

Baptisms in the Bible

Course for D of G Bible Institute

Introduction

The word baptism comes from the Greek word Baptisma, and for that reason you will not find the word baptism in the old testament. The old testament was written in Hebrew and Aramaic and then translated into English for us.

So, we must find the old testament equivalent to the Greek word Baptisma, or baptism, and see if there are any baptisms in the old testament. The Greek word Bapto, is translated to dip, the word Baptizo, is translated baptize. The word Baptismos, is translated Baptist when referring to John the Baptist.

To do that, we can look to both Peter, and Paul's epistles, and see what word(s) they used interchangeably regarding baptism in the old testament.

Chapter One: Noah and his family's baptism

Let's look at Peter's letter to the Jewish believers in the first century who had been scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, whom he calls strangers, because they were strangers to the Gentiles in whose lands they lived.

1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Peter mentions Noah and his family's deliverance from death by the waters of the flood in the Ark, and Peter compares it to the little flock of his day and their baptism (Luke 12:32), and he says that those in the ark were saved by water.

How is that possible? Context my friend, context. Today, we are saved if we are in Christ, the ark was able to overcome the waters, just as Christ was able to overcome death. The flood in Noah's day, was a figure, or a type, of the little flock's baptism.

What did Peter tell us happened just before the flood? The disobedient spirits (the sons of God) took wives to them of the daughters of men. This is in total agreement with the Genesis account of what caused the flood to come upon the earth:

Genesis 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, **2** That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. **3** And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. **4** There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. **5** And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **6** And it repented the LORD that he had made man on the earth, and it grieved him at his heart. **7** And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. **8** But Noah found grace in the eyes of the Lord.

Why did Noah find grace in the eyes of the Lord?

Genesis 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; **5** And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Noah's generations (his descendants) were not infected by the sons of God because Noah was a preacher of righteousness while the ark was a preparing and so God told Noah that he was going to destroy all mankind because they had corrupted themselves with the sons of God.

God was going to save Noah's family with water, by killing the sons of God and their offspring in the flood. Noah had warned the daughters of men not to marry the sons of God for many generations, but only his family remained obedient to God's word.

God prepared hell for the devil and his angels, who had left their first estate. It was created as a place of punishment for those angels who had rejected God's plan for his creation in favor of the devil's plan.

It was later the devil's plan to dilute humanity by mixing it with the fallen angels in an attempt at preventing the future promised seed from Eve from ever being born who would save all of us. Matthew 25:41 & Jude 1:6

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

The Bible is not specific on exactly when hell was created:

Then Peter goes on to say, "the like figure, whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

First, the "us" being referred to is not you and I today, but the little flock who Peter was writing to, who were all baptized with the baptism of repentance for the remission of sins.

Noah was not saved from hell by the waters of the flood, his family and all future humanity was saved from becoming a mixture of both human beings and angels, which God never intended.

If you ever wanted to know who the seed of the serpent was, there you have them. The ark is what saved them physically from dying, but it did not give them eternal life. It only gave them life if they stayed inside it during the flood.

The flood preserved what was left of humanity by destroying the offspring of the sons of God, and the daughters of men.

Peter, an apostle of the circumcision (the Jews), was writing to the strangers (the little flock of Luke 12:32) who were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

On Pentecost Jews from all over the world had come to the feasts and 1 Peter mentions some of those very same Jews as the ones he is writing to who had returned home after the feasts and after being saved on that day.

See Acts 8:1-4 as well were Jewish kingdom believers living in Jerusalem are forced to flee beginning with the persecution that began surrounding Stephen.

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Their water baptism was a baptism of repentance for the remission of sins, that we will look at later. That baptism was not our baptism by the Spirit which places us into the body of Christ. We will study that baptism in a later chapter also.

Summary: There was water present obviously during the flood, but all the people were dry inside the ark. The scriptures record that Noah's family was saved by the ark; it also says that they were saved by the water. Both are true.

They were saved as the last representatives of humanity. The water destroyed the sons of God and their offspring (the giants) and Noah's family was saved physically from dying by getting into the ark. The ark did not give them eternal life, only God could do that.

Chapter Two: Baptized unto Moses

We have already seen one event in the first chapter that prefigured or was a type of baptism. We didn't come to that conclusion by guessing, but by reading what Peter said in his first epistle to those Jewish believers who were strangers scattered throughout the Gentile lands mentioned in both Acts 2:8-10, and 1 Peter 1:1.

What about other writers of scripture? Peter tells us in 2 Peter 3:14-16 that Paul's epistles were scripture as well, and that should validate what Paul wrote about baptism in his epistles to those who are not fans of Paul's apostleship:

2 Peter 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

What does the writer of the book of Hebrews have to say about the longsuffering of our Lord in the book of Hebrews? Nothing! Paul mentions longsuffering in seven of his epistles. Paul did not write Hebrews folks.

What does Paul have to say about baptism? A lot!

1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

First, we need to recognize that Paul equated Israel's being under the cloud in the wilderness, and their passing through the Red sea, with being baptized unto Moses. They were all identified with Moses and followed him out of Egypt.

We do not need to run from Paul's statement here or try to explain it away as if it were not important for us to understand, because it is. Those events happened as examples for us, so we could learn how to better understand God's word today.

Of course, this baptism was not the same kind of baptism as all the other different baptisms that we have read about, which should be very evident, they were baptized unto someone, Moses.

That was a good thing that they did in following Moses for in so doing they were following God. Paul is reminding the Corinthians that they are doing the same things that the children of Israel did after that experience of coming out of Egypt and they were beginning to lust after the things of the world.

Israel was lusting after the food they once enjoyed as slaves and the Corinthians were returning back to the way they were when they were slaves to sin as a lost person and Paul is warning them.

You cannot serve others as Christ expects the church to do if you are too busy serving yourself. That is why churches die because they quit caring about others and only minister to themselves.

That is similar to what happened to the twelve apostles, who were baptized. They were all baptized unto John's baptism.

They identified with God's messenger at that time and followed his teachings and commands just like the children of Israel did by obeying Moses' command to get up and follow the cloud every day. Which lead them through the Red sea unto safety.

To follow Christ today, is to first put your faith in him, and then to follow him as he expects us to follow him as found in his epistles written to us, the body of Christ, in Romans through Philemon.

We are to follow Paul as he followed Christ, (meaning, as he received revelations from Christ for us). We are baptized by the Spirit into the church, which is Christ's body today (Colossians 1:18-24) upon faith in Jesus Christ.

Israel was baptized into the church/assembly in the wilderness. Our baptism into the body of Christ was a spiritual baptism with no water present.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall.

Now, look at what happened in the wilderness as the children of Israel passed through the Red sea and see what it is in these stories that God expects us to learn about.

First, the cloud was to guide the children of Israel as they wandered in the wilderness. They were to follow it, and Moses. The passing through the sea however was a picture of the birth of the nation of Israel.

The children of Israel had left the world (Egypt, in scripture, is a type of the world) that they were a slave to (as we were slaves to sin) and they were born as a nation when they passed through the water as a child does when the mother's water breaks, and the child leaves one place (the womb) and begins a new life in another place.

Israel was born as a nation on that day, and they will be born again before they are to enter their literal kingdom which is yet to come.

We are not the nation of Israel, we are the church which is Christ's body, and we look to this story to admonish us, not to commit the same mistakes, or sins that Israel did while they were in the wilderness.

Israel gave into idolatry in the wilderness even though they were identified with Moses, by following him, and the cloud, through the Red Sea, but they still rebelled later when the flesh was not being satisfied.

When Moses went up into the mountain to speak to God the people began to forget what had happened to them just forty days earlier.

They were worried that Moses was not coming back, and they longed for some of the things they had back in Egypt and that all led to their idolatry.

Paul tells us to remember the story, and not to think that we could not do something just as bad, because we can. They were all baptized unto Moses, identifying themselves with him as they passed through the Red sea, they did not get wet.

We identify with Christ when we are baptized into his death the moment, we trust him as our Saviour. We are baptized by the Spirit into the body of Christ, which is also a dry baptism.

Exodus 14:15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod,

and stretch out thine 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, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. 19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. 26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 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 the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Summary: Who was baptized unto Moses? The children of Israel. What kind of baptism was it? A dry one, while surrounded by water. Where did it happen? In the sea, and under the cloud.

When did it happen? After the passover, and their coming out of Egypt, and before the law was given. Why did it happen? To serve as an example, or type, of God's deliverance to Israel as a nation.

Israel will be born again as a nation in a day at the onset of their kingdom when the Lord brings them back into their land to rule and reign with him a thousand years.

Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Chapter Three: Israel's Baptism's and Priesthood

As Moses and the children of Israel were departing from Egypt all they knew about priests were from the stories passed down to them from their fathers concerning Father Abraham, and Melchizedek the priest of the most-high God.

Moses' father-in-law was also the priest of Midian, but they knew nothing about what was to be their destiny as a nation of priests in a future kingdom, that was all about to change as Israel would receive the law while at mount Sinai.

Before they ever got there however, God told Moses that his brother Aaron (a Levite), would go before Israel and speak to them all the words of the LORD.

He was to go between the people and God, as their priest. A priest was someone who would intercede in behalf of the people to God. This began in Exodus 4.

Exodus 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

It is clear that the LORD is speaking to the children of Israel here, for he says so in verse six. In the only other time this phrase is mentioned it is found in 1 Peter 2:9 when Peter speaks to the descendants of the children of Israel that were scattered among the Gentile nations.

He calls them strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, See Acts 2:8-10 & 8:1.

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

The body of Christ is not a royal priesthood, and we are not a holy nation, because we are the church which is his body. 1 Cor 12:13, Ephesians 1:22-23 and Colossians 1:24. The children of Israel that are circumcised in their hearts are that nation.

Go read 1st Peter 1:1 and see who it is addressed to, it is not addressed to the body of Christ, but to the little flock of believing Jews that were scattered into the Gentile lands, which are mentioned in Acts 2:8-10. See Acts 8:1-7.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. 9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. 10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. 14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

The priest in Israel had to be washed with water before they began their priestly duties, and then they had to be anointed with oil, then the offerings for them had to be offered. Two rams and one bullock.

Their blood was shed, and then sprinkled on them after they had laid their hands upon their heads and confessed their sins. See Exodus 29 Then, and only then could the priests be hallowed so that they could offer for the people.

Exodus 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 6 And thou shalt put the mitre upon his head, and put the holy crown upon the

mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

Therefore, Jesus was baptized/washed by John the Baptist that day in the Jordan river, and it is why the Spirit descended upon him that day, but there was no sacrifice offered on that day because John told his followers the next day, behold, the Lamb of God which taketh away the sin of the world. John 1:29 & 36

That day was also Jesus' birthday according to the scripture. It was not December 25th. You do not go swimming on December 25th in Israel because it is freezing cold. What scripture am I talking about? Glad you asked.

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

When did Jesus begin to be about thirty years of age? At his baptism! Ask yourself why you never saw that before. A priest could only minister in the priest's office from his thirtieth birthday until his fiftieth according to the book of the law:

Numbers 4:1 And the LORD spake unto Moses and unto Aaron, saying, 2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, 3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. 4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:

This also why the holy Spirit descended upon him at his baptism anointing him for the ministry as Israel's high priest. Oil is a type of the holy Spirit in the Bible, and it was used to sanctify both the tabernacle, and the temple.

Then the holy Spirit would sanctify the tabernacle by his glory alone after that. Leviticus 8:10 and Exodus 29:43

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

John was baptizing Israel, because Israel was going to be a nation of priests in a future kingdom. John was preaching that the kingdom was at hand, and he was baptizing/washing everyone in water just like the priests had to do before they could minister in the priestly office, as is seen in Exodus 29:

Exodus 29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

Notice that the Priests all had to be anointed with oil, which was a type of the baptism with the Holy Ghost that Jesus would give to all those Jews who believed on him at Pentecost.

Pentecost was a Jewish feast day and it has nothing to do with the body of Christ. The church which is Christ's body did not start on that day.

Pentecost is a part of the prophecy program for Israel, while the body of Christ is mystery kept hidden before the world began. We are baptized by the holy Spirit the moment we believe, and we are placed into the body of Christ.

In the tabernacle there was a laver made of brass that was made so that priests could wash/purify their hands, and feet, with before they could minister in the tabernacle, and then later in the temple.

While the laver had only enough water to cleanse a few priests prior to their serving in the tabernacle, and the temple, John required a river to baptize in, to prepare a nation to become a kingdom of priests. There needed to be running water.

Sadly, the nation of Israel would reject their king, and the kingdom was postponed in that day, but it will be offered again in the time of Jacob's trouble, and at that time, the King, and his kingdom will be accepted by Israel.

Why did Jesus tell John the Baptist's disciples to tell John that the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised up?

Because the qualifications for a priest found in Leviticus say that a priest cannot be blind, lame, a leper, or deaf. So, Jesus healed every Jew he saw to prepare them to become priests in their future kingdom.

Leviticus 21:17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his

God. 18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, 19 Or a man that is brokenfooted, or brokenhanded, 20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; 21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

Not only did the priest need to be free from any infirmities in the flesh, but his flesh also had to be cleaned. Diverse washings were used by the Levitical system to accomplish this.

One of the pieces of furniture in the tabernacle, and later the temple, was the laver of brass for purifying the priest, and you guessed it, it was filled with water. Not enough water to immerse anyone in case you were wondering.

The Laver of Brass

The laver of brass was between the tabernacle, and the altar. The people could approach the altar, to bring their offerings for the priest to offer, but only the priests could use the laver of brass.

It was used on their hands, and feet before, and after, they offered an offering to first remove any uncleanness from the filth of the world, from the presence of the holy tabernacle, if they didn't God could kill them for it.

Exodus 30:17 And the LORD spake unto Moses, saying, 18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. 19 For Aaron and his sons shall wash their hands and their feet thereat: 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The priest had to continually cleanse himself for service because God is a holy God, and he did not want any sin in his presence. Dirt is a type of sin all throughout the Bible, so the priest would not only have to wash themselves but also their clothes in the service of the LORD.

