

BAPTISM IN WATER. Acts.22v12-16. Rom.6v4,10,11.

Introduction.

Apollos was a Christian and an apostle, but he was ignorant about baptism in water and other Christian truths, and Priscilla and Aquila had to instruct him in these truths. Acts.18v24-28. The Ephesian Christians of Acts.19v1-6., were probably converts of Apollos, who were equally as ignorant about Christian baptism. Here was an apostle who was ignorant about water baptism, but he was humble enough to let a man and his wife teach him about baptism and other Christian truth, may we all be as teachable and humble.

Divine Energies are brought to play at baptism in water, it is not just an empty form, it gives us a new, real, and lasting experience of God, when we accept and take hold of God's covenant with us in God's way, with true repentance and faith.

1. THE GREEK WORD THAT IS USED FOR BAPTISM IN WATER IS "BAPTIZO."

This is full of significance. it is not "bapto," to dip, but "baptizo," to "immerse."

a. This shows why there was the need for "much water."

We see the need for "much water" to immerse people when John Baptist immersed people in Jn.3v23., and Philip and the Ethiopian Eunuch went "down into the water," in Acts.8v38,39..

b. The relationship between and "baptizo" and "bapto" are very similar to our English "to immerse" and "to dip."

"Baptizo" gives the indication of people staying permanently under the water, "bapto" gives the thought of a temporary immersion. People obviously come up out of the water after baptism, or all would be drowned. Why, then, did God use "baptizo" instead of "bapto?" God wanted to convey that baptism in water instituted permanent and eternal realities and attitudes, and it was not just a brief rite and formality. We see.

1. In the baptism for repentance and remission of sins, God wanted to convey that a person should continue to live under the influence of repentance and remission of sins, not for a moment, but for ever.

2. The baptism into the name of the Father Son and Spirit, was to impress us with the fact that as believers we are going to live under the loving and gracious guidance and gentle Lordship of the Trinity, not just for time, but for eternity. Mt.28v19.

3. The baptism into the body of Christ means that after baptism a person is eternally linked with the body of Christ. Baptism inaugurates us into Christ's Church. It is not just a momentary thing it is permanent. 1Cor.12v13.

4. The baptism in the Spirit, likewise, is not a temporally thing for the Spirit comes to surround and guard us, and abide with us, and immerse us in Himself for ever. Jn.14v16,17. 16v13-15. "to immerse."

c. Both "baptizo" and "bapto" "to dip, " carry the thought not only of immersion, but dyeing and impregnation. _

This is seen in the use of "bapto" in Rev.19v13., we read that our Lord's garments are dyed with His own precious blood, "his garments are dipped in blood." His garments proclaim to all, that He who comes to judge has died for all those who will receive it. So we see that the abiding influence of repentance and regeneration, the abiding influence and fellowship of the body of Christ, and the abiding influence and presence of the Father, Son, and Spirit, are intended to dye and impregnate the soul with divine life and purity, and help to conform every child of God to the image of Jesus. Rom.8v28,29. 2Cor.3v18.

2. PAUL'S IMPORTANT STATEMENTS ON BAPTISM IN WATER. _

a. The baptism service is a burial service for the old life.

Rom 6:4. 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.(NKJ)

Romans.6v4. "By our baptism, then, we were buried with Him and shared His death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might walk in newness of life, and live a new life."

Paul rejoices in the glorious fact that baptism is not just a picture, but a definite event in which the believer shares in Christ's death, burial and resurrection, and starts to live and walk in a totally new life. "In newness of life," is "en 1722, kainoteti 2538, zoes" 2222. Baptism points backwards to Christ's death and burial and to our death to sin, Rom.6v1., and forward to Christ's resurrection from the dead, and to our new life in Jesus on the other side of the baptismal grave. This is not just a picture but a glorious living reality.

