

## Four Water Baptisms

No. 268

### Introduction.

- I. In Acts the 10th chapter we read of Peter preaching to Cornelius and his family.
  - A. According to Acts 11 he had gone there to preach to these Gentiles words by which they could be saved. (Acts 11:14). Up to now the gospel had not been preached to Gentiles unless they were Jewish proselytes.
  - B. Peter powerfully preached the gospel to this outstanding moral man and his family about Jesus Christ.
  - C. Luke tells us that the Holy Spirit fell on Cornelius and his family and they began to speak in tongues.
  - D. Peter was amazed that the Holy Spirit fell on Gentiles, and asked the question, "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" (Acts 10:47). See Acts 10:48
- II. Peter here answers a question that Bible students have long asked, what is the "one baptism" Paul talks about in Ephesians 4. (Eph. 4:4-6).
  - A. Paul affirms there is "one baptism" at the time he is writing.
  - B. Peter showed, at the home of Cornelius, that the "one baptism" was water baptism.
- III. A study of the word of the word of God reveals that there have been "Four Water Baptisms."
  - A. Three are past and one continues even to now.
  - B. Let us briefly study each one.
    - I. **Baptism Of The Israelites** - The first water baptism was the baptism of the Israelites.
      - A. Paul wrote in 1 Corinthians 10. (1 Cor. 10:1,2).

**1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea;**

- B. Paul is here talking about the Exodus of the Israelites from Egypt. They had been slaves there for hundreds of years, but Moses through the power of God, led the Israelites out of Egypt to the Red Sea.
  1. When the Israelites came to the sea, they were afraid because Pharaoh's army for pursuing them and they felt like they were trapped being unable to cross the sea. (Exod. 14:10).
  2. Moses relieved their fear by saying . (Exod. 14:13).
- C. **Moses divided the sea and led the Israelites across the sea.**

1. They were baptized or immersed in that they had a wall of water on each side of them and a cloud covering them above. Paul said, "all were baptized into Moses in the cloud and in the sea."
2. The Israelites were not saved from Pharaoh and did not feel like they were saved until they were baptized in the sea and came forth on the other side under the leadership of Moses.
3. After they crossed the sea their salvation or deliverance was announced. (Exod. 14:30).
4. Their baptism was not "an outward sign of an inward grace" as some modern preachers assert of the "one baptism" that we will later discuss. It was an urgent necessity and any Israelite who refused it would die at the hands of Pharaoh's army.

## II. **Baptisms Of Naaman** - The second water baptism was the baptisms of Naaman.

A. The story about him is told in 2 Kings the 5th chapter. (2 Kgs. 5:1-12).

1. We learn in this narrative that Naaman became very angry when he was told to wash in the Jordan seven times. In rage he exclaimed. (2 Kgs. 5:12).
2. However, as long as he stayed out of the water, he still had his leprosy. It was only after he calmed down and went and dipped himself seven times in the Jordan that his flesh was restored and his flesh was like that of a child.

B. The instructions of the prophet made no sense to him, but it was only after he obeyed them that he was cleansed.

## III. **Baptism Of John** - The third water baptism was the baptism of John.

A. John the Baptist was 6 months older than Jesus and was His near kinsman.

1. He was raised up to make ready the way of the Lord. (Lk. 1:17).
2. He was filled with the Holy Spirit, even from His mother's womb (Lk. 1:15), and he became a mighty preacher for the Lord.
  - a. Those in Jerusalem and Judea flocked to hear him preach the message of the kingdom and repentance.
  - b. He baptized large numbers of penitent people and required that they not only repent, but that they be baptized confessing their sins. (Matt. 3:1-6).

**1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 2 "Repent, for the kingdom of heaven is at hand." 3 For this is the one referred to by Isaiah the prophet, saying, "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight!'" 4 Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. 5 Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins.**

B. **Mark's gospel** teaches us that John's baptism was "for the remission of sins." (Mk. 1:4)

1. The word "for" is the Greek word "eis" and has the idea of "for, unto, in order to receive."

2. John did not baptize the multitudes because their sins had already been forgiven, but he baptized them that they might have remission of sins.

**C. These words about John's baptism are stated in Luke 7:29, 30.**

1. **Luke records, 29 And when all the people and the tax-gatherers heard this, they acknowledged God's justice, having been baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.**

2. It was sin to reject John's baptism that was from God, and it is sinful to reject Christ's baptism.

**D. John's baptism was from God, and it was a valid baptism for about 3 years.** It ceased to be a valid baptism on the first Pentecost after the death, burial and resurrection of Jesus.