The washing of the priest would take place with the use of a laver that was filled with clean water from a running water source. If the priest were not clean, when he did his duties to the LORD, he would endanger his own life by his uncleanness. This was to show that God hates sin because of how it destroys those it ensnares.

The laver was made from the brass mirrors that the Hebrew women asked from the rich Egyptian women. It was with the shiny brass that the priest would see his reflection as he washed his hands and feet before beginning his duty, and he was to reflect on his own sin, and to confess it as he was washing himself.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Sacrifices were made with running water in their diver's washings and cleansings. Leviticus 14:50-15:13. It was to make the unclean clean ceremonially for service. It could never wash away their sin. Sins do not reside on our flesh, but in our flesh.

That is why John and the twelve baptized in the Jordan river and the sea of Galilee to cleanse the nation of Israel ceremonially to be priests in Israel's kingdom. Water has never washed away any sin, only the blood of Jesus could do that.

Numbers 8:7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

Summary: Jesus, who is Israel's High Priest (Hebrews 3:1 & 4:14-15), was also washed with running water (baptized) by John the Baptist, and then the Spirit descended upon him at his baptism anointing him to preach the gospel of the kingdom to the meek (Isaiah 61:1, Matthew 4:17). Notice that God the Father told all those present at Jesus' baptism to "hear him."

While Jesus was a priest forever after the order of Melchizedek, he was still washed/baptized, and anointed, as any priest of the Levitical order was (the only difference was the location of the washing was in a river, instead of a laver).

Jesus was baptized by a Levite (John the Baptist), who was sent from God to make Israel's apostle, and high priest, manifest to Israel, and that occurred at his baptism/anointing for his ministry.

Israel will one day fulfill their destiny and become a kingdom of priests, but not until God washes them with clean water, and fills them (baptizes) with the holy Spirit, and he writes his word on their hearts. That has not happened to them yet.

Chapter Four: Naaman's baptism

How does Naaman get a place in this book? His story is a type of the Gentiles being cleansed with water in the kingdom, after Israel's time of Jacob's trouble has ran its course, and the unbelievers have been purged. Let us look at this story again.

2 Kings 5:1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

Because Israel was in their third course of judgment at the time of Naaman, for their turning away from the covenant they made with God at mount Sinai, God promised in Leviticus 26:14-46 that he would bring the sword upon them.

* The first course of judgment occurred under Samuel, the second under Elijah, the third was under Elisha, and the fifth course was their captivity.

Naaman could only have such a victory over Israel if Israel were out of the will of God, as she was at this time. Notice it was the LORD that gave Naaman deliverance unto Syria over Israel.

God raised up Naaman (a leper) to such a place of prominence in Israel's despised neighbor to the North, Syria, to serve as a lesson unto Israel.

Leprosy pictures sin all throughout the Bible, and here we have a sinner of the Gentiles, with leprosy, winning battle, after battle, against Israel, to utterly humble Israel. Notice what happens however:

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. 4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

Notice the spiritual condition of the little maid, she was a recent captive of one of Naaman's raid and she was seeking the welfare of her captor. Remember it was Israel who was in the wrong here and God was using the Syrians to punish them.

Israel, had they been listening to their prophets, would have remembered that God had said in his word that he would do this very thing. This little maid had more spiritual discernment than all the priests in Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. 6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

Again, Naaman was a leper and there was no god in Syria that could heal him, but the LORD could heal him if it was his will.

Remember, Naaman was Israel's enemy, and they dictated to Israel what she could, and could not do, because the LORD gave Syria the upper hand over Israel because of her sin against the LORD.

Just because Israel was under subjection to Syria did not lessen the LORD's ability to heal. He had a vested interest in Naaman being healed anyway. He was the LORD's servant to punish Israel for her disobedience unto the LORD.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. 8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

The king of Israel at this time was Jehu, and he was not a good king, but Israel was not left without the word of the LORD while Elisha was still alive.

Elisha's reputation had grown immensely because he was performing more miracles than his predecessor Elijah did.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

Elisha did not go to the place where Naaman was, because Naaman needed a lesson in humility, and commanded that Naaman come to him.

When Naaman arrived with his army at his side and great riches to give for his cleansing, Elisha would not even come out of his house to talk to him but sent his servant out a messenger with a message.

Naaman's only chance for healing was to listen to the message from God's messenger. Notice that the message was to go and to wash in Jordan (the place where John baptized Israel) seven times.

Why seven? Seven is the number of completion in the Bible, and Naaman wanted to be completely free of his leprosy. God can make you completely free from your sin today if you will trust in what he did for you on Calvary 2,000 years ago.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. 12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

Naaman had a death sentence yet he was willing to stay the way he was all because he had the wrong expectations of what it was that God should do for him through his prophet. Naaman wanted to get clean his own way.

My friend, it is God's way or no way. There was no need for Naaman to get mad, God knows what is best for us.

Naaman wanted a big display of the LORD's power to impress everyone around him, but instead he did not even get to meet the famous prophet, and then he wanted him to get into a dirty river to get cleansed.

Naaman wanted a sanitized religious experience for all to see with the prophet there putting his stamp of approval on the ceremony, but that never happened.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Naaman, the leper, who was a lost Gentile dog, an alien from the common wealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world had to be talked into listening to this Jewish prophet and obeying the word of LORD.

Salvation is simple today, yet the lost world is without hope for deliverance from anything the world has to offer.

They need only to believe what God had done for them in dying on the cross for them as their substitute for the payment of their sins, and yet many do as Naaman almost did. They leave without trusting God for their deliverance.

Notice what happened to Naaman the leper, he was cleansed from his head to his feet and his skin came again like unto the flesh of a little child. How beautiful a picture of what God wants to do with a person's life which is swallowed up in sin.

The water did not wash away Naaman's leprosy, it was just water. Naaman in his continual battles with Israel had passed through these very same waters before and nothing happened except he may have gotten his feet wet.

This time was different because this Gentile sinner, listened to this Jewish message delivered by a messenger and he obeyed it and was cleansed. Salvation in those days while Israel was under the law was of the Jews. John 4:22

While Naaman was not coming to the Jordan to be saved from his sins, which he needed, he was coming to be delivered of his leprosy, the result was that a Gentile realized that the only God was the LORD God of Israel and he became a believer in the God of Israel at that moment.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. 16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

There is nothing we can give to the LORD that owns everything, but there is something that he wants that he does not have. Our love and obedience to his word. Naaman learned that lesson.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. 18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. 19 And he said unto him, Go in peace. So he departed from him a little way.

Notice now that Naaman was no longer a leper (a type of a sinner with no hope) and he wants to offer something unto God because he knows that he alone is the LORD.

Naaman knew that he must go with the Syrian king into the house of the Syrian god Rimmon, as the king worships and Naaman wanted God to receive his offering in advance for what was a part of his job as the king's military leader.

Naaman had more than the filth of the flesh washed away from him on that day, he was now a follower of the one true God, and neither of those two things happened because of water.

They happened because Naaman did what the messenger for that day told him to do. It is too bad Israel did not follow suit and repent of their rebelling against the covenant they made back at mount Sinai and wholeheartedly follow the LORD.

20 But Ghazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. 21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? 22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

Gehazi was a perfect picture of the compromising leaders in Israel in that day from the priest all the way up to the king who would do anything for momentary pleasure including turning their back on God for filthy lucre.

Gehazi came with a story he had concocted that would appeal to Naaman, who already wanted to do something for Elisha and now he could help Elisha out without Elisha having to take something for doing what God told him to do concerning Naaman.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. 24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

The heathen were not to make God's people rich, God was to bless Israel when she was obedient to the covenant he had made with her, but since that was not going to happen real soon.

Gehazi decided to take matters into his own hands to drastically increase his financial situation. Two talents of silver are a lot of money. So much so that two men were needed to carry it.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. 26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it time to receive money, and to receive garments, and oliveyards, and sheep, and oxen, and menservants, and maidservants? 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Gehazi saw the riches of Naaman, (the lust of the eyes) and he coveted the silver, and the changes of apparel, and it led him to lie to both Naaman, and Elisha, all to get something that was not supposed to be enjoyed by Israel at that time .

Israel had rebelled against the LORD. The time for Israel to be prosperous was when she was in obedience to their covenant made with God, not while in disobedience.

The problem of Naaman, the Gentile leper, was now the problem of Gehazi, the Jewish sinner. What a picture that would serve to all of Israel in showing them where their sin leads them. Leprosy was a death sentence, and so is sin without the Saviour.

Summary: Naaman's washing was not a picture of Naaman being buried with Christ by baptism into his death, and being raised to walk in newness of life, or else Jesus should have died seven times and been resurrected seven times as well. Romans 6:4

Besides, there is no water in Romans chapter six anyway, only a dry baptism, whereby the Spirit of God places a new believer into the body of Christ the moment they trust Christ alone for salvation.

This story, I believe, was a picture of Gentiles in the kingdom who will serve God if they willingly submit to the message, and the messenger that God sends to them in the kingdom when God sends out Jews from the nation of Israel as priests to the Gentiles:

Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Gehazi was a picture of the unbelieving Jew in the tribulation period who for momentary gain will take the mark of the beast and shall suffer the wrath of God for not enduring unto the end to that time.

Chapter Five: Who was John the Baptist?

This chapter will not cover every verse on John the Baptist found in the Bible, but it will cover every verse related to the subject of baptism as it relates to John the Baptist.

Who art thou?

John 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

The Bible shows us that John was the only one in the Bible called a Baptist. None of his disciples were called Baptists. No group was called Baptists for over a millennium and a half. John the Baptist stood alone with that title because he was unique.

John was from the tribe of Levi, and his father was a priest from the course of Abia (Abijah), found in Luke 1:5, and 1 Chronicles 24:10, which is important because at the age of 30 a priest would begin his public ministry, and John began his ministry approximately six months before Jesus did.

As I said earlier, no one in the first couple of centuries was called a Baptist other than John the Baptist even though everyone was baptizing in one form or another.

It was not until a group of Christians who were re-baptizing former Catholics after they had come to faith in Christ did a group become known as the re-baptizers, (the Anabaptists), which was later shortened to just Baptists.

They called this “believer’s baptism” because an infant could not understand the gospel and therefore were not candidates for believer's baptism. We will discuss these positions in greater detail later in this study.

While many groups practiced baptism over that last 2,000 years, we want to go back even farther than them to find the source of baptism in the Bible and begin studying there. Most attribute the beginning of baptism to be with John the Baptist, but is it? Let us find out.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,

John was a man sent from God who came to bear witness of the Light (the Christ). He was not that Light (the Christ).

John 1:6 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.

He was not the Christ, he was not Elias (Elijah), he was not “that” prophet spoken of in Deuteronomy 18:15-19, but he was the voice of one crying in the wilderness

John 1:20 And he confessed, and denied not; but confessed, I am not the Christ. Joh 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Summary: To answer the question posed to John the Baptist by the priests and Levites, Who art thou? John told them that he was the voice of one crying in the wilderness, “Make straight the way of the Lord.

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Why did John baptize Israel?

John 1:25 Why baptizes thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

The belief of the Jews, the priests, and the Levites was that only Christ and Elijah were qualified in God's word to baptize Israel.

The word baptism is not found in the "old testament" because it is the Greek word *Baptizo*, transliterated (instead of translated) into English.

The equivalent Hebrew words used in the old testament are wash, washed, cleansed, purified, and purifying. * Please remember that Matthew, Mark, Luke, and John are all old testament books!

The new testament could not begin, or be in force, until the death of the Testator. Hebrews 9:16-17. So technically every baptism in the four gospels were old testament baptisms.

Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first testament was dedicated without blood.

The apostle Paul tells us that there was another baptism in the old testament when Israel was baptized in the wilderness unto Moses. 1 Corinthians 10:1-2

1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

When Elijah comes back in the time of Jacob's trouble, he will be baptizing Israel again with the baptism of repentance for the remission of sin while telling them that Israel's kingdom is at hand.

John came to make Christ manifest to Israel

John 1:24-34 John came baptizing with water so that Jesus might be made manifest to Israel that Jesus was the Son of God.

He came baptizing with water and telling Israel that Jesus was the one who would baptize them (Israel) with the Holy Ghost fulfilling Joel's prophecy. Joel 2:28

John 1:29 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.

I have left two verses off until the end of this chapter to emphasize their importance to understanding John's baptism of Israel at the time in which he came:

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

The only way to be justified at that time and gain entrance into the little flock and then later into the kingdom was to be justified of God by being baptized by John the Baptist with the baptism of repentance for the remission of sins.

Summary: John the Baptist came baptizing with water so that Christ could be made manifest (known) to Israel. He baptized Israel with the baptism of repentance for the remission of sin.

Chapter Six: Jesus' baptism

One of the reasons that John baptized Jesus was because He was to be Israel's high priest.

Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Hebrews 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

All priest had to be washed with water before they began their priestly duties, and then they had to be anointed. See Exodus 29:4-7

Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

John the Baptist was sent to Baptize Israel with water:

John 1:33 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.

Paul was not sent to baptize, but to preach the gospel:

1 Corinthians 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

There was a difference in the focus of these two men, John's focus was baptizing with water for two reasons. One, so that he could make Christ manifest to Israel when he saw the sign that God gave him to identify the Messiah.

Secondly so that he could wash/purify/baptize all those believing Jews to prepare them to be priests in their future kingdom.

Both John and Jesus preached to Israel the gospel of the kingdom (repent for the kingdom of heaven is at hand), but preaching was not John's focus, baptizing Israel with the baptism of repentance for the remission of sins was:

Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Soon after John saw the sign from heaven descending upon Jesus, he could identify Jesus as the Christ to Israel, as the Lamb of God which taketh away the sin of the world, and as the Son of God. After that he was soon arrested so that Christ may increase.

John 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing. Behold, the Lamb of God 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 had to decrease so that Christ could increase. In fact, very soon after Jesus came down from being tempted in the wilderness by the devil, he got the news that John had been arrested and it was then that Jesus went to Galilee to begin his public ministry.

Matthew 4:12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

Paul's focus was on preaching the gospel.

Paul was baptized with water, and he also baptized some people, but baptism was not a part of his commission as it was with John the Baptist, preaching the gospel was his focus.

