So Mark 16:16, there are some serious doubts whether it actually belongs in the Bible to begin with.

Shea Houdmann

Secondly, so you putting that aside, which I don't think you should put aside, I am of the conviction that Mark 16:16 was not originally in the gospel Mark. It was added later. But even if we assume that Mark 16:16 belongs in the Bible something very interesting about it and it's very similar to Kevin, what you're talking about in Acts where each of these presentations they don't all mention baptism. Even in the second-half of the verse or first half says whoever believes in is baptized will be saved. Whoever does not believe will be condemned. The second-half of the verse does not say whoever does not believe or is not baptized will be condemned. I think if this verse is genuinely part of Scripture, we were saying here is going back to this connection. In the 1st century, especially in the very early days of the church, baptism was done immediately after salvation. The idea of an unbaptized believer was completely foreign to the early believers. But the second-half of the verse does not link whether or not you're baptized, to whether or not you are condemned. So it's saying whoever believes, and demonstrates or shows or makes confession to their belief by being baptized as, say, whoever does not believe is condemned. So even in this one verse, there's a distinction. The baptism would need to be in both places if we're going to make a strong argument that baptism is necessary for salvation. So Mark 16:16 in brief one is unlikely that it belongs in the gospel Mark. Seems that it was added later to give Mark a less strange ending where it ends just in verse 8 where it says and the women were confused and said nothing to no one. But two, even in just interpreting the verse, there's a distinction even in the verse between believing and being baptized. I think that's very important for us to point out when we look at Mark 16:16.

Jeff Laird

It's not the only time that people will sometimes pull words and and turn them a little bit sideways just to look for something. Another example of that is in John Chapter 3 where he makes a reference to being born of water and the spirit in order to see the Kingdom of God. And here's another example where context is very important. So for me, starting from the broad context that that John is a writer is very passionate. We talked about people being passionate about what they're doing. John's very passionate about explaining salvation. He's very clear in his book about Jesus's divinity, things like that. We also have to remember that John was following John the Baptist before he was following Jesus, and he refers to John the Baptist. So John the evangelist certainly understands baptism. He clearly grasps what that means and what it doesn't mean. And yet given opportunity over and over and over again, John does not explicitly connect baptism to salvation. So in this you have this phrase where he says you have to be born of water and the spirit. If John's going to have an opportunity just like we said before, if there's going to be a moment to explicitly say Nicodemus is saying what? What am I supposed to do? Jesus doesn't say you need to believe and you need to be baptized. Born of Water, born of the spirit, little on the vague side, partly because baptism at that point hadn't been instituted yet. Christian baptism was not yet a thing. The baptism of John was but Christian baptism wasn't yet. So there's some level of symbolism. Either it's cleansing or physical birth, and there's like several different interpretations that people have come up with that. But the the simplest, easiest way to look at that is to say that John the Evangelist certainly understood baptism. He clearly knew that it existed. He certainly understood what Jesus said. And John is writing his gospel quite a while after the other Gospels

are written. So there again, he has an understanding of what people are thinking, what they're perceiving. And there's just nothing in there where he makes any references to that. So some of these involve understanding analogies. Some of them understand metaphor, some of them are just a question of not pulling things out of context. Each of them has their own unique spin, but that one for me is a little bit easier just from knowing where John is coming from when you look at it with the whole context of Scripture.

Kevin Stone

I think another passage that we probably have to hit is First Peter Chapter 3 in verse 21. I'll read verses 20 through 22 here so we can get the context. But Peter says in the Ark, Speaking of the Ark of Noah's Day, in the Ark, only a few people eight in all were saved through water. And this water symbolizes baptism that now saves you also. Not the removal of dirt from the body, but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand with angels, authorities and powers, and submission to him. And so one of the things we have to do is keep it in context. Peter is writing his epistle here to the persecuted church, and he's trying to encourage them in their sufferings. And so he mentions Christ's suffering in verse 18 right before this. And then he mentions Christ's glorification. Christ was raised from the dead in verse 21. He is ascended into heaven in verse 22. Then he brings in this matter of baptism and he compares it to Noah's Ark. And so we have to ask ourselves what correlation is there between Noah's Ark and the believer going through the waters of baptism. Well in the in Noah's day, though the flood waters were a sign of God's judgment. God was judging the world. And God preserved Noah through that judgment. Kept him safe through that judgment in the Ark.

