

The Baptism of John.	1
Jesus' Baptism	6
Jesus' Baptism– Essence of the Gospel	8
Biblical Illustrations – Copies – Types – Shadows – Parables	10
Baptism - The Antitype of Noah's Ark	11
They Were All Baptized Unto Moses	13
Baptism - The Circumcision of Christ	15
Born Again of Water and the Spirit	19
In Christ	21
The Role Jesus Gave Baptism	25
Teachings of Baptisms	27
Namaan and Baptism	29

Baptism – 1 – The Baptism of John

As the fulness of time dawned, God began to fulfill the promises made in the prophets by sending Gabriel to Zacharias as he ministered in the temple. After revealing Elizabeth would have a son, Gabriel spoke of John's role in God's eternal purpose. This son was chosen by God to "turn back many of the sons of Israel to the Lord their God," "go as a forerunner before Him" "turn ... the disobedient to the attitude of the righteous" and "make ready a people prepared for the Lord." (Lk. 1:16-17).

And he will turn back many of the sons of Israel to the Lord their God. And it is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord. Lk. 1:16-17

This is an elaboration of God's final words to the Old Testament prophets in Malachi:

Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the Lord. 6 And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse. Mal. 4:5-6

God would give Zacharias and Elizabeth a son in their old age. That son, John, would have the role of preparing the people for the Christ and His kingdom. John would be the forerunner, who would prepare the people for the Lord as God had promised in the prophets. As this event in the temple went far and wide it became a helpful tool for John to accomplish this work.

Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. 66 And all those who heard them kept them in their hearts, saying, "What kind of child will this be?" And the hand of the Lord was with him. Lk. 1:65-66

When John was around thirty (Lk. 3:23) he began the work Gabriel had promised. Mark opened his gospel describing John's work as "The beginning of the gospel of Jesus Christ" "even as it is written in Isaiah the prophet," who foretold John would "prepare Your way," and "make his paths straight" (Mk. 1:2-3). So John worked to ready Israel to meet their Messiah. As all prophets before him, his primary role involved Israel's repentance. At the moment John began to work the prophecy of Isaiah was fulfilled.

The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You." 3 'The voice of one crying in the wilderness: 'Prepare the way of the Lord; Make His paths straight.'" Mark 1:1-3

Since the gospel began "as it is written in the prophets," John's work was revealed and described in these prophecies. By comparing all these prophecies, we are given specific information about exactly what God expected John to accomplish.

"Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the Lord of hosts. Mal 3:1

The voice of one crying in the wilderness: "Prepare the way of the Lord; Make straight in the desert A highway for our God. 4 Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth Isa 40:3-4

Both these passages say exactly the same thing, but one is a parable while the other a direct statement. Malachi revealed that John would prepare the people in important ways in order that when the Messiah appeared they would be ready to hear Him. Isaiah echoed these words, but then gave a parable. John would build a highway for Jesus and for the people of God. He would level the mountains or pride and arrogance by breaking down and humbling. He would lift up the valleys by comforting the broken hearted and giving them hope. He would take the crooked, bent and twisted by sin and through repentance straighten them. He would take those who were roughened and crude by ungodliness and wickedness and smooth them out with strong preaching. In this way he would build a *highway for our God*.

Thus John was commissioned by God and marked out by Gabriel as the forerunner and road builder for the Messiah. Mark revealed the exact manner and the instrument that would bring low the mountains, lift up the valleys, straighten the crooked and smooth the rough in his summary of John's work. I bolded most important words:

*The beginning of the gospel of Jesus Christ, the Son of God. 2 **As it is written** in the Prophets: "**Behold, I send My messenger** before Your face, Who **will prepare Your way** before You." 3 'The voice of one crying*

in the wilderness: 'Prepare the way of the Lord; Make His paths straight.'" 4 **John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.** 5 Then **all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.** Mark 1:1-5

Thus **the gospel began** when John started preaching **"a baptism of repentance for the remission of sins."** This new and definitive command was so novel and such an integral part of John's work that it was joined to his name and became synonymous with him. John himself testified exactly the same thing. He plainly stated that he had come baptizing with water to reveal the lamb of God to Israel.

*The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! 30 This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' 31 **I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.**"* Jn. 1:29-31

Why John was called "the Baptist"

Matthew introduced John as "*the Baptist*" stating that it was "*John the Baptist*" repeating that he was the one "*spoken of by the prophet Isaiah*" and that John the Baptist was the one who would "*make His paths straight.*"

*In those days **John the Baptist** came preaching in the wilderness of Judea, 2 and saying, "Repent, for the kingdom of heaven is at hand!" 3 For **this is he who was spoken of by the prophet Isaiah**, saying: "The voice of one crying in the wilderness: **Prepare the way of the Lord; Make His paths straight.**"* Mt. 3:1-3

How did baptism become so important to John's work that it was actually attached to his name? Why did Mark state that John's baptism was the beginning of the gospel? Luke made it even clearer when he stated that it was only after "*the word of God came unto John the son of Zacharias*" that John came "*preaching the baptism of repentance unto remission of sins.*" John's preaching about baptism is directly tied to the prophecy in Isaiah: "*as it is written in the book of the words of Isaiah the prophet.*"

the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about the Jordan, **preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet,** *The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. 5 Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth;* Luke 3:2-5

Thus "*baptism of repentance for remission of sins*" was both the beginning of the gospel and the fulfillment of Isaiah's prophecy that John would build a highway for our God. John never preached a sermon without mentioning baptism. His inspired preaching emphasized baptism to such a degree that it became his name. It was his work to preach this baptism to all Israel and in so doing break down the proud, lift up the humble, straighten out the wicked ways and smooth those roughened by sin.

It became his name because his preaching was so effective and powerful that everyone was baptized and thus he became John the Baptizer. It also became his name because John's work focused on baptism. His baptism was "*a baptism of repentance*" because he demanded a penitent heart.

The most startling and most powerful aspect of John's preaching about baptism was that John had the authority to offer "*remission of sins*" through this baptism. When "*all the country of Judaea and all they of Jerusalem*" they heard in his "*preaching the baptism of repentance unto remission of sins.*" When they obeyed John's preaching they fulfilled Isaiah's prophecy because the people made ready. The effectiveness of his preaching to accomplish what Isaiah had revealed is made clear.

Then Jerusalem, all Judea, and all the region around the Jordan went out to him 6 and were baptized by him in the Jordan, confessing their sins. Mt. 3:5-6

Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. Mark 1:5

John's Baptism was Designed to Introduce the Messiah

They all knew that baptism was God's method to bring Israel to a state of preparation for Jesus. It was through John's preaching about baptism that the ways were made straight, the valleys filled in and the mountains smoothed. What John preached about baptism led to the complete reformation of the people.

This is why it was called the “*baptism of repentance*.” Only when the people were prepared to confess their sins were they fit subjects for John’s baptism, and that is exactly why “*all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.*” At that point in his preaching, John had completed the first part of his mission.

But there was a second reason why John baptized. In his own words, John said, “*I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.*” Thus not only did God use baptism to prepare the people for the Messiah, he also used baptism to introduce the Messiah to Israel. Listen carefully to John’s testimony. “*I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ And I have seen and testified that this is the Son of God.*” (Jn. 1:33-34). John’s primary work: Make Jesus known to Israel and make Israel ready for her Messiah. God chose baptism to accomplish both.

Remission of Sins Offered by John’s Baptism

Yet the Jewish leaders were deeply troubled. John was preaching that his baptism was “*for remission of sins.*” This had never been preached or heard of before. Nowhere in the Law of Moses was there such a promise or ordinance. Animal sacrifice and blood were the only prescribed means for atonement and forgiveness.

They knew there were only two alternatives. Either the Law of Moses was being changed or John was a false prophet. This was what the delegation sent to John was to investigate. Who was he? Where did he get his authority? Why was he baptizing? John had but one answer “*I am The voice of one crying in the wilderness: Make straight the way of the Lord, as the prophet Isaiah said.*” (Jn. 1:23). His authority to preach came from prophecy and from the imminent arrival of the Messiah.

This message had become a focal point for all Israel. John remained in the wilderness, but the message spread far and wide. “*John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. And all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins*” (Mk. 1:4-5). So Mark confirmed what Luke said. It was a “*a baptism of repentance for the remission of sins.*” John’s message was so popular that “*Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins*” (Mt. 3:5-6). It was important that we all understand that John did not go to them. They came to John!

Thus there was no doubt in the mind of all these Israelites that John was preaching the necessity of baptism. Repentance was required before this baptism could be performed and with this repentance and John’s baptism remission of sins had been promised by God to each individual.

