

# Bible Trek Ministries

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## **Must We Be Baptized To Be A Christian?**

This one question has separated more churches. There are complete denominations that hold as their primary tenant that it is the act of baptism that determines when a person is "officially" saved. So what is the answer. This question comes up often in our Bible Trek series and therefore we need to address it from the biblical standpoint.

First let's qualify what the two baptism's are that the Bible talks about. The first is water Baptism, the kind that John the Baptist was performing in the Jordan River and the kind that we still practice today. The second is the Baptism of the Holy Spirit. We will look at both.

According to the Merriam-Webster dictionary the following is the definition of the word baptism:

Main Entry: **bap-tism**

**1 a** : a Christian sacrament marked by ritual use of water and admitting the recipient to the Christian community **b** : a non-Christian rite using water for ritual purification **c** *Christian Science* : purification by or submergence in Spirit

**2** : an act, experience, or ordeal by which one is purified, sanctified, initiated, or named

From the Christian perspective we could say that according to the dictionary, the word baptism is a ritual, an experience, an act performed for other people and used by many Christian denominations as signifying entrance into that particular church community.

But what does the Bible say?

First of all the word baptism and its derivatives (to baptize) is not found specifically in the Old Testament. That is not to say that the concept was not there. Figuratively speaking it is referenced quite often. A few examples are:

- When a child is born it is baptized into the world by passing from its watery world (signified by the mother breaking her water during childbirth), through the birth canal into this world. Jesus references this in John chapter 3 when he addresses Nicodemus.
- When the Israelites went down into the Red Sea after coming out of Egypt they figuratively passed from the old way of life (slavery) into the new; freedom from slavery but life dependent on God.

According to Eaton's 1897 Bible Dictionary:

**CHRISTIAN BAPTISM** is an ordinance instituted by Christ (Matthew 28:19-20), and designed to be observed in the church, like that of the Supper, "till he come." **The words "baptize" and "baptism" are simply Greek words transferred into English.** This was necessarily done by the translators of the Scriptures, for no literal translation could properly express all that is implied in them.

The mode of baptism can in no way be determined from the Greek word rendered "baptize." Baptists *[remember this is 1897]* say that it means "to dip," and nothing else. That is an incorrect view of the meaning of the word. It means both (1) to dip a thing into an element or liquid, and (2) to put an element or liquid over or on it. Nothing therefore as to the

mode of baptism can be concluded from the mere word used. The word has a wide latitude of meaning, not only in the New Testament, but also in the LXX. Version of the Old Testament, where it is used of the ablutions and baptisms required by the Mosaic law. These were effected by immersion, and by affusion and sprinkling; **and the same word, "washings" (Hebrews 9:10, 13, 19, 21) or "baptisms," designates them all.** In the New Testament there cannot be found a single well-authenticated instance of the occurrence of the word where it necessarily means immersion. Moreover, none of the instances of baptism recorded in the Acts of the Apostles (Acts 2:38-41; Acts 8:26-39; Acts 9:17-18; Acts 22:12-16; Acts 10:44-48; Acts 16:32-34) favors the idea that it was by dipping the person baptized, or by immersion, while in some of them such a mode was highly improbable.

The gospel and its ordinances are designed for the whole world, and it cannot be supposed that a form for the administration of baptism would have been prescribed which would in any place (as in a tropical country or in polar regions) or under any circumstances be inapplicable or injurious or impossible.

Baptism and the Lord's Supper are the two symbolical ordinances of the New Testament. The Supper represents the work of Christ, and Baptism the work of the Spirit. As in the Supper a small amount of bread and wine used in this

ordinance exhibits in symbol the great work of Christ, so in Baptism the work of the Holy Spirit is fully seen in the water poured or sprinkled on the person in the name of the Father, Son, and Holy Ghost. **That which is essential in baptism is only "washing with water," no mode being specified and none being necessary or essential to the symbolism of the ordinance.**

The apostles of our Lord were baptized with the Holy Ghost (Matthew 3:11) by his coming upon them (Acts 1:8). The fire also with which they were baptized sat upon them. The extraordinary event of Pentecost was explained by Peter as a fulfillment of the ancient promise that the Spirit would be poured out in the last days (Acts 2:17). He uses also with the same reference the expression shed forth as descriptive of the baptism of the Spirit (Acts 2:33). In the Pentecostal baptism "the apostles were not dipped into the Spirit, nor plunged into the Spirit; but the Spirit was shed forth, poured out, fell on them (Acts 11:15), came upon them, sat on them." That was a real and true baptism. We are warranted from such language to conclude that in like manner when water is poured out, falls, comes upon or rests upon a person when this ordinance is administered, that person is baptized. Baptism is therefore, in view of all these arguments "rightly administered by pouring or sprinkling water upon the person."