Paul mentions water baptism only once in all thirteen of his epistles and the one time is in 1 Corinthians 1:17 which is the verse we looked at in the beginning of this chapter where we learn that God sent Paul not to baptized, but to preach the gospel.

I find that interesting. Paul does those who were being baptized for the dead, and Israel's being baptized unto Moses.

See the chapters dealing with those two baptisms. Paul did however have a lot to say about Spirit baptism which we will look at in a later chapter also.

Why did John get confused while in prison?

John preached what was called the baptism of repentance for the remission of sins. John preached about Israel's sin in violating the covenant they had made with God back at mount. Sinai.

He was calling them as a nation to repentance. Those that did repent as individuals were baptized with the baptism of repentance for the remission of sins, but when John was arrested, he began to doubt:

Matthew 11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.

John knew that Israel was to become a kingdom of priests because it was promised to them by God unto Moses in Exodus 19:5-6. Both John, and Jesus were getting Israel ready to become that priestly kingdom by preparing them to become priests.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: **6** And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

In the tabernacle there was a laver made of brass that was made so that priests could wash/purify their hands, and their feet with before they would minister in the tabernacle, and then later in the temple.

While the laver had only enough water to cleanse a few priests prior to their serving in the tabernacle, and the temple, John required a river to baptize in to prepare a nation to become a kingdom of priests.

Sadly, the nation of Israel would reject their king, and the kingdom was postponed in that day, but it will be offered again in the time of Jacob's trouble and that time the King and his Kingdom will be accepted by Israel.

Why did Jesus tell John the Baptist's disciples to tell John that the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised up?

Because the qualifications for a priest found in Exodus say that a priest cannot be blind, lame, a leper, or deaf and so Jesus healed every Jew he saw to prepare them to become priests in the kingdom.

Leviticus 21:17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. **18** For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, **19** Or a man that is brokenfooted, or brokenhanded, **20** Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; **21** No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

Why did Jesus raise the dead? Because in the kingdom he was going to raise all the righteous dead to rule and reign with him in his kingdom.

John 11:25 I am the resurrection, and the life, he that believeth in me, thou he were dead, yet shall he live.

Why did Jesus bind every demon and cast it out? Because in the kingdom Satan will be bound for a thousand years and cast out of this world to reside in the bottomless pit.

These were signs to Israel that Jesus had to be the Messiah because he had all these kingdom signs accompanying his earthly ministry.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; **2** To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; **3** To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. **4** And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. **5** And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. **6** But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Jesus was washed with water (baptized) by John the Baptist, and then the Spirit descended upon him after his baptism anointing him to preach the gospel to the meek. Notice that God the Father told all those present at Jesus' baptism to "hear him."

They were to listen to the gospel of the kingdom that he was preaching to the meek. The proud would not come to the baptism let alone hear what they were saying to Israel.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Israel in the kingdom will serve as priests so the ones who believed the gospel of the kingdom were baptized and Jesus healed every Jew that had any infirmities so that they could be priest in their future kingdom.

What did Jesus say about John the Baptist?

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? **8** But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. **9** But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. **10** For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. **11** Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. **12** And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. **13** For all the prophets and the law prophesied until John. **14** And if ye will receive it, this is Elias, which was for to come. **15** He that hath ears to hear, let him hear. **16** But whereunto shall I liken this generation? It is like unto children sitting in

the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

John the Baptist was God's messenger to Israel to prepare Christ's way before he came. He was a prophet and Jesus said he was more than a prophet because he was the herald that got to introduce the Messiah to Israel at his baptism.

John's baptism was two-fold. One to identify the Messiah to Israel and two to prepare a nation to become priests in the kingdom.

Sadly, not everyone in Israel came to John's baptism, but many of those who did began to follow Jesus soon after and made up the little flock.

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

They will all be resurrected one day to rule and reign with Christ on earth in the kingdom. When Jesus said, "And if ye will receive it, this was Elias which was for to come."

The "it" mentioned by Jesus was the kingdom. If they would have received the kingdom, and its King, John would have been Elijah.

Summary: Jesus, who was sinless, came to be baptized of John the Baptist in the Jordan river to be washed with water as all priest were commanded to be by the law as it was still in effect until after the cross.

He was anointed with the holy Spirit as priest were anointed with oil to begin his public ministry on his thirtieth birthday and he went about healing everyone with any infirmities in the flesh because Israel was to be a kingdom of priest in their kingdom and no priest could have any infirmities in their flesh according to the law.

Did the apostles get baptized by Jesus Christ with water? No, they were baptized before Jesus Christ was baptized, and they were baptized by John the Baptist, not Jesus.

Did James follow Jesus in water baptism (Follow: to do the same thing after someone else)? No, Jesus followed James in water baptism. This truth will come in handy in the chapter concerning the baptism unto death that Jesus and James both received.

Did John the Baptist have any age restrictions on those he baptized? No! Did they have to be thirty years of age? No! How old were all the apostles when they were baptized?

There are no ages mentioned in the Bible because they were not important for them, only for Jesus and John himself.

Chapter Seven: The Baptism of Repentance for the Remission of Sins:

The word Baptism appears twenty-two times in the Bible and fourteen of them are about John's baptism of repentance for the remission of sins.

The other eight are about Jesus and his baptism of martyrdom, and the baptism unto death that we will look at in later chapters. What is the baptism of repentance for the remission of sins?

Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

We all know that John the Baptist baptized in the wilderness, but this verse also says he preached the baptism of repentance for the remission of sins.

What does it mean to preach the baptism of repentance for the remission of sins? We know from scripture that sin is the transgression of the law of God:

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

The word remission means to lie dormant, to be covered temporarily. For example, if a person has cancer and it is in remission, it is not gone, it is just lying dormant.

The word "remission" appears only ten times and none of them are in the old testament. Nine are in the new testament and one is in the apostle Paul's writings Romans 3:25, and the one time the word appears in Paul's epistles its Greek word is different than the nine times it appears in the new testament.

Romans 3:25 Paul uses the Greek word G3929 Peresis, instead of G859 Aphasis. Do you see the two different words in the Greek used to describe the same English word? They have slightly different meanings because they are different Greek words.

The NIV translates the word "remission" as "forgiveness" every single time it is mentioned to blend Israel's remission of sins under the law with our complete and utter forgiveness under grace, and they are totally wrong for doing it.

The NIV translators deliberately ignore the Greek root word, and they chose another Greek word that is similar, but does not have the same meaning.

It is because they do not understand that Paul's writings are to the body of Christ and not to Israel, that they take a doctrine from the dispensation of grace and try to put back before the cross under Israel's program which was still under Law at that time.

Israel under the law program had the remittance of sins until the day of atonement that is still yet future when Christ sets up his kingdom and does away with Israel's sins that have been remitted (covered) until the time of Jacob's trouble comes to an end. Daniel speaks about this time when God makes an end of sins for Israel:

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

There are four times the phrase "the forgiveness of sins" is mentioned in Paul's writings and they are all the Greek word G859 Aphasis, which is the same word used nine times in the new testament.

Under John's preaching, Israel would receive the remission of sin upon their repentance, and then they as a nation would await the future day of atonement at the end of the tribulation period when they as a nation will receive the complete and total forgiveness of sins as we already have today in the body of Christ. We are sealed until the day of redemption:

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

We are not Israel waiting for our day of atonement to come before the kingdom arrives, as Israel was. We are the body of Christ and we have been sealed unto the day of redemption. Israel's salvation is yet in the future. Keep reading.

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Israel needed to repent and be converted that their sins may be blotted out, when? When the time of refreshing shall come from the presence of the Lord. (Which will be when the Lord Jesus Christ is again present with Israel in their kingdom.

That is when God will send Jesus Christ, who heaven must receive until the times of restitution of all things comes. That is the millennial reign of Christ when the earth is restored.

Repentance is a change of mind, which causes a change of action. The preaching of John the Baptist changed people's minds about their sin against God in disobeying the covenant they made with him and lined their thinking up with God's word and it produced a change of actions on their part.

Repentance does not mean to stop sinning, because the Bible says that God repented. He changed his mind about what he was going to do. He did not sin and need to repent of sins.

Those in Israel that did have a change of heart (that repented) about their sin were baptized by John the Baptist with water and they received the remission (covering) of their sins from God, not from John. See also Luke 7:28-29

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

Paul on his first missionary journey mentioned John's baptism to a bunch of Jews in a synagogue, John's main job was to baptize Israel so that he would be able to manifest the Messiah to Israel.

When he saw the sign given to him by God of the Spirit coming down on someone, he was baptizing he could then, and only then proclaim that person as Israel's Messiah.

Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

Notice here that Paul tells these Jews that John preached before Christ's coming and making himself manifest to Israel. That means something changed slightly with from his preaching to that of the twelve apostles.

They would still preach the baptism of repentance for the remission of sins, but now those who came and believed that Jesus was the one John spoke about would be baptized in Jesus' name, before John didn't baptize in the name of Jesus.

Paul later mentions John the Baptist's baptism of repentance on his third missionary journey where he baptizes twelve Jewish disciples in the city of Ephesus (we will look at this baptism later in this study):

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus.

John did not baptize in the name of the Lord Jesus before Jesus came because he had not yet seen the sign of the Spirit descending upon anyone to identify them as the Christ (anointed one).

Notice there were twelve disciples (the number of Israel), and Paul had to lay hands on these Jewish believers, and this was different than the situation with Apollos Acts chapter eighteen.

Apollos became a part of the body of Christ and ended up pastoring the church Paul started in Corinth. Who do you remember getting baptized after these twelve in the book of Acts? No one is recorded getting baptized after Acts 19.

Summary: The baptism of repentance for the remission of sins was first preached by John the Baptist to the nation of Israel.

It was later preached by Jesus and the twelve also to the nation of Israel but with one addition, it was then preached in Jesus name.

All of Israel that were to become priests in their future kingdom had to be justified by God by being baptized with John's Baptism.

Chapter Eight: The Baptism with Fire

The baptism with fire is mentioned in a verse that mentions three different types of baptism, we have dealt with one already, so now we will focus on the baptism with fire mentioned first in Matthew 3:11.

I am placing all the scriptures necessary to get a fuller understanding of just what the baptism with fire is, so that we can see the context involving it:

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Notice in verse ten that John states that the axe is laid unto the root of the trees: and that every tree that does not bring forth good fruit is hewn down and cast into the fire.

The tree represents the children of Israel here, and the good fruit represents their good works, so if a person was not producing the good fruit expected of them by God in his word, then that tree(s) was to be cut down, and cast into the fire.

You can probably guess that the fire represents hell, which will eventually be cast into the lake of fire. Luke 13:6-9

Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death.

The wheat also represents the works of the saved person, and the chaff represents the bad works of a lost person. The person represented by the chaff was cast into the fire that was unquenchable, like the lake of fire.

Mark 9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

For obvious reasons verses 44 and 46 are omitted from most Bibles completely, the devil does not want to be reminded of his destiny and he does not want you to fear hell either. If people are told by churches that there are no flames in hell, then it does not sound so scary.

Both verses are quotes from the sixty-sixth chapter of Isaiah, which is the last chapter in Isaiah and it parallels the sixty-sixth book of the Bible, the book of the Revelation of Jesus Christ which has a lot to say about hell, and the lake of fire coincidentally.

Many also believe that the baptism with fire also has to do with Israel's future time of punishment, called the seventieth week of Daniel, or the time of Jacob's trouble. There are too many similarities for it to be just a coincidence so, I will cover them for your consideration.

You have probably heard of the saying, “a trial by fire”. The tribulation period will obviously be a trial by fire for Jacob’s descendants because that is who the scriptures teach the time concerns primarily. (Jacob's name was changed to Israel)

Jeremiah 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

The book of the revelation of Jesus Christ has verses in it where it records hail fire and brimstone raining down on the inhabitants of the earth during those final seven years (the seventieth week of Daniel) when the antichrist is on the earth.

During the time that the children of Israel were slaves in Egypt, God's word called the nation of Egypt, the iron furnace to them:

Deuteronomy 4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

Ezekiel 22 refers to a time in the future when God will put Israel through the furnace again to purge out the dross (the unbelievers) in Israel in that day.

Ezekiel 22:17 And the word of the LORD came unto me, saying, 18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. 19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. 20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. 21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. 22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

Daniel chapter three is a prophetic picture of Israel in the future going through the tribulation period and it is the story in which Israel’s three representatives are cast into the midst of a burning fiery furnace because they would not bow to the image that Nebuchadnezzar had set up to be worshipped.

Remember Jesus was in the fire with them and he delivered them in the midst of the fire. Jesus when speaking about his baptism unto death, he also mentioned a baptism of fire that he was going to send on the earth afterward. This will happen in the time of Jacob’s trouble. Jeremiah 31:31

Luke 12:49 I am come to send fire on the earth: and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Paul also talks about Christ's coming to baptize the earth with fire at the end of the tribulation period and comforts the Thessalonians who were being persecuted.

No, he is not going to make the new heaven and earth at this time, that is still a thousand years in the future from the time of Jacob's trouble.

2 Thessalonians 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Summary: The baptism of fire is not what happened on the day of Pentecost with the cloven tongues of fire. That in no way lines up with what was said earlier about this baptism.

It is a baptism of punishment for unbelievers. Jesus Christ must be baptized with death, before he can baptize the unbelieving with fire.

Chapter Nine: Jesus' Baptism unto Martyrdom

Some of what is covered in this chapter could have very easily been covered in the chapter on Jesus' water baptism, but I have chosen to place it here.

Please refer back to what was written in that chapter when considering the priesthood of Christ which is related to water baptism and notice that his priesthood was eternal after the order of Melchizedek.

Christ's death instituted the new covenant for Israel, and it was a better covenant, but Israel has been put on hold today and so has her covenant until the blindness of the Gentiles be come in. In this chapter we will take a brief look at the baptism of martyrdom and its relationship to the kingdom.

Matthew 20:20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her,

What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Notice that Jesus did not say no. Instead he told them they do not know what they are asking for. There were requirements by God the Father as to just who would sit in those two top seats of honour and it would be based on their mother asking for them.