1. Those who were baptized in John's baptism did not have to be re-baptized on Pentecost. They were a part of the prepared people. (Lk. 1:17).
2. Those baptized in John's baptism after the church began on Pentecost had to be re-baptized because John's baptism was no longer valid. (Acts 19:1-7). See Acts 18:25.
  - a. John's baptism, though valid for 3 years, taught one to believe on the One coming after John, but it was not in the name of Christ and did not promise "the gift of the Holy Spirit."
  - b. John's baptism was not a baptism "into Christ." (Gal.3:26, 27).
  - c. John's baptism was not symbolic of the death, burial, and resurrection of Christ. (Rom. 6:3,4).

**IV. One Baptism** - The fourth water baptism was the "one baptism."

- A. In about 62 A.D. Paul wrote, as we noted earlier, that there is "one baptism." (Eph. 4:5).

**B. In Paul's list of 7 ones he exclaimed that there was "one baptism."**

1. The "one baptism" is the baptism of The Great Commission. (Matt. 28:19, 20; Mk. 16:15, 16).
2. The baptism of The Great Commission was to be preached to all peoples and all nations. At first it was preached only to the Jews, and then beginning with the conversion of Cornelius and his family it was preached to Gentiles.
3. The baptism of The Great Commission, like the baptism of John, is "for the remission of sins." (Acts 2:38).
  - a. Peter commanded the Jews to turn from their sins, and be baptized "for the remission of sins."
  - b. The Greek preposition "eis" does not mean "because of." Peter does not command the multitude to repent and be baptized because their sins had already been forgiven.
  - c. He commands them to be baptized in order that their sins might be forgiven. They had been convinced by Peter's sermon that they were lost in sin and they wanted to know how to be forgiven.

d. The answer was not merely believe in Jesus, but the answer to the Jews who now believed in Christ was repent and be baptized.

4. The baptism of The Great Commission is **not a Christian baptism**, but a sinner’s baptism.

a. Sometimes students of the Bible speak of “Christian baptism,” but there is not such thing as “Christian baptism,” only “sinners’ baptism..”

b. After baptism, sinners become Christians.

B. **Baptism has always been the dividing line.** For the Israelites baptism was the dividing line between slavery and freedom. (Exod. 14:30). For Naaman it was the dividing line between leprosy and good health. (2 Kgs. 5:14). In reference to John’s baptism it was the dividing line between sin-guilt and remission of sins. (Mk. 1:4).

C. Baptism is now the dividing line.

<b>Between sin-guilt and remission of sins.</b> (Acts 2:38).	<b>Between those who are not in the kingdom of God and those who are in the kingdom of God.</b> (Jn. 3:5; Col. 1:13; 2:12).
<b>Between the unsaved and the saved.</b> (Mk. 16:16).	<b>Between those who are not in the “one body” (the church) and those who have been “baptized into the one body.”</b> (1 Cor. 12:13).
<b>Between those whose sins have not been washed away and those whose sins have been washed away.</b> (Acts 22:16).	<b>Between those for whom God does not work all things together for good and those for whom God does work all things together for good.</b> (Rom. 6:4; 8:28).
<b>Between those without the gift of the Holy Spirit and those with the gift of the Holy Spirit.</b> (Jn. 7:39; Lk. 6:46; Acts 2:38; 5:32; Gal. 4:6).	<b>Between those who do not have “all spiritual blessings,” and those who do have “all spiritual blessings.”</b> (Eph.1:3). See Eph.4:5; 5:25, 26.
<b>Between those who father is the devil (Jn. 8:44) and those who Father is the God of heaven.</b> (Acts 18:8; 2 Cor. 6:18).	<b>Between those who do not have “life more abundantly” and those who do have “life more abundantly.”</b> (Jn. 10:10). See Jn. 3:5
<b>Between those who are not in Christ and those who are in Christ.</b> (Rom. 6:3; Gal. 3:27).	<b>Between those who do not have a “never fading inheritance reserved in heaven” and those who do have a “never fading inheritance in heaven.”</b> (1 Pet. 1:4). 1 Pet. 3:21

**Conclusion.**

I. In view of the 12 great blessings, how can anyone refuse Christ and The Baptism of the Great Commission. How can anyone refuse to be born again of “water and the Spirit.”

II. The baptistry is ready. God is ready to receive you into family. Christ invites you to come and enjoy His sweet blessings. The Holy Spirit wants to come and live in you.

III. Come as we stand and sing!

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