

The Significance of Water Baptism

Selected Scriptures, # 3a

Introduction: Signs point to something beyond themselves. Baptism is a sign. The following are some of the things signified by water baptism:

- I. Water Baptism Signifies Obedience to the Command of Jesus Christ Regarding Baptism (Matthew 28:19-20).**

- II. Water Baptism Signifies the Believer's Union with Christ (1 Corinthians 12:13; Galatians 3:27).**
 - A. Every born-again believer has been placed into the Body of Christ (1 Corinthians 12:13).**
 - B. To be baptized in the name of Jesus Christ is to be baptized into Christ – to be identified with Christ.**
 - C. To be baptized in the name of the Father, Son, and Holy Spirit is to be brought into a living relationship with the Triune God or Trinity.**
 - D. The local church is a miniature representation of the Universal Church or the Invisible Church or the Mystical Body Christ.**
 - E. What we have in Christ:**
 - 1. We have redemption in Christ (Romans 3:24).**
 - 2. We have no condemnation in Christ (Romans 8:1).**
 - 3. We are one Body in Christ (Romans 12:5).**
 - 4. We have wisdom, righteousness, sanctification, and redemption in Christ (1 Corinthians 1:30).**
 - 5. We are a new creation in Christ (2 Corinthians 5:17).**
 - 6. We have spiritual blessings in heavenly places in Christ (Ephesians 1:3).**
 - 7. Believers are seated in heavenly places in Christ (Ephesians 2:6).**
 - F. The Israelites were baptized into Moses in the sense of identification with him as God's appointed leader (1 Corinthians 10:1-2).**

- III. Water Baptism Signifies the Believer's Identification with the Death, Burial, and Resurrection of Jesus Christ (Romans 6:1-10; Colossians 2:11-12).**
 - A. Baptism is a personal, public identification with Jesus.**
 - B. Baptism is a symbol of the death of Jesus. Jesus described His death as a baptism (Mark 10:38-39; Luke 12:50).**
 - C. Baptism is a symbol of the burial of Jesus – the water is a symbol of the grave (Romans 6:3-4).**
 - D. The believer died with Christ, was buried with Christ, and was raised from the dead with Christ.**
 - 1. The old life was crucified and died with Christ (Romans 6:6).**
 - 2. The old life was buried and the new life was resurrected with Christ (Romans 6:4).**
 - E. Baptism signifies hope of a future resurrection (Romans 6:5).**
 - F. The baptized believer preaches the Gospel without using words (Romans 6:4; cf. 1 Corinthians 15:3-4).**

- IV. Water Baptism Signifies the Believer's Faith and Participation in the Death, Burial, and Resurrection of Jesus Christ (cf. Romans 6:3-6; Galatians 3:26-29; Ephesians 2:8-9).**

- V. **Water Baptism Signifies Entrance into the Kingdom of God and Membership in the New Covenant Community.**
- VI. **Water Baptism Signifies Regeneration or the New Birth and New Life in Christ (John 3:5-6; Ephesians 2:1; Colossians 2:13; cf. Romans 6:6).**
 - A. **The new birth means we have the same father – we are children of God (John 1:12-13).**
 - B. **The believer moves from being a creation of God to becoming a child of God and a member of the household of God (Ephesians 2:1, 8-9, 18-19).**
 - C. **We have been adopted into the family of God (Ephesians 1:5; 3:15).**
 - 1. **All are the creation of God (Psalm 24:1).**
 - 2. **We become the children of God when we receive the Son of God (John 1:12).**
 - D. **The believer has been freed from the penalty and guilt of sin and is free to serve Christ (Romans 6:7).**
- VII. **Water Baptism Signifies Cleansing from Sin Through the Blood of Jesus Christ.**
 - A. **The baptismal water does not cleanse from sin, but it signifies that cleansing has occurred (Acts 22:16; 1 Corinthians 6:11; Titus 3:5).**
 - B. **We are cleansed spiritually by**
 - 1. **The blood of Jesus (Hebrews 9:14; 1 John 1:7; Revelation 1:5).**
 - 2. **The Word of God (Psalm 119:9; John 15:3; Ephesians 5:26).**
 - C. **Two main modes of water baptism:**
 - 1. **Sprinkling or pouring is one mode of water baptism.**
 - a. **Sprinkling is not found in the New Testament as a mode of baptism.**
 - b. **Sprinkling was viewed as necessary for those who made a deathbed profession of faith in Jesus Christ.**
 - 2. **Immersion is the second mode of water baptism.**
 - a. **Those who practice immersion are referred to as “immersionist.”**
 - b. **Some reasons for practicing water baptism by immersion:**
 - 1) **“Baptize” translates the Greek verb βαπτίζω (*baptizō*) which means “to immerse, to dip, to overwhelm, to saturate.”**
 - 2) **The descriptions of baptism in the New Testament suggest immersion:**
 - a) **“And Jesus, when he was baptized [*baptizō*], went up straightway out of the water” (Matthew 3:16).**
 - b) **“And they went down both into the water, both Philip and the eunuch; and he baptized [*baptizō*] him” (Acts 8:38-39).**
 - 3) **John baptized at Salim because there was much water there (John 3:23).**
 - 4) **Immersion gives the best picture of the death, burial, and resurrection of Jesus Christ (cf. Romans 6:4; Colossians 2:12).**