The Twelve were previously promised to sit on thrones in the kingdom but these two wanted to be in the two best seats possible.

Matthew 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first.

Jesus turns from the mother who asked the question and asks the two disciples if they are able to drink the cup that he shall drink. Notice that the cup that Jesus shall drink was a cup that was still in the future.

He then asks them a second question which is the subject of this chapter, are ye able to be baptized with the baptism that I am baptized with?

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

The baptism was not going to be enough to earn those seats alone. The Father had the honor of bestowing those positions based on the individuals being considered be like his Son, a Servant, not someone wanted to be the greatest.

24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Was Jesus speaking about about James and John following him by being baptized in water by John the Baptist? No, of course not.

In fact, James and John were both baptized before Jesus by John the Baptist, so James and John did not follow the Lord in water baptism, Jesus followed (came after) James and John.

Did James and John have to wait until they turned 30 years of age to be water baptized? No! Only John and Jesus had age requirements and only John had to be from the tribe of Levi.

Why would John baptize Jews who were not descendants of Aaron as John was?

Hebrews 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Because the national priesthood that would occur during their kingdom would be from a better priesthood than that of Aaron. It would be like Christ a priesthood after the order of Melchizedek.

Hebrews 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave

attendance at the altar. 14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec. 18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament.

Jesus was going to usher in the kingdom but there needed to be a better covenant, (a new covenant) and a new priesthood, because the first one couldn't make anyone perfect (complete) because it was not written on a forgiven heart but on cold stone. The new testament would be written on their hearts.

So, we know it was not water baptism that James was to follow Christ in because James was water baptized before Christ, so we can rule water out.

It was not the baptism of the Holy Ghost because James did not have a dove land on his shoulder at his water baptism anointing him for his ministry.

So, what was the baptism that Jesus was speaking about. It was a baptism of martyrdom that Christ was speaking about that would place an apostle on his left or right hand as we shall see in the following verses.

James in Acts 12:1-2, drank of the cup that Christ drank when he was baptized with the baptism of martyrdom by being beheaded by Herod.

Jesus had already baptized with his baptism of martyrdom at his crucifixion. Was Jesus drowned at the cross in water? No, of course not, he was crucified. There was no water involved.

Was James killed by drowning? No, he was beheaded, and that was called a cup, and a baptism, by Jesus. They both drank the cup of martyrdom, and they both were cups of persecution unto death, but James' cup of persecution was by beheading, while Jesus' cup/baptism was by crucifixion.

Acts 12:1 Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword.

How do we know for sure that James' death at the hands of Herod was the baptism that Jesus spoke of? We know because Jesus mentioned something else when he

mentioned both of their future baptisms. He mentioned a cup. Go back up to Matthew 20:22 and 23 and see for yourself.

Now go to the words of Jesus in the garden of Gethsemane in Mark 14:36 and Luke 22:42 and see what Jesus called his death by crucifixion when he was praying to his heavenly Father there:

Mark 14:32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Jesus prays that the Father will take away this cup from him, but he adds, nevertheless not what I will, but what thou wilt. Jesus did not want to drink that cup, but he was surrendered totally to his Father's will.

Jesus drank that cup of martyrdom and so did James in Acts 12:1-2. They were both baptized of the same baptism. If the cup means his death in Matthew 20:23 then the baptism was associated with it.

The baptism he mentions then in Matthew 20:23 was his baptism unto death. We will look at our baptism into death in the next chapter because they are closely related.

Summary: The baptism of martyrdom is called "the baptism that I am baptized with" but it is a baptism unto death by persecution. The person doing the baptism is the one doing the persecution.

The method of this baptism varies based on the one doing the persecuting. The executioner was the one who usually chose the form of execution. This was a dry baptism as well.

Chapter Ten: Baptism and Israel's Commissions

There are many who say they follow the great commission, but they do not. The title "the great commission" is not a title given in the scriptures, it is a man-made title, but it is indeed a commission. It is, however, not your commission today.

We will discuss our commission at the end of this chapter, but for now let's take a look at the first commission that Jesus gave to the twelve apostles, and I am sure you will agree that you are not able to fulfill that commission.

Matthew 10:5 These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6. But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.**

When your church goes out to witness, do they only go to the lost sheep of the house of Israel with the gospel of the kingdom with signs following? No, you do not.

Do you practice evangelism based on what cities certain people live in who look like you or do not look like you? I hope not.

Do you go about healing every person you meet who is deaf, blind, lame, possessed with a devil? Why not? Because that is not your commission, and you do not have the power to do so, and most importantly, God is not doing that today.

The twelve were commanded to do this very thing because the lost sheep of Israel had to be reached first before the children of Israel could eventually go after the Gentiles with the gospel of the kingdom. Yes, I said the gospel of the kingdom, not the gospel of the death burial and resurrection that we preach today.

Matthew 24:14 **And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

The message that John preached in Matthew 3:1 & 2 is the same message that the twelve preached all the way through the gospels and it will be preached again in the tribulation period just before the Kingdom begins.

The kingdom has been put on hold today by God, because Israel had rejected the kingdom, and its King when he walked among them, but they won't the next time it is offered to them in the time of Jacob's trouble.

Do you send people out to cleanse the lepers, and to raise the dead today? No, you do not, but why not? If you are to fulfill the "all things whatsoever Jesus commanded you," then you should be doing those things.

Unless, Jesus did not command you today in the dispensation of grace to do those things, and you have a different commission than that given to the twelve and the remnant of believing Jews in the first century.

You do have a different commission, and it is not “the great commission”, nor is it found in the gospels, it can only be found in the writings of Paul, the apostle of Gentiles, who is our apostle today.

The Great Commission

After Jesus’ resurrection, he spent forty days teaching his disciples things pertaining to the kingdom. Acts 1:3. Near the end of those days he told his disciples to go into the Galilee region into a mountain where he had appointed them.

Jesus told them something that you need to understand and ask yourself. Are we still under the same marching orders as the eleven were given on that day? No, we cannot be.

Matthew 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 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.

Before we deal with the subject of Baptism and the great commission let me ask you a few questions. Does your church go into all nations teaching them to observe all things whatsoever Jesus commanded his disciples in the gospels? Let us see.

I didn’t ask you if you went witnessing on Thursday evenings, and Saturday mornings, you may very well do that, and that is great, but do you tell them to observe the following things, and do you observe them yourself? They are a part of the great commission after all.

Mark 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth,

and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Do you tell people that if they believe and are baptized that they shall be saved? I hope not, because that is not what Paul teaches us today in his epistles, but that is what Jesus told the eleven to preach to the lost sheep of Israel.

Do you have the signs following you from the moment you first believed? Can you cast out devils, speak with new tongues, take up serpents, drink deadly things and recover, lay hands on the sick and they recover? No, you do not, because that is not your commission today.

That commission was given to the little flock, also called the remnant, of Jewish believers while the kingdom was still being offered to the nation of Israel.

When Israel rejected the offer of the kingdom early in the book of Acts these gifts began to die off as Israel went into blindness in part and the word of God was completed.

John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Can you remit sins today Christian? No, you cannot! Can you retain their sins as well? Again, no you cannot! But the eleven could under the commission that is commonly known as the great commission. It was great, but it is not our commission.

Sins were remitted in association with the baptism of repentance for the remission of sins. A person who believed the gospel of the kingdom would then be baptized for the remission of sins.

The Catholic church loves John's account of this commission because their priest professes to be able to remit and retain people's sins.

They can do no such thing, but they sincerely try to convince people that they can. They cannot, and neither can we, because this was not given to us. Our commission is found in 2 Corinthians 5.

Do you sell all that you have and lay your money at the apostle's feet today? Why not? Jesus commanded it of his followers. Do you still go to the temple? No, you do not. Why not? That is what the twelve did even after Christ was risen.

Why don't we do those things today? Because we rightly divide the word of truth and recognize the difference between what Jesus and the twelve apostles taught to the circumcision (Israel) from what Paul taught to us (the body of Christ).

There are those that say, we do not obey the things Jesus told the twelve disciples before his death just the things he told the eleven after his death.

To them I ask, did you repent and get baptized for the remission of sins as those 3,000 Jews did on Pentecost? No, you did not!

In Matthew 28:18 the disciples were told by Christ to go and teach all nations, baptizing them in the name of the father, the Son and the Holy Ghost, but they don't end up going to the Gentiles with one exception, the household of Cornelius (we will look at Cornelius in Chapter 13).

The Great Commission in the Gospel of Mark

Mark 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. **15** And he said unto them, Go ye into all the world, and preach the gospel to every creature. **16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. **17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; **18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. **19** So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **20** And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

These verses are missing in two old manuscripts and people who do not rightly divide the Bible love that and they flock to these supposed better, more reliable manuscripts because they do not have the hard to explain verses listed above. They actually end the gospel of Mark with verse eight.

Mark 16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

What kind of good news is that? They fled and did not say anything to any man; for they were afraid. Maybe that is why they do not go out and share the gospel with anyone, because they are afraid.

They like these verses missing because they talk about "he that believeth and is baptized shall be saved." and can't jive these verses with what Paul teaches, they trust

the two older (not oldest) manuscripts that are missing the last part of the scroll that contains Mark 16:9-20.

Why are they missing them anyway? When you have a scroll sitting around for 2,000 years guess which part of the scroll is always the worse part?

The last part of the scroll, because it is exposed to the elements more so than the first part that is the farthest from the outer edge.

They definitely do not like verse eighteen:

Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Because they do not believe they will not be hurt if they drink poison, so they figure this scripture must be in error. Let me ease your minds people. If you drink poison in the dispensation of grace you are going to die. Period!

In this dispensation God is not protecting people who drink poison because that was for the kingdom saints in that day who were all Jews by the way, and it will be for the tribulation saints after this dispensation of grace ends at the rapture.

The kingdom was rejected by Israel in Acts chapters three through eight and God raised up Saul of Tarsus and made him the apostle of the Gentiles. He delivered unto Paul the mystery program for the body of Christ today.

Paul received multiple revelations at different times as the old program with Israel was phasing out and the new dispensation was being revealed. That is why you cannot speak with tongues or handle deadly snakes today.

It is not written for us today. These gifts will follow those in the tribulation period as water will be turned into wormwood and they will not be hurt by it. They will live in the wilderness where they can be bitten by poisonous snakes and they will not be hurt by them.

Summary: Baptism under the commissions given to the twelve apostles was for the remission of Israel's sins just as John had preached. If a Jew believed the gospel of the kingdom, they would have gotten baptized and received the remission of sins.

Even the thief on the cross will be baptized one day, when those saints are resurrected into their kingdom after the tribulation period, to prepare him to be a priest in Israel's earthly Kingdom.

The reason every Jew got healed when Jesus was walking in the land of Israel was because they could not be priests with any infirmities in their flesh. They could not be blind, death, lame, a leper.

They could not be dead, nor have a demon or else he would be unclean and unable to perform as a future priest to the Gentiles in the kingdom one day.

Our commission today in the dispensation of grace is to reconcile men unto God through the gospel of the grace of God, not Israel's gospel of the kingdom, it was the gospel that Paul calls his gospel, that was given unto him numerous times:

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

1 Corinthians 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

1 Timothy 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

2 Timothy 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

The twelve were sent to baptize under their commissions, Paul never preached the gospel of the kingdom. He never offered the kingdom. Paul in the dispensation of grace that was given unto him was not sent to baptize.

1 Corinthians 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? **14** I thank God that I baptized none of you, but Crispus and Gaius; **15** Lest any should say that I had baptized in mine own name. **16** And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. **17** For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

We will discuss Paul's baptism and him baptizing others in greater detail in later chapters. Keep reading.

Chapter Eleven: The Baptism with the Holy Ghost?

Acts 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which,

saith he, ye have heard of me. **5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 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 baptism with the Holy Ghost was promised way back in Matthew 3:11 to Israel by John the Baptist and it was Jesus that would baptize believing Israel with the Holy Ghost.

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Again, John the Baptist is speaking here, and he said he is baptizing with water unto repentance which lets you know that the baptism of repentance for the remission of sin was with water, as the priest were washed before beginning their service.

John then went on to tell us about two more forms of baptism that only Jesus could perform, the baptism with the Holy Ghost, and the baptism with Fire.

One you wanted if you were Israel, the other they did not. The baptism with fire will be addressed later in this book and it concerns fiery judgment.

The Baptism with the Holy Ghost

was also prophesied by the Prophets:

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

The Holy Ghost was poured out upon these Jews and they received power to be witnesses unto God. So, one of the definitions of being baptized with the Spirit meant the Spirit was poured out.

Not dipped out, or immersed out, but poured out in this instance. Remember we get our definitions of Biblical words from the Bible not from the Denominations.

Jesus came to the circumcision (the Jews) to confirm the promises God made unto Israel's fathers and this was one of them:

Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

**When did Jesus baptize believing Israel?
with the Holy Ghost?**

On the day of Pentecost. In Acts 2:1-4 it was also called being filled with the Holy Ghost. See Acts 4:31 below. So, to be baptized with the Holy Ghost, a Jew had the Spirit poured out upon him, or her, and it filled them with the holy Spirit.

That is not how it happens today! Today, believers are all baptized by the Holy Ghost, not with the Holy Ghost, into the body of Christ the moment they believe.

We are not tarrying in Jerusalem to be filled with the Holy Ghost today because we are not Israel. Believing Israel (the little flock of Luke 12:32) had the Spirit poured upon them to fill them.

The holy Spirit would depart from them after they had accomplished what it was which God had for them to do, and they would need to be filled again later, as was the case in Acts 4:31.

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The holy Spirit has baptized all believers today and placed us into the body of Christ and he has sealed us until the day of redemption, and he never leaves us.

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles.

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

* This began with Paul, the apostle of the Gentiles. For 20 years of my Christian walk no one ever told me that Paul was my apostle, and I graduated from a very good Bible College, but it was right there in Romans 11:13, and both they, and I missed it right in front of our eyes.

There is one physical baptism with water mentioned here, and two spiritual baptisms without water. One with the Holy Ghost, and the other one we are baptized by the Holy Ghost putting us into the body of Christ.