"Therefore we are buried with him," is "sunetaphemen," 4916, rather, `we were buried with Him;' for it is looked upon as a past act, which was finished and completed at our reception of the Gospel, and sealed at our baptism in water. "Sunetaphemen" is the aorist passive indicative of "sunthapto" 4916, to bury together with, it only

occurs in the New Testament here in Rom.6v4. and Col.2v12. Our old lives were buried "by baptism into death," with Christ's death, and we started to "walk in newness of life," by union with our the risen Saviour, and by sharing in His resurrection life. We should never go back to "those things whereof we are now ashamed," Rom.6v21., if we do, we deny our burial and resurrection with Christ to newness of life, and "forget, that we have been purged from our old sins." 2Pet.1v9.

As the baptism service is a burial service for the old life. This means:-

1. God has buried our sins, and He forbids anyone to dig up the stinking corpses of our past.

Anybody who digs up, or tries to pry into, our past, is in real trouble with God. Don't let Satan resurrect condemnation over your past, when you repent your sins, they are buried with Jesus, never to be remembered any more. Ps.32v1. 51v1,9. 73v38. 103v12. Is.1v18. 43v25. 55v7. Jer.31v34.with Heb.8v10-12. Acts.3v19. God delights in mercy. Micah 7:18,19. "Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgression of the remnant of His heritage? He retaineth not his anger for ever, because He delighteth in mercy and lovingkindness. v19. He will turn again, He will have compassion upon us; He will subdue our iniquities. Thou wilt cast all our sins into the depths of the sea."

2. We should make sure the old life remains dead and buried and crucified with Jesus. Rom.6v2.-6._

Our old desires and life should be crucified with Christ. Rom.6v6. We should "mortify" and "put off the old man" and "put on the new man," "put on "agape" love," and "put on Christ." Col.3v5-14. We read in Gal.3v26-28. "For ye are all the children of God by faith in Christ Jesus. v27. **For as many of you as have been baptised into Christ have put on Christ.** v28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Paul in Rom.13v14. appeals to the Romans, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." We read in Eph.4v22-24., that Paul similarly instructs the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; v23. And be renewed in the spirit of your mind; v24. And that ye put on the new man, which after God is created in righteousness and true holiness."

b. The baptism service is a resurrection service for life in the heavenly places. Rom.6v4,5._

1. Walking in newness of life. Rom.6v4.

2. Experiencing the glory of the Father. Rom.6v4.

3. Planted in the likeness of His resurrection.Rom.6v5.

4. Crucifixion of the old life is through the law of the spirit of life in Christ. Rom.8v1,2. Christ's victory over the flesh, is the grounds of our victory. Rom.8v3,4. The life of Jesus energising our souls and spirits is our means of victory.

c. Seated in heavenly places in Christ. Eph.1v3. 1v20. 2v6._

However, we have to fight spirited wickedness. "poneros" active corrupting evil, much worse than "kakos" which is abstract evil. Satan is "Ho poneros," the one who is actively corrupting people into evil.

3. PETER TELLS US THAT BAPTISM IN WATER GIVES US A GOOD CONSCIENCE TOWARDS GOD. 1Pet.3v21._

a. Baptism does not wash away the filthiness of the flesh.

Paul beat his body under. 1Cor.9v24-27. v26 "So I fight, not as one who beats the air; v27. But I discipline my body and buffet it into subjection, lest, when I have preached to others, I myself should become disqualified." This is best accomplished by fellowship, fasting and prayer. John Wesley would not allow anyone to be a local preacher who would not fast until 4:00 p.m. on two days a week. We read that even Jesus found it necessary to discipline His body by prayer and fasting. Ps.69v9-11. Mt.4v2.

b. A good conscience means I have done what God told me to do._

You know that you have obeyed God's command to be baptised, and have accepted God's covenant in God's prescribed way.

c. In Acts.22v16., we read, "Arise and be baptised and wash away thy sins, calling on the name of the Lord." _

So linked is baptism with forgiveness that this was the method of appeal to seekers in the early Church. The appeal was not "Would you please raise your hands," it was, "Please come forward and be baptised." Titus.3v5. The cleansing bath of regeneration is linked with baptism in the New Testament. The Bible does not teach baptismal regeneration, but it does teach baptismal obedience and good conscience that is obtained by obeying God's Word.

