

The History of Water Baptism (Part 2)

**We highly recommend that you listen to the audios associated with each of the studies in this series.
You'll need extra note paper as each of the following points represents a separate study**

Request: "Would you teach on (Matt.28:19) and water baptism?"

We will examine our lesson text by the following four homiletic points regarding our subject of The History of Water Baptism.

Problem: Some among the eleven disciples (mathetes)

(Matt.28:16-17) "when they saw (horao / a.a.ptc.n.plm) Him, they worshipped (prokuneo / a.a.ind.3pl) Him; **but** (de) [adversarial] some were **doubtful** (distazo / a.a.ind.3pl) [to stand in two ways - they were worshipping Christ but with doubt]. He addressed their problem of **doubt with the word of God** (Matt.28:18) [Doubting Thomas] – (John 11:8, 13-16; 14:1-6; 20:24-29) (Luke 9) [Sending the 12] and (Luke 10) [Sending the 72].

Position:

(Matt.28:18) "All authority has been given (didomi / a.p.ind.3ps) to Me in heaven and on earth."

Program:

(Matt.28:19-20a) "Go (poreuomai / **orist** a.ptc.n.pl.m) **therefore** (oun) [inferential conjunction], **make disciples (matheteuo / a.a.impv.2pl)**, **baptizing** (baptize / **present** a.ptc.n.pl.m), **and teaching** (didasko / p.a.ptc.n.pl.m).

Promise:

(Matt.28:20b) "And lo, I am with you always, even to the end of the age." [Now He addressed their **doubt** with a sovereign promise. (Rom.4:21).

Today's lesson will study FIVE aspects of the History of Water Baptism.

- 1. Water baptism is not commanded in our lesson text. There is only one imperative or command given in our lesson passage (make disciple).**

People confuse it with the statement of Jesus in (Matt.28:20) "**Teaching them to observe** all that I commanded you (entellomai / a.a.ind.1ps) (John 13:34-35; 1 John 3:11, 23-24; 4:21)."

Note the order in which this statement was made (go, make disciples; orist tense) and (baptize, and teach. (present tense).

- 2. The etymology of the Greek word for baptism is important. The Greek noun for baptism is baptisma and the verb is baptizo (baptize).**

The Greek root word is bapto. It is translated dip in (Lk.16:24) Bapto was used in dyeing fabrics. A white fabric submerged in red dye would become **identified with the red dye** (Rev.19:13-14; Isa.1:18).

Bapto is used to teach that whatever is dipped or immersed becomes identified with it.

(1 Cor.10:1-2) “And all were baptized (baptize / a.m.ind.3pl) into Moses (eis+acc of reference **to identity with Moses’ faith**) in the cloud and in the sea.” (Ex.13:21-22; 14:16, 19-29).

3. The disciples of Jesus Christ used a different identity with water baptism than did John The Baptizer (Mk.1:1-11; Mal.3:1; Isa.40:3; John 1:29-34).

And JB used a different identifier for water baptism than the Jewish purification **washing** (Jn.3:25-36; Heb.6:2; 9:10; Mk.7:4-8) [baptismos].

JB’s baptism identified Jewish Age (JA) believers with the Messianic person of Jesus Christ (John 1:29-34). Later JB’s disciples will have to be rebaptized because of doctrinal confusion (Acts 19:1-7).

Why did JB baptize only Jewish men? (not Samaritan or Gentile or proselytes or women) (Gal.3:16)
Why did JB baptize the sinless Son of God? (2Cor.5:21; John 1:29-34)

The baptism of the disciples of Jesus identified JA believers with the prophetic gospel to be fulfilled by the baptism of death of Jesus Christ (Mark 1:14-15; Mark 10:33-34, 38-39; Luke 12:50; 22:20; 1 Cor.11:25).

4. Jesus used a different identity than all of the others baptisms. Jesus never used water baptism during His earthly ministry (John 4:1-2; Matt.13:13-17).

- Why didn’t Jesus baptize JB when he requested it? (Matt.3:13-15)
- Why didn’t Jesus baptize anyone during His earthly ministry? (John 4:1-2)
- How did it change after Pentecost of Acts? (John 7:39; Acts 1:4-5)
 - Acts 2 Jews
 - Acts 8 Samaritans
 - Acts 10-11 Gentiles; and
 - Acts 19 Remaining Disciples of JBThis was to form the universal church of Jesus Christ in the world (Gal.3:27-28).

The answer to these questions is important to understanding what water baptism identifies the Church Age Believer with in the Church Age (Matt.3:11; Acts 1:4-5; 2:33)

5. After the Resurrection, Ascension and Session of Jesus Christ: (Acts 1:11; Eph.1:20-23)

The purpose of water baptism became to identify Church Age Believer (CAB) with Jesus’ baptism of The Holy Spirit (Matt.3:11; Acts 1:4-5; 2:33; John 7:37-39; John 14-16).

(Rom.6:3-4) “Or **do you not know that all of us** who have been **baptized into Christ Jesus** have been **baptized into His death?** Therefore we have been **buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.**”

(1 Cor.12:13) “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” (Gal.3:2, 27)

In the Church Age, there are two baptisms: **Baptism of The Holy Spirit** (8 works at salvation) and **water baptism** (after salvation to identify the CAB with The Baptism of The Spirit. (Rom.6:3-4).

Question: Which baptism is essential for church membership? (Eph.4:4-6; 1 Cor.12:13; Gal.3:27-28)