

The History of Water Baptism (Part 1)

**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.nplm) 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 / **aorist** 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 <u>FIVE aspects</u> 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; aorist 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 baptō. It is translated dip in (Lk.16:24) Bapto was used in dying 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 JB
- This 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)