The twelve apostles to the nation of Israel were sent by Jesus and they were sent also to preach the gospel of the kingdom, and they to (like John) were sent to baptize because baptism was the means whereby Israel received the remission of sins.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Go to Matthew 28:19 and 20, which happens to be the same week as the twelve were told that the gospel of the kingdom will be preached in all the world in Matthew 24 one day and see what Jesus says there:

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

The baptism, and the gospel of the kingdom that are mentioned here in these two verses are the same ones they had been sent out to do three and a half years earlier.

We do not preach the gospel of the kingdom today because we are not Israel, we preach the death, burial, and resurrection of Christ, otherwise known as the preaching of the cross, or the gospel of the grace of God.

The twelve apostles to Israel, just like John the Baptist, were commissioned to baptize with water. Peter and the eleven apostles to the nation of Israel were the first to be baptized with the Holy Spirit on the day of Pentecost.

Paul, the apostle of the Gentiles, was the first person to be baptized by the Holy Ghost/Spirit and placed into the body of Christ the day he was saved when he believed on the Lord on the road to Damascus. 1 Timothy 1:15-16

All of those were one and the same baptism.

Baptism in this context meant to pour out and fill something. There was a time when Israel's fall as a nation was taking place that there were two separate groups operating at the same time.

There was a remnant according to election of Jews, and the group that were reached through the apostle Paul by grace through faith.

Hosea also said that the children of Israel who were once his people, would no longer be his people, and that then later they would be his people once again.

We must find out when that happened because when that happened God ushered in the dispensation of grace for us today.

Hosea 1:9 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God. 10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall it be said unto them, Ye are the sons of the living God. 11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

So as not to confuse you, there was one church in Jerusalem that began with the little flock of believers back in Jerusalem lead by the twelve apostles which were zealous for the law.

This church was a Messianic kingdom church that followed the law and sold all that they had and laid it at the apostle's feet for distribution.

The church which is Christ's body formed after Israel became Loammi (not my people) at the stoning of Stephen, and it was guided by the apostle Paul, the apostle of the Gentiles (our apostle today) which was never under the law to start with.

There was a baptism with the Ghost that was administered by Christ to all believing Israel under their program, and there was another program amongst the Gentiles and all of its members were baptized "by" the holy Spirit, not "with" the holy Spirit.

Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave

forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Paul preached the Gospel of the Grace of God.

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Summary: The baptism with the Holy Ghost was a dry baptism, with no water present, the believers did not get wet.

This baptism was promised in the prophets (Joel 2) and was for Israel alone. It is not for us today in the body of Christ. We are baptized by the Spirit, not with the Spirit.

When we believe the gospel of the grace of God today the Holy Spirit baptizes us into the body of Christ, the church which is his body (Colossians 1:24).

Israel was filled or baptized with the Holy Ghost to give them power to be bold witnesses of Christ's resurrection.

Repent and be Baptized

There were two baptisms that happened on the day of Pentecost. The first one was for those that were in the upper room who were all filled with the Holy Ghost when it was poured out on them as promised in the book of Joel.

That was them being baptized with the Holy Ghost. That is the promise that was given to all the Jews in those days who would believe that Jesus was the Christ, the Son of God.

The second baptism was the baptism of the repentance for the remission of sins that occurred after Peter preached to the people on this day and then all of them that believed were baptized with water unto repentance.

Those that had been in the upper room had already been baptized with John's baptism and they had received the Holy Ghost earlier in the day.

We looked at the first baptism earlier in this study, now we will focus on the baptism of the hearers of the gospel of the kingdom that was preached by Peter to these Jews to see what it is that we can glean from it.

Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full

of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to

your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Chapter Twelve: The People of Samaria's Baptism

Chapter eight marks an important timeline in the Bible between the twelve apostles to the circumcision and the apostle Paul's ministry to the world.

Please remember the pivotal mention of this Jerusalem assembly of kingdom saints being "scattered" abroad at this time into Judaea and Samaria.

This is important for later studies on the little flock of Luke 12:32 and the doctrine surrounding them, versus what Paul taught the body of Christ about baptism and receiving the holy Spirit.

Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Notice that the little flock from Jerusalem was scattered into Judaea and Samaria and the apostles (their shepherds) remained in Jerusalem.

This is because they had to stay and try to win Jerusalem to the Lord, as it would be the capital city in their future kingdom, which at this time it was not looking as if it would be established any time soon. But that is a different subject, back to baptism.

2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefor they that were scattered abroad went every where preaching the word. 5. Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the

miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city.

Philip was scattered along with the little flock, and he went with some of them to the city of Samaria and preached Christ unto the Samaritans.

This marked a turning point in the kingdom program because in Matthew 10:5-7 they were told not to go to any city of the Samaritans and here they were preaching the gospel of the kingdom to the Samaritans.

Philip did not preach the gospel of the grace of God that was given to Paul, because it was not given to him yet, as he was still unsaved).

Matthew 24:14 tells us that it was the Gospel of the Kingdom that was still being preached and would continue to be preached to the Jews until they would be set aside as a nation and Judicially blinded in part by God for the rejection of their Messiah.

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Paul was saved in Acts 9 and given the gospel of the death, burial, and resurrection of Christ to preach to the whole world. The gospel of the grace of God. Acts 20:24

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Notice that it was not just Simon who believed, but it was many in Samaria which believed, and they were all baptized in Jesus' name, but Philip was not able to lay hands on the Samaritan believers to receive the Holy Ghost because that power had not been given unto anyone but the apostles so far.

Notice that these believers in Samaria did not receive the holy Spirit at the moment of their salvation as we do today.

They did not receive it at their baptism either. They received it many days later after the apostle arrived for the purpose of laying hands on them.

You do not have to have an apostle (or anyone else for that matter) to lay hands on you today to receive the holy Spirit.

You receive it the moment you believe the gospel and there are no signs that follow your salvation, that was Israel's program being fulfilled, not the mystery program revealed to Paul.

The people of Samaria were Jews from the northern kingdom who separated from Judah, the southern kingdom, in the days of Jeroboam. The Samaritans had their own version of Judaism which did not go to the temple.

It belonged to the kingdom of Judah, and Jeroboam built two alternate places to worship in and set up golden calf's in them, which caused Israel to sin.

The Samaritans were apostate Jews that had mingled with the inhabitants of the land and diluted the Jews religion with their idolatry.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost. 18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Many people believe that Simon did not believe and was not saved because of his desire to buy the gift that the apostles had so that he could lay hands on people and they could receive the Holy Ghost from him. Simon was not under the same program that you and I are under today.

Israel was promised that in the future millennial kingdom, the divided nation would be re-united under the Messiah, not by Rome.

The way that that would happen would not be through military conquest but through the gospel of the kingdom. Not our gospel! We are not Israel; we are the body of Christ.

Ezekiel 37:21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

The Samaritans believers here needed to submit to the apostles from Jerusalem because salvation under Israel's kingdom program did not come from Samaria where they set up a golden calf, but from Jerusalem.

This was a taste of what will happen in the latter days when God re-unites to two houses of Israel in their kingdom.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. 25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Simon and the Samaritans were not in the body of Christ, because the body of Christ had not begun yet! They were all part of Israel's kingdom program.

The body of Christ did not begin until God saved Saul in Acts nine (1 Timothy 1:15-16), who became the apostle of the Gentiles (you and me) Romans 11:13.

These were all Jews with a promise of an earthly kingdom all throughout the Hebrew scriptures. Paul later taught that those who trust in Christ's death, burial and resurrection go to heaven when they die, not into Israel's earthly kingdom. I know some of you have never heard that before but hear me out.

Summary: The Samaritans that believed the gospel of the kingdom preached by Philip were baptized and needed to have the apostles come from Jerusalem to lay hands on them to receive the Holy Ghost.

That is not how we receive the Holy Ghost today. The holy Spirit baptizes us into Christ's body the moment we believe, and we do not speak in tongues because tongues were not promised to us.

Tongues were promised to Israel's sons and daughters, under their program. Pay attention to the context of Joel's prophecy, it is to Israel, not us:

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Tongues were for a sign to the Jews that God was working in those it had manifested in, and that God had received them as his own, even the despised Samaritans.

Chapter Thirteen: The Ethiopian Eunuch's Baptism

If you have ever taken your time when reading the gospels and the early part of the book of Acts you will have noticed that the requirement for entrance into the kingdom was that a Jew had to believe that Jesus was the Christ, the Son of God.

You will not find people “looking forward to the cross” and trusting what Christ would do for them.

Just before Jesus went to the cross, he explained to his disciples that he must go to the cross and die and on the third day rise again, and Peter the chief apostle began to rebuke Jesus and say not so Lord. Peter was not trusting in Jesus' death, burial, and resurrection for their salvation.

They did not even believe it when it happened, and they were told it. It was not until Paul was saved and began receiving revelations from the risen Christ about what the gospel of the grace of God was.

Before that time, the gospel of the kingdom was still being preached, and that is where this story fits in.

Philip was one of the seven kingdom saints from the Jerusalem church that ministered to the Grecian widows in the daily ministrations. The Ethiopian eunuch was a worshipper of the God of Abraham, Isaac, and Jacob.

Could God accept a eunuch into the priesthood in his kingdom one day because he had an issue in his flesh? He could if he were healed and the one in this story will be healed from being a eunuch in the kingdom when he is resurrected.

Isaiah 56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

The eunuch was most likely a Jew, or a proselyte to Judaism, but he had not heard of Jesus prior to this point, or if he had, he had heard the wrong things about him by the religious Jews.

Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Philip knew nothing yet of the gospel of grace that Paul would eventually receive, so he preached unto the eunuch the gospel of the kingdom and shared the story of Jesus as the fulfillment of the verses he was reading.

He obviously told him of John baptizing Israel with the baptism of repentance for the remission of sin and that those who believed and were baptized in Israel were justified of God.

As they passed by some water, he saw his opportunity to join the little flock by receiving the baptism of repentance for the remission of sin.

The requirement placed on baptism was that you had to believe that Jesus was the Son of God. This was in perfect harmony with the message of the gospel of the kingdom, it was not the same message that Paul would receive for all who would believe on Christ after him in this dispensation of grace.

Summary: The baptism of the eunuch was a wet baptism done by a kingdom saint, not a member of the body of Christ, with much water (they both went down into the water and they both came back up out of it).

Was the eunuch sprinkled or immersed? Sadly, that is what the fight is over and not why he was baptized.

He was cleansed in running water for Israel's priesthood, as were those that John baptized, and the disciples of Jesus. This baptism gave its recipient the remission of sins.

Today we receive total forgiveness of sins the moment we trust Christ alone for our salvation. Baptism by any mode, adds nothing to a person's salvation today.

Chapter Fourteen: Paul's Baptism

I have grown immensely over the last many years by learning how to rightly divide the word of truth, but when it comes to the subject of Paul's baptism there are some that tend to throw out the sound methods of Bible study they are known for, and give a very weak argument on Paul's baptism when the Bible has a lot to say on the subject.

Some begin to spiritualize, ignore, contradict, or just plain dismiss scriptures that are plain for everyone else concerning the subject of Paul's baptism and why Paul baptized early on, and it turns off some sincere seekers from any further study into rightly dividing the word of truth.

Paul was baptized, (accept that and move on), but who was it that baptized him and what did his baptizer know when he baptized Paul?

Paul was baptized by a kingdom believer (Ananias) who along with the twelve apostles were all sent to baptize with their commission. Paul on the other hand was not sent to baptize, but to preach the gospel. **1 Corinthians 1:17**

1 Corinthians 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words lest the cross of Christ should be made of none effect.

Baptism was a part of Ananias' commission and with it the recipient received the remission of sin if they trusted that Jesus was the Son of God.

Baptism is not part of the commission Paul received as it is clear by this verse because he was not baptizing anyone for the remission of sins to enter Israel's kingdom.

Admittance into the little flock (the kingdom church that was empowered on Pentecost) was by washing/baptizing a believing Jew, so that they could become a priest in Israel's future kingdom.

Paul would receive future revelations that he was to be a part a something altogether new. The one new man, the church, the body of Christ, which had been hid in God until Paul made it manifest through the revelations he received from the risen Christ.

Why did Paul Baptize?

Paul also baptized others and that has caused some problems among some as to why did the apostle of the Gentiles (Romans 11:23) performed water baptism at all, if believers of the gospel given to Paul no longer received the remission of sins at their baptism as Israel did.

First, let me make something clear, Ananias was a kingdom saint, and he was acting in accordance with the program that Israel was under at that time.

God did not reveal the mystery program for the body of Christ to Ananias to reveal it to the apostle Paul.

Jesus Christ himself revealed the mystery program to Paul by many revelations at different times, spread out over many years (it is what is known as progressive revelation).

As the kingdom program was no longer being offered, many practices, such as sign gifts because the Jew requires a sign, that were for the Jew ceased, but in the transition period that was going on some practices remained.

In the infancy of the body of Christ God allowed healings to continue for a while through Paul, but after the word of God was completed Paul could no longer heal anyone.

2 Timothy 4:20 Trophimus have I left at Miletum sick.

2 Corinthians 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 Corinthians 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

There were things that Paul did early on in his ministry that he did not do later in his ministry. Speaking in tongues, laying on of hands to heal, going to the Jew first etc.,

Acts 9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias

answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Question number one: Was Ananias told by God to baptize Saul? No, he was not. He was told only to go and lay hands on him that he might receive his sight.

Baptism was however a part of Ananias' commission, so he naturally assumed he needed to baptize Paul just like everyone else that had believed on Jesus as the Son of God.

Paul was not going to be another kingdom saint receiving the baptism of repentance for the remission of sins, he was the first saved in the dispensation of grace and he serves as a pattern for us today.

Saul was the first person to receive the total forgiveness of his sins. He was not saved under Israel's kingdom program.

1 Timothy 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Question number two: How come no apostle came to lay hands on Paul to receive his sight? When the people of Samaria heard and believed the gospel of the kingdom from Philip the apostles had to lay hands on them to receive the holy Spirit. Philip could not help them.