... This raises questions of **greater importance** than those relating to its mode. The controversy here is not about "believers' baptism," for that is common to all parties. Believers were baptized in apostolic times, and they have been baptized in all time by all the branches of the church. It is altogether a misrepresentation to allege that ...[the] doctrine [of baptism] is "believers' baptism." Every instance of adult baptism, or of "believers' baptism," recorded in the New Testament (Acts 2:41; Acts 8:37; Acts 9:17-18; Acts 10:47; Acts 16:15; Acts 19:5, etc.) is just such as would be dealt with in precisely the same way by all branches of the Protestant Church, a profession of faith or of their being "believers" would be required from every one of them **before** baptism.

Whew! A whole lot of stuff there. What is important to understand about the above is that the words baptize [etc.] is a literal translation of the Greek word and finds its parallel in the Jewish word for cleansing or washing. Why is that important? Even though baptism is considered a New Testament teaching we must take the Bible as a whole and see the " picture it defines" from the Old Testament.

In the Old Testament, the word wash or cleanse is:

**rachats, Hebrew 7364, Strong's**

**rachats, *raw-khats'***; a primitive root; to *lave* (the whole or a part of a thing) :- bathe (self), **wash** (self).

In the New Testament, the word Baptized is:

**baptizo, Greek 907, Strong's**

**baptizo**, *bap-tid'-zo*; from a derivative of Greek 911 (bapto); to *makewhelmed* (i.e. *fully wet*); used only (in the N.T.) of ceremonial *ablution*, especially (technical) of the ordinance of Christian *baptism* :- baptist, baptize, **wash**.

These are the words used to describe the same act (OT & NT) – the act of consecration, sanctification, setting apart and ritual ceremonial acts. I find it very interesting that John the Baptist was baptizing Jews in the Jordan River when Christ was walking this earth. Why? Baptism was **NOT** a part of the rituals of Judaism – theirs was animal (and grain) sacrifice. But the Levitical Priests, were set apart and were ceremoniously "washed" prior to their service as Priests:

*Exodus 29:4*

*Then bring Aaron and his sons (these were the first Priests) to the entrance to the Tent of Meeting and **wash them with water.***

*Numbers 8:6-7*

*"Take the Levites from among the other Israelites and make them ceremonially clean. [7] To purify them, do this: **Sprinkle the water of cleansing on them;** then have them shave their whole bodies and wash their clothes, and so purify themselves.*

The high Priest had to do the same prior to the Day of Atonement (the holiest day for a Jew – the day they found out if God would accept them for another year and also the EXACT day that Jesus died).

*Leviticus 16:24*

*He shall **bathe himself with water** in a holy place and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people.*

In the Old Testament, the Priests were the standard bearers and represented the people to God. Jesus fulfilled this role on the cross – he also represented us in our sinful nature and paid the price for sin.

*2 Cor. 5:21*

*God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

He represented all of us in the above verse and he represented his role as the High Priest to all mankind in the following:

*Hebrews 2:17*

*For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful **high priest** in service to God, and that he might make atonement for the sins of the people.*

*Hebrews 3:1*

*Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on **Jesus, the apostle and high priest** whom we confess.*

*Hebrews 4:14-15*

*Therefore, since we have **a great high priest** who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. [15] For we do not have a high priest who is unable to sympathize with our*

*weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.*

So we see that the Old Testament model for baptism has significant meaning since it was a foreshadowing of the work of Christ. Jesus' coming and paying the price for our sins purchased us from the slavery of this world and its mighty ruler Satan, and brought us into freedom, yet totally dependant on God. Can you see the Old Testament parallel in the parting of the Red Sea?

In the New Testament, AFTER Jesus has left planet earth, Peter tells us in the following that we are now priests:

*1 Peter 2:5*

*you also, like living stones, are being built into a spiritual house to be a **holy priesthood**, offering spiritual sacrifices acceptable to God through Jesus Christ.*

*1 Peter 2:9*

*But you are a chosen people, **a royal priesthood**, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.*

We (all believers) are now the Priests on this earth. So we see that baptism is SYMBOLIC of our new role and marching orders. Cleansing or washing a person didn't really do anything in the Old Testament but wash off the grime of the day. But it was symbolic of renewal, consecration, sanctification and it set apart the day the priests were inaugurated into service as a day distinctly different from the rest.