4. IN HEB.6V2. WE READ THAT BAPTISM IN WATER IS A FOUNDATION TRUTH OF THE CHRISTIAN FAITH.

Baptism in water and the Spirit are among the foundation truths of Christianity, they are vital and indispensable Christian practices and experiences, not the way out doctrines of fanatics.

5. THE EXAMPLE OF OUR LORD. Mt.3v13-17.

Our Lord was baptised "to fulfil our righteousness" 3v15. He took our place as a sinner, it shows we have got to be baptised.

The dying thief shows we can get to heaven without being baptised, but it is best to follow our Lord's command and example.

6. BAPTISMAL FORMULAE'S AND CONFESSIONS.

N.B. It is what the baptised convert says that is critical, not what those who are baptising them say.

Baptism in the name of Jesus means more than just the statement of a baptismal formulae over a person. It is a statement of repentance and remission of sins through faith in Jesus. Acts.18v25. Acts.19v1-6. We read in Mk.1v5., that people who were baptised by John confessed their sins as they were being baptised. Christians should not only "confess their sins" they should confess their faith in Jesus. It is the statement of the convert that really counts, not what the person who is baptising them says.

The "Jesus only" doctrine caused great division in some churches, particularly over baptism in water, it states that God is one person who manifests Himself as three persons, this doctrine is called Modalistic Sebellianism, and is so called because this doctrine was introduced and preached by Sabellius who lived about A.D. 240. This great division occurred because people have disagreed over the baptismal formulae that was to be proclaimed over those who were being baptised. Converts have been told that they needed to be re-baptised because they had not had the statement said over them, "I baptise you in the name of Jesus," over them as they were being baptised. Others have insisted that people were not baptised properly because they were not baptised in the name of the Trinity. All this is foolish faith destroying nonsense, that brings division to the Church of Christ..

In Mt.28v18-20., the apostles were told to baptise in the NAME of the Father, Son and Spirit; and we see the early Church did baptise in the NAME of Jesus. Acts.2v38. 8v16. 10v48. 19v5. and 22v16. The Greek word for "name," is "onoma," and it is used in the New Testament in the same way that it was used in the Septuagint and papyri, for someone acting with the delegated power and authority of the person's name they used; as with our police, when they say, "I arrest you in the name of the Queen." Disciples were to baptise with the authority of the Father, Son, and Spirit. Mt.10v41. Acts.3v6,16. 4v7,17,18,30. 5v28,40. 16v18. 19v13. Our recognition of this delegated authority does not in any way lessen our appreciation of the spiritual and mystical union with the Trinity implied in baptism.

Robertson says that "eis" should be translated as "in" in Mt.28v19., whereas, Vincent feels that "into" is the best translation. It is interesting to note that Peter uses "en," "in," in Acts.10v48., and uses "epi," "upon," in Acts.2v38.. It is tragic to see Christians being re-baptised in the name of Jesus, because they have been taught that the baptismal formula of the Trinity, "In the name of the Father, and of the Son, and of the Holy Spirit," spoken over them in baptism, was not correct. However, is not "the Son," the Lord Jesus? Does anything have to be said, if baptism is done in His name? Is Mt.28v19. to be ignored, and without authority?

To save Christians from controversy with those who have a strong baptismal axe to grind, I say at baptism, "I baptise you in the name of the Father, and of the Son, the Lord Jesus, and of the Holy Spirit." This stops both sides from harassing the person being baptised. Let us remember that baptism is intended to unite Christians, not divide them. 1Cor.12v13. 1v10-17. 3v1-16.

"WHAT MEAN YE BY THIS ORDINANCE?"

What is the doctrine that water baptism teaches? What relationship with the Lord Jesus does baptism in water reveal?

1. WE PROCLAIM A COVENANT SEAL AND SIGN BETWEEN OURSELVES AND GOD.

We proclaims that we are accepting God's covenant in God's way.