Now, Ananias, who was not an apostle, nor an evangelist, was able to lay hands on Paul and to heal him. Things were changing at this point in the book of Acts.

Notice that God did not tell Ananias to lay hands on Paul to give him the Holy Ghost but rather to heal him of his blindness, but Ananias does not understand that.

Question number three: Did Paul speak in tongues when Ananias laid his hands on him? **No, he did not.** Why not? Things had changed and were continuing to change as more and more revelations were being revealed.

Summary: Paul's water baptism by Ananias was a wet one, but it was not something that God told Ananias to do. Paul did not have his sins washed away in his water baptism as Ananias said to him.

Paul did not speak in tongues when Ananias laid hands on him because something new had begun with Paul. He serves as a pattern for all who have believed on Christ after him, he was the first person in the dispensation of grace whose salvation shows forth God's longsuffering to all who should believe on Christ after him:

1 Timothy 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

A chart of people that the apostle Paul baptized:

No one is recorded as being baptized in the book of Acts by Luke on Paul's first missionary journey. Most likely because Luke did not show up until Paul went into Europe.

We know this because in Philippi Paul begins to use the pronoun "we" instead of "they" to imply that Luke was with them from that time on. The first journey was most likely told to Luke later on by Paul.

In Philippi

Lydia is baptized, and her whole house in Acts 16:15

The Philippian jailer and his household in Acts 16:33.

* No one in Thessalonica, Berea, or Athens are mentioned as being baptized, in Acts 17. That does not mean that there were not people baptized there as Paul was being chased out of those cities. He did leave disciples there, and they may have baptized believers there.

In Corinth

Crispus, the chief ruler of the synagogue, with all his house. Acts 18:8 Gaius, and the household of Stephanas. Acts 18:14-16 * Many others were baptized in Corinth but not by the apostle Paul according to Acts 18:8

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.

This is often neglected by people who rightly divide the word of truth because it says something some are afraid of: **"And many of the Corinthians hearing believed, and**

were baptized.” But my preacher told me only a few people were baptized in Corinth. No, many were baptized in Corinth, just not by Paul.

In Ephesus

The last recorded baptisms done by Paul

Paul baptized twelve kingdom saints in Acts chapter nineteen who had been baptized already by John the Baptist prior to Jesus beginning his public ministry.

I have seen some who say the Bible is the word of God claim that Paul did not rebaptize anyone here, and they use some English gymnastics to do it. Yeah, hath God said?

They start to spiritualize away what God's word says because it does not line up with their favorite teachers position on this subject. Let God be true and every man a liar.

They say that verse five explains what is said in verse four and that they really became a part of the body of Christ at this baptism, because when they heard about Jesus that were baptized into the body, when it clearly says Paul baptized them.

These are brilliant men that just need to accept the truth as it is spoken, and if it contradicts what they were taught, then they were taught wrong on that point.

None of us get everything right, but we don't need to be literal in our interpretation of scripture, and then when we get to something that is different than what we were taught, or came to believe, then start taking that portion of scripture literally and believe what it says. You can do it.

Act 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve. 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Why did these disciples speak in tongues when Paul laid his hands on them and not on others? Because the others were Gentiles saved by grace through faith alone.

These twelve men, coincidentally, were Jews, and the Jew required a sign. All the Jews in Ephesus saw the sign of these twelve Jews speaking in tongues.

It was not the believing Jew that required a sign, but the unbelieving Jews from Ephesus where Paul remained for the next two years in the synagogue and in the School of Tyrannus, (a Jew).

Paul was teaching and disputing the word of God with all that would hear and encouraged them to separate from their fellow countrymen in the synagogue who would not believe and formed the assembly/church in Ephesus at this point.

Roughly, the Book of Acts and all of Paul's epistles record Paul baptizing around 36 people in as many years. That is just an estimation using each household to be roughly around five or six people with four households being mentioned.

We have Lydia's household, the Philippian jailer's, Crispus', and Stephanas', with the 12 Jews at Ephesus, and Gaius. * Please remember that many were baptized in Corinth just not by Paul.

People not recorded as being baptized in the Bible:

No one is recorded by Luke, as being baptized on all of Paul's first missionary journey with Barnabas.

Why? Possibly because Christ sent Paul not to baptize, but to preach the Gospel. 1 Corinthians 1:17 It was not something that Luke emphasized in the book of Acts at this time, but he did earlier on with the kingdom saints back in Israel.

That means no one in all of Acts 13-14 was recorded as being baptized! That blew my mind when I saw that. That is two years out on the mission field and no baptisms recorded. He did not keep a baptismal record.

No one in Acts chapter fifteen is recorded as getting baptized as they begin their second missionary journey confirming the churches, they started on the first missionary journey.

I guess Paul really meant what he said when he said he was not sent to baptize then, since he does not baptize anyone again according to the scriptures. That does not mean he did not, just that if he did, it was not important enough to mention it.

No one in all the region that they didn't baptize on the first missionary trip was baptized on the second time through taking us to the edge of Europe where it borders Asia Minor (modern day Turkey) this takes us twice through the same region with no one being recorded as being baptized. That boggles my mind.

That takes us through Acts 16:5 and mind you, that they were going about confirming and establishing the churches according to Acts 16:5 and in doing so baptism didn't seem to be an issue, if they were Luke failed to mention them, possibly because Paul told Luke what had happened prior to the time he joined them.

* No one in Thessalonica, Berea, or Athens is mentioned as being baptized, that covers all of Acts 17. That could be because Paul was being chased out of Thessalonica, and Berea, and he did not have much time there.

Paul also left disciples there who could have baptized the people. Silas, and Timotheus were not recorded as being baptized, but they most likely were baptized by Paul prior to their coming to minister with him in Corinth because someone had to do the "**many baptisms**" recorded in Acts 18:8 as Paul clearly tells us in his own words that he did not remember baptizing any other.

It is not recorded in Acts 18:1-4 that Priscilla and Aquilla were baptized, nor was it recorded later in that chapter that he baptized a Jew by the name of Apollos who was a disciple of John the Baptist before Christ began his ministry.

They did tell Apollos of Jesus and explained the way of God more perfectly unto him, however.

Apollos would eventually minister in the region of Achaia where Corinth was, and he is not recorded as being re-baptized as the 12 are in the next chapter who were also disciples of John before Jesus came on the scene.

When Apollos left Ephesus to go to Achaia the brethren sent letters with him to the people of Achaia to receive him. He helped them much in Achaia/Corinth that had believed through grace and he mightily convinced the Jews publicly from the old testament scriptures that Jesus was the Christ. Acts 18:24-28

There is no record of Paul preaching the gospel to anyone on the Island of Melita when Paul was shipwrecked in Acts 28 and that could also explain why there was no record of any baptisms there either, but it had been four years roughly since we last read about those 12 Jews being baptized in the name of Jesus name at Ephesus.

Onesimus is not recorded as getting baptized, and he comes to faith after Acts 28 while with Paul, when Paul was still under house arrest in his own hired house.

Chapter Fifteen: Cornelius' Baptism

Cornelius was a Gentile soldier who grew to love the Jewish people and began to follow the God of Israel as much as Roman law would allow and he taught his family of the one true God.

He was fulfilling Genesis 12:1-3 in being a blessing unto the seed of Abraham and because of that God would save him and his household:

Acts 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, **2** A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. **3** He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. **4** And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. **5** And now send men to Joppa, and call for one Simon, whose surname is Peter: **6** He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. **7** And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; **8** And when he had declared all these things unto them, he sent them to Joppa.

This was a rare occurrence in Israel's history in that God is speaking to a Gentile first and not through a Jewish prophet.

Now God would just have to convince a stubborn Jewish fisherman to go speak to this Gentile and his house, a thing forbidden under the Law.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: **10** And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, **11** And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: **12** Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. **13** And there came a voice to him, Rise, Peter; kill, and eat. **14** But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. **15** And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. **16** This was done thrice: and the vessel was received up again into heaven. **17** Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, **18** And called, and asked whether Simon, which was surnamed Peter, were lodged there. **19** While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. **20** Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

God was changing something, and Peter was not sure what it was. Was he to be able to eat Pork now, or was there another meaning? God did not tell him at the onset that he was going to preach to a Gentile.

Peter probably needed the long journey from Joppa to Caesarea to think about his vision to prepare him for what was about to happen.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

There it was, Peter had his answer. The visions were that he was to go unto the once unclean Gentile and tell him all things that were commanded him of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and shewed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even

to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. 44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Did you notice any difference in the order of these first Gentiles believing the gospel of the kingdom as Peter was preaching it unto them?

They believed, and instantaneously were filled with the Holy Ghost during his preaching, and they began to speak in tongues as a sign to the Jews present with Peter that salvation could now go to the Gentiles as a part of the kingdom program.

Some have said that this happened to help the Jewish believers in Jerusalem to later accept Paul going to the Gentiles, that may have been a side benefit, but I believe it happened because it was a kind of first fruits of Gentiles that would be saved in the kingdom.

They were the only Gentiles reached by the twelve as we know that in Acts 15 and Galatians 2, the twelve agreed to limit their preaching to the circumcision while Paul went to the uncircumcised among the Gentiles.

The News of Gentiles hearing the gospel of the kingdom reaches Jerusalem

Acts 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times:

and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 Who shall tell thee words, whereby thou and all thy house shall be saved. 15 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. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

That was something new for them, and it wouldn't last long because between Paul's first and second missionary trips he goes to Jerusalem to inform them of what God had told him concerning the Gentiles and the twelve agree to limit their preaching to the Circumcision. See Galatians 2

Summary: The saving of Cornelius' family was not the beginning of Gentile evangelism by the twelve because it is recorded with this exception that they went everywhere preaching to none but unto the Jew only.

The baptism of Cornelius' family however is what we want to keep our focus on in this study and it came after they had already received the baptism with the Holy Ghost. This was not a picture of our salvation today, or how believers should expect to receive the holy Spirit today.

The Jewish believers in Jerusalem required a sign in going to these Gentiles and they received it. They unclean could now be reached with the gospel of the kingdom, unfortunately the kingdom church in Jerusalem never went out to any other Gentiles.

In the few years that remained before the Jerusalem council when they realized that they were to limit their ministry to just the circumcision while Paul was expanding his ministry to the Gentiles across the world.

Isaiah 56:6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8 The Lord

GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

Chapter Seventeen: Buried with him in Baptism

There are numerous titles by which we could have labeled this chapter, such as, the baptism into Christ's death, baptized into Jesus, baptized into one body, circumcision, and baptism, etc.,

The real questions are not about what to name the chapter, but what is it that is happening at this baptism, to whom is it happening, and by whom is it being administered.

Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Before we understand fully what being buried with Christ in baptism means we must first understand what is being taught in this same passage about circumcision.

To have only part of the information required to come to a conclusion, is to invite division and heresy in your mind and heart.

It is clear in the book of Acts, and Paul's epistles, that circumcision is not necessary today for salvation. Today, all we need is the spiritual circumcision that God performs without hands the moment we believe the good news of Jesus Christ's dying on the cross as our substitute and his rising from the grave after three days.

When we believed our old man, with its sin nature, was crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin.

How many times was Christ circumcised? Twice, once when he was eight days old, where part of his flesh was cut off, and the second time at the cross, when his flesh was totally cut off in death.

How many times was Jesus baptized? Twice, once by John in the Jordan, done with hands (John's) and the second time on the cross in death.

The circumcision at the cross, and the baptism unto death at the cross were both the operation of God and were without hands.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer

therein? **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. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.**

Romans chapter six is not speaking of water baptism, but of “the Spirit baptism that places a believer into the body of Christ upon faith in him:

Colossians 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 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. 14 For the body is not one member, but many.

It is clear from this verse that Paul is speaking about the baptism by the holy Spirit that places a believer into the body of Christ the moment they believe, not when someone sprinkles, or immerses them. There is no water in this verse whatsoever.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Summary

To be buried with Christ means that when we trusted Christ, we died with him. When he rose again, we rose with him, not to serve the old man that was connected to Adam, but to serve the one new man that exist by the operation of God, not water.

Chapter Seventeen: Baptized into One Body

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.

We are taken out of Adam and placed into Christ, and being in Christ, he becomes our head and we become his body. Since we have no need for a physical circumcision to be saved today as Israel once did, then we in the body of Christ have no need for water baptism for salvation either.

The only circumcision today that counts with God is the spiritual circumcision of our heart, where God cuts us away from our old identity in Adam and gives a new identity in Christ (the second Adam) the moment we trust in Jesus Christ alone as our Saviour.

The one baptism of Ephesians 4:5 is not water baptism, but rather the baptism whereby the holy Spirit places us into the church, which is Christ's body, the moment we trust in him alone for our Salvation.

Ephesians 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are 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.

This baptism by the Spirit should be understood and defended with greater zeal than any water baptism has been defended that cannot save anybody.

This baptism should be defended in a way as to produce unity in the body of Christ, not bashing our brothers and sisters in the head with hit and run discipleship.

Hit them with a verse and then run away and not help them understand the context. This happens all too often by people who rightly divide the word of truth and it is because they have not studied the issue of baptism as much as they should have, and they do more harm than they do good sometimes. Endeavour to keep the unity of the Spirit in the bond of peace my brothers and sisters.

Summary: This baptism is the supernatural operation by God, done without hands where there is no water present, and the believer stays dry.

Chapter Eighteen: The Doctrine of Baptisms

Baptismos

G909 Bap-tis-mos, is used only four times in the whole Bible. Three of those times it is translated as “washings” and one time it is translated as baptisms”

The three times it is translated “washings” are surprisingly when actual washings are taking place:

Mark 7:4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Mark 7:8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Hebrews 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

There are many who want to make Hebrews 9:10 say “**baptisms**” instead of “**washings**” and some of them profess the King James Bible is perfect without error and that it is their sole authority for faith and practice, but not in this verse. In this verse you are to listen to them, and not to the word of God.

What were the “**divers washings**” mentioned in Hebrews 9:10 that were imposed upon Israel’s priests by God? In Exodus 29:4 the priests were to be brought to the door of the tabernacle and were to be washed, that is one washing.