When John began preaching this new ordinance and offered new promises of necessity this had to be *the beginning of the gospel of Jesus Christ*, because there was no authority in the Law of Moses to offer remission based on baptism. Clearly either the Law of Moses was being replaced with another law or John was preaching error! This was the issue the delegation sent to John from Jerusalem was to answer. Who was he? Where did he get his authority? He told them he was the “*voice of one crying in the wilderness*”(fulfilling Isaiah’s prophecy). When asked specifically why he baptized, he stated that his authority proceeded from one who would come after him(the Messiah). John clearly stated that his authority proceeded from the future Messiah and not from Moses.

19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” ... 22 Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” 23 He said: “I am ‘The voice of one crying in the wilderness: ‘Make straight the way of the Lord,’” as the prophet Isaiah said.” ... Now those who were sent were from the Pharisees. 25 And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?” 26 John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. 27 It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.” Jn 1:19, 22-23, 25-27

Jesus both Submitted to and Used John’s Baptism

When Jesus began His ministry, the very first thing he did was to come to John to be baptized.

When all the people were baptized, it came to pass that Jesus also was baptized Lk. 3:21

Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14 And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" 15 But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. Mt. 3:13-15

After His baptism, Jesus continued to validate and show his own respect for John's preaching and use of baptism by preaching and doing exactly the same thing.

After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized. 23 Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized ... 26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified — behold, He is baptizing, and all are coming to Him!" 1 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John 2 (though Jesus Himself did not baptize, but His disciples), Jn. 3:22-23; 26; 4:1-2

"Jesus and his disciples... baptized" along with John. It wasn't long before John's disciples realized that "He is baptizing and all are coming to Him. Later, even "the Pharisees heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples)," (Jn 4:1-2). Jesus clearly accepted the authority for baptism as coming from His Father in heaven and taught that it was an integral part of the preaching of the gospel of the kingdom. Jesus too preached the baptism of repentance for remission of sins.

Jesus Validated John's Role and Baptism

After Herod put John in prison, John sent disciples to Jesus to ask a question. After answering it, Jesus spoke candidly to the multitudes: "He began to say unto the multitudes concerning John, What went ye out into the wilderness to behold"(Lk. 7:24)? "This is he of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee" (Lk. 7:27).

When the messengers of John had departed, He began to speak to the multitudes concerning John: ... 26 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 27 This is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.' 28 For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he." Luke 7:24; 26-28

What Isaiah had foretold and Gabriel had affirmed to Zacharias, Jesus now confirmed. John was the messenger to prepare them for the Messiah. Their response to John and his baptism determined whether John's work succeeded or failed. Jesus himself made baptism the focus of John's work! Their choice to be baptized showed God's wisdom in giving baptism this power. For "all the people when they heard, and the publicans, justified God, being baptized with the baptism of John." In Jesus own words "by being baptized" they "justified God" in his choice of baptism to bring the people to Jesus.

As Gabriel had already told Zacharias, Jesus plainly stated to the multitudes that John was in fact the messenger to prepare them for the Messiah. Their response to John and their attitude toward baptism was the critical indicator of whether John's work had succeeded or failed in the heart of each individual. All who were baptized justified God in his plan and purpose, but those who rejected baptism were rejecting God's counsel.

And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. Luke 7:29-30

Hence Jesus explained that John's baptism held such a pivotal role in his ministry, that those who obeyed it "justified God" and those who refused "rejected for themselves the counsel of God." Jesus saw John's baptism as the essence of his work. A Jew who rejected baptism rejected God's will. A Jew who accepted baptism justified God's plan and was thus prepared for the Messiah and his kingdom!

John preached that baptism gave remission of sins, thus forcing the people to make a choice. If they accepted his authority as being from heaven, then they were baptized, immediately received forgiveness of sin and were prepared for the Messiah's kingdom. Those who rejected John's baptism took the position that John was not a prophet and that Jesus was not the Messiah! This is the reason why Jesus forced the Pharisees to answer the question:

The baptism of John — was it from heaven or from men?

Three days before His crucifixion, with the decision to put Him to death already made and the opportunity to do being sought, these wicked and evil leaders come to Jesus. He was preaching the gospel (and still practicing John's baptism) and these leaders come to confront Jesus demanding that He tell them the source of His authority. Instead of giving them a direct answer Jesus confronts them with the real crux of the matter. The question He posed about John's authority would also explain his authority.

Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him and spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?" But He answered and said to them, "I also will ask you one thing, and answer Me: The baptism of John — was it from heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?' But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." So they answered that they did not know where it was from. And Jesus said to them, "Neither will I tell you by what authority I do these things. Luke 20:1-8

If John was a prophet then baptism was for remission of sins and Jesus was the Messiah and thus gained His authority from God. If the baptism of John was from heaven then all was already answered! If his baptism was only from men then John was a false teacher and had no authority from God for his work.

Thus Jesus equated his own authority as the Messiah with John's authority to practice the baptism of repentance for the remission of sins. The baptism of John was the beginning of the gospel. The authority for the baptism of John proceeded from the future Messiah.

In our next article we will see what happened to baptism after Jesus crucifixion and the end of the Law. Did Jesus keep the ordinance or allow it to lapse with circumcision? Did its pivotal role as accepting or rejecting God's counsel continue or end? Did Jesus keep its power to bring remission of sins or did he remove that as well?

Baptism – 2 – Jesus’ Baptism

The morning star of the gospel age was John the Baptist. As the great forerunner of the Messiah, God gave him the *“baptism of repentance for the remission of sins as it is written in the book of the words of Isaiah the prophet”* (Lk. 3:3-4). All who heard John’s preaching and wanted to be ready for the kingdom were baptized (Mt. 3:2). All who refused to accept his baptism *“rejected for themselves the counsel of God”* (Lk. 7:29-30).

What happened next? After Jesus’ death, the Law of Moses ended and the king began reigning over his kingdom. What role did Jesus give baptism in the New Covenant? Did He remove it or change its power or purpose? Was the link between baptism and remission of sins broken? As Mark began his gospel with John’s *“baptism of repentance for the remission of sins,”* he ended it with Jesus’ warning that of all who heard the gospel, only *‘he who believes and is baptized will be saved’* (Mk. 1:4; 16:16).

The 1st Command After the Resurrection

Immediately after the resurrection, Jesus made it clear that the basic truths John had revealed about baptism at the beginning of the gospel would continue, and that baptism was to have the same prominent role in His kingdom as it had held in preparation for it. Just as John linked baptism to the remission of sins, Jesus linked it to salvation. There are three passages that summarize Jesus’ expectations about the preaching of the gospel to all the world. First, at the end of Mark’s gospel He said:

And He said to them, “Go into all the world and preach the gospel to every creature. 16 He who believes and is baptized will be saved; but he who does not believe will be condemned. Mk. 16:15-16”

What was His intent here? Did He intend that what God introduced through John the Baptist as an integral part of the gospel would end? Obviously not! What John had introduced Jesus intended to continue. Matthew made it clear that Jesus intended for baptism to continue to make disciples just as John’s baptism had done.

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit Matt 28:18-19”

Remember these are the same disciples who had worked with Jesus throughout his earthly ministry and had already been involved in making and baptizing disciples.

Jesus made and baptized more disciples than John 2 (though Jesus Himself did not baptize, but His disciples), Jn. 4:1-3

It must have been obvious to the apostles that Jesus intended for baptism to have the same pivotal role in their work as it had held in John’s. Luke also recorded His final instructions to the apostles.

Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, 47 and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. Lk. 24:46-47”

While Jesus was alive the apostles administered John’s baptism for the remission of sins. Now they were to take this message to all the nations. Jesus had already told them that baptism was a part of that message.

As Peter reached the conclusion that Jesus was both Lord and Christ, *“they were cut to the heart, and said to Peter and the rest of the apostles, Men and brethren, what shall we do?”* His inspired answer revealed the new role of baptism. *“Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins”* (Acts 2:37-38). When he was asked what should they do, he preached exactly the same thing he had always preached. John’s baptism had trained and guided them right into the gospel age.

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?” 38 Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. Acts 2:37-38”

John preached a *“baptism of repentance for the remission of sins.”* (Mk 1:5)

Peter preached “*repent and be baptized for the remission of sins.*” (Acts 2:38)

Jesus was “*making and baptizing more disciples than John*” (Jn. 4:1)
The apostles: “*make disciples of all nations baptizing them*” (Mt. 28:19)

‘I came baptizing with water.’ ‘He who sent me to baptize with water’ ‘John baptizing in Aenon near Salim, because there was much water there.’ (Jn. 1:31, 33; 3:23)

‘See, here is water. What hinders me from being baptized?’ ‘Philip and the eunuch went down into the water, and he baptized him’ ‘Can anyone forbid water, that these should not be baptized?’ (Acts 8:36, 38; 10:47)

With all these similarities it is evident that God introduced John’s baptism to become a type of “baptism in the name of Jesus Christ.” He educated Israel in baptism through John the Baptist, and then Jesus took the foundation John built regarding baptism and created the true essence of what it was intended to be.