This involves bringing forth fruits worthy of repentance. Lk.3v8. We read in Mk.1v4., that it is a baptism obligating repentance. "Repentance," in Mk.1v4., is "metanoia," which means a change of mind that results in a change of life.

We also read in Mk.1v5., that as people were being baptised, as they were confessing their sins. "Confessing," is "exomologoumenoi," the present middle participle of "exomologeomai" 'to confess publicly, to vow openly'. "Baptizo" to baptise in Mt.3v6., is "ebaptizonto" the imperfect passive of "baptizo," which shows the continual ministry of John and the continual stream of people being baptised by him.

2. WE PROCLAIM THE REALITY OF OUR LORDS DEATH AND RESURRECTION.

1. We proclaim that Jesus died and rose for us.

2. We proclaim that we are identified with Jesus in His death. Our old life and sins are buried with Jesus.

3. We proclaim our repentance and remission of sin through faith in Jesus.

3. WE PROCLAIM OUR RESOLVE TO WALK IN THE NEWNESS OF CHRIST'S RESURRECTION LIFE. 2Cor.6v14-17.

We are "baptised into Jesus." Rom.6v3,4. Gal.3v27., we are not baptised to enter a denomination, we were baptised to receive the benefits of Christ's atoning death, and His resurrection life.

4. SOME OF THOSE WHO WERE BAPTISED.

For believers, young and old, who know their sins are buried with Jesus.

1. Jesus was baptised as an adult. Mt.3v13-16. God was well pleased with His life and this act of obedience..
2. Even Scribes, Pharisees, soldiers were convicted of their sins. Lk.3v7. Tax-collectors. 7v29.
3. Repentance first. Repent and be baptised everyone of you. Acts.2v38.
4. Receive word first, "those who gladly received His Word were baptised." Acts2v41. Could understand.
5. Men and women. They were baptised both men and women. Acts.8v12.
6. Ethiopian Eunuch. Acts.8v36. "What doth hinder me to be baptised." he asked for baptism in water.
7. Paul. Acts.9v18.. In Acts.22v16. Ananias said, "Why tarriest thou? arise and be baptised and wash away thy sins calling on the name of the Lord." This shows the close connection between forgiveness and baptism.
8. House at Cornelius "Peter commanded them to be baptised. Acts.10v47,48.
9. Lydia baptised and her household. Acts.16v15. Did she have grown up children? There is no mention of a husband.
10. The household of the jailor also could have been grown up, he could have been an old soldier. Acts.16v33.
11. Corinthians baptised. Acts.18v8.
12. Ephesians were baptised. Acts.19v1-6. N.B.3v5.
13. Household of Stephanas. 1Cor.1v16. N.B. 13-16.
14. In 1Cor.12v13., "By one spirit were ye baptised into one body and were all made to drink of one spirit." "Drink," is "potizo." "One body,"- the whole Church, not a part of the Church. The Church is not a denomination, local church, or fellowship, it is the whole body of Christ.. "Baptism for the dead," was a false doctrine invented by some of the Corinthians. 1Cor.15v29.
15. Teach all nations baptising them in the name of the Father, Son and Holy Spirit. Mt.28v19.
16. The imperfect knowledge of baptism of Apollos. Acts.18v25.; and the Ephesians. Acts.19v3. They only knew the baptism of John. Apollos preached accurately what he knew, but his knowledge was limited. Eph.4v5. One Lord ,one faith, one baptism.

What to do when you are baptised.

Repentance first, faith next, then baptism. Acts2v38. Confess your sins Mt.1v5. Confess your faith in Jesus.

THE POSTURE AND PRAYER IN BAPTISM.

a. Pray, praise, and worship.

