

BAPTISM

John the Baptist proclaimed the kingdom gospel message. "Gospel" means good news and pertains to specific information pertinent to salvation. The gospel of the kingdom had many requirements for eternal life but contained no assurance of salvation. John's gospel required repentance (Matt 3:3), water baptism and confession of sins (Matt 3:6).

Mark 1:

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Acts 2:

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

1 John 1:

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

In none of his epistles does the apostle Paul teach water baptism or confession for cleansing or forgiveness of sin. Both are works and neither have a place in the dispensation of grace.

The following scriptures will reveal the contrast between kingdom baptism and dispensation of grace baptism:

Romans 6:

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1 Corinthians 1:

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

The Apostle Paul received the new mystery doctrine of the dispensation of grace directly from Jesus Christ. He received the doctrine and refinements of the doctrine over an extended period of time through many educational encounters with the Lord Jesus Christ. That's why the book of Acts is a book of transition. In ignorance Paul baptized a few people (mentioned in the scripture above). Over time Paul had learned that water baptism was inappropriate for our dispensation. He states that he thanks God that he only baptized a few, and confirms that unlike kingdom doctrine, baptism during the dispensation of grace is not a part of the gospel, i.e., not a part of the plan of salvation.

1 Corinthians 12:

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Again the scripture says that we Body of Christ believers are baptized into one body. That one body is the body of Christ, not a body of water. Furthermore, it says we are baptized by the Spirit, not by man.

Galatians 3:

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Note that we are sons through faith, not through water baptism. Again the baptism mentioned here is into Christ, not into water.

Ephesians 4:

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

That one baptism is not water baptism. It is the baptism of the Holy Spirit. It takes place at the moment of salvation, at the point of faith in Christ as our savior. It identifies us with Christ. It places us eternally in union with Him.

Washings for Purification:

The water baptism of the kingdom, as performed by John the baptizer, Peter and the rest of the apostles to the Jews, was a purification ordinance. We know it was an extension of washing for purification (cleansing) contained in ordinances of the Law. We know this by comparing the Greek words used in the book of Hebrews. See Heb 6:1-2 and Heb 9:8-10 below. The word in question is “baptismos.”

Baptismos (plural of Baptizo) Defined by: W. E. Vine, An Expository Dictionary of New Testament Words. “Baptismos denotes the act of washing, ablution, with special reference to purification.”

Baptismos is a Greek word that we translate into English as “baptisms” as in the KJV (Heb 6:2) or as washings in the NASV. This word “baptisms or washings” is used by the author of Hebrews to speak of those purification washings of the Law contained in the Old Testament. The Greek word “baptize” and its meaning are obviously interchangeable with the Hebrew words “purifying, washing or cleansing.”

Hebrews 6:

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Hebrews 9:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Furthermore, we know kingdom baptism refers to a purification washing or cleansing by the context of Acts 2:38, 3:19; Mark 1:14; Luke 3:3. Consider the following:

Baptizo (singular form of Baptismos) We pronounce it “baptize.”

W. E. Vine, An Expository Dictionary of New Testament Words. “To baptize, primarily a frequentative form of bapto (to dip).” See bapto below; Mr. Vine expands its meaning to immerse. However, Mr. Vine does not tell you

that baptizo is a present active indicative verb that is linear in action, meaning a continual dipping or immersion, i.e., they keep on being immersed; not over and over again but to be submerged permanently. This is a perfect picture of the dispensation of grace believer receiving the baptism of the Holy Spirit at the point of faith. The believer is immersed into union with Jesus Christ forever, identified with Him via a dry baptism. The grace believer is baptized into Christ, not into water. He is baptized by the Holy Spirit, not by some man in a pool of water.

Galatians 3:

27 For as many of you as have been baptized into Christ have put on Christ.

1 Corinthians 12:

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Baptism for the kingdom believer:

Acts 2:

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 3:

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Mark 1:

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Luke 3:

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Mark 16:

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Bapto is the Greek word for dip. W. E. Vine, An Expository Dictionary of New Testament Words.
“To immerse, dip (derived from a root signifying deep)”

Examples:

Luke 16:

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

John 13:

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

We have seen different Greek words for baptismal washing, cleansing, immersing, and dipping. What about sprinkling? Now we're going back to our original study word baptisimos (baptisms) which was used in Hebrews to describe the various purification rituals of the Law. Look closely at the following verses and determine if Israel under the Law used immersing, dipping, or sprinkling in their cleaning ordinances.

