

## BAPTISM IS A CLEANSING

ACTS 22:16

### INTRODUCTION:

1. The word translated as “baptism” and the word translated as “washing” are spelled similar but are different. (Heb. 6.2)
2. Though different, the washing is often used to characterize the act of baptism. (Mark 7.4).
3. Baptism is so much more than the means of entering into the church. Baptism is a washing.

### I. BAPTISM AND WASHING: A CONNECTION

#### A. Consider three important words.

1. Washing (louo): Literally, washing the entire body such as bathing. (Eph. 5.26; Titus 3.5; Acts 22.16)
2. Washing (pluno): Literally, laundering or washing cloth such as a garment. (Luke 5.2; Rev. 7.14).
3. Washing (nipto): Literally, washing a specific part of the body. (John 13.5)

#### B. Consider three important passages.

1. **1 CORINTHIANS 6.9-11:** Though at one time, we were unrighteous, we were washed.
2. **1 JOHN 1.7:** The blood of Jesus is the cleansing agent.
3. **ROMANS 5.9:** When we are justified, we are saved.

### II. WHERE IS OUR EMPHASIS?

#### A. Not seeing baptism as a washing, we emphasize it as the means of entering the church.

1. Baptism is how we are added to the church. (Acts 2.41).
2. To the religious world, baptism is simply a way to enter into our church in contrast to their church.

#### B. Not seeing baptism as a washing, we baptize too young.

1. Baptism comes with prerequisites. (Acts 2.38)
2. What sins are being washed?

#### C. Not seeing baptism as a washing, we delay. (Acts 22.16)

**CONCLUSION:** When I am baptized, I am being cleansed of sin.

**NORTHSIDE CHURCH OF CHRIST**

**DECEMBER 11, 2022**

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*“Go into all the world and preach the gospel to every creature”*

-Mark 16.15

**December 11, 2022**

### MEETING TIMES:

**SUNDAY MORNING BIBLE CLASS : 9:00 AM**

**SUNDAY MORNING WORSHIP: 9:50 AM**

**SUNDAY EVENING WORSHIP: 6:00 PM**

**WEDNESDAY EVENING BIBLE CLASS 7:30 PM**

### SEEING IS BELIEVING

A young boy was playing in the dirt when his mother told him to wash his hands because of all the germs that live in the dirt. The boy complained, “Germs and Jesus, germs and Jesus! That’s all I hear around this house, and I haven’t seen either one of them.”

For some people, seeing is believing. They refuse to believe anything until there is visual confirmation of the fact. Remember Thomas? *“Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”* (John 20.25). After Jesus provided the visual evidence, He said, *“Blessed are those who have not seen, and yet have believe”* (John 20.29). Faith is not the absence of evidence. It is the ability to see the evidence without needing any visual clues. Although we do not see Jesus, we believe because of the evidence recorded in the Bible (John 20.30,31).

For others, not seeing is believing. In other words, faith is produced without any evidence at all. Some would go so far as to believe in something in spite of all the evidence to the contrary. If that is the case we can believe whatever we want. Such is also not Biblical faith. Jesus never endorsed such ideas but told the skeptics not to just accept His word, but *“believe the works that you may know and believe”* (John 10.38).  
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## HOPING FOR SALVATION IN VAIN

### JEREMIAH 3:23

#### INTRODUCTION:

1. Is it possible to be religious and still be lost? (Matt. 7.21-23)
2. The people of Judah were very religious. But their hope of salvation was in vain. (Jer. 3.23).
3. When we seek salvation from anything or anyone else other than God, then our hope is in vain.

#### I. WHAT DID JUDAH DO?

##### A. JEREMIAH 3.23: *"In vain is salvation."*

1. Not salvation from sin, but deliverance from the hardship of the invading nations. (Lam. 3.26,56)
2. Jeremiah was looking for God's help. (Lam. 3.2-9)
3. It is useless to see deliverance.

##### B. JEREMIAH 3.23: *"hoped for"*

1. Hope is desire and expectation. (Prov. 13.12; 10.28)
2. It is useless to hope for deliverance. (Jer. 3.23).

##### C. JEREMIAH 3.23: *"from the hills."*

1. The nation of Judah had gone the way of her sister Israel in committing idolatry. (Jer. 2.5,8,27)
2. Idolatry was committed in the hills. (Jer. 13.27; 17.2)
3. It is useless to hope that deliverance will come from their false gods whom they worship in the hills.

#### II. HOW DID GOD SEE JUDAH?

##### A. God saw Judah as polluted.

1. JEREMIAH 3.1: *"Would not that land be greatly polluted?"* (cf. Deut. 24.3,4)
2. JEREMIAH 3.2: *"You have polluted the land"*
3. JEREMIAH 3.6-9: *"she has defiled the land"*

##### B. God saw Judah as impenitent.

1. JEREMIAH 3.3: *"You refuse to be ashamed."*
2. JEREMIAH 3.4,5: *"You have spoken and done evil"*
3. JEREMIAH 3.10: *"Judah has not returned to Me."*

##### C. God saw Judah as His people whom He wanted back.

1. JEREMIAH 3.12,13: God repeatedly pleads for them.
2. Despite all that they did, God still loved them.

**CONCLUSION:** In spite of your sin, God still loves you and wants a relationship with you.

## BLESSED ARE THOSE WHO HUNGER AND THIRST

The inspired writers summed up the entire ministry of Jesus in this one statement: *"Repent, for the kingdom of heaven is at hand"* (Matt. 3.2; 4.17). Jesus came for the purpose of saving the lost (Luke 19.10). Those who were saved would be added to the church that Jesus came to build (Matt. 16.18; cf. Eph. 5.23). So as Jesus began His ministry, He told people to change their ways so that they can be added to kingdom that was about to be established.

To become a part of the kingdom of God, there are certain attitudes that you need to possess. Without seeing your need for God, you will not be inclined to turn to Him for salvation. Thus the poor are blessed. Without feeling remorse over the sins in your life, you will not feel the need to change. Thus those who mourn are blessed. If you feel self-reliant and confident in your current existence, you will not seek out salvation. Thus those who are meek are blessed. In Matthew 5.6, Jesus prepares people for salvation and the establishment of the church by saying, *"Blessed are those who hunger and thirst for righteousness, For they shall be filled."*

Notice that there needs to be a desire. Those who are blessed are to those who have a hunger and thirst. This isn't the only time such a desire is mentioned. Later Jesus encountered a woman at the well and made reference to *"living water"* (John 4.10) which would give her *"eternal life"* (John 4.14). He told her, *"Whoever drinks this water will thirst again, but whoever drinks of the water which I shall give him will never thirst"* (John 4.13,14). Later He refers to His flesh as blood as being food and drink (John 6.55). The apostle Peter tells us to *"desire the pure milk of the word"* (1 Pet. 4.4).

Jesus says that those who are blessed are those who have a desire for something. But what are we to desire? He says, *"Blessed are those who hunger and thirst for righteousness"* (Matt. 5.6). Righteousness refers to being right with God. It is a gift given to us through His Son (Rom. 5.17). Through the gospel, we learn what we need to know to be made right with God (Rom. 1.16,17). To be saved and be added to the Lord's church, there needs to be a desire to be right with God. Without having such a desire, you will never seek Him out and have interest in the salvation that Jesus offers (Acts 24.25).

In anticipation of salvation, the prophet wrote, *"Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price"* (Isa. 55.1). Jesus tells us that if we desire to be right with God, our desire will be satisfied. Is it any wonder why we are blessed?

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