Jesus was praying as He was baptised. Lk.3v21. Ananias tells Paul to call on the name of the Lord in Acts22v16., this is an invocation of His name in prayer. The posture of baptism is therefore important. Some throw people backwards in baptism, and this causes water to run up the person's nose who is being baptised and greatly discomforts them. The normal posture of prayer is kneeling, Eph.3v14., and it also gives far less discomfort to those who are being baptised, they do not have to worry about getting the water out of their sinuses. I have known people who were baptised in the sea, to be lost in worship and prayer for over 15 minutes after they were baptised.

b. Like your Lord have an attitude of submission and dedication to God.

c. Expect the Holy Ghost.

d. Expect your heavenly Father's expression of pleasure.

Expect God to give you the maximum of spiritual benefit, and adore and thank Him for His gracious gifts and goodness to you..

RECAPITULATION.

IMMERSION IN WATER AND THE HOLY SPIRIT ARE A GLORIOUS REALITY, NOT JUST A THEOLOGICAL EXERCISE.

The Greek word for baptism, "baptizo," is used for both baptism in water and the baptism in the Spirit. The basic word of this Greek root, "bapto," "to dip," only occurs three times in the New Testament, Lk.16v24. Jn.13v26. and Rev.19v13. In Rev.19v13., "bapto" is used in its secondary sense, "to dye or stain." It is also necessary to note both the primary and secondary meanings of "baptizo." Though the primary meaning of "baptizo," is "to immerse," or "to submerge," its secondary meaning, which is derived and developed from its primary meaning, can refer to the influence which one thing exercises over another. "Baptizo," then, can speak, like "bapto," not only of an immersion, but also of an impregnation and infusion of the element of immersion, as in dyeing and staining. It speaks of a bringing into complete subjection to an influence, and an imbibing of the virtues and nature of that influence. We should also note that in many cases, though not in every case, the same distinction occurs between "bapto" and "baptizo," as between their English equivalents, "to dip" and "to immerse;" "dipping" speaking of a momentary or temporary covering, "immersion" usually implying a prolonged or permanent covering. To be baptised with the Holy Spirit and fire, should mean that our whole personality is permanently influenced by, and deliberately submitted to, and stained and dyed, by the transforming influence, presence, power, and sanctifying purity of the Holy Spirit. The Holy Spirit comes to transfigure us into Christ's likeness, and conform us to His image, as well as to empower us. Rom.8v28,29. 12v1,2. 2Cor.3v17,18.

In the New Testament, "baptizo" is used in the sense of permanent immersion and infusion, in regard to baptism for repentance and remission of sins, baptism in the name of Trinity, or baptism into the body of Christ, or baptism in the Holy Spirit. Mt.3v11. 28v19. Mk.1v4. Lk.3v16. 1Cor.12v13, These baptisms do not speak of a temporary dipping in an element, they speak of a permanent immersion under the influence of the thing suggested. Though "baptizo," "to immerse," is used in the weaker sense of "bapto," "to dip," in water baptism, (otherwise all who are baptised would be drowned); the actual spiritual realities connected with baptism, abide and continue. To be baptised unto repentance and remission of sins, means being brought under the power and influence of repentance and remission of sins, not for a moment, but for all time.

To be baptised into Christ's death and resurrection, is to be permanently identified with Christ in His death and resurrection, not for a moment, but for ever. Rom.6v9-11. To be baptised into the body of Christ, is the permanent placing of ourselves under the influence and power of Christ and His body, the Church. To be baptised into the name of the Father, Son and Holy Spirit, is not just a mere baptismal formula, it is to come under the power and influence of the Trinity, not for a moment, but eternally and permanently.

Immersed in the transforming, sanctifying and miracle-working Holy Spirit.