Jesus clearly kept the same element: **water**, and the same purposes: **remission of sins**, and **make disciples**. Yet baptism also went through a major revision and transformation. Not only did water baptism continue to make disciples and give remission of sins, but it was also given extraordinary powers! Power so manifold in its immensity that God had to give it many figures as types and antitypes to fully reveal the power and greatness of baptism after Jesus death on the Cross

John’s Baptism	Jesus crucifixion <u>Rom 6:3-6; Col. 2:11-12</u>
Noah’s Ark <u>1Pet. 3:21</u>	Israel through the Red Sea <u>1Cor. 10:1-3</u>
Covenant of circumcision <u>Col. 2:11</u>	The new birth <u>Jn. 3:3-5</u>

The power God gave John’s baptism was insignificant compared to the potency Jesus gave it after the resurrection. Even as late as Paul’s return to Ephesus, when he found some who knew only John’s baptism, he explained the difference. “*John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.*” John’s baptism pointed toward the future. It was a baptism of preparation only. A baptism of repentance unto the remission of sins based on the same power as the blood of bulls and goats. John’s baptism was a mere shadow compared to the baptism of Jesus. “*When they heard this, they were baptized in the name of the Lord Jesus.*” (Acts 19:3-5). Yet though it was a type and shadow, it still revealed a great deal about baptism.

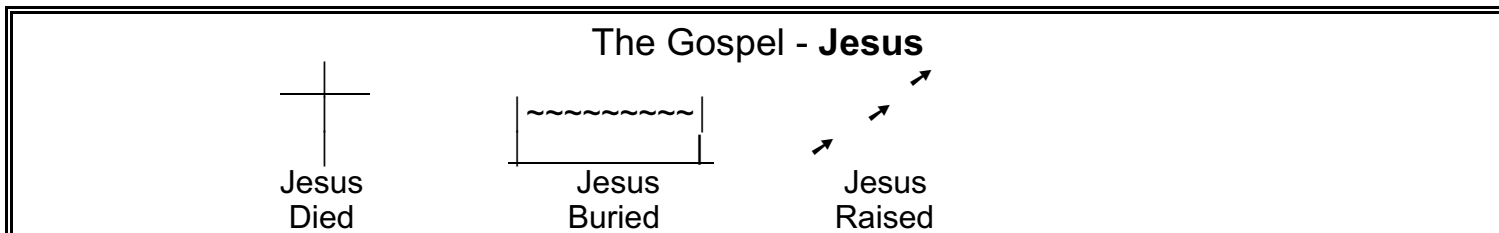
While John’s baptism offered remission of sins, it was upon the same basis as the animal sacrifices in the Law. Since “*it is not possible that the blood of bulls and goats could take away sins*” (Heb. 10:4), John’s baptism had the same power as animal sacrifices. Only the blood(death) of Jesus gave God the necessary power to “*be just and the justifier of the one who has faith in Jesus*” (Rom. 3:24-26). After his death, burial and resurrection, those with “*faith in Jesus*” are “*justified freely by His grace through the redemption that is in Christ Jesus.*” Jesus’ death paid the full debt of all sin so those in the New Covenant could be *redeemed* (ransomed from the power and consequence of sin). Since animal blood could never do this, Jesus death also redeemed all the saved who lived before his death: “*for this reason, he is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant*” (Heb. 9:15). Only after his death was there “*a propitiation by His blood.*” “*For by one offering He has perfected forever those who are being sanctified.*” (Heb. 10:14).

John baptized living “*under the first covenant*” when it was only ‘*in his forbearance*’ that ‘*God had passed over the sins previously committed.*’ The difference between John’s baptism and Jesus’ baptism is the same as the one between Moses’ Law(first covenant) and the gospel.

Baptism – 3 – Jesus’ Baptism– Essence of the Gospel

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 1 Cor 15:1-4

God revealed that Jesus’ sacrifice was the true power of the gospel to save souls. In the gospel Paul preached and they received, Christ “died for our sins” was buried and on the third day raised from the dead.”



Jesus died for our sins by being crucified. After his death, he was placed in a tomb for three days. On the third day God raised him from the dead. We must believe this to be saved.

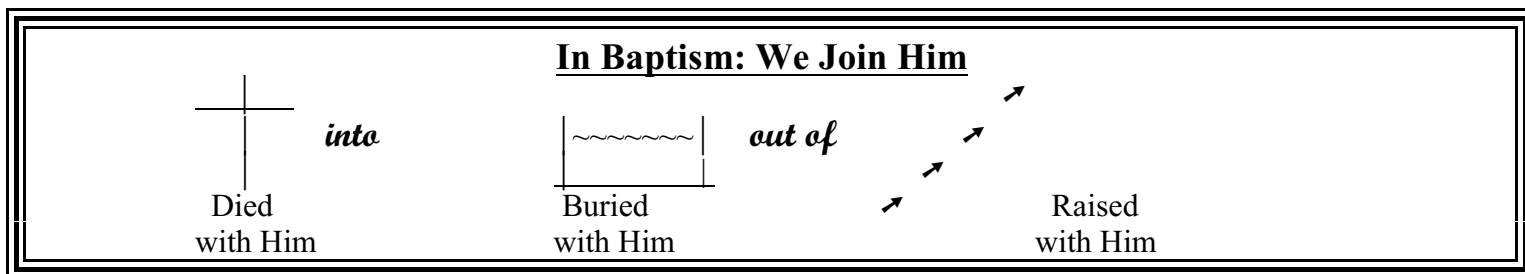
Through Baptism we Enter the Gospel

Paul revealed that through baptism all believers enter into the power Jesus death, burial, and resurrection.

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. Rom. 6:3-6

buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Col. 2:12-13

A careful reading of these scriptures makes everything clear. Through baptism we enter into Christ’s death. We are buried with him through baptism! Compare the charts. First, just as Jesus died for our sins when crucified, we too are “*dead in trespasses and sins*” and when placed under the water, “*our old man was crucified with Him.*” Second, as our body is buried under the water, we are “*baptized into His death,*” and “*buried with Him through baptism into death.*” Thus as we followed the example of the Eunuch and Philip, we “*went down into the water,*” and were crucified with him, died with him, and were buried with him.



The final part of baptism began as we were being pulled up and “*coming up **out of** the water.*” It was then that we were “*in the likeness of His resurrection.*” In baptism God “*has made alive together with Him, having forgiven you all trespasses.*” Summing up: “*buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.*” So as Jesus “*was delivered up for our trespasses, and was raised for our justification*” (Rom. 4:25), in baptism we are delivered up for our trespasses and raised with him in justification! Jesus was crucified and buried because we were dead in sin and he was raised for our justification (Isa 53:1-12). We were baptized and buried with him because we are dead in sin. We were baptized and raised up with him because we are justified by forgiveness and

remission of sins.

While buried in water through baptism, we are buried with him. When we are raised up out of the water, we are raised up with him. To complete the picture, Paul says that our old man was crucified with him when we were baptized.

Therefore we were buried with Him through baptism into death, ... 6 knowing this, that our old man was crucified with Him, Rom 6:4, 6

If we were to chart our own spiritual journey from the moment we are buried in baptism until the moment we were raised up out of the water, it would look very familiar.

How can anyone say today that baptism is not a necessary part of salvation? It is as necessary today as it was in the days of John the Baptist. Those who are not baptized have not obeyed or entered the power of the gospel, for they have not yet been buried with him, raised with him or crucified with him.

Baptism – 4 – Biblical Illustrations **Copies – Types – Shadows – Parables**

A complicated subject is often made clear by a good illustration. Jesus used parables to illustrate profound spiritual truths. From common events like sowing “good seed” or “tares,” Jesus could reveal “*the mysteries of the kingdom of heaven,*” “*that many prophets and righteous men desired to see,*” but were “*kept secret from the foundation of the world.*”

Sometimes a spiritual truth is so complex and deep that even the illustration is “*hard to explain.*” The Hebrews were chastised because Jesus was “*called by God as High Priest... according to the order of Melchizedek,... of whom we have much to say, and hard to explain, since you have become dull of hearing*” (Heb. 5:10-11). Though Melchizedek’s entire life covers three verses (Gen. 14:18-20) and a single prophecy (Ps. 110:4), the Holy Spirit used an entire chapter to illustrate how Christ was a High Priest after the order of Melchizedek and not after the order of Levi (Heb. 7:1-28). Paul used a few passages regarding Adam’s sin in the garden and punishment by God to explain the power of Christ’s crucifixion: “*Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.*” Clearly some things have great spiritual significance, and only by the Holy Spirit’s use of copies, types, shadows, and parables can we see their fullness.

Although at first glance baptism seems like a simple and easily understood doctrine, the number of types, shadows, and parables used to illustrate it make it obvious that it is much more powerful and complicated than we think.

This simple act of immersion in water appears so insignificant that many today view it as Naaman did when told to dip seven times in the Jordan River (2Kings 5). The types and shadows chosen by the Holy Spirit reveal baptism has manifold and great powers.

