

Water Baptism and Spirit Baptism: As Taught in the Scriptures

Pages: 398

Publisher: Xlibris US (November 14, 2017)

Format: pdf, epub

Language: English

[DOWNLOAD FULL EBOOK PDF]

Water Baptism

and

Spirit Baptism

As Taught in the Scriptures

KEN LENZ

Copyright © 2017 by Kenneth P. Lenz, Ph.D.

Library of Congress Control Number: 2017908276

ISBN: Hardcover 978-1-5434-2597-0

Softcover 978-1-5434-2596-3

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system,

without permission in writing from the copyright owner

(Kenneth_Lenz@yahoo.com).

Brief portions may be quoted within the context intended,

in accordance with standard writing practices,

as long as the author and this source are properly cited.

Scriptural quotations in this book are taken from the New King James Version.

Copyright © 1982 by Thomas Nelson, Inc. Used by permission.

All rights reserved.

Rev. date: 09/01/2017

Xlibris

1-888-795-4274

www.Xlibris.com

746918

This book is dedicated to our grandson,
William Hudson Thoburn,
and any future grandchildren
with whom God might bless us.

TABLE OF CONTENTS

[Preface](#)

[Acknowledgements](#)

[Introduction: Welcome to Our Journey](#)

[SECTION ONE – Definition and Distinctions of the New Testament Word “Baptize”](#)

[Chapter 1 The Six Unique Kinds of Baptisms in the New Testament](#)

[Chapter 2 Various Meanings and Modes of Baptism Practiced Today \(Part One\)](#)

[Chapter 3 Various Meanings and Modes of Baptism Practiced Today \(Part Two\)](#)

[Chapter 4 The Meaning of Baptizō](#)

[Chapter 5 The Use of Baptizō in the New Testament \(Part One\)](#)

[Chapter 6 The Use of Baptizō in the New Testament \(Part Two\)](#)

[Chapter 7 Prepositions Used With Baptizō](#)

[Chapter 8 Section One Summary and Conclusions](#)

[SECTION TWO – Water Baptism in the Gospels](#)

[Chapter 9 John’s Timely Baptism of Repentance](#)

[Chapter 10 The Baptism of Jesus in the Jordan River](#)

[Chapter 11 “Make Disciples ... Baptizing Them” – Matthew 28:19–20](#)

[Chapter 35 “Baptized into Christ” – Galatians 3:27](#)

[Chapter 36 “One Lord, One Faith, One Baptism” – Ephesians 4:4–5](#)

[Chapter 37 “Buried with Him in Baptism” – Colossians 2:11–12](#)

[Chapter 38 “Baptized into His Death” – Romans 6:3–4](#)

[Chapter 39 Section Five Summary and Conclusions](#)

[SECTION SIX – Water Baptism in the Epistles](#)

[Chapter 40 “Christ Did Not Send Me to Baptize” – I Corinthians 1:14–17](#)

[Chapter 41 “Baptized for the Dead” – I Corinthians 15:29](#)

[Chapter 42 “Sprinkling of the Blood of Jesus Christ” – I Peter 1:2](#)

[Chapter 43 “A Symbol of That Which Now Saves —Baptism” – I Peter 3:21](#)

[Chapter 44 Washing and Cleansing in the Epistles \(Part One\) – I Corinthians 6:11; Ephesians 5:26](#)

[Chapter 45 Washing and Cleansing in the Epistles \(Part Two\) – Titus 3:5; Hebrews 10:22; II Peter 1:9](#)

[Chapter 46 Section Six Summary and Conclusions](#)

[SECTION SEVEN – Infant Baptism](#)

[Chapter 47 The Origin and Significance of Infant Baptism](#)

[Chapter 48 Verses Used in Support of Infant Baptism](#)

[Chapter 49 The Baptism of Households](#)

[Chapter 50 An Argument from Silence](#)

[Chapter 51 Baptism as the Successor to Circumcision \(Part One\)](#)

[Chapter 52 Baptism as the Successor to Circumcision \(Part Two\)](#)

[Chapter 53 The Proper Candidates for Water Baptism](#)

[Chapter 54 Section Seven Summary and Conclusions](#)

[SECTION EIGHT – Baptism in Non-Canonical Early Christian Writings](#)

[Chapter 55 Teachings on Baptism in the Didache \(Part One\)](#)

[Chapter 56 Teachings on Baptism in the Didache \(Part Two\)](#)

[Chapter 57 Baptism in The Epistle of Barnabas](#)