Kevin Stone

And so we know that in from Romans chapter 6 that the Christian is identified with Christ's sufferings and with his resurrection. And baptism as a way to show that Peter says. As we are baptized and we go into the water we are passing through God's judgment, as it were, like Noah did, and coming through safely, we are raised with Christ at the end and eventually glorified with Christ. So water baptism pictures are joining with Christ in passing through God's judgment to a new life. We identify with Christ's death and we safely pass through God's judgment.

Kevin Stone

And we've got to take a look at the contrast then as well. Peter very specifically points out that we're not saved by ceremony. He very carefully says, this is verse 21, that he's not talking about the removal of dirt from the body. Not talking about a physical ritual ceremony that is saving us. In fact, he says in the same verse then that we are saved by the resurrection of Jesus Christ, who has gone into heaven and is exalted there at the right hand of God. And we are exalted by a pledge of a clear conscience toward God. This pledge to God this calling out to God from the heart is what baptism represents. And that's what saves us an appeal to God for good conscience through the resurrection of Jesus Christ. And so Peter here is simply connecting baptism with belief.

Kevin Stone

And so again, we have to remember that baptism occurred as soon as people were saved. And so when somebody's coming to the waters of baptism, they're saying I am calling out to God from the heart. I am

appealing to him for a good conscience, be based on the resurrection of Jesus Christ, and I am identifying with him. I'm identifying with Christ's suffering and resurrection, and I'm going to show that publicly through this water baptism. And it's a beautiful picture that Peter puts here, but it has nothing to do with being saved simply because you got wet.

Jeff Laird

There's a long extended context behind those things. So we can see several instances where Peter has opportunity to talk about what the gospel is or isn't. And the consistent theme is belief. When he has opportunity to specifically include baptism, he doesn't. We saw the same thing with John, where John has opportunities to make something very explicit about baptism. Paul does this exactly same thing. It's not that they're, you wanna ask sometimes is are they? Are they hiding this? Are they trying to be coy about it? Why would it not be brought up? Shea, like you were saying, if it's necessary absolutely for salvation, then every single reference to salvation should have some kind of a remark about baptism.

Jeff Laird

So for me, another one that's at least worth bringing up Galatians 3:27 that talks about as many as were baptized put on Christ. Here again, you're talking about Paul. The entire book of Galatians is Paul telling a group of people how they're trying to add something to salvation. They're trying to take the grace gospel that actually is the real gospel, and they're trying to add something onto it. It's inconceivable to me that if Paul was trying to say, you can't add anything to faith. There is no other gospel. Anyone who says there's a different gospel, let them be accursed. And what he really meant was you can't add anything to grace except baptism, which I'm not going to mention in this context. We're just going to talk about this other issue. So I know it's it's sort of a meta kind of a thing. You know, we use that term to refer to something that's kind of looking at everything from a 30,000 foot view, but it's just very difficult to actually read the New Testament and come away with the impression that the writer is intended you to understand that baptism was a requirement. And there's plenty of things that can be true that the writers of Scripture may not have intended for us to fully understand. Because a lot of things are not that super important. There's a lot of things that maybe they understood and God knows, but he didn't make super clear. This? This just cannot fit into that category. If it's going to be that important, it has to be something clear and instead you see the opposite. You see faith and faith alone. Grace, grace, alone. Never a reference to rituals or works.

Shea Houdmann

I want to bring it back to the the point that each of us has mentioned. That there's so many scriptures that attribute salvation to faith. Believe in the Lord Jesus Christ you will be saved. For God so loved the world that he gave his only son. That whosoever believes. To those who received Him to those who believed his name, he gave the right to go on and on and on. If these other verses that we mentioned and there there are a few more and we'd invite you to read the other articles on Got Questions that talks about different verses that some people will use to teach baptism regeneration. But if any of these actually meant that baptism is necessary, that would introduce the scripture would contradict itself. There's no way that John 3:16 can be true and Acts 2:38 to teach that baptism is necessary for salvation. That there be a contradiction there.