First, God chose the baptism He gave to John to fulfill the prophecies of Isaiah and Malachi.. God revealed that baptism would build a highway for our God. It would break down the mountains of pride and fill in the valleys of self-destruction. It would straighten the crooked conscience and bitter fruits of sin and smooth the rough places. Through baptism the people were prepared for their Messiah and the Messiah was revealed to Israel

Second, baptism brings us into a direct spiritual connection with the death burial and resurrection of Jesus. Through immersion in water we join Jesus spiritually and morally on his cross where we die with him and our sins are removed. We then are buried with him through baptism, and finally as we are raised out of the water we are raised to walk in newness of life.

The final four types, shadows and parables are Noah’s Ark (1Pet. 3:21), Israel’s passage through the Red Sea (1Cor. 10:1-3), the covenant of circumcision (Col. 2:11), and the new birth (Jn. 3:3-5).

Baptism - The Antitype of Noah's Ark

when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us-- baptism 1 Pet 3:20-21

As we read these words do we fully grasp their significance? Peter described a waiting Divine longsuffering, and eight souls being saved through water. He named the ark Noah built as the means of salvation and then tied it directly to baptism with the word "antitype." He proclaimed that just as the ark saved through water so also baptism saves through water.

***the ark... wherein few that is eight souls were saved through water
baptism, which corresponds to this, now saves you. 1 Pet 3:20-21***

In 30ad, Peter was one of the first four converts made to Jesus(Jn 1:37-42). He was with Jesus and saw the role baptism held first in John's ministry and then in Jesus' three years of work. In his first sermon he commanded all hearers to be baptized for remission of sins. All who received his words were baptized (Acts 2:38ff).

Nearly ten years later, Cornelius was told to send for Peter who would tell him words whereby he would be saved(Acts 11:14), Peter again commanded baptism(Acts 10:48).

35 years after meeting Jesus he wrote this letter. His memory spans the work of John, Jesus and the apostles. As he sums up his evaluation of baptism, he calls it the antitype of Noah's ark.

The Relationship between Type and Antitype

Taken literally, type and antitype are illustrated with an old standard typewriter with keys mechanically connected to rods that push a ribbon onto the paper and leave a mark. The mark left on the page is type and it was called a typewriter because you could quickly put type on a paper with it. If you gently pushed a single key one of the rods slowly moved toward the ribbon. A close examination of the end of that rod revealed two characters formed into the metal. A lower and upper case figure that corresponded to the character on the key itself. The "e" key had an "E" and "e." What you saw on the page was the type. The character formed on the metal rod was the antitype. The term "antitype" is a Greek word with English letters.

"antitupos ... 1. ... repelling a blow, striking back, echoing ... 2. Metaph....In the N.T. antitupon ...1. A thing formed after some pattern... 2. A thing resembling another, its counterpart; something in the Messianic times which answers to the type..." (Thayer, 51; 499)

The key that struck the blow always left a type or figure that resembled itself on the paper. That is the literal use of type and antitype. The Holy Spirit used this term when He wanted to show how something in this life resembled a spiritual reality in heaven and could be used to make a spiritual truth more clear to us.

The Holy Place in the temple is a type and heaven is the antitype(Heb 9:23-24). So are the serpent in the wilderness and Jesus on the cross(John 3:14-15) and Jonah in the belly of the fish and Jesus in the tomb(Mt 12:39-41).

The relationship between type and antitype is in identity. Those who looked on the serpent lived and those who believe in Jesus will live. Jonah went into the belly but came out again, Jesus went into the tomb and came out again.

This is exactly how baptism and Noah's ark are antitype and type. Just as the ark saved Noah baptism saves us. Just as all who passed through the water in the ark were saved, so now all who pass through water in baptism will be saved. Just as those who refused to enter the ark were lost so those who refuse to be baptized are lost. Just as they saved themselves from that crooked generation by building and entering the ark, so now we save ourselves from our crooked generation by being baptized.

And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added (unto them) in that day about three thousand souls. Acts 2:40-41

by which means the world that then was, being overflowed with water, perished: 7 but the heavens that now are,

and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. 2Pet. 3:6-7

Peter plainly stated that God placed baptism in the gospel just as he did the ark in Noah's day. When the wrath of God is finally poured out those who are baptized will be saved from it just as surely as those who were in the ark were protected. By using the term antitype, Peter expected to be understood as saying that baptism is the reality that the ark only pictured. The ark was the type just like an old typewriter, where the type on the page accurately reflected the form of the metal key that was pushed into the ribbon and onto the paper.

After plunging into evil, God poured his wrath upon them in a flood. Yet in the midst of such evil, "*Noah found grace in the eyes of the LORD*" (Gen. 6:8). God's grace led to the command to "*make yourself an ark of gopherwood*" (Gen. 6:13-14). Entering the ark was their part in a covenant God made: "*I will establish My covenant with you; and you shall go into the ark— you, your sons, your wife, and your sons' wives with you.*" This is why "*only Noah and those who were with him in the ark remained alive*" (Gen 6:18; 7:23). They had a clear choice: in the ark to "*remain alive*" or outside the ark, "*all flesh that moved on the earth perished*" (Gen 7:21). The ark was the difference between life and death.

This *corresponds* to baptism! Through baptism we too enter a covenant with God. Wherever the gospel is preached "*he who believes and is baptized will be saved*" (Mk 16:15-16). Ananias told Paul "*why are you waiting? Arise and be baptized, and wash away your sins*" (Acts 22:16). Peter said: "*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.*" (Acts 2:36- 41). Baptism "*corresponds*" to the ark in two important ways:

Those in the ark entered a covenant with God and were saved
Those baptized enter a covenant with God and are saved.
Those not in the ark had no covenant with God and perished.
Those not baptized have no covenant with God and will perish.

Peter told the Jews: *save yourselves from this crooked generation. They then that received his word were baptized*" (Acts 2:40-41), and Gentile: "*Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have? And he commanded them to be baptized in the name of the Lord.*" (Acts 10:47-48 47). Like Noah he knew as "*the world that then was, being overflowed with water, perished,*" so now "*the heavens that now are, and the earth... been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.*" (2 Pet 3:6-7). As those who entered the ark were saved from the flood those who are baptized are saved from fire.

They Were All Baptized Unto Moses

For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; 2 and were all baptized unto Moses in the cloud and in the sea; 1 Cor 10:1-2

Since there was no ordinance of baptism when Moses took the children of Israel through the Red Sea, the Holy Spirit was using this event in a manner similar to that of Noah's ark(type and antitype). (1 Pet 3:20-21)

What the children of Israel did as they passed through the Red Sea with the water piled up on both sides of them and the cloud covering them so closely resembled what a Christian does in baptism that the Holy Spirit did not want us ignorant of it.

This is the foundation of the series of positive and negative comparisons between Israel as they left Egypt and Christians as they leave the world. It was designed to reveal that we face the same dangers that destroyed Israel in the wilderness.

They were baptized unto Moses just as we were baptized unto Christ. They ate a spiritual food (manna) and spiritual drink(water miraculously provided) just as we take communion in the body and blood of Jesus (1Cor 10:16-17; 11:20-34).

What happened at the Red Sea that so closely resembles baptism? The book of Exodus opens with the harsh treatment Israel endured in Egypt and their cry for deliverance.

And the Egyptians made the children of Israel to serve with rigor: 14 and they made their lives bitter with hard service, Ex 1:13-14

and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob Ex 2:23-24

When Israel stood at the Red Sea, their enemies were upon them. God then told them that the way of deliverance was by passing through the Red Sea.

10 And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord. ... 15 And the Lord said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward. 16 But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea. 17 And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. 18 Then the Egyptians shall know that I am the Lord, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen." Ex 14:10, 15-18

When Israel came up out of the sea, they were saved and delivered from their servitude in Egypt.

Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. 29 But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. 30 So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus Jehovah saved Israel that day out of the hand of the Egyptians; Ex 14:28-30

Since the Spirit revealed our baptism was similar to this, a few important observations should be made.

Before the children of Israel passed through the sea, they were still in danger and unsaved. They were still in the power of Egypt and could have been destroyed or returned to that slavery.

This is exactly what baptism performs today! In baptism, we are delivered from the slavery of sin(Rom 6:3-23) and saved from its terrible consequences. Those who argue that baptism is unnecessary must therefore prove that the children of Israel did not need to pass through the Red Sea in order to be delivered from Egypt. They must show how Israel could have entered the promised land without using God's means of deliverance. Since there is no way to do so, the Spirit's reasoning stands. Baptism is essential!

