

BAPTISM - PART 1

JOHN BAPTISM

The Ordination of John the Baptist - (John 1:6-8)

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

JOHN'S EARLY LIFE

John the baptist, was the son of Zacharias, of the family of the Levitical priesthood order.

He was a son of prophecy. One who God before John was formed in his womb, ordained that through Zacharias and Elisabeth, the forerunner of our LORD Jesus Christ would be born.

Luke 1:80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

John like other child grew and waxed strong in the Spirit. John the Baptist was an unusual man. He lived in the desert. He wore clothes that he had made from camels' hair. He ate strange food (Matthew 3:4). In lived a secluded life in the desert till the day of his shewing unto Israel for his public ministry.

JOHN THE BAPTIST PUBLIC MINISTRY

Luke 3:2: Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John the baptist was in the desert till the day of his shewing forth into Israel (Luke 1:80). Finally the Word of the LORD came unto John while in the desert which signifies the time of his shewing forth unto Israel for his public ministry has come. The Word of the LORD contained the marching orders concerning his public ministry, Which water baptism was a part of God's command to him.

WATER BAPTISM (John :1:29-34:)

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

John was one to bear witness of the Christ. He was the one who was to show the people of Israel the Christ.

John himself did not know the Christ before, neither have they met anywhere. But God gave John the means of identifying the Christ through baptism by water (John 1:31-33).

John's baptism was unto repentance. John baptised Jews in water. They had confessed their sins and they wanted to obey God. Water cleans a person's body. In a similar way, baptism shows that a person is 'clean' from their sins. They would then be ready to meet the Messiah.

PLEASE NOTE :

John's baptism was not the fabrication of his own idea. John's baptism by water was God's idea and the means of identification of the Christ. Therefore we are very

clear that John's baptism was commissioned by God because God sent John to baptize (John 1:30-33).

We must understand that John's baptismal service was a means of identification, and as soon as Jesus was baptized, immediately John's ministry was fulfilled and the intent of John's baptismal ministry came to a close. Why, because that was the intent John came baptizing by water, that Christ might be made manifest to Israel.

JESUS CHRIST BAPTISM

In our last discussion on Baptism, we discussed all that we need to know about the baptism of John. The significance of his ministry which was predicated upon baptism unto repentance - saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus (**Acts 19:4**) and its core purpose of the identification of the person of Christ (**John 1:30-33**)

We will be looking into the baptism of Christ Jesus which holds a weightier content in eternal value than that of John's baptism when weighed in its eternal scope in the light of its effects on God's purpose of the Salvation of Mankind.

We must come to understand that the baptism of John and the baptism of Christ are both done in the same manner but with different significance.

DOCTRINE OF BAPTISMS (Hebrews 6:1-2)

Hebrews 6:1-2:

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Baptisms in its plurality speaks of the diverse kinds of baptism namely; (Baptism into the body, Baptism by immersion (Water Baptism), and Baptism a believer in Christ have to experience. This is one of the elementary principles of the Doctrine of Christ Jesus our LORD.

BAPTISM INTO THE BODY (CHRIST)

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

The induction of the Believer in Christ Jesus by faith into the household of God, which the Holy Ghost does when we accept Christ (**Ephesians 2:13-22**).

Through the finished works of Christ affected by his death, burial and resurrection from the dead and ascension unto Heaven, a pathway was created whereby man's original sin penalty was paid for and man is redeemed from his formal estate of corruption which befell the first man Adam in Eden (**Romans 3:23-26, Romans 5, Ephesians 2:1-10**).

Through the ultimate sacrifice of Christ through his blood, man was accepted back in the beloved - that mystical union that existed in Eden between God and Man (**Ephesians 1:6-7**).

In summary, Baptism into the body is tied to the fact that we have confessed Christ and we have established a relationship by Faith in Him and have become God's children (**John 1:12**).

BAPTISM BY IMMERSION - WATER BAPTISM

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

Baptism by immersion or Water baptism (as it's widely known) is a symbol of our union with Christ in his death, burial, resurrection and ascension.

This basically means to believe in the saving gospel thereby having our hearts sanctified and cleansed. This is ideally followed by water baptism which is an open declaration of our acceptance of the gospel and symbolic of a deeper working of God that we have been buried (immersion) and resurrected (raised) with Christ. Being raised, we are a new creation. We are born of the Spirit of God.