Exodus 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

In the same chapter Israel was commanded to wash the sacrifices with water, that was a second washing, or a different washing, diverse from the first one mentioned above.

Exodus 29:17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

They washed their hands in Mark 7:4 as well as cups, pots, brazen vessels, and tables with water. In Mark 7:8 Jesus is simply speaking to the religious about their self-imposed traditions of washing hands, pots, vessels, and tables.

In Hebrews 9:10 the writer of Hebrews is referring to the “**washings**” in the old testament that were imposed on Israel until the time of the reformation (The millennial kingdom when order is restored, and the earth is reformed). See Acts 3:19-21

In the one and only verse in the King James Bible where the word “**bap-tis-mos**” is translated “**Baptisms**” it is obvious that it is used in regard to the doctrines (teachings) surrounding the practice of baptism as it was taught by John, Christ and his 12 apostles to the nation of Israel.

Hebrews 6:1 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.

It is obvious that Jesus did not teach the washing of cups and pots as a part of "**the doctrines of Christ**". In Matthew 3:11 alone there are three separate baptisms that must be taught as doctrine, so they can be understood.

There are other baptisms mentioned in the Bible that are covered throughout this study as well that are a part of the baptisms that must be differentiated from one another.

Israel was baptized "**with**" the holy Spirit, but we are baptized "**by**" the holy Spirit into the body of Christ, which are completely different baptisms.

John baptized with water unto repentance, and Jesus baptized believing Israel with the Holy Ghost/Spirit on Pentecost to give believing Israel spiritual power to be bold witnesses unto Christ of his resurrection.

He will later on baptize others with fire in the tribulation period and others ultimately in the lake of fire.

When Jesus uses the symbolism of the wheat and the chaff in Matthew 3:12 they represent believers and unbelievers. The believer, represented by the wheat, goes into his (the kingdom), and the unbeliever (the chaff) he will burn with unquenchable fire.

That is not getting purified at least not in that example. Yes, Israel will be put through the purifying furnace during the tribulation period, but fire sometimes means just that, the unquenchable fire of the lake of fire. The fiery trial of the tribulation period will eventually be over, but the lake of fire is eternal.

We are baptized "**by**" the holy Spirit today, into the Body of Christ (the church). There are many different baptisms in the Bible, and each have their own doctrines that we need to understand.

The writer of Hebrews is telling Israel that they need to mature, or move on past the simple doctrines of baptisms, and of laying on of hands etc., unto perfection (maturity) the deeper things of God's word and not having to continually lay again the foundational teachings of Christ.

Summary: The doctrines of baptisms in the book in the book written to the Hebrew Kingdom Saints was concerning John's water baptism of repentance for the remission of sins, and Jesus' two baptisms with the Holy Ghost and the baptism of fire.

They were basic doctrines that every Jewish believer should have had down after a short while, so they could have moved on to the meat of the word that they would need

to live by in life and especially for those Jews that find themselves in the tribulation period.

Chapter Nineteen: Baptism in the kingdom

What does the Bible say about baptism in the future? More than you may think. During the kingdom Israel will be a nation of priests and therefore they must be ceremonially cleansed as the priests of old were.

Ezekiel 36:16 Moreover the word of the LORD came unto me, saying, 17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. 18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: 19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. 20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. 21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. 22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. 23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

There will be baptism/purifying in the kingdom for Israel's priests and the method will be by sprinkling clean water on them, not by immersion.

This is the same way it was done in Moses' day when the priests were purified for service in the tabernacle:

Numbers 8:5 And the LORD spake unto Moses, saying, 6 Take the Levites from among the children of Israel, and cleanse them. 7 And thus shalt thou do unto

them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

So many times, teachers in the body of Christ will take some old testament ceremony and make it a type of something in the church today by spiritualizing it.

You are not priests today, nor will you become priests in Israel's kingdom. Exodus 19:5-6 and 1 Peter 2:9 are not talking to you.

They are talking to those first century kingdom saints from the church in Jerusalem that were practicing kingdom living by selling all that they had and laying it at the apostle's feet.

They became strangers in the lands they were scattered to at the persecution that arose over Stephen:

1 Peter 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Acts 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. Not you!

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. These are the Jews scattered abroad not you!

Summary: Baptism in the Kingdom will happen, and it will be for Israel to prepare them to be priests in their kingdom just like it was promised to Moses in Exodus 19:5-6. It will be by sprinkling as well. Sorry if that offends you, but it is not you.

Chapter Twenty: Baptism for the Dead

I have chosen to place this subject near the end of this study because it requires an extensive knowledge of baptism before you can begin to understand what baptism for the dead means.

If you just look at this one verse void of its context in first Corinthians, and void of all the foundational teachings on death, and baptism, then there is no chance you will ever come to the correct interpretation of the text.

We must ask ourselves what is the context of the chapter that Baptism for the Dead appears in? The answer is the Gospel: Salvation by grace through faith in the death, burial, and resurrection of the Lord Jesus Christ.

Why do the Mormons practice baptism for the dead? Because there is a single verse about it in the Bible which intrigues people who want to know more about this subject, and they are more than happy to elaborate their spin on 1 Corinthians 15:29

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Mormons say this verse gives all the dead people who have ever lived from Adam up until now the chance to be saved if they did not accept him before they died, or never had an opportunity to accept him.

This teaching is a popular evangelism tool to reach the uneducated person who is worried about the status of their dead family members or struggling with questions about all the lost people that did not ever hear about Jesus Christ.

What does the Bible actually mean when it mentions baptism for the dead? First of all, you don't have to worry about a verse like this one if you will just be like the Bereans and search the scriptures to find your answer, and with this question you don't have to search all over the place, just in the chapter that it is mentioned because it is not mentioned anywhere else in the Bible.

Chapter fifteen of First Corinthians is probably the most important chapter in all the Bible because in it we find the clearest picture of the gospel for us today, which is the death, burial, and resurrection of Jesus Christ.

The chapter begins with the Apostle Paul writing to the church he had established and spent two years at teaching. It was correcting a lot of errors that had crept in since he had left. One of the problems there was that there were those there in Corinth who believed in the historical Jesus, but not in the resurrected Jesus. They were, as Paul tells us, believing in vain. 1 Corinthians 15:2

1 Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have

believed in vain. 3 For I delivered unto you first of all that which I also received, how 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:

The chapter deals with Christ dying for our sins according to the scriptures, and rising again on the third day, according to the scriptures. It is a chapter that defends the gospel against those who were teaching that Christ did not rise from the dead.

If Christ is not risen, our preaching is vain, and our faith is also vain. As you read the chapter, please pay attention, not only to what Paul is writing, but to whom Paul is talking to in each passage by noticing the pronouns he uses.

He is of course talking to the Corinthians in general, and more specifically he is talking to the saved Corinthians. He is using the subject of baptism to correct the heresy that was in the Church there about Christ being not risen.

He is also talking **about** two groups identified as “**we**” and “**they**”. In the group known as “**they**” are the ones which were practicing baptism for the dead. You can clearly see this group in verse twelve described as “**some among you**”. Some of the Corinthians did not believe in the resurrection.

1 Corinthians 15:11 Therefore whether it were I or they, so we preach, and so ye believed. 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then

baptized for the dead? 30 And why stand we in jeopardy every hour? 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

First notice that Paul said that he died daily. Paul was not including himself in the group identified as “**they**” in verse twenty-nine, he always identified himself with the group known as “**we**” in the passage.

There are two groups known as “**they**” in this chapter. You have a group who baptized people for the dead in verse twenty-nine.

They were baptizing in the name of Jesus Christ for the remission of sins as part of their commission found in Matthew 28:19-20, but some in Corinth did not believe in the resurrection, and that Christ did not rise.

So, Paul is asking why would the others in Corinth be baptizing for the dead if the dead rise not? Paul said that he and those in Peter’s group were preaching that Christ rose from the dead. Christ rose from the dead and is alive. The good news is not good news if Christ did not rise from the dead.

The they were those that followed the teaching of the twelve, that believed and preached the resurrection who were in Jeopardy every day, because they preached the resurrection. They were in jeopardy from the unbelieving Jews, as was Paul.

If Jesus had not risen then they were risking their life for a dead man, so if the Kingdom Saints or those who were in the body of Christ were baptizing for a dead man, it made no sense.

You might as well eat, drink and be merry if Christ didn’t rise, for tomorrow we die, but Christ did rise from the dead and that is why Paul and the twelve preached not for a dead man, but for a risen Saviour.

Remember also that Paul was previously of the sect of the Pharisees, but there was a group of people that were known as Sadducees who did not believe in the resurrection and there were those that followed some of their ideas just as there were those that followed some of the legalism of the Pharisees and many ex-Pagans who had brought other teachings with them into the Church from their pasts.

Part of the group identified by Paul as “**they**” believed that it was a good thing to follow the teachings of Jesus in this life to have a better life today, not in the future.

Paul was in no way indorsing the practice of baptism for the dead, Paul was trying to correct their doctrine as well as all the other Pagan and Jewish doctrines that were being brought into the Church.

When we are born, we are “in Adam,” and before we die, we must be “in Christ” or else we will die in our sin, so when we trust Christ, we are buried with him into his death because we are his body.

Water baptism does not picture this as Jesus was not buried in water. Our dying with Christ is our spiritual baptism, not any water baptism.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ. 28 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.

Summary: Baptism for the dead was not a practice that was going on in the Corinthian Church. There were people there who did not believe in the resurrection of Jesus, and Paul was asking why would someone get baptized for a dead man (Jesus being the dead man), if he didn't rise, what purpose was there in it? None!

This whole chapter gives you the answer of what baptism for the dead means, you cannot divorce it of its context or you will come up with weird Mormon rituals for the dead to give people a second chance after death.

It is the Holy Ghost that does the washing today, not us, or any baptisms. The one baptism of Ephesians 4 is Spirit baptism, not water. Look at the context.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Not by water baptism my friend, but by faith.

Chapter Twenty-One: What about Infant Baptism?

The reason why this subject is covered last in this study on Biblical Baptism is because it is the only baptism not found in the Bible. There are teachings that claim the Bible supports their conclusions, but they are without merit.

The Catholics, Greek Orthodox, Russian Orthodox, Anglican, Reformed, and Lutheran Churches, along with many other groups, claim salvation for infants who are baptized in their churches apart from any faith on their part.

The reasons they give as to why you should baptize your babies are: Babies need God's love too, Babies are born sinners and they sometimes die, and their baptism gives them the new birth required to enter the Kingdom of God.

The verses they use to support infant baptism are: John 3:3-5, Romans 6:3-4, Titus and 1 Peter 3:21. These verses are all dealt with in other chapters in this study. They also say that because Lydia, and the Philippian Jailor's (Acts 16:15-33) whole household were baptized, that there had to be people in his family of all ages including infants.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Romans 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.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

1 Peter 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Those that practice infant baptism rationalize that because Israel fell, they are no longer the children of God, and that Israel has been replaced by those who have been baptized into the Church as the "True Israel of God."

They further teach that as Israel circumcised their sons at eight days old to have them become a part of the Old Covenant that God made with Israel, then we to must do the same with Baptism for our children in the New Testament Church.

So, from this thinking you would suppose that only baby boys would be required to be baptized then, because only male children were circumcised, but that is not the case. So, it is not just like circumcision then, it is totally different.

An argument against this was that the Church in Jerusalem did not believe, or practice this, because they were preaching the gospel of the circumcision, all the while they were baptizing, unless they just forgot to inform us of the change.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

Summary: The problem surrounding baptism today comes from the failure to rightly divide the teachings of the Twelve Apostles that are a part of Prophecy Program, from Paul's teachings, which are a part of the Mystery Program.

People today either take Paul literally, and spiritualize what the twelve taught, or they take what the twelve taught literally, and spiritualize what Paul taught.

They should take them both literally, but that can only happen when a person follows God's plan to understand Scripture and rightly divide the word of truth:

2 Timothy 2:15: Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Chapter Twenty-Two: Miscellaneous Insights on Baptism

Who does the scriptures record being baptized by Paul on his first apostolic journey in Acts 13 and 14? No one. Check it out. Did anyone speak in tongues after they were baptized by Paul on his second apostolic journey? No.

Did Paul lay hands on anyone during his second apostolic journey for them to receive the Holy Ghost in Acts 16 or 17? No, he did not. Did Apollos speak in tongues or have hands laid on him in Acts 18? Not that we know of. The scripture remains silent on Apollos.

What about the twelve Jewish disciples of John the Baptist found in Acts 19? Why don't their experiences line up with what had just happened to new believers on Paul's second apostolic journey?

No one is recorded as getting water baptized in the book of Acts after Acts 19. That does not mean they were not, just that the holy Spirit did not for some reason have any recorded by Luke if there were any more by Paul.

Onesimus and those of Caesar's household and others who got saved after Paul became a prisoner in his own hired house in Rome even though he had much liberty during his first house arrest and when he was released.

Paul doesn't mention anyone getting baptized after his release and re-arrest in his final pastoral epistles, nor does he give Timothy or Titus any instructions when he was ready to depart this earth concerning baptism as Jesus did with the kingdom saints in Matthew 28:19-20, Mark 16:15-16, Luke 24 and the gospel of John.

The End

Baptisms Tests

Grace Bible Institute

5.50 Credit hours

To submit your tests simply copy and paste the question **and your answers in bold font** into the body of an email and send them to:

tests@dofgbi.org

Chapter One Test: Noah and his family's baptism

1. The word baptism comes from what Greek word?
2. Who does Peter in 1 Peter 3:18-23 say were saved by water?
3. What were they saved from?
4. Was the human race also saved on the day of the flood?
5. Who was Peter writing his epistle to?
6. Did the eight on the ark get wet in the waters of the flood?
7. Was this a type of baptism according to 1 Peter 3:18-23?

Chapter Two Test: Israel's baptism unto Moses

1. What does it mean to be baptized unto Moses?
2. How is that similar to the one baptism of Ephesians 4:5 today?
3. What did the cloud serve as to Israel?
4. When was Israel born the first time as a nation?
5. Did the children of Israel get wet when they were baptized unto Moses according to Exodus 14:16?
6. Who was the only ones to get wet on that day?