This is the first of several comparisons. There are several parallels between how Israel left Egypt and how we leave the world. They were *baptized into Moses* as we were *baptized into Christ*. They "*all ate the same*

spiritual food,” (manna) “*and all drank the same spiritual drink*” (water miraculously provided) in the same way we eat a spiritual food (unleavened bread) and a spiritual drink (fruit of the vine) (1Cor 10:1-4; 16-17; 11:20-34). So what they did is what we do. From baptism to spiritual food and drink, then their trials, “*these things became our examples. “Now all these things happened to them as examples, and they were written for our admonition”* (1Cor 10:6,11). Their journey to the promised land began as ours. Their relationship with God was similar to ours and their temptations are our temptations.

We were buried with Jesus in our “*baptism into Christ.*” Rom. 6:4
They were buried with Moses in their “*baptism into Moses*” 1Cor 10:1-2
After “*baptism into Moses*” no longer slaves to Egypt. Ex 14:22, 28
After “*baptism into Christ*” no longer slaves of sin. Rom 6:6
After “*baptism into Moses*” under the dominion of God through Moses.
After “*baptism into Christ*” under the dominion of God through Christ.

Those who refused to pass through the sea perished by Pharaoh’s army and those who refused to enter the ark perished by the flood. Do we see the point? Those who refuse to be baptized will perish in their sins!

Baptism – 5 – Biblical Illustrations

Copies – Types – Shadows – Parables- 2

Circumcision & The New Birth

Review

By God's decree, baptism was introduced to Israel by John the Baptist and also used by Jesus to prepare Israel for the kingdom of heaven. After the resurrection when he had been given all authority in heaven and on earth, he kept the basics of baptism as John revealed them. Baptism is still in water, makes disciples, and gives remission of sins(Mt 28:18; Acts 2:38; 10:47-48). After ascending to the right hand of God, he revealed through his apostles many new unique powers given to baptism. First and foremost baptism follows the pattern of the gospel: "*Christ died for our sins... was buried, and ... rose again*" (1 Cor 15:3-4). In one simple immersion we are buried with him in baptism, die with him and raised to walk in a new life. Through water, all the benefits of Jesus' death, burial, and resurrection are bestowed(Rom 6:3-8; Col 2:12-13).

Those who think of baptism as an insignificant command must explain why the Holy Spirit revealed baptism saves today just as the ark did Noah and his family(1Pet 3:21-22). Since the ark and baptism both used water to bring salvation, both are equally essential. In addition, who could deny Israel's salvation from Egypt came after passing through the Red Sea? Entering into and coming out of that water was as essential for their salvation as ours. Since they were baptized into Moses and we were baptized into Christ we are saved as they were saved(1Cor 10:1-3). With these two illustrations, the power and importance of baptism are beyond argument. As the death, burial, and resurrection was for Jesus, the ark was for Noah and entering the Red Sea was to Israel, so baptism is to us.

Circumcision

At the age of 75 God appeared to Abram in Haran and gave him "*the promise.*" He was to "*get out of your country, from your family and from your father's house, to a land that I will show you*" (Gen 12:1). If he did this God promised to "*make you a great nation; I will bless you and make your name great; and you shall be a blessing... and in you all the families of the earth shall be blessed*" (Gen 12:1-3). Abram was faithful in all these things for 24 years and at 99, God prepared Abram for the promised son necessary to become "*a great nation*" (Gen 17:1-16).

When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. 2 And I will make My covenant between Me and you, and will multiply you exceedingly." ... 5 No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. ... Gen 17:1-2; 5

The name change revealed the transition from Abram the individual to Abraham the father of a great nation. With this transition God gave a new covenant. "*I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant... be God to you and your descendants after you... give to you and your descendants ... all the land of Canaan*" (Gen 17:7-8). God's promised fellowship and the gift of the land of Canaan were conditional: "*My covenant which you shall keep, between Me and your descendants after you: Every male child among you shall be circumcised*" (17:10).

In this covenant God forced each descendant of Abraham to make a choice. Their faith and submission to this covenant and not simply their fleshly relationship to Abraham would bring God's blessings. Only those who kept this covenant could be in spiritual fellowship with Abraham and with God. This was a vital command: "*the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant*" (17:14). Only after circumcision were the blessings and benefits of Abraham bestowed. No matter the lineage of the flesh, all uncircumcised children were cut off from fellowship with God and Abraham. Circumcision was the difference between faithfulness and unfaithfulness for Israel.

Second, God added a token or sign to the covenant which he had made. Stephen called it the covenant of circumcision while Genesis and Paul call it a token or a sign.

And you shall be circumcised in the flesh of your foreskin. And it shall be a token of a covenant between me and

you. Gen 17:11

And he gave him the covenant of circumcision: and so (Abraham) begat Isaac, and circumcised him the eighth day; Acts 7:8

and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; Rom 4:11

This was a very special and wonderful day for Abraham! The days of waiting and hoping were drawing to a close. The promised son would soon be granted. He listened carefully to God's instructions and revealed its importance by complying the same day they were given.

In the selfsame day was Abraham circumcised, and Ishmael his son. Gen 17:26

After a careful study of God's words to Abraham it is clear why he did it the same day. Circumcision was to be the token of the covenant. Every male circumcised in the flesh of his foreskin had the sign proving he had entered into a covenant with God.

And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee. Every male among you shall be circumcised. 11 And ye shall be circumcised in the flesh of your foreskin. And it shall be a token of a covenant betwixt me and you. Gen 17:9,11

Just as the rainbow was a token(same word Gen 9:12-13) that God would never flood the earth again and Moses hand and staff were a token(same word Ex 4:8-9) to Israel that God had sent him to deliver them, even so circumcision was a token or sign that this person was in covenant with God. Without it, there was not only no proof of a covenant. There was no covenant. From that time forward the soul of any male who did not have the token of circumcision was cut off from Israel and had broken God's covenant.

And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He hath broken my covenant. 17:14

It was clearly God's intention that circumcision become a vital part of the covenant. God wanted no misunderstanding. Anyone refusing circumcision received two stern warnings. His "soul shall be cut off from his people" and "He hath broken my covenant."

So when Abraham received this command he considered it to be a matter of the utmost urgency. It is repeated twice that Abraham was circumcised "in the selfsame day, as God had said unto him." (Gen 17:23, 26)

Though these facts are important to us as historical information. They become much more so when we realize that a much greater circumcision is being practiced today. Every Christian is circumcised through baptism.

Baptism - The Circumcision of Christ

Once again we are brought to a type in order to better understand the true spiritual reality. Just as baptism saves us as the ark saved them. Just as those baptized into Moses were saved from Egypt's slavery as those baptized into Christ are saved from sin's slavery. So also those who were circumcised on the eighth day entered into a covenant with God's and circumcision was the sign and token of that covenant. Listen carefully to the Spirit's comparison to baptism.

in whom you were also circumcised with a circumcision made without hands, in the putting off of the body of the flesh, in the circumcision of Christ; 12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. 13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, Col 2:11-13

The type/antitype are much more difficult because the comparison is much deeper. Just as Jesus is the "High Priest" of "the greater and more perfect tabernacle not made with hands, that is, not of this creation."

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Heb 9:11-12

So also this circumcision is "made without hands" and thus not of this creation.

At the moment you were "having been buried with Him in baptism," "you were also circumcised with a

circumcision made without with hands.” In baptism the “*uncircumcision of our flesh*” was removed, and the “*circumcision of Christ*” was completed. The physical act of removing the foreskin is used to explain and reveal the spiritual act of God’s removing “*uncircumcision of our flesh.*”

Just as circumcision sealed their spiritual fellowship with Abraham baptism seals it for us: “*For as many of you as were baptized into Christ have put on Christ. ... you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise*” (Gal 3:26-29). From the moment of baptism we too “*as Isaac was, are children of promise*” (Gal 4:28). Baptism does for the Christian what circumcision did for the Jew. After we are baptized we are truly Abraham’s seed and heirs according to the promise.

But there is a much more complicated element of the *circumcision of Christ*. Abraham’s circumcision only removed a foreskin, but Christ’s circumcision was a “*removal of the body of the flesh.*” In the parallel passage *we were buried with him through baptism ... that the body of sin might be done away with*” (Rom 6:3-6). So, *without hands*, our *body of flesh* and *body of sin* were removed. We went from the “*uncircumcision of your flesh*” (no covenant with God and no tie to Abraham) to *Abrahams seed, heirs according to the promise in Christ's circumcision!*

This is exactly what Moses prophesied would happen! After being cast off and scattered among the nations, God promised to bring them back. This was fulfilled in the preaching of the gospel and at that time, “*the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart*” (Deut 30:6). Circumcision made without hands is baptism! It circumcises our hearts so we can love the Lord. Ezekiel added “*I will ... gather you out of all countries ... I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them*” (Ezek 36:24-27).

When we are baptized, God circumcised our heart, gave us a new heart and put a new spirit within us. He removed the heart of stone and gave us a heart of flesh. So just as circumcision changed Abraham’s fleshly children into spiritual children, baptism changes those who are not even fleshly children into his spiritual children. Truly, all who “*were baptized into Christ ... are Abraham's seed, and heirs according to the promise.*” and “*as Isaac was, are children of promise*” (Gal 3:27-29; 4:28).