[Chapter 58 Baptism in The Shepherd of Hermas \(Part One\)](#)

[Chapter 59 Baptism in The Shepherd of Hermas \(Part Two\)](#)

[Chapter 60 Section Eight Summary and Conclusions](#)

[APPENDIX](#)

[Appendix A All Appearances of Baptizō in the New Testament](#)

[Appendix B Sacred Tradition and Tertullian's Teaching on Baptism](#)

[Appendix C Writings of Ambrose \(Part One\) –](#)

[On the Holy Spirit, Book 3, Chapter 10, Section 64](#)

[Appendix D Writings of Ambrose \(Part Two\) –](#)

[On the Holy Spirit, Book 3, Chapter 10, Sections 65–68](#)

[Appendix E Jewish Proselyte Baptism](#)

[Appendix F Public Pools in the First Century](#)

[Appendix G Tongues and the Baptism in the Spirit](#)

[Appendix H Man's Free Will and God's Sovereignty](#)

[Appendix I The Apostle Paul's Theology](#)

[Appendix J Repentance and Faith in Salvation](#)

[Concluding Epilogue](#)

[Endnotes](#)

[Bibliography Of Works Cited](#)

[PREFACE](#)

There are many books on baptism — as we would expect — but, you might wonder, why do we need one more? The answer is simple and two-fold. First, most of the books on this subject are not written from a purely biblical perspective, as is this book; instead, they are written from a denominational perspective or from a particular theological position. Second, very few of them cover the breadth of material included in this book, including an exegetical study of every passage that has a bearing on the subject of either water baptism or the baptism of the Spirit. In addition, most books on the topic of baptism focus on either water baptism or the baptism of the Spirit, but rarely both! This book comprehensively deals with both kinds of baptism and explains their relationship to one another from a thoroughly biblical perspective.

Though this book is based on much research and hermeneutical discipline, it is, nevertheless, written on a level that laypeople can understand, including non-Christians and others not familiar with the Holy Scriptures. While clergymen may certainly benefit from this book, it is not assumed that the reader has a background of knowledge in scriptural matters. Therefore, background information is provided, and concepts are thoroughly explained and supported from the Scriptures — with references cited and additional references to be compared (i.e., “cf.”). In addition, ten appendix chapters are included on related topics and extensive endnotes are offered in support of many concepts presented.

For readers who would like further information or a deeper biblical exegesis of passages on this subject, an expanded edition of this book is available as an e-book — entitled *Water Baptism and Spirit Baptism: Expanded Edition* (copyright 2012). That comprehensive edition includes additional chapters and expands on many of the chapters presented here. It also includes an entire section on “Washing and Cleansing in the Epistles” of the New Testament. For a listing of additional chapters offered in that expanded edition, please see the Endnotes.[1](#)

It is my prayer that the sections of this book will greatly help your understanding of the biblical teaching of Christian water baptism and Spirit baptism. To this end “I commend you to God and to the Word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified” (Acts 20:32, NKJV).[2](#)

Kenneth P. Lenz

The cover image is of the Bible suspended over, and reflected in, water. Centered in the image (appearing on the horizon just below the Bible) is a light source, representing the Holy Spirit. This light penetrates through the dark clouds of the sky, as if in the wind, representing the baptism in the Holy Spirit. This light is also the source by which the open Bible is surrounded and illumined, representing the Spirit’s illumination of our understanding of the inspired Word of God. Below the Bible, the water represents Christian water baptism, and the Bible is reflected in the water, as this book is intended to reflect the Scriptures in our understanding of both water baptism and Spirit baptism.

(Original image created by Kevin Carden; edited and reproduced with licensed permission from Christian Photoshops.)

[ACKNOWLEDGEMENTS](#)

Behind the research and writing of this book, several people had key roles for which I am most grateful. Thanks, therefore, is extended to the following individuals:

My devoted wife, Helen, for her encouragement in this project and for lending yet another pair of eyes to proof-read the manuscript.

My daughter, Carrie, who provided the motivation to begin the project as my initial “target audience,” and who is to receive credit (or blame) for some of the length of this essay, as she had encouraged me to add summary chapters to each section, and also to include historical

perspectives of what the early “church fathers” taught.

My college pastor, teacher, and mentor, Warren W. Wiersbe, who taught me to allow the Scriptures to speak for themselves (guided by the Holy Spirit), without forcing an interpretation into the text.

My son Bryce, for his technical assistance and providing the front cover design.