Chapter Three Test: Israel's baptism and priesthood

1. Type out Exodus 19:5 & 6
2. What priest did the children of Israel know before Aaron?
3. What verse in the new testament says something similar to Exodus 19:5 & 6?

4. Who are those two portions of scriptures written to?
5. How did Moses sanctify the people? v:14
6. What did the priest have to do before they could start their ministry Ex 29:4
7. Was Jesus washed and anointed at the beginning of his ministry? If so by whom and when?
8. Why was Jesus not born on December 25th?
9. How old was Jesus when he began his ministry?
10. On what day did believing Jews get the baptism with the Holy Ghost that was promised in Joel 2?
11. When are we baptized by the Holy Spirit into the body of Christ?
12. What did the priest use the laver for?
13. When did he use it?
14. Why did Jesus heal every Jew with infirmities in the flesh?
15. Why was the laver made of brass?
16. Where did the priest wash himself and why? Exodus 30:17-21
17. What kind of water was used in cleansing sacrifices?
18. How was the water of purifying applied in Numbers 8:7?
19. Was Jesus a priest? If so what kind?
20. Why was John and Jesus' disciples baptizing believing Israel in a River?
21. When will Israel fulfill Exodus 19:5 & 6

Chapter Four Test: Naaman's baptism

1. What is Naaman's washing a picture of?
2. Naaman was a Gentile that was plagued with what?
3. Why did Syria have power over Israel at this time?

4. Where are the 5 courses of Israel's judgment located at in the Leviticus?
5. Which course were they under at the time of Naaman's story?
6. What is leprosy a picture of in the Bible?
7. Who was it that wanted Naaman to be healed?
8. What was Naaman told to do to receive cleansing from his leprosy?
9. Who is Gehazi a picture of prophetically?
10. What really washed away Naaman's leprosy? Water or God?
11. Did Naaman believe in the God of Israel?
12. What does Zechariah say Gentiles will do in the kingdom with a Jew?

Chapter Five Test: John the Baptist?

1. Who is the only man in the Bible who is called a Baptist?
3. Who sent him?
4. Who did he say that he was?
5. Why did he baptize Israel?
6. Who did the Jews, priests, and Levites say were the only ones who should have been baptizing?
7. What were two words that meant the same thing as baptism from the Hebrew old testament?
8. Were the baptisms in the four gospels old testament baptisms? Why or why not? Give a verse supporting your answer.
9. Who was baptized in the wilderness in the old testament according to 1 Cor 10:1-2?
10. What sign was given by God that when John saw it, he would know that he was the Christ?
11. What did John say the Son of God would baptize Israel with?

Chapter Six Test: Jesus' Baptism

1. Why did John baptize Jesus?
2. When was Jesus' birthday? You don't have to give a date but tell me what happened on his birthday. Give a verse to support your answer:
3. How long were priests allowed to minister? From what age to what age? Show scripture to support your answer.
4. What was the significance of the Holy Spirit descending upon Jesus after his baptism?
5. What verse in John 1 tells us that John was sent to baptize?
6. What verse in 1 Corinthians 1 tells us that Paul was not sent to baptize?
7. What was John's baptism according to in Acts 13:23?
8. Who was John's baptism called in Acts 13:24?
9. When John saw the sign of the Spirit descending and remaining on Jesus Christ what did he bare record of concerning Jesus? John 1:34
10. What did God promise to the children of Israel in Exodus 19:5-6?
11. What two things did every priest have to have done to them before they could begin ministering in the priest's office in Exodus 29:1-7?
12. What is Oil a type of in the Bible?
13. What was the requirement to sit on twelve thrones judging the twelve tribes of Israel in the kingdom?
14. Who baptized of the twelve apostles?
15. On what day was the disciples baptized with the Holy Spirit so that they could begin their public ministry?
16. Why did Jesus tell John's disciples that the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised up when he asked if Jesus was the Christ?
17. Why did Jesus raise the dead?
18. Why did Jesus bind every demon and cast it out?

19. Was Jesus anointed by the Spirit of the Lord God at his baptism according to Isaiah 61:1

20. What does Isaiah 61:6 say will happen to those Jews that believe in Jesus in the kingdom?

21. What did God the Father tell all those present at Jesus' baptism to do after he was washed/baptized and anointed by the Spirit descending upon him?

22. Why did Jesus heal every Jew that had an infirmity in their flesh?

23. What group does Luke 12:32 mention who will receive the kingdom promised from the Father?

Chapter Seven Test: The baptism of repentance

1. What did John the Baptist preach according to Mark 1:4?

2. What does it mean to preach the baptism of repentance for the remission of sins?

3. When will Israel receive the forgiveness of sins? On the day of atonement

4. What changed with John's baptism of repentance for the remission of sins after Jesus was baptized according to Acts 19:4?

Chapter Eight Test: The baptism of fire

1. What is the baptism with fire?

2. What do the trees in Matthew 3:10 represent?

3. What happens to the trees that don't produce fruit?

4. What does the chaff represent?

5. What does the fire represent?

6. What two verses are missing from Mark 9?

7. Could the baptism with fire also represent the trials for Israel in the tribulation period?

8. What story in Daniel could possibly foreshadow Israel in the tribulation period?
9. Does the baptism of fire have anything to do with the day of Pentecost?

Chapter Nine Test: The baptism of martyrdom

1. What is the baptism that Jesus and James each experienced?
2. Was there any water involved in either of their baptisms?
3. How do we know for sure that James' death at the hands of Herod was the baptism that Jesus spoke of?
4. Was Jesus speaking about James following him by being baptized in water by John the Baptist?
5. Did James and John have to wait until they turned 30 years of age to be water baptized?
6. Why would John baptize Jews who were not descendants of Aaron as John was?
7. What priesthood was Israel's national priesthood that would occur during their kingdom?
8. Was the baptism spoken about to James the Holy Ghost?

Chapter Ten: Baptism and Israel's commissions

1. What was the first commission given to the 12 apostles in Matthew 10:5-13? See Matthew 4:23
2. Who was the commission to? V:6
3. What two groups did Jesus forbid to be reached by that first commission?
4. What four things did verse 8 say the apostles would be able to do while preaching?
5. What was the gospel called that they preached to Israel in the end times? Matthew 24:14
6. Why was Israel's kingdom program put on hold?

7. Where is the "great commission" found?
8. After Jesus' resurrection he spent 40 days teaching his disciples what?
9. What did Matthew 28:20 say its hearers should observe?
10. What does Mark 16:16 say about baptism in regard to salvation?
11. What does Mark 16:17 say will follow those that believe in Jesus' name?
12. What two things does John 20:23 say the apostles would be able to do with people's sins?
13. What did Peter tell Israel on Pentecost that they needed to do to receive the Holy Ghost?
14. Who was the only Gentile family that Peter actually went to?
15. Who did the other apostles preach to?
16. What verses are missing in chapter sixteen of the gospel of Mark and two Greek manuscripts?

Chapter Eleven Test: Baptism with the Holy Ghost

1. What were the disciples told to tarry in Jerusalem for?
2. What was the baptism of the Holy Ghost for?
3. How was the baptism of the Holy Ghost explained in Joel 2:28?
4. What is a good Bible definition of being baptized with the Spirit?
5. Was there any water involved in this baptism?
6. When did Jesus Baptize Israel with the Holy Ghost?
7. What was the Baptism with the Holy Ghost also called in Acts 2:1-4?
8. Are we baptized with the Holy Ghost today or by the Holy Ghost?
9. When they were baptized with the Holy Ghost, did they get filled again later? If so, when?

10. When we today are baptized by the Holy Spirit today what are we baptized or placed into?
11. When did Israel become Loammi (not my people)?
12. Was the baptism with the Holy Ghost done with water or was it a dry baptism?

Chapter Twelve Test: The people of Samaria's baptism

1. What pivotal thing happened in Acts 8:1 with the Jerusalem saints?
2. Where did the apostles remain?
3. Why?
4. Where did Philip go in Acts 8?
5. Who did he preach to?
6. What could Philip not give to the new believers there?
7. How did they eventually get what Philip could not give them?
8. What does Romans 11:25 teach us about Israel at that time?
9. What major event happened next?
10. Could Philip do miracles?
11. When did the believers in Samaria receive the Holy Ghost?
12. Who were the Samaritans?
13. What was promised to the two houses of Israel in the kingdom? Ezekiel 37:21
14. What did the Samaritans have to understand regarding salvation according to John 4:22?

Chapter Thirteen Test: Ethiopian eunuch's baptism

1. What was the requirement in the gospels for a Jew to enter into the kingdom? What did they have to believe?

2. Were they trusting in the death, burial, and resurrection of Christ alone for their salvation?
3. Did the disciples believe Jesus rose from the dead when they were first told by Mary?
4. Who was Philip?
5. Where does Isaiah tell us that God would accept eunuchs into the kingdom one day?
6. Why was the eunuch in Jerusalem at that time?
7. How did the eunuch know about baptism? V:35
8. What did the eunuch believe about Jesus Christ? V:37
9. Was the eunuch trusting in the death, burial, and resurrection of Jesus alone for his salvation as we do today?
10. Which gospel did the eunuch believe? A. The gospel of the kingdom B. The gospel of the grace of God. C. Another gospel
11. Why was the Ethiopian eunuch baptized
12. What did the Ethiopian eunuch receive after his baptism according to the program he was saved under?

Chapter Fourteen Test: Paul's Baptism

1. Who was Paul baptized by?
2. Did the person who baptized Paul understand the mystery program?
3. What program was Paul's baptizer operating under?
4. Was Ananias told by God to baptize Saul of Tarsus?
5. How come no apostle had to come to lay hands on Paul?
6. Did God tell Ananias to lay hands-on Paul to give him the Holy Ghost?
7. Did Paul speak in tongues when Ananias laid his hands on him?
8. What does Paul serve as for all who have believed on Christ after him according to 1 Timothy 1:16?

9. Were the twelve sent to baptize under the "great commission"?
10. Was Paul sent to baptize under the program revealed to him? See 1 Corinthians 1:17
11. Why or why not? Get your answer from the same verse as Question 10.

Chapter Fifteen Test: Cornelius' baptism

1. Was Cornelius a Jew or a Gentile?
2. On what basis could God save a Gentile at the time of Cornelius according to Genesis 12:1-3?
3. Did Peter understand his visions immediately?
4. What did Peter eventually understand his visions to mean?
5. When Peter was telling Cornelius' family the word of God what happened to the Gentiles that were listening to him that was in a different order than with the Jews?
6. Why do you think that was?
7. What happened after they believed?
8. Did Peter baptize them?
9. What was the determination of the apostles back in Jerusalem concerning the matter about Gentiles in chapter eleven?
10. Would this event better help the Jewish leaders to accept Paul going to Gentiles later? Why?

Chapter Sixteen Test: Buried with him in baptism

1. What spiritual event does Paul connect together with being buried with Christ in baptism in Colossians 2:11?
2. How are people risen with Christ?
3. Is there any water in the baptism into Christ's death in Romans 6?
4. Write out 1 Corinthians 12:13 by memory:

5. Who are we placed into when we are taken out of Adam upon our salvation?
6. What is the one baptism found in Ephesians 4:5? A. Water B. Fire C. Baptized with the Spirit. D. Baptized by the Spirit E. Baptism unto death F. Baptism for the Dead

Chapter Seventeen Test: Baptized into one Body

1. Type out 1 Corinthians 12:13 from memory: Do not cut and paste or just copy it.
2. Are the distinctions of Jews and Gentiles recognized in the body of Christ today?
3. What supernatural thing happens when we are baptized into one body?
4. Is the one baptism of Ephesians 4:5 a water baptism or a spiritual baptism?
5. According to Colossians 2:12 is our baptism that buries us with Christ the operation of God by his Spirit, or the work of the preacher in the baptistry?

Chapter Eighteen Test: The Doctrine of baptisms

1. What is the Greek word for washings, and baptisms?
2. What is taking place in the three times it is translated as washings?
3. What was one of the divers washings that Israel performed in Exodus 29:4?
4. What was a second washing found later in that same chapter?
5. Why was the Greek word baptismos translated as baptisms in Hebrews 6:2? Give examples:

Chapter Nineteen Test: Baptism in the kingdom

1. Will there be baptism still in the kingdom, and if so, who is it for?
2. How does Ezekiel 36:25 say God will make Israel clean from their filthiness in the kingdom?
3. What happens after God makes Israel clean in the kingdom with their spirit and their hearts?

4. What mode of baptism was used for the priests in Numbers 8:5-7?

Chapter Twenty Test: Baptism for the dead

1. What is the context of 1 Corinthians chapter fifteen?
2. What do the Mormons teach about baptism for the dead?
3. How does Paul differentiate between two groups of people in this chapter in his writing to them?
4. Does Paul endorse baptism for the dead?
5. What were some in Corinth saying about Jesus' resurrection?

Chapter Twenty-one Test: What about infant baptism?

1. What verses support infant baptism in the Bible?
2. What verses do they use to justify baptizing infants?
3. What reasons do churches give for infant baptism?
4. Do churches charge money for Infant baptism?
5. What was the gospel called that the church at Jerusalem preached that disproves baptism is a replacement for circumcision that is found in Galatians 2:7?

Chapter Twenty-Two Test: More questions on baptism

1. Who was baptized by Paul on his first apostolic journey? Use only Acts 13 and 14 for your answer.
2. Did anyone speak in tongues after they were baptized by Paul on his second apostolic journey?
3. Did Paul lay hands on anyone during his second apostolic journey for them to receive the Holy Ghost? Use only Acts 16 and 17 to get your answer.
4. What about Apollos in Acts 18?

5. What about the 12 in Acts 19? Why don't their experiences line up with what had just happened to new believers on Paul's second apostolic journey?
6. Who got baptized in the book of Acts after Acts 19?
7. What about Onesimus and the others who got saved after Paul was a prisoner in his own hired house in Rome?
8. Does Paul mention anyone getting baptized after his release and re-arrest in his final pastoral epistles?
9. Is there any instruction as Paul is ready to depart this earth concerning baptism as Jesus did with the kingdom saints?