Numbers 19:

- 1 And the LORD spake unto Moses and unto Aaron, saying,
- 2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:
- 3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:
- 4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:
- 5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:
- 6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
- 7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.
- 8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
- 9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.
- 10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
- 11 He that toucheth the dead body of any man shall be unclean seven days.
- 12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
- 13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.
- 14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.
- 15 And every open vessel, which hath no covering bound upon it, is unclean.
- 16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
- 17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:
- 18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:
- 19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.
- 20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.
- 21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.
- 22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

Obviously, Israel used a system of sprinkling (baptism) for purification which was performed by another person; while a literal body bathing and clothes washing was performed as a consecrated act and was done by oneself.

There is absolutely no reason to believe that John the baptizer did not sprinkle all those whom he baptized including Jesus. To do otherwise would be in contrast to the standards imposed by the Law.

Matthew 3:

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

There have been numerous reasons given as to why Jesus was baptized; mostly incorrect. The real reason was because He came to fulfill the Law. He was to be not only king but also high priest. In preparation for the upcoming kingdom both He and the citizens of that kingdom required purification under the Law because they were to become a nation of priests. Christ, as its king, was only following those requirements outlined by the Law of Moses and the kingdom's prophet, John the baptizer. Just as Jesus said, it was fitting for Him to fulfill all righteousness. A unique aspect of the baptism of Jesus was that He, unlike others who were baptized, did not confess His sins, since He had none to confess.

Mark 1:

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

The reason for confessing their sins is found in:

Leviticus 26:

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

46 These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

1 John 1:

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

In his book, John an apostle to the Jews while writing to those New Covenant Jews reconfirms confession of sin as still operational as were the other points of Mosaic Law.

Concerning the priesthood of Christ it is written:

Hebrews 7:

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Concerning the priesthood of the citizens of the kingdom it is written:

1 Peter 2:

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Concerning priesthood purification rituals contained in the Law:

Exodus 19:

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Exodus 29:

1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Exodus 30:

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

In conclusion:

Is baptism legitimate during the dispensation of grace? Yes, but it's dry.

Is water baptism legitimate during the dispensation of grace? No; whether it is immersing, dipping, or sprinkling it is absolutely inappropriate.

Was sprinkling the method of baptism during the dispensation of Law, as performed by the Levitical priest, John the baptizer, Peter, Philip, or any of the other apostles to Israel? Yes.

Will sprinkling be the form of baptism during the kingdom of Christ? Yes, for both Gentile nations and Israel.

Isaiah 52:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Ezekiel 36:

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

The 12 Baptisms

BAPTISM NUMBER ONE: 1 Corinthians 10:1-4 = Israel's national baptism

1 Corinthians 10:

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

BAPTISM NUMBER TWO: Hebrews 9:10 = Israel's ceremonial cleansing

Hebrews 9:

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

BAPTISM NUMBER THREE: Mark 7:1-7 = The commandments of men demanding false ceremonial cleansing

Mark 7:

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

BAPTISM NUMBER FOUR: Luke 3:3 = John's baptism of repentance

Luke 3:

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

BAPTISM NUMBER FIVE: Matthew 3:13-15 = Jesus' water baptism by John

Matthew 3:

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

BAPTISM NUMBER SIX: Luke 12:50 = Jesus' baptism into death on the cross

Luke 12:

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

BAPTISM NUMBER SEVEN: 1 Peter 3:20-21 = Noah's flood

1 Peter 3:

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

BAPTISM NUMBER EIGHT: Luke 24:49 = The apostles to receive Holy Spirit baptism

Luke 24:

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

BAPTISM NUMBER NINE: 1 Corinthians 15:29 = Baptism because of Christ's resurrection

1 Corinthians 15:

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

BAPTISM NUMBER TEN: Matthew 3:11 = The baptism of fire (Cleansing of the earth)

Matthew 3:

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

BAPTISM NUMBER ELEVEN: Acts 2:38 = Peter's little flock receiving Pentecostal baptism

Acts 2:

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

BAPTISM NUMBER TWELVE: 1 Corinthians 12:13 = Dispensation of Grace believers being placed into union with Christ through the baptism of the Holy Spirit.

1 Corinthians 12:

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.