The Old Testament priests came SOLELY from the lineage of Aaron (Levites) and were prepared from their first day to take their place as priests some day in fulfillment of their destiny. ALL male descendants of Aaron were destined to be priests. The Levites were a set apart family and they were committed to fulfilling their role as the priests of God as per the Levitical instructions. The day they took their office was symbolic of something that had already happened. They were believers in Yahweh (God the Father) and would now fulfill their predestined role as Priests.

The same is true for us the New Testament Priests. God has set us apart, called us out of the world and we are now a "Royal Priesthood". We are believers in Jesus the Messiah (God the Son). We are God's "Trophies of Grace" and we have **already** been accepted by our profession of faith. This is not something we have done, but something **the Holy Spirit does** in fulfillment of the New Covenant.

*1 Cor. 6:11*

*And that is what some of you were. But you were **washed**, you were **sanctified**, you were **justified** in the name of the Lord Jesus Christ and **by the Spirit of our God.**\**

\* found in Jeremiah 31:31-34, Ezekiel 36:24-29, Galatians 3:13-14, John 3:3-7, Hebrews 8:6-13, Luke 22:19-20 and Colossians 2:13-23  
In a very real sense you are "Baptized by the Spirit" (washed, cleansed) the minute you accept Jesus as your Savior. Your sins were washed away. You have made a decision to fulfill your predestined role and to join the Priesthood. When you symbolically follow Christ in obedience by the physical act of baptism, you are symbolically "confessing" to the world something that has already happened. This is what is meant by the following verses:

*Romans 10:9-13*

*That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. [10] For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. [11] As the Scripture says, "Anyone who trusts in him will never be put to shame." [12] For there is no difference between Jew and Gentile--the same Lord is Lord of all and richly blesses all who call on him, [13] for, "Everyone who calls on the name of the Lord will be saved."*

The above verse specifically does not mention any kind of baptism in connection with salvation because what happens to you after accepting Christ is automatic. The issue is: "Anyone who trusts in him will never be put to shame." Have you trusted in Jesus as your Savior? If so *then*

*"Everyone who calls on the name of the Lord will be saved."* Automatic in the sense that what Christ does in you is an automatic response to your profession of faith – you will be saved ...PERIOD! In order to declare that this has happened (by its very nature it is past tense), you must;

1. first believe
2. and then confess

There is no other order that makes sense.

Ok, so let's look at some verses in the Bible:

*Matthew 3:11*

*"I baptize you with water **for repentance**. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.*

John the Baptist is speaking and he clearly states that his baptism is for repentance. These are Jews who have gone astray – they are already believers in God the Father. Remember that it was not a requirement of the Old Testament Law for ordinary people to be "cleansed with water". Although this verse is written in the Greek and is translated literally as baptize, John was a Jew and would have been speaking to Jews in Hebrew (or Aramaic) and would have literally said it this way:

*"I **[wash]** you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will **[wash]** you with the **Holy Spirit** and with fire.*

(Note, that John points the way to belief in God the Son and clearly is referencing the Trinity – since all are represented here – God the Father (they are Jews), God the Son *"one who is more powerful"*, and God the Holy Spirit).

*Mark 1:4*

*And so John came, baptizing in the desert region and preaching a baptism of repentance **for the forgiveness of sins.***

This again points to Jesus the Son. There was NO FORGIVENESS OF SIN, until the death of Jesus Christ (three years later). Sin in the Old Testament was only covered up until they sinned again. Both required a sacrifice – Old Testament was continuous, New Testament – one time. This period of time was like no other in the history of the world. It was the time of change – going from the Old to the New and it is set apart by the Gospel writers of that day as such. It started with John the Baptist:

*Acts 1:22*

*beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."*

*Acts 10:37*

*You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached--*

During this transition period many were moved to REPENTANCE during this time. There was no 6 o'clock news then. So after Jesus death (the price for sin was paid) and resurrection (the sacrifice presented to God to fulfill the Law in Leviticus 1:3) many had not heard or understood that the New Covenant was now in effect (the forgiveness of sins and indwelling of the Holy Spirit). When the Disciples encountered these people they addressed it from the vantage point of the transition period – they understood that this period was pointing the way to the Messiah.