The publication team at Xlibris, who allowed a custom cover design and interior format (including some unconventional formatting, requested for the sake of readability). Thanks is also extended to Xlibris for providing this (and my other books) in e-book format, as well as in both hardcover and softcover print formats.

In addition, two other acknowledgements need to be made. First, to God, who illumines our hearts and minds to understand and apply His Word; and second, to you — the reader — for taking the time to read and consider what is presented. May God richly bless your understanding of His Word.

With Gratefulness, Ken

Other Books by this author (in print through Xlibris and as e-books) include:

Confession and Communion: As Taught in the Scriptures

God’s Son “Forsaken,” His Sacrifice “Finished!”

Additional e-books by this author include (among others):

Water Baptism and Spirit Baptism: Expanded Edition

The Orthodox Church: An Evangelical Perspective

Lordship Salvation: An Evangelical Perspective

The Bread of Life: A Consistent Sense of John 6

Branches of the Vine: A Fresh Look at John 15

[INTRODUCTION](#)

[Welcome to Our Journey](#)

Psalm 119:105 states, “Your Word is a lamp to my feet, and a light to my path” (NKJV). The Word of

God is to be the guiding light for our lives. In fact, it is through the Scriptures that we come to a knowledge of salvation from the penalty of sin. The Apostle Paul wrote to Timothy, “from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus” (II Tim. 3:15). Nothing else has been given the place of authority that God has given to His Word.[1](#)

We are about to embark on a journey with the intent to arrive at a comprehensive understanding of the biblical teaching of baptism. Rather than looking at baptism from an ecclesiastical or historical perspective (as in most books on the subject), the focus of this book will be on the biblical perspective. In II Timothy 3:16–17, Paul continued his words to a young Pastor Timothy, stating: “All Scripture is given by inspiration of God [Greek: theopneustos], and is profitable for doctrine, for reproof [or ‘conviction’], for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” Note the first two words: “all scripture” — including every word (as written in the original manuscripts). The phrase “inspiration of God” literally means “God-breathed,” as if God breathed His words into the hearts and minds of the human authors so that what each wrote in their own unique style was, at the same time, what God intended them to write. He breathed His Word into them and through them onto the pages of holy writ.

Therefore we understand that all Scripture is God-breathed and is profitable for teaching doctrinal truth, giving conviction of truth, correcting error, and instructing us in how to live lives characterized by godly righteousness. Notice, too, that the Scripture alone is sufficient in guiding a man or woman of God to become “complete, thoroughly equipped for every good work.” The teachings and traditions of churches and denominations are not to serve as our ultimate source of authority. Scripture alone holds that position, and that is why this book is based solely on that source. The Apostle Peter adds to our understanding of inspiration by writing, “for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit ” (II Pet. 1:21). This verse is not speaking of “prophecy” merely in the limited sense of foretelling future events, but rather, in the broader sense of speaking or writing on behalf of God — through His Spirit’s empowerment.[2](#)

It is my prayer that the Holy Spirit of God will guide our understanding of His Word and that we would be willing to apply it to our lives in whatever ways are needed.

The Scripture version that will be used is the New King James Version — a translation based upon the 1611 King James Version of the Bible and also derived from the analysis of early manuscripts by many scholars. The New King James Version was selected for two primary reasons: first, it does not have any denominational ties and enjoys a wide appeal; and second, it is one of the most literal of the modern translations available (based primarily on the Greek manuscript of what has been called the “Received Text”). However, the reader is encouraged to use whatever version you prefer and to read the surrounding context as well. In passages where there are notable variances between the Received Text and other Greek texts, as reflected in other English versions, the other renderings will be made known (such as those based on the “Majority Text” or on the “NU Text” — which is based primarily on the “Alexandrian Text”).

All verses in the Bible that make reference to baptism are included in this book (within the context of the discussion in which each most fittingly applies), as well as other verses that have a bearing upon it. In many cases there may be several interpretations that seem to be plausible for a verse. In such cases, the various interpretations will be expressed and explained to the degree necessary for a comprehensive understanding. At times, such a comprehensive treatment will require more than one chapter for the topic or verse. The ultimate goal, however, is to humbly attempt to convey, with God’s help, the proper meaning of each passage. As we consider these passages, please keep in mind that, while there can be many applications of God’s Word to various

individuals, there is only one interpretation of each passage that is correct — which is, naturally, the one the inspired writer intended to convey.