The picture of our identification with the death and resurrection of Christ is captured in **Romans 6:3-6**:

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up 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 planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

The ceremony itself is more than a mere ritual, it is sacred and highly symbolic in itself. The very in-depth meaning of identifying in the death and resurrection of Christ is clearly pictured therein. Without water baptism, No man would capture the full import of the essence and profound significance of our inclusion in his death - (as Christ died, we died with him) and when He raised, we were resurrected with him. It's totally a divinely completed phenomenon.

BAPTISM DURING JESUS' EARTHLY MINISTRY - (John 3:25-28, John 4:-1-2)

1 When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

During the earthly ministry of Jesus, it was captured that water baptism was indeed conducted. We were made to understand by John's Gospel that Jesus himself baptized not, but his disciples. Which we are safe to conclude that the disciples were officiating the baptism, while Jesus was supervising the ceremony.

THE GREAT COMMISSION MANDATE - (Matthew 28:19-20)

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

After Jesus had concluded his earthly ministry was about to ascend to heaven, Jesus gave His disciples instructions as regards the continuation of His Ministry upon the face of the earth. That charge is popularly known as the "**GREAT COMMISSION**"

An explicit instruction was given by Jesus to His disciples *"Go ye therefore, and teach all nations, **BAPTIZING THEM** in the name of the Father, and of the Son, and of the Holy Ghost:"*

Baptism by immersion is one of the key instructions Jesus gave to his disciples before ascension.

I strongly believe that the disciples had full understanding of what Jesus was talking about here. Why because the disciples were not oblivious to that command since Jesus himself during his ministry conducted baptismal ceremony for people (it was his disciples that were actively doing that, with Jesus supervising) - (**John 4:1-2**)

We are 100% certain that Jesus wasn't talking about any other baptism other than water baptism which his disciples were privy to during his earthy ministry.

All throughout the dispensation of the early church, we will find everywhere the Gospel was preached, people were being baptized.

BAPTISM IN THE HOLY SPIRIT (John 7:37-39, John 14:16-17, Luke 24:49, Acts 1:8)

John 7:37-39

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Acts 1:8: But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The Holy Ghost baptism being released from heaven is that which Jesus does by virtue of the fulfillment of His sacrifice and His enthronement as the Christ (Luke 3:16, Acts 2:32-36)

Jesus Christ is the baptizer in the Holy Spirit, in contrast to John's baptism in water (**Matthew 3:11**)

Every believer in Christ must be filled in the Holy Ghost. It is the heritage of God's children and the seal of our salvation. The baptism in the Holy Spirit is that which they that believe on HIM should receive: (John 7:39)

THE PENTECOST ACCOUNT (Acts 2:1-4)

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Pentecost Account was the birth of the ministry of the Holy Spirit here upon the earth. Before the day of Pentecost was fully come, the coming of the Holy Spirit was still a promise, why because Jesus was not yet glorified.

The Testimony of Pentecost established the fact that the Christ was glorified.

It was captured in the Pentecost account in the book of **Acts chapter 2**, where the disciples of Jesus numbering **120 (Both men and women)** tarrying in the upper room gave themselves to prayer and supplication to create a pathway for the invasion of the Holy Spirit Upon the earth as promised by Jesus before he was finally caught up into the Heavens (**Luke 24:49**).

The baptism in the Holy Spirit is for the empowerment of the believer to be effective witnesses of Jesus Christ all over the earth.

In Conclusion, we have been able to establish the matter of the doctrine of baptisms. We have x-rayed John's baptism by water and that of Jesus' and we found out that they are similar in nature but different in intent. John's baptismal was unto repentance, to prepare the people to meet Christ, while that of Jesus is much more significantly in its eternal value, because the baptism of Jesus brings the people into connection with God directly than that of John which leads us to the Christ. Therefore it is safe to say that Jesus Christ baptism is greater than that of John'.

#BAPTISM - PART 3

THE GREAT COMMISSION (Matthew 28:18-20)

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

In our previous parts on Baptism, we have been able to distinguish John's water baptism from Jesus' water baptism. Although they both similar in rite, but represent different meanings and spiritual effects.

John's baptism was unto repentance while Jesus water baptism (in the name of Trinity) was or rather is a means of publicly identifying with the entirety of Jesus (his name, doctrine, authority, death, resurrection) and it represents a believer public initiation into the union with the Trinity.