*Acts 19:3-4*

*So Paul asked, "Then what baptism did you receive?"*

*"John's baptism," they replied.*

*[4] Paul said, "John's baptism was a baptism of repentance. He told the people to **believe in the one coming after him**, that is, in Jesus."*

The religious leaders of the day realized that water baptism was only symbolic (and they were indignant that John was using "washing" the symbol of their "coming out party". By this time it represented to them their inauguration into a life of power, status in the Roman Empire and easy living as a priest). They represented the religious authority and questioned John's authority to do any symbolic baptizing.

*John 1:25-26*

*They questioned him, "Why then do you baptize if you are not **the Christ**, nor Elijah, nor the Prophet?"*

*[26] "I baptize with water," John replied, "but among you stands one you do not know.*

So we see that Water Baptism or Cleansing is symbolic.

*1 Peter 3:21*

*and this **water symbolizes baptism** that now saves you also--not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you **by the resurrection of Jesus Christ**,*

[Again we see above the word baptism above is understood as cleansing and what saves you is NOT the baptism but the Resurrection of Jesus Christ or the payment of your sins]

Baptism is to be done in obedience just as Jesus inaugurated his role as the High Priest by allowing John the Baptist to baptize him. Incredible, the creator of the Universe fulfills every quirk of the Law to the letter. The High Priest must be consecrated as a High Priest (in Leviticus) and so Jesus the Law Giver, also fulfills the Law. He certainly did not get baptized for repentance since he had done No wrong. Therefore, he

could only be fulfilling the commandment to begin his ministry as **THE** High Priest, which will culminate three years later.

**JESUS NEVER BAPTIZED ANYONE!** Why? He was to make only one sacrifice – himself. And the resurrection of Jesus Christ is the Proof that God accepted this sacrifice.

Incredibly, The Law was given to Moses on the Day of Pentecost. This is the framework that governed a Jews entire daily life. The Holy Spirit was given on the Day of Pentecost (signifying the end of the Law and the beginning of Grace) and is to be what governs us in our daily life.

*On the 50th day* after coming up alive out of the sea, God told the Israelites to approach Mt. Sinai where he would reveal himself to them through the Torah. Fire was seen on the mountain , the wind roared, the ground shook and the voice of God brought forth the Torah. One Jewish commentary on Exodus (Rabbah 5.9) states that "when God gave the Torah on Sinai, he displayed untold marvels to Israel with his voice. What happened? God spoke and the voice reverberated throughout the world... It says, and all the people witnessed the thunderings (Exo. 20:15). Note that it does not say "the thunder" but " the thunderings". Wherefore, R. Johanan said that God's voice split into seventy languages, so that all the nations should understand. When each nation heard the voice in their own vernacular, their souls departed (they were in fear) save Israel, who heard but who were not hurt..." Another Jewish writing "the Madras Says" by Rabbi Moshi Weissman states: " ...on the occasion of the giving of the Torah the children of Israel not only heard the Lords voice but actually saw the sound waves as they emerged from the Lord's

mouth. They visualized them as a fiery substance. Each commandment that left the Lord's mouth traveled around the entire camp and then came back to every Jew individually asking him, "do you accept upon yourself this commandment with all Jewish law pertaining to it?" Every Jew answered "yes" after each commandment. Finally, the fiery substance which they saw, engraved itself on the tablets." This became *THE MOSAIC COVENANT.*

Now 1500 years later God *kept his appointment* to reveal himself through a group of people that he empowered to be his witnesses. What was first seen on the mountain (the fire, wind, and tongues) would now be observed in the New believers. God would now write his law upon the hearts of men. This was *THE NEW COVENANT.*

Much of the confusion around Baptism occurs from what happened AFTER Jesus' ascension. The Bible recounts instance after instance of people being baptized immediately after their conversion (nothing wrong with that). The thing we must always remember is that the first church was initially primarily made up of Jews. These Jews understood the symbolism of being called into the Priesthood. They also understood that Jesus' command to the new church was:

*Matthew 28:19-20*

*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

New Believers were not under the OLD LAW but under the New Covenant (otherwise they would have been Jews). The Father, The Son

and the Holy Spirit (although taught throughout the Old Testament from Genesis 1 on) was veiled throughout the Old Testament. This meant that to insure they knew they were not Jews but something else, they were to be cleansed, baptized, immersed, sprinkled, washed in the NAME of the Father, Son and Holy Spirit. Sins are now forgiven, not covered up. As Jews, recognition of the Son of God would be considered blasphemous and was punishable under Jewish Law by death. The Shekinah Glory (the Old Testament representation of the Holy Spirit) had not been seen in Israel for 400 years. Yes, this was a radical new command!!!! The emphasis is not on the baptizing but on this radical new revelation. Jesus the Son has come. You will now be indwelt by the Holy Spirit in fulfillment of the Prophecy in Jeremiah 31 and Ezekiel 36 and you now take on your new (but predestined) role as Priests and Priestess's.