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The Baptism by the Holy Spirit
1 Corinthians 12:12-13, # 3b

Introduction: Analogies or metaphors of the Church: body (1 Corinthians 12:12-27; Romans 12:4-5; Ephesians 1:22-23; 2:16; 4:4, 12-16; 5:23, 30; Colossians 1:18, 24), branches (John 15:1-11), bride (2 Corinthians 11:2; Ephesians 5:32; Revelation 19:6-9), battalion or army (Ephesians 6:10-18), building (Ephesians 2:19-22; 1 Peter 2:5), flock (Act 20:28; 1 Peter 5:1-4), family (Galatians 3:26-27; Ephesians 4:4-6; 1 Timothy 5:1-2; 3:5; 1 John 3:1-3), and field (1 Corinthians 3:6-9). The metaphor most often used by Paul is that of a body.

VIII. The Definition of the Baptism by the Holy Spirit:

- A. “Baptized” translates the Greek verb *baptizō* (βαπτίζω), which means “to dip, to immerse, to overwhelm, to saturate.”**

- B. The baptism with the Holy Spirit is a placement into the Body of Jesus Christ – “into one Body” (1 Corinthians 12:13).**

IX. The Description of the Baptism by the Holy Spirit

- A. “By one Spirit” (1 Corinthians 12:13).**
 - 1. “By” translates the Greek preposition *en* (ἐν).**
 - a. *En* (ἐν) occurs in the Greek New Testament 2752 times.**
 - b. The A. V. translates *en* (ἐν) “in” 1874 times, “with” 134 times, and “by” 141 times.**
 - c. The Bible says that Jesus will baptize “with” the Holy Spirit in Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5.**
 - d. It is more correct to say, “The baptism with, or by the Holy Spirit” and not “the baptism of the Holy Spirit.”**

 - 2. Jesus is the baptizer; the Holy Spirit is the agent (cf. Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5).**
 - a. All three members of the Trinity are involved in our salvation (Ephesians 1:3-14).**
 - a. Paul’s description of the work of God the Father (Ephesians 1:3-6).**
 - b. Paul’s description of the work of God the Son (Ephesians 1:7-12).**
 - c. Paul’s description of the work of God the Holy Spirit (Ephesians 1:13-14).**
 - b. God the Father sent the Son and the Holy Spirit in response to the prayer of the Son (cf. John 8:29; 14:16; 15:26).**

- B. “All were baptized” (1 Corinthians 12:13).**
 - 1. “All” translates the Greek adjective *pas* (πᾶς) or *pasa* (πᾶσα).**
 - a. “All” refers to believers in Christ to whom Paul is writing.**
 - b. “All” – no exceptions.**
 - c. “All were baptized by one Spirit.”**
 - d. “All were made to drink into one Spirit.”**
 - e. Note parallel (Galatians 3:27-28).**