The question, “What does this passage mean?” has to do with its correct interpretation. However, we should also ask the question, “What does this passage mean to my life?” This is its application. For example, Acts 2:38 states, “Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.’ ” The word “for” is a translation of the Greek word “eis,” which can be properly translated in a number of ways, such as, “into” or “in order to” or “because of.” In this verse, it is possible to interpret the reason for being baptized as “in order to receive the remission of sins” or “because of having received the remission of sins” already. You can see how a little word (eis) can make a big difference in how a verse is to be understood.

Our objective is to properly interpret what Peter (and, ultimately, God) meant to convey in that verse, as well as in all verses on the subject of baptism. However, please keep in mind that the purpose for God giving us His Word is so that it can make a difference in our lives as we apply its teachings. In regard to Acts 2:38, perhaps you have never repented of sin and need to take that initial step. Or perhaps you have not been baptized, in which case you might be led to follow Peter’s instruction to be baptized — though at that time he was actually speaking to a large crowd of Jewish men in Jerusalem on Pentecost Sunday. That day and place will be one of the destination points on our journey.

It’s good to have you along!

[SECTION ONE](#)

[Definition and Distinctions](#)

[of the](#)

[New Testament Word](#)

[“Baptize”](#)

[CHAPTER 1](#)

[The Six Unique Kinds of Baptisms in the New Testament](#)

The New Testament identifies six different kinds of baptisms, yet only two of them involve getting wet. Some of the confusion today regarding baptism stems from the fact that distinctions are not made between these various baptisms. Further confusion exists due to a misunderstanding of how the word “baptize” was defined and used in biblical days. The definition and distinctions will be the main topics for this initial section.

John the Baptist’s kind of baptism was administered to repentant Jews in preparation for the Messiah’s coming (Matt. 3, Mark 1, Luke 3, John 1:19–28); however, though Jesus had no sin to repent of, He was also baptized by John — in order “to fulfill all righteousness” (Matt. 3:15). Over

the following three years, having fulfilled all righteousness in obedience to the Father, Christ was then “baptized in the baptism” of suffering and death in atoning (or “satisfactorily paying”) for the sin of the world (Mark 10:38–39; Luke 12:50). We understand, therefore, that Jesus experienced two kinds of baptisms: John’s baptism in preparation for His ministry (Acts 10:37–38) and a non-water baptism in culmination of His earthly ministry.

Jesus had said: “I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished! [Gk.: *telesthē*]” (Luke 12:49–50; cf. Mark 10:38). Note that the same basic Greek word for “accomplished,” in Luke 12:50, was used in John’s Gospel account when quoting Jesus’ sixth statement from the cross: “It is finished!” — *Tetelesthai* (a Greek verb in the perfect tense and indicative mood). The Greek construction indicates that what was accomplished is a sure fact and a past completed action with present continuing results. What was accomplished was nothing less than the vicarious atoning sacrifice of the Son of God as He bore our sin on the cross of Calvary, which was, in some sense, a “baptism.” (See Isaiah 53:4–6 and following, Romans 5:6–11 and following, and I Peter 2:21–25.) For more discourse on this kind of baptism — in the atonement — please see the Endnotes.¹

After His resurrection, Jesus instituted Christian water baptism, to be administered “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19), and He made possible the “baptism in the Holy Spirit,” which brings spiritual regeneration to one’s soul (John 7:39; Acts 1:5; 2:1–4; 11:15–18; I Cor. 12:13). These are the two kinds of baptism that will be the main focus of our study.

However, there is also the “baptism with fire” regarding which John the Baptist and Christ prophesied (Matt. 3:10–12; Luke 3:15–17; 12:49–50). Some people assume that the baptism with the Holy Spirit and fire are referring to an identical experience. After all, the book of Acts tells us that when the Holy Spirit first came upon believers at Pentecost, “there appeared to them divided tongues, as of fire, and one sat upon each of them; and they were all filled with the Holy Spirit” (Acts 2:3–4). This is a position that seems plausible; however, there is stronger evidence to understand these as separate and distinctly different baptisms. Consider the following six points:

1. The experience of something that appeared like “tongues, as of fire” above those believers on the day of Pentecost was a unique experience, never to be repeated again. For other examples of believers in those days receiving the Holy Spirit, yet with no mention of fire, see Acts 8:12–17; 9:17–18; 10:44–45; 11:15–17; and 19:1–6.
2. The experience at Pentecost was never identified as a baptism with fire, and it evidently was not a literal fire that was present. (No one was burned.) The Greek phrase “*hōsei pyros*” literally means “as of fire” and indicates that a figure of speech known as a simile was being used.
3. Such a manifestation above a person’s head does not conform to the Greek definition of the word translated as “baptism”; therefore, it does not qualify as a baptism. Dr. Warren Wiersbe wrote that the baptism of fire “does not refer to the ‘tongues of fire’ at Pentecost, for tongues over a person’s head could hardly be called a ‘baptism’ ” (Wiersbe, vol. 1, pp. 180–181).
4. Except for John the Baptist’s prophecy recorded in the parallel passages of Matthew 3:11 and Luke 3:16, all other passages that speak of the baptism of the Holy Spirit — including Christ’s announcement of it — do not mention fire (e.g., Mark 1:7–8; Luke 24:49; John 1:32–33; 7:38–39; Acts 1:5; 8:14–17; 9:17–18; 10:44–45; 11:15–17; 19:1–6).
5. It should be noted that the phrase in Matthew 3:11 and Luke 3:16 is more precisely translated as “in . . . fire,” and not, “with . . . fire.” The Greek preposition used is “*en*,” whose primary meaning is

“in,” denoting locality. What occurred on Pentecost, however, was not a baptism in fire.²

6. The most compelling understanding of what John the Baptist was speaking of in regard to the baptism in fire, is generated from the immediate context (Matt. 3:7–12; Luke 3:7–17). The verses immediately before and after refer to being “thrown into” an “unquenchable fire” — undoubtedly speaking of judgment. This is not an aspect of blessing in the spiritual baptism of the Holy Spirit. (Nor is it likely related to a purging of Christians or of their works — as some think of this baptism in fire, based on I Corinthians 3:11–15 and I Peter 1:6–7.) For more on the context, please see the Endnotes.³

The Apostle John quoted Jesus’ words: “the Father judges no one, but has committed all judgment to the Son. . . . My judgment is righteous” (John 5:22, 30; see also Acts 10:42; 17:31; II Tim. 4:1). John’s book of The Revelation of Jesus Christ gives a picture of the end times, including the judgment to come, and reveals that “anyone not found written in the Book of Life [will be] cast into the lake of fire (Rev. 20:15; see also Rev. 19:20; 21:8; Matt. 13:40–43, 50; 18:8–9; 25:41, 46; and Mark 9:43–48).

Mark begins his Gospel account by identifying John the Baptist as the one prophesied by Malachi as the “messenger” who would prepare the way before the “Messenger of the Covenant” (i.e., Messiah). John was familiar with such prophecies and understood that he was, in fact, that forerunner. In our consideration of the judgment in fire, it is most interesting to note that such a judgment was mentioned within the immediate context of a key prophecy in Malachi regarding John’s ministry. Jesus quoted from this prophecy in connection with John (Matt. 11:10; Luke 7:27), and John, no doubt, had it in mind as he ministered. Notice that prophecies concerning Christ’s first coming and future second coming are written within the same context, as we read from Malachi:

“Behold, I send My messenger [John], and he will prepare the way before Me.

And the Lord, whom you seek, will suddenly come to His temple,

Even the Messenger of the covenant [Christ], in whom you delight.

Behold, He is coming,” says the LORD of hosts.

“But who can endure the day of His coming?

And who can stand when He appears?

For He is like a refiner’s fire.” (Mal. 3:1–2; see also Mal. 4:1–3)

John the Baptist was not only preparing the way for the first advent of the “Messenger of the Covenant,” but also for His second coming and then future judgment — as a “refiner’s fire”! This, most likely, was what John was referring to as he prophesied that Christ would baptize in fire.

The sixth kind of baptism is mentioned by the Apostle Paul, but only in one passage, stating: “Moreover, brethren, I do not want you to be unaware that all our fathers [i.e., ancestors] were under the cloud, all passed through the sea, all were baptized into [Gk.: eis] Moses in the cloud and in the sea” (I Cor. 10:1–2). This is in reference to the episode in which the Israelites were miraculously separated from the Egyptian army by a unique cloud and then crossed through the Red Sea on dry ground, as told in Exodus 14:19–22 (cf. Heb. 11:29). In that episode, it was the pursuing Egyptians who got wet — and drowned! ⁴

Paul's reference to the Israelites as being "baptized into Moses" seems to indicate that the Israelites, from that time forward, were identified with Moses as their deliverer and spiritual leader. In a similar way, Paul wrote of Christian believers as being "baptized into [Gk.: eis] Christ" (Rom. 6:3; Gal. 3:27), meaning that we believers are thus identified with Christ as our Deliverer from sin and as the Head of the Church; even more so, we are united with Him (as those passages and others teach). This involves an unseen, spiritual baptism of the Holy Spirit.