Jesus himself commanded them to wait in the interim of his ascension for the Jewish festival of Pentecost (to fulfill this Jewish feast).

*Acts 1:4-5*

*On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but **wait for the gift my Father promised**, which you have heard me speak about. [5] For John baptized with water, but in a few days you will be baptized with the Holy Spirit."*

..." **wait for the gift my Father promised**" What promise? Under the New Covenant ALL believers are Holy Spirit indwelt. The gift is the Holy Spirit.

*Ephes. 1:13-14*

*And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, **the promised Holy Spirit**, [14] who is a deposit **guaranteeing our inheritance** until the redemption of those who are God's possession--to the praise of his glory.*

It is the Gift of the Holy Spirit that is our guarantee that we will be saved – not the symbolic act of water baptism.

This '**Baptism of the Holy Spirit**' differs from the "**gifts of the Holy Spirit**" (see I Corinthian 12: 27-31). Remember that the actual word is cleansed, washed in Hebrew (these are still Jews who have been converted). So Jesus says when I leave, and take the sacrifice (his resurrected body) to his father so it will be acceptable (to fulfill the law in Leviticus 1) your assurance that the old is gone and the new is ushered in will be '*the gift his father promised*'. Now, If God had not accepted Jesus death on the cross as "*payment in full*" he would have had to leave him in hell, because the Bible says that Jesus "*became sin for us*". So on the Day of Pentecost, they were "*Cleansed with the Holy Spirit*".

Since this was the inauguration day of the Holy Spirit's ministry in the lives of every believer, it is only natural to expect that ALL the Gifts of the Holy Spirit spoken of in I Corinthians would be manifest on that day including the speaking of tongues. However, that does not mean that we are to dwell on only one gift because the Bible says there is:

*Ephes. 4:5*

*one Lord, one faith, **one baptism**;*

After Jesus ascension we are given numerous instances where people are converted and then baptized. Is it the baptism that saves them? According to what we have already covered - NO! [once again, remember to interchange the words cleansed or washed for baptized if it gives you a better understanding of the verse].

*1 Cor. 12:12-13*

*The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. [13] For we were all **baptized** by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink.*

*Galatians 3:26-28*

*You are all sons of God through faith in Christ Jesus, [27] for all of you who were **baptized** into Christ have clothed yourselves with Christ.*

*[28] There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.*

*Ephes. 4:1-6*

*As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. [2] Be completely humble and gentle; be patient, bearing with one another in love. [3] Make every effort to keep the unity of the Spirit through the bond of peace. [4] There is one body and one Spirit--just as you were called to one hope when you were called-- [5] one Lord, one faith, **one baptism**; [6] one God and Father of all, who is over all and through all and in all.*

Let's look at a very clear passage from arguably the greatest evangelist who ever lived (if you count the effect of his writings); Paul the Apostle.

*1 Cor. 1:13-17*

*Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul? [14] **I am thankful that I did not baptize any of you except Crispus and Gaius**, [15] so no one can say that you were baptized into my name. [16] (Yes, I also baptized the household of Stephanas; beyond that, **I don't remember if I baptized anyone else.**) [17] For Christ did not send me to baptize, but to preach the gospel--not with words of human wisdom, lest the cross of Christ be emptied of its power.*

Paul is speaking here to primarily Gentiles from the city of Corinth, not Jews. And he is thankful that he only baptized two plus a family out of a very large church. Paul says he cannot even remember if he baptized anyone else.

During Paul's time men often quoted that they wanted "to live like a Corinthian", which meant to live recklessly in a life of sin and debauchery. Now in the face of an extremely corrupt city, where temptation was rife, where sin and debauchery were glorified, if being baptized was the thing you had to get people to submit to, wouldn't Paul have baptized thousands of them? Instead, he concentrates on preaching the Gospel – getting them saved. Their obedience after that is not a matter of salvation but a personal thing between them and God.

