

BAPTISMS OF THE BIBLE

INTRODUCTION

- I. The word “baptism” (and its varied forms, i.e., baptize, baptized, etc.) is found many times in the Bible.
 - A. It is not used in the Old Testament, though there was an Old Testament which is referred to in the New Testament **as** baptism (1 Cor.10:1,2).
 - B. The word “baptize” in the New Testament is from the Greek word baptizo.
 1. The word literally means “to dip, immerse, or overwhelm”, without identifying into what one is immersed.
 2. It began to be used in its popular form in England early by the 17th century as scholars were at work translating the scripture into the popular English language of the day.
 - a. The scholars doing the translating were in England where the Anglican Church (a break-away from the Roman Catholics) actually practiced “sprinkling”, but **not** immersion.
 - b. History's first record dates in the mid-third century, with the desire of a man named “Novation” desiring baptism, but was extremely ill, so “sprinkling” was substituted in that urgent matter, until he was well enough to be immersed, though he apparently was never immersed.
 - c. Clinical “baptism” thus began, and with the influence of one man named Augustine (a scholar and philosopher), sprinkling gained popular with the doctrine of “original sin” accepted.
 - d. At the Roman Council of Ravenna in 1311, sprinkling was adopted as an acceptable practice in the Catholic Church.
 - e. When the Catholic Church was rejected in England, sprinkling had been the norm, so when the break-away occurred, sprinkling was continued without question.
 - f. When the English scholars came to the word baptizo, they realized that the word actually **meant** “immersion” but rather that stirred up a major issue in the Church, it was decided to simply make it end with an “e” instead of an “o”, and simply transliterate it and leave the meaning “immerse” set aside.
 - g. Then when other Protestant denominations began to form, the practice of sprinkling continued, except for a group called “Anabaptists” began to realize they had **never** been baptized as described in the New Testament, began “immersion.”
 - h. Eventually this movement resulted in the emergence of a distinct denomination called the “Baptist” Church, immersing all who desired membership.
 - i. Since that century, many scholarly translations of scripture have translated baptizo, as “immersion”, defining the word.
 - j. When **we** use the word “baptize”, we should bear in mind that it correctly describes immersion, though the religious world does not agree, and continues to call sprinkling as “baptism.”
 - k. A scriptural use of the word “baptize” **must** refer to the act of **immersion**, which is elsewhere describe in scripture as such.
- II. Now let's continue our study of BAPTISMS OF THE BIBLE, by looking at baptism **before** the Cross, **at** the Cross, and **after** the cross.

DISCUSSION

I. 1st, let's consider BAPTISM BEFORE THE CROSS.

- A. **The baptism of John** is of special interest.
1. It was preceded by *preaching* and *repentance*. Mat.3:1-2
 2. It's purpose was twofold.
 - a. First, it was in "preparation" for the Lord's coming. Mat. 3:13
 - b. Second, it for "the remission of sins" (then or later, in anticipation of Jesus' death and shedding of blood).
 3. It's element was "water." Mat. 3:6, 11, 13, 16; John 3:23
 4. It was performed as a "burial" in and a "resurrection" from water. Mat. 3:16; cf John 3:23
 5. It was to end with the gospel age (Acts 18:24-26; 19:1-5).
- B. When the ancient Israelites crossed the Red Sea upon their exodus from Egypt is next, and is pre-figured by the crossing of the Red Sea. Cf 1 Cor. 10:1-2
1. The Israelites were baptized "unto Moses" as we are baptized "into Christ." Rom. 6:3
 2. Also, just as the water of the flood was involved in the salvation of Israel, water is the element involved in our salvation. 1 Pet. 3:20-21

II. 2nd, let's consider BAPTISM AT THE CROSS.

- A. Jesus had foretold His suffering at the cross **as a "baptism."** Matt.16:21
- B. Jesus explained this to the disciples as a "baptism."
1. He foretold this as something in their future. Matt. 20:20-23
 2. Jesus said that the disciples would later being be "baptized" in this manner, as **they** too would suffer.
- C. At the cross, there was an event that now raises a question about baptism.
1. The penitent thief asked the Lord to remember him when He (the Lord) came into His kingdom. Luke 23:42
 - a. The thief had evidently heard or knew about the kingdom, which may well have come from the preaching of John, or by the Lord Himself.
 - b. Just so, he may well have **been baptized** by John's baptism in connection with the preaching that it was at hand.
 2. At this point, baptism commanded by Christ had not begun as the thief lived and died under the law of Moses.
 3. Here, "at the cross" of Jesus, this man was not required to be baptized.

III. 3rd, let's consider BAPTISM AFTER THE CROSS.

- A. For 40 days, Jesus was preparing His disciples **for** their "baptism" of suffering as a result of their preaching. Acts 1:2-3
1. They were told that **they** would receive the fulfillment of John's preaching about baptism. Matt. 3:11; Acts 1:4-5
 - a. This would mark the beginning of the "kingdom" referred to by the penitent thief in Luke 23.
 - b. This baptism in the Spirit came upon the apostles. Acts 2:1-4
 2. Another example of baptism in the Spirit is seen just before Peter opens his mouth to preach to the Gentiles. Acts 10:44; 11:15-18
 - a. The **Jewish** apostles had received the outpouring of the Spirit in Acts 2.
 - b. Now, some 10 years later, **Gentiles** receive the same outpouring of the Spirit.
- B. From Acts 2 when Peter first preached about the death and resurrection of the Lord, there went forth the preaching of the great commission in the name

of Jesus Christ for the remission of sins.

1. Two baptisms were involved when (1) Baptism in the Spirit occurred, and (2) Baptism in water in the name of Jesus was commanded.
 2. However, about 20 years later Paul plainly stated that at that point there was only **one** baptism. Eph. 4:5
 - a. Baptism in water in the name of Christ continued through the rest of the first century, and beyond, and it was to continue to the end of the world. Matt. 28:18-20
 - b. This means baptism in the Spirit had ceased or brought to an end, as it had served its purpose, and there were no more record of it having occurred.
 - c. The baptism of the new birth of John 3:1-8 makes use of the Spirit in His **word** in the “begetting” of one being born again which is completed in **water** baptism. 1 Cor. 4:15; 1 Pet. 1:23
- C. Today, in the 21st century, there has arisen a doctrine out of Denton, Texas that are indeed **two baptisms**, in spite of what Paul wrote in Eph. 4:5 (See attached article).

CONCLUSION

- I. The **only baptism** yet remaining for the future is the one foretold by John the Baptist in Matt. 3:11, the baptism of **FIRE**, or the punishment of the wicked at the end of the world. Matt. 3:12; Mark 9:43-48
- II. Baptism in water in the name of Jesus Christ, followed by a life of faithfulness, will prevent one from being in the lake of fire in eternity.

ONE BAPTISM OR TWO BAPTISMS?

A few years ago, the Deaver family in Denton, Texas began advocating a new “doctrine” that there are in essence, “two baptisms”, that (1) when one is being baptized in water for the remission of sins, that (2) Jesus, at the same time, is baptizing one in the Spirit—making it TWO BAPTISMS.