Who can deny that baptism is not an amazing and exceedingly powerful ordinance? Making us Abraham’s children, circumcising our heart and cutting out our heart of stone. Removing the fleshly body of sin and replacing it was a living heart of spiritual devotion to God. Fulfilling God’s promise to Abraham to “*be a father of many nations.*” (Gen 17:4; Rom 4:16-18). So when Peter saw that “*in every nation whoever fears Him and works righteousness is accepted by Him... he commanded them to be baptized in the name of the Lord*” (Acts 10:35, 48).

Only the circumcision of Christ(baptism) can make Abraham the father of many nations. “*For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh*” (Phil 3:3).

What is Cut Off in this Circumcision?

The term “circumcision” means to cut around or to cut off. Every Jewish male who was circumcised had something cut off of their body and that removal led to him being recognized by God as being in a covenant with him. All who are baptized have been circumcised with a circumcision not made with hands(not of this creation). It is a circumcision performed by God. What then is cut off and removed from us that becomes the token or sign God sees and knows we are in covenant with Him? Paul stated that “*the circumcision of Christ*” is “*the putting off of the body of the flesh*” What does this mean? Paul elaborated on this in a parallel passage in Romans.

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. ... 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. Rom 6:3-4, 6-7

At the moment when we were buried with him in baptism, our old man was crucified with him and the body

of sin was done away with(removed). This body of sin/body of the flesh had to be taken away from us because it was the reason we were dead in our trespasses. Paul called this “*the uncircumcision of our flesh*”

It was this uncircumcised flesh that was removed in baptism through circumcision of Christ. By its removal, God made us alive and forgave us of all our trespasses. Our old man was dead so it was removed from us. There is no more old man! We are now a new creation(II Cor 5:17). God has now circumcised & given us a new heart & spirit.

And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live. Deut 30:6

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Ezek. 36:26-27

Baptism is a mighty and powerful ordinance. God has placed it into the kingdom to picture the gospel(I Cor 15:1-3; Rom 6:3-6), as an antitype of Noah’s ark. It is the circumcision of Christ and after baptism we are Abraham’s seed as Isaac was and heirs according to the promise.

For as many of you as were baptized into Christ did put on Christ. 28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus. 29 And if ye are Christ’s, then are ye Abraham’s seed, heirs according to promise. . . 28 Now we, brethren, as Isaac was, are children of promise. Gal 3:27-29 Gal 4:28

Baptized has the power to make us both the circumcision and the Israel of God.

for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: Phil 3:3

For neither is circumcision anything, nor uncircumcision, but a new creature. 16 And as many as shall walk by this rule, peace (be) upon them, and mercy, and upon the Israel of God. Gal 6:15-16

Yet there is still much more that baptism does.

Born Again of Water and the Spirit

Jesus began his ministry with many signs (miracles) that he was from God. Nicodemus was a ruler in Israel, and came to Jesus by night to confess his faith and discover what he could about Jesus.

"Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." Jn 3:2

After this initial statement Jesus, the master teacher, opened his "class" in the direction He knew would best serve Nicodemus' needs.

Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Jn 3:3

Jesus revealed to him that those who wished to see (access and experience) the kingdom of heaven could only do so by being born anew. His statement was so profound and unexpected that Nicodemus could not comprehend it. It was so far removed from anything he understood from Scripture he had no means of grasping it. He didn't know how to be born again. Hoping to gain further insight, he asked if it had anything to do with his first birth.

"How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" 3:4

He knew this could not be done, but it was the only thing he could think of. He did not know how to be born again. There was nothing in the Law to direct him. He had to rely on Jesus. Jesus then explained the way to be born again.

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' Jn 3:5-7

Being born again required one be born of water and the Holy Spirit. Our first birth was of the flesh and created a fleshly existence. It would do no good to be born like that again. To be born again and enter into the kingdom of heaven, one must be born of the Spirit and begin again our spiritual existence.

Nicodemus might have made application to John's new ordinance of baptism which Jesus was also practicing, and questioned Jesus further about the water but he was so confused all he could do was proclaim his ignorance. It is clear from Jesus answer that this is not a difficult thing at all. The new birth is not an incomprehensible doctrine. It is a simple thing.

9 Nicodemus answered and said to Him, "How can these things be?" 10 Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? ... 12 If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? Jn. 3:9-10, 12

Jesus did not give him any further information at that time. But Nicodemus was not offended. He later defended Jesus to the other rulers and sent spices to prepare Jesus for burial (Jn 8:50-51; 19:39).

Jesus was explaining what the power of the gospel would accomplish with each conversion. Every person who obeys the gospel is born again of water and the Spirit.

When we see the method through which God allows sinful people to enter into the kingdom, we will know exactly what the new birth is. This is exactly what Peter revealed in his first letter.

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, . . . 25 . . . Now this is the word which by the gospel was preached to you. 1 Pet 1:22-25

All Christians purified their souls when they obeyed the truth. They were then born again not of corruptible seed (the fleshly birth), but of incorruptible seed (a spiritual birth) which is the word of God. Peter had no trouble at all understanding the new birth. Every time another sinner obeyed the gospel there was a new birth.

Yet Jesus said the new birth would involve the Holy Spirit and water. When we see the role the Holy Spirit performs and the role water plays, we will know exactly what the new birth consists of.

The Holy Spirit is the author of all truth. When Jesus left earth and returned to heaven, he promised the Holy Spirit would come and guide them into all truth (Jn 14:26; 16:12-13; I Cor 2:9-13). This is why Paul calls

the word of God the sword of the Spirit(Eph 6:17). Therefore everything God's word produces is a work of the Holy Spirit. Since faith comes by hearing that word(Rom 10:17), the Holy Spirit is the one responsible for creating faith. Since believing the gospel is the first step in obeying it(Mk 16:15-16), everyone who believes the gospel is being born of the Spirit. Hence when obedience to the gospel leads us to be born again, we are being born of the Spirit.

in Christ Jesus I begat you through the gospel 1Cr 4:15

Of his own will begat he us with the word of truth, Jas 1:18

It is clear from all these passages that Jesus was simply telling Nicodemus that the Holy Spirit would be revealing the plan of salvation through the gospel and that all who listened and obeyed him would be born again.

But what about the water? Isn't the influence of the Holy Spirit enough to bring about the new birth? Why does Jesus make water a part of it? The answer is clear. The Holy Spirit also demanded water. He clearly revealed through the word that faith in Jesus would only give one the right to become children of God. It would not make one a child of God.

But as many as received him, to them gave he the right to become children of God, (even) to them that believe on his name: John 1:12

This is why water is so important! The word of God alone will not lead to a new birth. Jesus loved the church and gave himself up for it to sanctify and cleanse it. But to enter it, one must be washed by water with the word.

Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the washing of water with the word, Eph 5:25-26

Note that he cleansed us by the washing of water with the word. Both the washing and the word were essential. Paul also called it the washing of regeneration(new birth) and renewing of the Holy Spirit.

according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit Titus 3:5

What is this washing in water? When Phillip preached Jesus to the Eunuch, there was no doubt in his mind what the water was.

And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, (here is) water; what doth hinder me to be baptized? Acts 8:36

Phillip didn't correct the Eunuch, he validated his conclusion. When Ananias came to Paul he told him baptism would wash away his sins.

And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.' Acts 22:16

After Peter recognized the Spirit was working in the hearts of Cornelius and his house(10:44-46), he too knew what the water was.

Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? 48 And he commanded them to be baptized in the name of Jesus Christ. Acts 10:47-48

Later Peter told us that the same water that saved Noah through the ark, now saves us through baptism(l Pet 3:21-22).

To be born again, one must believe the gospel the Holy Spirit wrote and be baptized in the water the Holy Spirit commanded. Anyone today who has not been baptized has a right to become a child of God, but still needs water to wash away sins and complete the new birth. Jesus said it was water and the Spirit. Have you been born again?

The New Birth

When the Messiah came to Israel, Nicodemus was one of a few Jewish leaders who respected him. His first words: “*Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him*” (Jn. 3:2). The master teacher opened his “class” with: “*Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God,*” and then “*unless one is born of water and the Spirit, he cannot enter the kingdom of God*” (Jn. 3:3-7). Obviously Jesus wanted to give him something deep and difficult to meditate upon. Jesus knew Nicodemus would not understand until the kingdom came. He had nothing to relate or compare it to. Only when Jesus began to reign in his kingdom would it become simple and easy to understand. Our first birth is made simple only because we see it happen. The new birth will be just as simple when at Peter’s direction people begin to enter the kingdom.