Having established these facts in our previous article, there has been some contention on the Great Commission Mandate (**Matthew 28:19**), whether the instruction to baptize in the name of the Father, Son and Holy Spirit was directly referring to water baptism or Holy Ghost baptism?

We will be bringing enlightenment as regards this matter as we look thorough into the Holy Scriptures to authenticate that which was Jesus in (Matthew 28:19) was specifically referring to (Water baptism or Holy Ghost Baptism)?

Let's read through patiently with an open mind while cross checking the scriptures.

BAPTISM

INTRODUCTION

Baptism (***baptizo***) in Greek means to submerge, immerse etc the word derives its origin from ***bapto*** which means to dip or sink. Since you can't baptize (immerse) without an element, let's see the elements used in d scriptures.

1. Water (Acts 8:36-38)

2. Christ (1 Corinthians 12:13)

3. Spirit (Matthew 3:11, Acts 2:1-4, Mark 1:8)

(For further understanding of the 3 elements of the doctrine of baptisms, we advise that you read the Part 2 of Baptism)

And there are two types of baptizers -

1. God (the Father, the son and Holy Spirit) - One in being and essence, 3 in persons. they can't separated.

2. Man

BAPTISM UNTO

Baptism in itself was introduced (or rather made popular) by John (on God's command John 1:30-33). Therefore the word "baptism" definitely mean immersion or dipping into water. In other scriptures where baptism wasn't of the water element, it was expressly and explicitly stated so they could understand e.g Matthew 3:11(fire) 1 Corinthians 12:13 (spirit) 1 Corinthians 10:2 (cloud and sea)

BAPTISM IN THE NAME

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost

The name in which they were baptised or baptized into is the major difference between John and Jesus water baptism.

In the name ... - This phrase does not mean, here, "by the authority" of the Father, etc. To be baptized in the name of the Father, etc., is the same as to be baptized "unto" the Father; as to believe on the "name" of Christ is the same as to believe "on Christ," (John 1:12; John 2:23; John 3:18; 1 Corinthians 1:13).

To be baptized "unto" anyone is publicly to receive and adopt him as a religious teacher or lawgiver; to receive his system of religion.

BAPTISM UNTO MOSES

1 Corinthians 10:2 And were all baptized unto Moses in the cloud and in the sea;

Thus, the Jews were baptized "unto Moses," (1 Corinthians 10:2). That is, they received the system that he taught; they acknowledged him as their lawgiver and teacher.

PAUL'S CONTENTION

So Paul asks **(1 Corinthians 1:13): "Were ye baptized in the name of Paul?" - that is, Were you devoted to Paul by this rite? Did you bind yourselves to "him," and give yourselves away to "him," or to God?**

BAPTISM UNTO THE NAME OF THE FATHER, SON AND HOLY SPIRIT - (Matthew 28:19)

Matthew 28:19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost

The form of baptism, therefore, has been always regarded as an unbreakable argument for the doctrine of the Trinity, or that the Son and Holy Spirit are equal with the Father. Jesus in this passage was emphasizing on the "name" (not names) rather than the element with which they should baptize.

Apparently, to be baptized in the name of the Father, or unto the Father, means publicly, by a significant rite, to receive his system of religion; to bind the soul to obey his laws; to be devoted to him; to receive, as the guide and comforter of the life, his instructions, and to trust to his promises.

To be baptized unto the Son, in like manner, is to receive him as the Messiah - our Prophet, High Priest, and King - to submit to his laws, and to receive him as a

Saviour. To be baptized unto the Holy Spirit is to receive him publicly as the Sanctifier, Comforter, and Guide of the soul. The meaning, then, may be thus expressed: Baptizing them unto the Father, Son, and Holy Spirit by a solemn profession of the only true religion, and by a solemn consecration to the service of the sacred Trinity.

The union of these three names in the form of baptism proves that the Son and Holy Spirit are equal with the Father. Nothing would be more absurd or blasphemous than to unite the name of a creature - a man or an angel - with the name of the ever living God in this solemn rite.

Therefore baptism is applied to the person, as livery and seisin is given of the premises, because it is the person that is dedicated to God.

[1.] It is into the name of the Father, believing him to be the Father of our Lord Jesus Christ (for that is principally intended here), by eternal generation, and our Father, as our Creator, Preserver, and Benefactor, to whom therefore we resign ourselves, as our absolute owner and proprietor, to actuate us, and dispose of us; as our supreme rector and governor, to rule us, as free agents, by his law; and as our chief good, and highest end.