 - 2. *Baptizō* is in the aorist tense, which means a once-for-all past action.**

3. *Baptizō* is in the passive voice, which means the subject is receiving the action performed by the verb.
- C. Five things the Holy Spirit does for every believer in Christ simultaneously at the moment of salvation:
1. All believers in Christ are baptizes into one body (1 Corinthians 12:13).
 2. All believers in Christ are regenerates (John 3:3-8; Titus 3:5).
 3. All believers in Christ are indwells (John 14:16-17; Romans 8:9, 11; 1 Corinthians 6:19; 1 Thessalonians 4:8; 2 Timothy 1:14; 1 John 3:24; 4:13).
 4. All believers in Christ are seals (Ephesians 1:13-14).
 5. All believers in Christ are given at least one gift of the Holy Spirit (1 Corinthians 12:7; Ephesians 4:11-16; 1 Peter 4:10).
- D. “Into one body” (1 Corinthians 12:13).
1. “Into” translates the Greek preposition *eis* (εἰς).
 2. *Eis* (εἰς) describes movement from the outside to the inside or movement from point A to point B.
 - a. Movement from spiritual death to spiritual life (John 5:24; Ephesians 2:1).
 - b. Movement from darkness to light (Acts 26:18; Colossians 1:13).
 - c. Movement from the power of Satan unto God (Acts 26:18; Colossians 1:13-14).
- E. “All made to drink into one Spirit” (1 Corinthians 12:13).
1. This is not a reference to baptism and the Lord’s Supper because the Lord’s Supper is continuous, but baptism by the Holy Spirit is once (1 Corinthians 11:26; Ephesians 4:5).
 2. “Drink” translates *potizō* (ποτίζω), which means, “to give to drink” and “to irrigate.”
 - a. *Potizō* is the aorist tense – past completed action.
 - b. *Potizō* in the passive voice which means the subject is receiving the action performed by the verb.
 3. Although the Holy Spirit is a person and not a liquid, Jesus described the Holy Spirit as living water flowing from the believer (John 4:10-14; 7:38-39).
 4. “Drink into one Spirit” refers to the reception of the Holy Spirit.
 - a. At the moment of salvation, the believer is placed into the Body of Christ, and the Holy Spirit is placed in the body of the believer (1 Corinthians 6:19-20; 12:12-13).
 - b. All believers are indwelt with the Holy Spirit (Romans 8:9).

**The Differences between the Baptism, Indwelling, Filling, and Fruit of the Holy Spirit,
#3c Selected Scriptures**

- I. The Baptism by the Holy Spirit Is the Placement of the Believer in Christ into the Body of Jesus Christ (1 Corinthians 12:12-13; Galatians 3:27-28).**
- II. The Indwelling of the Holy Spirit Means That the Holy Spirit Takes up Residence in the Believer's Life at the Moment of Salvation (John 14:16-17; Romans 8:9, 11; 1 Corinthians 6:19; 1 Thessalonians 4:8; 2 Timothy 1:14; 1 John 3:24; 4:13).**
- III. The Filling of the Holy Spirit Refers to the Control of the Holy Spirit over the Believer:**
 - A. *"And be not drunk with wine, wherein is excess; but be filled with the Spirit"* (Ephesians 5:18).**
 - 1. "Be filled" is the translation of the Greek verb "plērousthe" (πληροῦσθε).**
 - 2. The basic verb is *plēroō* (πληρῶω).**
 - 3. To be filled with the Holy Spirit means to be controlled by the Holy Spirit.**
 - B. "Plērousthe" has four aspects to be remembered:**
 - 1. "Plērousthe" is in the imperative mood, which means it is a command to be obeyed by all believers.**
 - 2. "Plērousthe" is in the present tense, which means continuous action in the present.**
 - 3. "Plērousthe" is plural, which means a command to all born-again believers, including children (Ephesians 6:1).**
 - 4. "Plērousthe" is in the passive voice, which means the subject is receiving the action performed by the verb.**
- IV. The Fruit of the Spirit Refers to Character Qualities Produced by the Filling of the Holy Spirit (Galatians 5:22-23).**
 - A. There are nine aspects of the fruit of the Holy Spirit:**
 - 1. Love (Galatians 5:22a),**
 - 2. Joy (Galatians 5:22b),**
 - 3. Peace (Galatians 5:22c),**
 - 4. Long-Suffering or patience with people (Galatians 5:22d),**
 - 5. Gentleness (Galatians 5:22d),**

- 6. Goodness (Galatians 5:22e),**
- 7. Faith or faithfulness (Galatians 5:22f),**
- 8. Meekness or power under control (Galatians 5:23a),**
- 9. Temperance or self-control (Galatians 5:23b).**

B. The fruit of the Holy Spirit is proof of

- 1. The filling of the Holy Spirit,**
- 2. That one is saved,**
- 3. That one is growing in grace.**

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