On Pentecost, the power of the Holy Spirit came upon the apostles (Acts 2:1-4). Peter was then given “*the keys of the kingdom of heaven*” (Mt 16:19), revealing that God had fulfilled his promise to David to “*raise up the Christ to sit on his throne.*” His son Jesus was “*exalted to the right hand of God,*” as “*Lord and Christ*” (Acts 2:22-39). God had “*set up a kingdom which shall never be destroyed.*”

Cut to the heart, they asked what they could do. “*Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*” (Acts 2:36-39). Anyone with a love for the truth must see that the water of baptism and the Holy Spirit’s words are the new birth: “*Those who gladly received his **word** were **baptized**; and that day about three thousand souls **were added** to them.*” So the new birth is accomplished by receiving the Holy Spirit’s word and then being baptized. This is how God “*delivered us from the power of darkness: and conveyed us into the kingdom of the Son of His love*” (Col. 1:13-14).

The Only Thing Associated with Water in the NT is Baptism!

When the Eunuch heard Philip preaching these things and he saw water he said, “*Look! Water! What prevents me from being baptized?*” Then, “*both Philip and the eunuch went down into the water, and he baptized him.*” But the most powerful argument is that as soon as “*they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more*” (Acts 8:38-39). Why would he do that unless Philip was finished? When the Eunuch was baptized, the sermon ended. Thus the Eunuch was saved and born again! Peter did the same thing preaching to Cornelius “***words** by which you and all your household will be saved.*” The sermon ended with: “*Can anyone forbid **water**, that these should not be **baptized***” and he “*commanded them to be **baptized***” (Acts 11:14; 10:47-48). If this is not the water of the new birth what is?

The Spirit used Gospel(Word) to Accomplish his Work

“*having **been born again**, not of corruptible seed but incorruptible, through the **word of God** which lives and abides forever,... now this is **the word which by the gospel** was preached to you.*” (1 Pet 1:23). Since the Holy Spirit revealed the gospel, he is the true author and whatever the gospel does is done by the Spirit. When we are born again by the incorruptible seed of the gospel, we are born again by the Holy Spirit.

1. Comparing the love of a husband to Christ’s love for the church, Paul said Jesus gave “*Himself for her, that He might sanctify and cleanse her with the **washing of water** by the **word***” (Eph 5:25-26).
2. Paul told the Corinthians it was “*by one **Spirit** we were all **baptized** into one body*” (1Cor 12:13).
3. “*in Christ Jesus I **begat** you through the **gospel***” (1C 12:13), Luke says “***hearing**, believed and were **baptized**.*” (Acts 18:8)
4. “*of his own will he **brought us forth**(gave birth to us) by the **word** of truth*” (Jas 1:18). How much clearer could God make it? The Holy Spirit used the gospel to move people toward the new birth and the water of baptism to complete it!

God “*saved us, through the washing of regeneration and renewing of the Holy Spirit*” (Titus 3:4-7).

Baptism is the washing of regeneration(second birth) and the renewal(born again) of the Holy Spirit. “*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit*” (Jn. 3:6). Both are amazing and astonishing!

First Birth: God placed an eternal soul in a body of flesh. “*I will praise You, for I am fearfully and*

wonderfully made; marvelous are Your works... I was made in secret, and skillfully wrought..." (Ps. 139:14-15).

New Birth: the eternal soul given at birth but now dead in sin is renewed!

We are "baptized into Christ" (Gal 3:27) and "if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Cor 5:17).

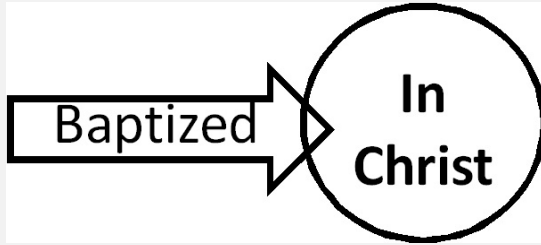
buried with Him in baptism, ... being dead in your trespasses ... He has made alive together with Him." (Col 2:12-13).

You were washed, were sanctified, were justified in the name of the Lord Jesus and by the Spirit of our God (1 Cor 6:11).

In the water of baptism a work of power as incredible as our first birth is wrought!. We are just as "*fearfully and wonderfully made,*" and just as *skillfully wrought!*" In the water of baptism, a power as great as the resurrection of Christ now works in us(Col 2:12). We were dead, made alive, and then freed from sin(Rom 6:4-7).

In Christ

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Rom 6:3
For as many of you as were baptized into Christ have put on Christ. Gal 3:27



Blessed (be) the God and Father of our Lord Jesus Christ, who hath **blessed us with every spiritual blessing** in the heavenly (places) **in Christ**: Eph 1:3

to **sum up all things in Christ**, the things in the heavens, and the things upon the earth; in him Eph 1:10

the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to **the eternal purpose which He accomplished in Christ Jesus** our Lord,

3:10-11

- Rom. 3:24 **justified** freely by **grace**; **redemption** that is *in Christ*
Rom. 6:11 dead indeed to sin but **alive to God** *in Christ Jesus*
Rom. 6:23 the gift of God is **eternal life** *in Christ Jesus*
Rom. 8:1 there is **no condemnation** to those who are *in Christ Jesus*
Rom. 8:39 to separate us from the **love of God** *in Christ Jesus*
1Cor. 1:2 to those who are **sanctified** *in Christ Jesus*
1Cor. 1:4 **grace of God** given you *in Christ Jesus*
1Cor. 15:22 as in Adam all die, so *in Christ* all shall **be made alive**.
2Cor. 1:21 **establishes** us with you *in Christ* and has **anointed** us
2Cor. 2:14 thanks to God who always **leads us in triumph** *in Christ*
2Cor. 3:14 the **veil is taken away** *in Christ*.
2Cor. 5:17 anyone is *in Christ*, is **a new creation**; all become new.
2Cor. 5:19 God was *in Christ* **reconciling the world** to Himself
Gal. 2:4 **our liberty** which we have *in Christ Jesus*
Gal. 3:14 **blessing of Abraham** might come upon Gentiles *in Christ*
Eph. 1:3 **every spiritual blessing** in the heavenly places *in Christ*
Eph. 2:6 **raised us up together**, made us sit together *in Christ*
Eph. 2:7 riches of his **grace and kindness** toward us *in Christ Jesus*
Eph. 2:10 are His workmanship, **created** *in Christ* for good works
Eph. 2:13 *in Christ Jesus* who were far off...**brought near by blood**
Eph. 4:32 Just as God also *in Christ* also **forgave** you
Phil. 3:14 goal the **prize of the upward call** of God *in Christ Jesus*
Col. 1:28 that we may present every man **perfect** *in Christ Jesus*
1Th. 4:16 And the dead *in Christ* will **rise first**.
2Tim. 1:1 the **promise of life** which is *in Christ Jesus*
2Tim. 1:9 **purpose and grace** which was given us *in Christ Jesus*
2Tim. 2:1 be strong in the **grace** that is *in Christ Jesus*
2Tim. 2:10 obtain **salvation** is *in Christ Jesus* with **eternal glory**
1Pet. 5:14 **Peace** to you all who are *in Christ Jesus*. Amen.
Rom. 8:2 **law of the Spirit of life** *in Christ* made me free...
Rom. 12:5 we being many are **one body** *in Christ*,
Rom. 16:3 Greet ... my **fellow-workers** *in Christ Jesus*,
Rom. 16:7 who also **were** *in Christ* **before me**.
1Cor. 3:1 not speak to you as spiritual but to **babes** *in Christ*.
1Cor. 4:15 *in Christ Jesus* I **begot you** through the gospel.
1Cor. 4:17 **my ways** *in Christ*, as I teach everywhere
1Cor 15:22 in Adam all died *in Christ* shall all **be made alive**.

2Cor 12:19 In the sight of God **speak we** *in Christ*.
 Gal. 1:22 **the churches of Judea** which were *in Christ*
 Gal.3:28 no male/female; bond/free are **all one** *in Christ Jesus*
 Eph. 1:1 the saints ... in Ephesus, and **faithful** *in Christ Jesus*:
 Eph. 2:6 **raised us** and made us to **sit with him**... *in Christ*
 Eph. 2:10 his workmanship **created** *in Christ* for good works
 Eph. 2:13 *in Christ Jesus* you...once far off been **brought near**
 Eph. 3:6 Gentiles partakers of **His promise** *in Christ*
 Eph. 3:21 to him (be) the glory in the church and *in Christ*
 Phil. 1:1 To **all the saints** *in Christ Jesus* who are in Philippi,
 Phil. 4:21 Salute **every saint** *in Christ Jesus*.
 Col. 1:2 To the **saints and faithful brethren** *in Christ*
 1 Th. 2:14 **churches of God which are in Judea** *in Christ*
 1Th. 5:18 everything give thanks; is **the will of God** *in Christ*
 1Tim 2:7 I am **speaking the truth** *in Christ* and not lying
 2Tim 3:12 all who desire to **live godly** *in Christ* will suffer
 1Pet. 3:16 revile your **good conduct** *in Christ* may be ashamed.
by one Spirit all baptized into one body” 1Cor 12:12-13
“translated into the kingdom of his dear Son” Col. 1:13
in “the church which is His body” Eph 1:22-23
“in the household of God, which is the church” 1Tim 3:15
I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit” (Jn. 15:1-8).