This book will focus on Christian water baptism and the regenerating baptism of the Spirit; however, we will also look briefly at John's baptism of repentance as the predecessor to Christian baptism (including the implications as to its mode). Before that, we will consider the definition and meaning of the Greek words that are consistently used throughout the New Testament in connection to baptism — of any kind.

It is only right, however, that we first acknowledge that there are various viewpoints within Christendom in regard to the significance of water baptism and the mode or modes that are proper in administering baptism. Therefore, the next two chapters are offered as introductory and to add perspective to this overall subject, including some brief analysis.

It should also be mentioned that a few Christian denominations do not practice water baptism (in any mode), though Jesus, Himself, had commanded His followers to: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). This command is in the concluding verses of Matthew's Gospel account and was given shortly before Jesus ascended back into heaven, which, in itself, gives some indication as to the importance of this ordinance. Notice, too, that the word "therefore" is based on Christ having said, "All authority has been given to Me in heaven and on earth" (v. 18). Therefore, it is by Christ's authority that He gave this command, and He concluded His command with the assurance that "lo, I am with you always, even to the end of the age" (v. 20). Water baptism is for the church age we are living in. Historically, it has been practiced as a Christian rite from the time of the Apostles and the New Testament days (Acts 19:5; I Peter 3:21), and throughout church history.

[CHAPTER 2](#)

[Various Meanings and Modes of Baptism Practiced Today \(Part One\)](#)

It is worth noting that there are various viewpoints today within Christendom regarding (1) who is to be baptized with water, (2) what method (or "mode") is to be used, and (3) what meaning (or significance) is attached to that baptism. These three considerations are interconnected, with each one affecting the other two. The following paragraphs are intended to give a broad overview of these beliefs and practices, without differentiating details of individual branches and denominations.

Various branches and denominations within Christianity use different modes of baptism, and there are varying significances attributed to the act. Some baptize only those who have made a profession of faith in Christ as their Savior, and they fully immerse the convert under water. This is generally called "believer's baptism." In these denominations and independent churches, baptism and communion are usually called "ordinances," signifying that they are practices followed in obedience to Christ, and their significance is regarded as being purely symbolic — an outward symbol of an inward faith. Baptism represents a spiritual cleansing that has already taken place through regeneration, and it serves as a testimony of faith in Christ and identification with Him in

His death, burial, and resurrection. Thus, the convert is immersed in water and then raised up out of the water.

Other Christian branches and denominations also practice immersion, but they include infants in this act (or “rite”). It is usually believed that the ones being baptized, including infants, receive God’s grace through the rite. Other branches and denominations also baptize infants, but the mode commonly used is that of sprinkling (“aspersion”) or pouring (“affusion”). Most of these regard baptism and the Lord’s Supper as “sacraments” having efficacious significance in bestowing grace from God on the individual. In these cases, baptism is believed to assist in bringing about that person’s spiritual regeneration. In other denominations, infants are baptized as a sign and seal of their inclusion into God’s grace and His covenant, though it is not considered as a sacramental means of salvation. (For more insights and quotations on “sacraments,” please see the Endnotes.) [1](#)

Those denominations and churches that do not baptize infants generally do not place such a significance on the ordinance. In most of these churches, they believe that infants and young children are not held accountable for sin or the sinful nature that each individual is born with, and that young children who die go directly into the presence of God, by His grace. In these denominations and churches it is believed that a person is saved through repentance from sin and faith in the blood of Christ as the atoning sacrifice for sin. However, since such volitional dispositions as repentance and faith are not possible from infants or young children, God would not hold them accountable until they reach such a point in their mental development when they can understand and accept the gospel for themselves. Such a doctrine seems in keeping with the nature of God, who is both gracious and just.

In regard to the modes used in baptism, the methods of both pouring and sprinkling have different symbolisms than that of immersion. While immersion symbolizes identification with the death and resurrection of Christ, sprinkling recalls the Old Testament practice of sprinkling the blood of animal sacrifices onto objects to symbolize atonement, and pouring symbolizes the pouring out of the Holy Spirit upon the one being baptized. All three modes symbolize a cleansing, such as in the Old Testament practice of ceremonial purification by means of sprinkling and immersing. In some instances, the Old Testament Law required a total immersion, but in other instances merely a sprinkling was required. (The “water of purification” that was sprinkled, however, was mixed with the ashes of a red heifer and cedar wood, and only applied in specific circumstances [Num. 19; cf. 8:5–7], not for the usual ceremonial cleansing of the people. As for pouring, that mode was never used in Old Testament purification rites.)