Shea Houdmann

And this is what when we talk about studying Scripture in context. One you study in the context of that actual passage, but you also study in the context of the entire message of the New Testament. If the New Testament repeatedly says that salvation is by grace alone through faith alone in Christ alone, well, these verses that seem, if you take them out of context, to teach that baptism is necessary, it can't possibly mean that, or else we're introducing God is contradicting himself. To give you an example, in the when Jesus was talking to the rich young ruler, rich young ruler comes up to him and says, what good thing must I do to inherit eternal life? And Jesus responds. Keep the commandments. Well, why did Jesus say that? Isn't that teaching salvation of our works? And yes, if you left it alone, that right there is a verse saying, well, I guess we have to keep the commandments in order to be saved. Well, you study it in context, you realize why Jesus said that to this particular person at that particular time was telling to realize that no, he had not kept the commandments therefore he needed to trust in Christ by faith. He needed to believe that God to save him. That his own good works weren't going to save him. But if you take just that one verse, it's teaching salvation by keeping the commandment. But you take it in the entirety of the picture of the New Testament, you can see clearly that's it can't possibly mean that because of the explicitly clear message throughout the rest of the New Testament. And that's what we want to point to and all these different verses that people like to point to say that baptism is necessary. It can't mean that because of the so explicitly clear passages elsewhere in Scripture that teach the exact opposite of that.

Shea Houdmann

And for me, if I were to point to one more that I don't think that we can neglect in here is in First Corinthians chapter of 16 where Paul says here is the Gospel I preach to you, and he mentions the the death, the burial, the resurrection of Christ, says if you hold firmly, if you believe in these truths, trust in them. That is your salvation. That is the message of the gospel. Baptism is nowhere mentioned in the passage, not even clue. There's not even a vague reference to water anywhere in the passage. So if baptism was necessary for salvation no presentation of the gospel could possibly lack a mention of baptism. If baptism was necessary for salvation when Paul says earlier in Corinthians he talks about how he he very rarely baptized people. And he was actually grateful for that. How could you possibly say that if baptism is the surface of salvation? It does not compute, does not work. So the message of the New Testament is clear, that salvation is by grace alone through faith alone in Christ alone. That baptism is a very important step of obedience that a person believes and is baptized to show their identification to Christ, to make a public confession of faith in Christ. It's crucially important. It's very important. But it's not required for salvation. Therefore, these verses that seem to out of context, teach that they can't possibly mean that, because I'd be introducing contradiction to scripture and that we know God is not lying. God does not contradict himself. God is not a God of disorder and confusion.

Jeff Laird

I think that's where there's a little bit of telling per say in the way that we're that we've handled this. We made a brief reference early. It's worth making a brief reference at the end to the idea of how some people will try to redefine work, baptism, faith, in a way that takes away that contradiction. So it's telling that even those verses themselves, they don't present a good case that baptism is a requirement for salvation. Because many of the people who look at those they're confronted with these other verses and these other ideas in this broader context and become saying, how can you say baptism is a requirement for salvation if the Bible specifically says we are not saved by works? And the logic is a little bit tortured,



but it's it's worth remembering that baptism is something that's external. It's done to you by somebody else, and it requires physical behavior. If that's not a work, then the term work doesn't mean anything. It has no meaning whatsoever.

Jeff Laird

Similarly, I've seen people who would try to turn around and say well belief is a work, so it's all about which works are and which works or not. Sometimes they'll point to John Chapter 6 again taking things out of context and misinterpreting. People ask Jesus in the middle of a controversial sermon. They say so what? What works are we supposed to do in order to be saved? And Jesus says this is the work is to believe on the one that was sent. And that's not Jesus calling belief a work. That's like when I invite somebody to my house and they say what am I supposed to bring? And I say just bring you. I literally, I don't mean to pick yourself up and bring you in. The point that I'm making is there isn't anything I want you to bring. You know when Jesus said no, this is the work is belief. This is he's saying there are no works. There is nothing that you can do to believe this. So it's at least worth noting that when we have these conversations and Shea you refer to a playbook is you can see some of these steps happen. And when the contradiction becomes clear, typically people will start to resort to trying to redefine terms just to hang on to this idea. And it doesn't work. There just is no way that you can rationally, reasonably cram a requirement for baptism into all the things that the Bible says about faith and grace when it comes to salvation.