I like the following from Living Stream Ministry:

**Annulling the Marks of Piety in the Flesh**

*Colossians 3:10*

*And have put on the new man. (11) Where there cannot be Greek and Jew, circumcision and uncircumcision. but Christ is all and in all.*

*Galatians 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.*

*[Circumcision or uncircumcision].speaks of the distinction of outward marks of piety. The Jews paid much attention to this mark of piety in the flesh. Today we can fall into the same pitfall as the Jews, paying too much attention to external signs. For example. It is true that a brother should be baptized by immersion. However, if I consider myself to be better than my brother, who is not baptized by immersion, then I have made baptism by immersion a mark of piety. I have made baptism by immersion a cause of separation.*

*Head covering, breaking of bread, laying on of hands. These things indeed carry much spiritual significance. But if they are used to separate God's children, they will lose their spiritual significance and become mere marks of the flesh. In reality they will become something similar to circumcision.*

*Please do not try to misunderstand me. Do not think that we disagree with baptism by immersion, the breaking of bread, the head covering, or the laying on of hands. I am trying to show you that once you separate God's children by these things, you are making distinctions according to the flesh.*

*In Christ there is no circumcision and uncircumcision. Physical symbols must not be used to separate God's children. In Christ we are one. The life that is in Christ is one. It is good for something with spiritual reality to have a physical symbol as well. However, if a person has the spiritual reality of something but is unconcerned about its physical symbol, we should not isolate him because of this. In short, God's children should not allow physical symbols to damage the oneness that they have in Christ.*

*Bible verses are taken from the Recovery Version of the Bible (RcV) and Words of Ministry from Watchman Nee, Messages for Building Up New Believers, pp. 128-129. Both are published by Living Stream Ministry, Anaheim, CA. (Please visit <http://www.livingstream.com>)*

Conclusion:

Baptism (water) is an outward sign of something that has already happened. It will not save you. The thief on the cross was never baptized and there is no record that the disciples were even baptized by water, although that is assumed. Belief comes first, then obedience. Our Lord was baptized not as a sign of repentance but as symbolic of him assuming his role as our High Priest in fulfillment of the Levitical law. We are baptized because it is symbolic of our recognition that we have taken on the role of Priest or Priestess on this planet.

The Baptism of the Holy Spirit is a misnomer as we use it today. There are gifts of the Holy Spirit in which some are the gift of prophecy, speaking and interpretation of tongues, but this is not a baptism.

The **"Cleansing"** of the Holy Spirit often regarded as **the "Baptism of the Holy Spirit"** is what happens to every believer who accepts Jesus as the Messiah. God places you under the New Covenant, INDWELT by the Holy Spirit.

All the verses in the Bible pertaining to Baptism:

## **BAPTISM**

- **John's.** Matthew 3:5-8; Matthew 3:11; Matthew 3:13-16; Matthew 21:25; Mark 1:4-5; Mark 1:8-10; Mark 11:30; Luke 3:7-8; Luke 3:12; Luke 3:21; Luke 7:29-30; Luke 20:4; John 1:25-26; John 1:28; John 1:31; John 1:33; John 3:23; John

10:40; Acts 1:5; Acts 1:22; Acts 10:37; Acts 11:16; Acts 18:25; Acts 19:3-4

- **Christian.** Matthew 28:19; Mark 16:16; John 3:5; John 3:22; John 4:1-2; Acts 1:5; Acts 1:22; Acts 2:38; Acts 2:41; Acts 8:12-13; Acts 8:16; Acts 8:36-38; Acts 9:18; Acts 10:46-48; Acts 16:14-15; Acts 16:33; Acts 18:8; Acts 18:25; Acts 19:4-5; Acts 22:16; Romans 6:3-4; 1 Cor. 1:13-17; 1 Cor. 10:1-2; 1 Cor. 12:13; 1 Cor. 15:29; Galatians 3:27; Ephes. 4:5; Ephes. 5:26; Col. 2:12; Hebrews 6:2; 1 Peter 3:18; 1 Peter 3:21

- **Of the Holy Ghost.** Isaiah 44:3; Joel 2:28-29; Zech. 12:10; Matthew 3:11; Matthew 3:16; Mark 1:8; Luke 3:16; Luke 3:22; Luke 24:49; John 1:32-33; John 3:5; Acts 1:5; Acts 2:1-4; Acts 2:38; Acts 2:41; Acts 8:15-17; Acts 10:38; Acts 10:44-45; Acts 10:47; Acts 11:15-16; Acts 19:2; Acts 19:6; 1 Cor. 12:13; Titus 3:5-6; 1 Peter 3:20-21

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