It should also be noted that there is also a mode of baptism that involves pouring, but with the baptizer standing in water along with the one being baptized. Some believe that this was the mode John the Baptist used in baptizing Jesus and others in the Jordan River.

This brings us to the question, then, of whether or not any particular mode of baptism is clearly taught in Scripture and intended for us to obey. An equally important question arises from the context of what is taught, regarding the significance of baptism. In other words, what does the mode imply regarding the meaning of baptism? Why is a person baptized, and what is expected to occur as a result of being baptized? With these questions in mind, we will briefly look at the primary passages used in support of each of the three most prevalent modes used today, and we will consider how well the context of those verses relates to water baptism. In this chapter, we will consider the baptismal mode of pouring, and then in the following chapter, we will consider the modes of sprinkling and immersion.

Proponents of the mode of pouring find support in the prophetic verses of Isaiah 44:1–4 and Joel 2:28–32, and regard pouring as a symbol of the Holy Spirit being poured out on the person being

baptized. Seven hundred years before Christ, Isaiah quoted the Lord as saying: “For I will pour water on him who is thirsty, and floods [or ‘springs’] on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring” (44:3). This pouring of the Holy Spirit on Jewish descendants was initially fulfilled on the Day of Pentecost (ten days after Christ’s ascension into Glory), when the Spirit initially came to indwell the followers of Christ. Peter even spoke of it as a pouring out of the Spirit (Acts 2:33); however, while the Holy Spirit had been poured out, water was not poured out. Water baptism did not induce or even accompany this initial baptism in the Spirit (as described in Acts 2:1–4).

On Pentecost, the Apostle Peter explained that the events of that day were a fulfillment of Joel 2:28–32, as Peter stated:

This is what was spoken by the prophet Joel:

“And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh. Your sons and your daughters shall prophesy. . . . And it shall come to pass that whoever calls on the name of the LORD shall be saved.” (Acts 2:16–21)

Note that Joel did not prophecy that “whoever ‘is baptized in’ the name of the Lord shall be saved.” While Isaiah and Joel (as well as Ezekiel, Zechariah, and other prophets) prophesied of the coming of the Holy Spirit, three points are evident:

1. The prophets used figurative language to describe spiritual aspects. For example, Isaiah used a metaphor of water being poured “on him who is thirsty.” This is referring to spiritual thirst — not physical thirst; and of the Holy Spirit being poured out — not of physical water being poured. See Jesus’ own words in John 7:37–39 (cf. John 4:13–14).
2. The context of those verses does not include teachings regarding Christian baptism in water (even in a prophetic sense); it is only of the baptism in the Spirit. And in all cases where the Scripture later gives examples of the baptism in the Spirit occurring, it was not accompanied by water baptism (e.g., Acts 2:1–4; 8:14–17; 10:44–46; 19:6).
3. The Old Testament uses other metaphors to portray the coming of the Spirit, yet we do not make modes out of them. For example, rather than a “pouring out” of the Spirit, some prophecies speak of a “putting within” of the Spirit. Ezekiel 36:27 states, “I will put My Spirit within you and cause you to walk in My statutes” (cf. Ezek. 37:14).

We must be careful when we take a passage that is stated in figurative terms and apply it to an ordinance or sacrament of the church, without any clearer teaching from God’s Word. Titus 3:4–7 is another passage that is used in support of the mode of pouring; however, it is referring to the spiritual washing of regeneration. Regeneration is brought about through the baptism in the Spirit. (More will be explained in the chapter on Titus 3:5.)

[CHAPTER 3](#)

[Various Meanings and Modes of Baptism Practiced Today \(Part Two\)](#)

Many well-meaning people say that it really is not important which mode is used today, as long as a person is baptized. Some even suggest that we should set aside petty differences for the sake of unity in the Christian Church. However, could the ordinance (or “sacrament”) of baptism be

considered a petty issue? And should unity be our goal at the expense of a proper biblical interpretation of such important issues as regeneration, discipleship, and baptism? (Note Jesus' own words in Luke 12:49–53, regarding His coming to bring "division.")

Certain questions, therefore, would be most appropriate to keep in mind while reading this book, including:

1. Does the Scripture teach of a particular mode (and meaning) for water baptism?
2. When Christ instituted water baptism, did He have a particular mode in mind?
3. When the Scripture speaks of baptism being administered, was a particular mode used?