Summing up all things “in Christ”

All spiritual blessings are in Christ!
 All spiritual locations are in Christ!

All spiritual relationships are in Christ!
 All spiritual functions are in Christ!

All relationships are new! Jesus is our Lord, Savior, Shepherd, Head, and King. We “*have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him*” (Col. 3:9-10). We are a new creation in Christ and all blessings are ours!

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen. (Eph. 3:20-21)

The Role Jesus Gave Baptism

Scripture Reading: John 1:29-44

John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. And all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, Mark 1:2-5

The baptism of John, whence was it? from heaven or from men? Mt. 21:25-27

when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. Lk 7:29-30

John preached a "baptism of repentance for the remission of sins." Mark 1:4

Peter preached "repent and be baptized for the remission of sins." Acts 2:38

Jesus was "making and baptizing more disciples than John Jn. 4:1

The apostles were to: "make disciples of all nations baptizing them" Mt. 28:19

'I came baptizing with water.' 'He who sent me to baptize with water' 'John baptizing in Aenon near Salim, because there was much water there.' Jn. 1:31, 33; 3:23

'See, here is water. What hinders me from being baptized?' 'Philip and the eunuch went down into the water, and he baptized him' 'Can anyone forbid water, that these should not be baptized" (Acts 8:36, 38; 10:47)

There is no doubt at all that God sent John with the new ordinance of baptism. His very name **John the Baptist** attests it. There is also no doubt that one of the important topics Jesus discussed with his apostles after his resurrection was baptism.

Mark 16:15-16 **preach the gospel to every creature. 16 "He who believes and is baptized will be saved;**

Matt 28:18-20 **"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **

Luke 24:46-47 it was necessary for the Christ to suffer and to rise from the dead the third day, 47 **"and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.**

THE APOSTLES, INSPIRED BY THE SPIRIT, KNEW THE EXACT ROLE JESUS GAVE BAPTISM:

Acts 2:38-39 Then Peter said to them, **"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**

Acts 8:12-13 But **when they believed Philip** as he preached the things concerning the kingdom of God and the name of Jesus Christ, **both men and women were baptized.**

Acts 8:35-39 Then Philip opened his mouth, and beginning at this Scripture, **preached Jesus to him.** 36 Now as they went down the road, **they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?"** 37 Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." 38 So he commanded the chariot to stand still. And **both Philip and the eunuch went down into the water, and he baptized him.** 39 **Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.**

Acts 9:18 Immediately there fell from his eyes something like scales, and he received his sight at once; and **he arose and was baptized.**

Acts 10:47-48 **Can anyone forbid water, that these should not be baptized** who have received the Holy Spirit just as we have?" 48 And **he commanded them to be baptized in the name of the Lord.**

Acts 16:14-15 Now a certain woman named Lydia heard us. ... **The Lord opened her heart to heed the things spoken by Paul.** 15 And **when she and her household were baptized,**

Acts 16:33 And he took them the same hour of the night and washed their stripes. And **immediately he and all his family were baptized.**

Acts 18:8 Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, **hearing, believed and were baptized**.

Acts 19:5 When they heard this, **they were baptized in the name of the Lord Jesus**.

Acts 22:16 'And now why are you waiting? **Arise and be baptized, and wash away your sins, calling on the name of the Lord.**'

While John introduced baptism, it was clearly designed to continue into the gospel age in the same way that circumcision was introduced to Abraham and the patriarchs, but was designed to enter into the Law of Moses.

The Teachings of Baptisms

Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. 3 And this we will do if God permits. Heb 6:1-3

As one carefully sifts through the NT there are five baptism described. In the order in which they were introduced they are:

1. The Baptism of John. Matthew 3:6-13; 21:25 Mark 1:4ff

*But He answered and said to them, I also will ask you one thing, and answer Me: 4 The **baptism of John**-- was it from heaven or from men? Luke 20:3-4*

2. Holy Spirit Baptism Matthew 3:11;

*I did not know Him, but He who sent me to baptize with water said to me, Upon whom you see the Spirit DESCENDING, and remaining on Him, this is He who **baptizes with the Holy Spirit**. 34 And I have seen and testified that this is the Son of God. John 1:33-34*

3. Baptism of fire Matthew 3:11

*John answered, saying to all, I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will **baptize you with the Holy Spirit and fire**. 17 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire. Lk 3:16-17*

4. Baptism of Suffering Luke 12:50

But Jesus said to them, You do not know what you ask. Can you drink the cup that I drink, and be baptized with the baptism that I am baptized with? 39 They said to Him, We are able. So Jesus said to them, You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; Mk 10:38-39

"But I have a baptism to be baptized with, and how distressed I am till it is accomplished! Lk 12:50

5. Baptism in the name of the Father and of the Son and of the Holy Spirit/ in the name of the Lord Jesus Mt 28:19

1 The baptism of Acts 2:38-41 was in the name of Jesus Christ(Remission of sins).

2 The baptism of Acts 8:12-16 was in the name of the Lord Jesus(Holy Spirit not given).

3 The baptism of Acts 10:44-48 was in the name of Jesus Christ(Holy Spirit given first then water baptism).

Today there is but ONE baptism!

*There is **one body** and **one Spirit**, just as you were called in **one hope** of your calling; 5 **one Lord**, **one faith**, **one baptism**; 6 **one God** and Father of all, who is above all, and through all, and in you all. Eph 4:4-6*

This passage was written while Paul was in prison in Rome. So by the time of that writing all other baptism were either in the past (1) John's baptism(Acts 19:1-5); (2) The baptism of the Holy Spirit (3)Jesus baptism into suffering, or in the future: (4) The baptism of fire when thrown into the lake of fire(Rev 20:14-15).

This leaves the baptism Jesus told his apostles to use until the end of the age.

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Mt 28:19-20

Acts 8:36-38 The Eunuch was baptized in water.

Eph 5:25 church sanctified by washing of water.

1 Pet 3:20-21 The water of baptism now saves us.

Heb 10:22 Our bodies were washed with water.

John 3:3-5 born of water and the Spirit to enter kingdom.

The one baptism, The baptism in the name of Jesus Christ is water baptism. Therefore, anytime the word

is used and it is unqualified, this is the baptism under consideration. When it is Holy Spirit baptism, God calls it such.

Naaman & Baptism

In past articles we have seen that those who reject the necessity of baptism must also reject the need to join Jesus in his death, burial, and resurrection (Rom 6:3-7; Col 2:12-13). They must claim that Noah did not need to enter the ark to be saved (1 Pet 3:20-21). They must affirm that Abraham and Israel did not need circumcision (Col 2:11). The Holy Spirit tied these things directly to baptism. In baptism each individual joins Jesus on his cross, in his tomb and in his resurrection. Why would anyone deny a need to do this? God said baptism is the true spiritual reality of a salvation Noah's ark only reflected, and made baptism the circumcision of Christ. In baptism our old man is cut away from us and we enter a covenant with God just as Israel did in the cutting away of the foreskin.

Naaman's Mind set Lives on

Even these compelling passages don't convince the prejudicial arguments made against baptism. Some feel it demeans the gospel to give a burial in water such power and want faith alone to confer salvation. Arguments made against baptism are similar to those Naaman the leper made. He too could not see how a simple command could accomplish great things. After hearing of a prophet in Israel, he had enough faith seek him out. Yet when Elijah sent him to dip seven times in the Jordan, he became angry over the means God chose to heal him.

But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out to me, and stand and call on the name of the Lord his God, and wave his hand over the place, and heal the leprosy.' 12 Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. 13 And his servants came near and spoke to him, and said, "My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, 'Wash, and be clean?'" 14 So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean. 2 Kings 5:11-14

When God placed the power to heal in a foolish command, Naaman had to humble himself. His servant saw this clearly and gave him wise counsel. We too are warned that God does exactly the same thing today in the gospel.

but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; 1 Cor 1:27

Baptism is one of the foolish and weak things God chose. Sadly multitudes follow Naaman's Mind set and stop short of keeping God's commands because it does not make sense to them. To their thinking, salvation is far too important to be conferred by being buried in water. The great debates held to prove salvation is given the moment one believes prove that. The idea that God would withhold salvation until this command is obeyed is anathema.

Even though Jesus practiced it, Paul submitted to it, and Peter commanded it, great multitudes reject it. Baptism is scorned for the same reasons Naaman nearly rejected his own cleansing. It was just too simple.

Many today need to heed the words of Elijah's servant. *"if the prophet had bid thee do some great thing, would you not have done it? how much rather then, when he said to thee, Wash, and be clean? In baptism, we are washed and made clean. "And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord." (Acts 22:16). When you heard this command were you taught to respond as Paul did or as Naaman?*