In Lk.24v49., and Acts.1v4,5., Jesus called the baptism in the Holy Spirit, "the promise of the Father," and instructed His disciples to tarry until they received it. In Acts.2v38,39., Peter said that this baptism in the Spirit was promised to every Christian. The Samaritans, Paul, Cornelius and his friends, are stated to have received the Holy Spirit after the initial outpouring on the day of Pentecost. Acts.2v1-16. 8v14-17. 9v17,18. 10v44-48. 19v1-6. The reception of the Holy Spirit is spoken of as a "baptism" six times in the New Testament; four times in the Gospels, by John the Baptist, and twice in Acts. Mt.3v11. Mk.1v8. Lk.3v16. Jn.1v33. Acts.1v5. 11v16. The phrases "filled with the Holy Spirit," Acts.2v4. 9v17., "the gift of the Holy Spirit," Acts.2v38. 10v45. 5v32. Rom.5v5.; "received the Holy Spirit," Acts.10v47. 19v2. 8v14-21. 1Cor.2v12. Gal.3v2.; "the promise of the Spirit," Gal.3v14.; "the seal of the Spirit," Eph.1v13. 4v30.; are all used to speak of the baptism in the Spirit. The words "anointing" and "dwell in" are also used to speak of the result of the baptism in the Spirit. 1Jn.2v20,27. 3v24. 4v13. Rom.8v9,23. 1Cor.6v19,20. Jn.14v16,17.

The phrase "filled with the Holy Spirit," is used to speak of other operations of the Holy Spirit's work, as well as the baptism in the Holy Spirit. Lk.1v15,41,67. Acts.2v4. 4v31,8. 13v9. In the Old Testament men and women of God were filled with the Holy Spirit just to fulfil a mission; however, in Jn.7v35-37., we are told that they were not baptised in the Holy Spirit, this is a New Testament experience, given to the Church by our glorified Lord; God's New Testament children receive the permanent filling of the Spirit, "He shall abide with you forever." Jn.14v16,17.

Some think, and I feel correctly, that 1Cor.12v13., "For by one Spirit we were all baptised into one body," is referring to water baptism and not to the baptism in the Spirit, as O. M. Norlie translates it, "And by one Spirit we have through baptism been made members of one body." The Holy Spirit is the agent of regeneration, the baptism in water is the outward sign and ordinance of regeneration. The second part of this verse, "were made to drink into one Spirit," clearly gives the picture of the baptism in the Spirit; for the Greek word for "drink" is "potizo," which is used in the Septuagint in Is.43v20., to speak of a wilderness flooded by abundant waters. "Potizo," truly conveys the thought of Is.44v3., "I will pour water upon him that is thirsty, and FLOODS upon the dry ground." This Spirit-flooded life, is the Spirit-baptised life. In the Septuagint (the Greek Old Testament), "potizo" is used to speak of the abundance of water that brings abundant fruitfulness. In Gen.2v6., it is used of the heavy dew that God used to water the ground before the flood; in Gen.2v10., of the river that watered the garden of Eden into abundant fruitfulness. In Gen.13v10,11., we read that before God destroyed Sodom and Gomorrah, the land around them was "well watered," and like the garden of God; Lot greedily chose this area for himself, and spiritually ruined his life. In Gen.21v19., it is used of the well of water that God provided for Hagar

in the desert; and in Gen.24v14,17,18,43,45,46., of the drink that Rebekah drew from the well for Abraham's servant, Eliezer. This Spirit-flooded abundantly fruitful life, is the Spirit-baptised life.

CONCLUSION.

Baptism in water, then, is more than an outward sign of allegiance to Christ, it is the deliberate placing of oneself, under His influence and headship. The important thing is not a baptismal formula, the essential thing is the total submission of our whole personality to Christ; to be imbued, stained, impregnated and influenced, abidingly and permanently, with the presence and power of our dear Lord Jesus, and to experience all the benefits of His death and resurrection life. In the same way, to be baptised with the Holy Spirit and fire, means that our whole personality is deliberately submitted to, and permanently submerged under, influenced by, and saturated and impregnated with, the presence, power, and sanctifying purity of the Holy Spirit. Our personality is still our own, but the Holy Spirit comes to transfigure our lives by His presence, and to imbue us with His virtues, abilities, life and love. 2Cor.3v18. However, I do not want to give the impression that we cannot fall from a state of grace, we can, let us be careful not to grieve or resist our gracious guest. 1Thes.5v19-22. Eph.4v30.

NOTE:

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