[2.] It is into the name of the Son, the Lord Jesus Christ, the Son of God, and correlate to the Father. Baptism was in a particular manner administered in the name of the Lord Jesus, (**Acts. 8:16 Acts. 19:5**). In baptism we assent, as Peter did, Thou art Christ, the Son of the living God (**John 16:16**), and consent, as Thomas did, My Lord, and my God, (**John 20:28**). We take Christ to be our Prophet, High Priest, and King, and give up ourselves to be taught, and saved, and ruled, by him.

[3.] It is into the name of the Holy Ghost. Believing the Godhead of the Holy Spirit, and his agency in carrying on our redemption, we give up ourselves to his conduct and operation, as our sanctifier, teacher, guide, and comforter. Thirdly, those that are thus baptized, and enrolled among the disciples of Christ, must be taught

If Jesus was a mere man or an angel, as is held by many who deny his divinity, and if the Holy Spirit was a mere "attribute" of God, then it would have been the height of absurdity to use a form like this, or to direct the apostles to baptize people under them. How absurd would be the direction - nay, how blasphemous - to have said, "Baptize them unto God, and unto Paul, and unto the **"wisdom or power" of God!"** Can we believe that our Saviour would have given a direction as absurd as this?

Yet, unless he himself is divine, and the Holy Spirit is divine, Jesus gave a direction substantially the same as this.

In essence, (Matthew 28:19) refers to Baptism by Immersion (Water).

(If some say it refers to the baptism with the Holy Ghost that's contextually wrong and means you removing Holy Ghost out of the trinity. And moreover if you can baptize with the Holy Ghost separately, you must be ready to baptize me with the father and son separately too.

Jesus wouldn't have asked them to do what they had no knowledge of (what he never taught them or they didn't practiced while he was with them)

Jesus sent them to ***"teach and baptize."***

Teach - did Jesus teach the disciples all through his stay with them? Of course yes! Did they practice teaching while he was with them? Of course yes! **(Luke 9:1-10, Luke 10:6-7)**

This establishes that the disciples had knowledge of "baptism" the only baptism they had knowledge of and practiced was baptism by immersion (Water).

Firstly under John and later under Jesus (John 4:1-2). How can he send them to baptize with the Holy Ghost when he himself never baptized anyone with the Holy Ghost while with them?

They themselves had no knowledge of the baptism of the Holy Ghost (it was a promise they were even yet to receive - (John 7:39, Luke 24:49).

Hence, Jesus wouldn't have asked his disciples to do: what he never taught them how to! What they had not practiced with him. What they didn't see him do.

Now, what was Jesus telling them, he was only telling them to do on a larger scale (gentiles and Jew's) what they did on a small scale (Jew's only) before now, they had only taught and baptized d Jews but now Jesus is telling them "all nations" simply put Jesus was saying ***"boys go and do to the gentiles what you have been practicing with the Jews."***

BAPTISM OF THE HOLY GHOST

The baptism of the Holy Ghost is solely the work of God. Out of the elements of baptism, men can only baptise fellow men **"WITH WATER."** Jesus during his earthly ministry didn't baptize anyone with the Spirit even he himself was anointed with Holy Ghost from above (Acts 10:38)

Let's examine some scriptures that support this:

Acts 5:32: And we are his witnesses of these things; and so is also the Holy Ghost, **WHOM GOD HATH GIVEN TO THEM THAT OBEY HIM.**

Only God can give It.

Acts 15:8: And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, **EVEN AS HE DID UNTO US;** (God gave everyone the same way he gave the Apostles, the Apostles didn't give anyone)

Acts 10:47: Can any man forbid water, that these should not be baptized, **WHICH HAVE RECEIVED THE HOLY GHOST AS WELL AS WE?**

(everyone received from same source God!)

Acts 11:15-16

16 And as I began to speak, **THE HOLY GHOST FELL ON THEM, AS ON US AT THE BEGINNING.**

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; **BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST.**

NOTE: **The Holy Ghost fell on them on his own accord even Peter was surprised that he needed to remember. So it wasn't premeditated by him)**

John 14:26: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

All this above scriptures shows that only God can baptize one with the Holy Ghost, all men received from the source directly not from any apostles, and there isn't any **'monotonous action'** the apostle engaged in before the Holy Ghost came. He came upon anyone at will. No man is the custodian of the Holy Spirit.