

# Six Biblical Baptisms

(Compiled by Paul R. Blake)

## Introduction:

- A. To some, baptism is treated as if the Bible did not mention it.
  - 1. Others have developed fallacious arguments against it
  - 2. Still others, like Max Lucado, have made it optional
  - 3. In the Lord's church, rarely does a service go by without mention of it.
- B. At the other end of the spectrum are brethren who treat baptism as magical
  - 1. They believe it assures them of eternal life, regardless of type of life they live
  - 2. And some treat it as the only important part of the plan of salvation
  - 3. The truth is seldom at the extremes of human viewpoints; it is in the Bible where God put it. (prb)
- C. What is baptism?
  - 1. Baptize (baptidzo) - "from a derivative of bapto; to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially of the ordinance of Christian baptism; baptize, wash" (Strong's)
  - 2. Bapto - "a primary verb; to overwhelm, i.e. cover wholly with a fluid; to stain (as with dye), dip" (ibid)
  - 3. Simply put: to immerse, submerge, overwhelm
- D. There are six baptisms spoken of in the Bible

## I. THREE BAPTISMS UNDER THE OLD LAW

- A. The baptism of Israel in the Red Sea - 1Cor. 10:1-2
  - 1. Their immersion in the water was in effect that which brought them symbolically into the covenant with God under Moses
  - 2. It was a temporary type for Israel of the true baptism that would put us in covenant with Christ.
  - 3. Similarly, the manna and water from the rock was a type of our communion with Christ, as was also the Passover - vs. 4-5
- B. John's baptism of repentance - Matt. 3:5-6, 11; Mark 1:4
  - 1. John was preparing the way for Christ; His baptism was for the people to manifest their sorrow for departing from God's way, and their anticipation of cleansing in Christ
- C. Jesus' baptism of suffering - Mark 10:38
  - 1. To be baptized with suffering means to be overwhelmed in it
  - 2. Jesus is specifically referring to His coming passion on the cross

## II. THREE BAPTISMS UNDER THE LAW OF CHRIST

- A. The baptism of the Holy Spirit - Matt. 3:11
  - 1. John 16:7-11 - The Holy Spirit would communicate the mind of God through the word, the only means by which salvation can be found.
    - a. The Bible writers were filled with, covered up, immersed in the Holy Spirit Who guided them into all truth.

- b. In one sense, believers must immerse themselves in scripture to be saved. Without the Holy Spirit, we would not be saved.
  - 2. The Holy Spirit was given in different measures to different men for different purposes; not all men received the full measure of the Spirit as was given to the apostles
- B. Fire - Matt. 3:11
  - 1. The tribulations, crosses, and afflictions which believers in Christ are called to pass through
  - 2. Multiple passages speak of burdens and persecutions Christians will endure for the name of Christ - 2Tim. 3:12; 1Peter 4:12-13
  - 3. While there is no consistency or ritual associated with it, it is universal
- C. Baptism into Jesus Christ - Matt. 28:19; Mark 16:16; Acts 2:38; Gal. 3:26-27
  - 1. Immersion in water validated and authorized by Jesus Christ for all penitent believers who want to be saved from their sins
  - 2. The only baptism in the covenant of Christ for all penitent believers desiring to be saved - Acts 19:3-5, 10:48

### III. ONE BAPTISM

- A. "There is... one baptism..." - Eph. 4:4-5ff
- B. In considering the six Biblical baptisms, we must answer these questions:
  - 1. Who was the subject?
  - 2. What was the purpose?
  - 3. What was the duration?
  - 4. How and by whom was it authorized and administered?
- C. Application
  - 1. Baptism of Israel in the Red Sea was to commit them to the covenant under Moses for the duration of the Law of Moses, administered by God. It is not valid for salvation today.
  - 2. John's baptism was for the Jews to prepare their hearts for the coming of Jesus; no longer necessary after Jesus' Kingdom; administered by John the Baptist. It is not valid for salvation today.
  - 3. Jesus suffering was for Him alone, to pay for our sins, one time only, administered by Jews and Romans. It is not a baptism for salvation.
  - 4. The baptism with the Holy Spirit was for the apostles, Bible writers, and New Testament prophets for the purpose of revelation, to last until revelation was complete, and administered by God through the apostles only. It was never intended for salvation.
  - 5. The baptism with the fires of persecution is for Christians faithful to Christ. Its purpose is to be partakers with Christ. It is for those who are already saved, not to obtain salvation.
  - 6. Baptism into Christ is for penitent believers for the purpose of removing sins. It is to be practiced until the Lord returns and is administered by Christians under the authority of Jesus Christ. It is the only baptism that is for salvation in the dispensation of Christ.

Conclusion: 1Peter 3:21