Shea Houdmann

So I wish I could say that some of my conversations with baptismal regeneration advocates have ended with them changing their minds, and I hope, and I pray for the people after we have the discussions for God to, our prayers usually Lord open both of our eyes to the truth. Whichever one of us is wrong on this, please convict us. I've never had anyone come back and say look thank you for explaining Scripture, Mr. I've changed my mind on this. But one point I think it's important for us to remember. People who teach that baptism is necessary for salvation, I will often ask them do you have to believe that baptism is necessary for salvation to be saved? Like can I, OK, I've trusted that Jesus Christ by grace through Faith. I have been baptized, but I do not believe that baptism is necessary for salvation, am I saved? In every single time the answer has been no. That you have to believe that baptism is necessary for salvation to be saved. Like OK well, where is that in scripture? Where is both, OK, you can point me to verses that as we've talked about out of context, it seem like they're teaching that baptism is necessary salvation, but nowhere in scripture is it even a hint that you have to believe a certain thing about baptism in order to be saved. So comes full circle back to they don't understand salvation and as much they will claim, I'm just studying Scripture and submitting what Scripture says. And yet they're adding to salvation something is clearly not difficult by requiring a certain belief about baptism. And some even go further and require a certain view of repentance and a certain view of confession is you have to not only do all these things, you have to believe all these things about these things in order to be saved. So it becomes very, very clear that they're adding works to salvation no matter how they define what a work is, or what obedience is, but having certain beliefs about baptism is nowhere even hinted at anywhere in scripture as being a requirement salvation. So that's very important for us to know.

Shea Houdmann

And when you have these conversations, that's a helpful question to ask. It's like OK. You believe that baptism is necessary, but do you also believe that a certain belief about baptism is necessary? And every single time they've answered that yes. So then challenge them. OK. Where is that in Scripture and they won't be able to come up with anything because there's absolutely nothing. But it comes back to the mindset of what are you trusting for your salvation? Are you trusting in the gospel which is Jesus, death and resurrection pay the penalty for our sins. Are you trusting in Christ in Christ alone for salvation, or are you trusting in your obedience? Are you trusting in performing certain acts, even if you believe that act is not a work that earns you righteousness, but a work that God requires, it's still a work, and therefore it still is a contradiction of Ephesians 2:8-9 and many other verses.

Shea Houdmann

So as you can see, hopefully this is a passion issue for the three of us because it goes to the heart of the gospel. We truly believe that people's eternal destinies are at stake when they start adding works of righteousness to requirements of salvation. And so hear us in a passion for people, we we we don't love arguing. We don't want to sound condescending, but this issue whether baptism is necessary for salvation goes back to the heart of the gospel. Goes to the elementary truths, that salvation is by grace alone through faith alone in Christ alone, therefore works, including the work of baptism, cannot be a part of that equation.

Shea Houdmann

This has been the Got Questions Podcast on is baptism necessary for salvation? So short answer no. For the longer answer, please tune into the previous 30 whatever minutes of this conversation. So thank you, Jeff. Thank you, Kevin, for joining me in for I know the study you did in preparation for this. Hope this conversation has been encouraging to you and we invite you, study the scriptures, read the verses that we mentioned in the context and read also the passages about what salvation is. And think to yourself that if baptism is necessary for salvation, could there be any mention of the gospel in Scripture without baptism being mentioned? Keep studying God's word and in addition to the articles that we mentioned, numerous other articles on baptism. There may be more articles about baptism on Got Questions than almost any other issue. So please study the scriptures, read the articles we have, and ask us any questions we have. We are more than happy to dialogue with you on this issue. Got questions? The Bible has answers. We'll help you find them.