This book will offer clues for the reader to make his or her own informed decisions in answering those questions. In the previous chapter, we considered the primary Scripture texts used in support of the baptismal mode of pouring. In this chapter, we will consider the texts used in support of sprinkling and then immersion. *

^ ^ ^ ^ ^ ^ ^ This is a book that clearly and comprehensively covers the topics of both water baptism and Spirit baptism from a purely biblical perspective — rather than from a particular ecclesiastical, historical, or theological perspective. ^ Rather than using isolated Scripture verses in an effort to shore up a position, this book quotes and explains **all** passages that have a bearing on these two topics, allowing a position to form that is based solely on God’s Word. ^ Passages are considered within their broader literary context, and alternative interpretations are explored.

^ ^ ^ ^ ^ ^ ^ This book is unique in offering the following:

1. ^ It gives a clear and comprehensive presentation of both water baptism and the baptism in the Spirit. ^ Other books deal with only one or the other topic, but rarely both — and in so doing, often confuse and confound these two kinds of baptisms.
2. ^ It offers an explanation of every Scripture passage that refers to either water baptism or Spirit baptism. ^ Other books use selected verses to support their position; this book however places the emphasis on the Scripture passages themselves.
3. ^ It includes both the literary context of surrounding verses and the cultural / historical context in which the texts were written, so as to better understand the intended meaning of each passage as a whole — and to avoid forcing a bias into the text.

4. It also considers alternative viewpoints and interpretations of passages, so as to add to the comprehensive nature of this book. Appendix chapters and extensive endnotes are also included for readers who want to further explore a related matter or text.

5. It is organized and written on a level to be understood by lay people, yet includes scholarship that will stand up to critical analysis.

Water baptism and the baptism in the Spirit are for **all** Christians. Whether you are a lay person, minister, or teacher, this book is for you!

^

(For a clear and comprehensive understanding of another church ordinance, please see the author's book entitled, **Confession and Communion: As Taught in the Scriptures**, available through Xlibris in print or as an e-book.)

Baptism - Is it Really Necessary? - It is well defined in the Standard Bible Encyclopedia: "Baptism, as taught in the New Testament, symbolized a complete immersion in the water of life, the way as it is written in the book of the words of Esaias the prophet, saying, The Baptism was later accompanied by Holy Spirit power, as Bible testimony confirms. No Water Baptism in Matthew 28:19-20 - Redeeming God - The Book of Acts presents an extension of that ministry through the disciples by The term "baptism in the Holy Spirit" does not occur in Scripture. baptism in water that he administered and the baptism in the Spirit that Jesus would administer.. They were Christian believers in need of teaching; like Apollos (Acts 18:24) "The Baptismal Regeneration' Heresy Refuted - Desiring God Water Or Holy Spirit Baptism? - Jesus is Precious! - Water Baptism Bible verses in the King James Version (KJV) about Water Baptism. Sort By Book Order be born of water and [of] the Spirit, he cannot enter into the kingdom of God. Matthew 28:19 - Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching The Old Testament To Youth - The other two are found in the book of Acts and of Holy Spirit baptism were fulfillments of promises, while baptism in water is a command.. The Bible teaches that salvation is only through Christ, the Son of God (John 14:6; 1 John 5:11-13). Water Baptism as Taught by Jesus; Water and Spirit - Is there a Bible contradiction in Acts 2:38? But this is contrary to the teaching of Paul that baptism is not part of the Gospel (1 Cor. Peter said, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just

A Popular Handbook on Bible Difficulties (Wheaton, Ill.: Victor Books, 1992). No Water Baptism in Matthew 28:19-20 - Redeeming God - Christianity Baptism does not Save - Bible Support - On the baptism of the Holy Spirit, Bible scholar J.C. Ryle wrote: "It consists of the "The difference is when you get baptized in water, it is a symbol of being they began to praise God in foreign languages they had not learned. Listen to a talking book, download the "Kids Color Me Bible" for free, watch Biblical Baptism, Part 8 (What is the Purpose of Water Baptism - For someone to teach that faith + water baptism is a requirement for salvation, is to... The Bible is God's book to man, all of it, just as it is.. So have "received the Holy Spirit" is the same as "Once Saved Always Saved" and Water Or Holy Spirit Baptism? - Jesus is Precious! - In the apostolic writings, baptism is the momentary submerging of the whole body in water (MATTHEW 3:16; JOHN 3:23; ACTS 8:38). Mt 3 [16] As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. What Is Baptism - Remember, whenever we see the word "baptism" in Scripture, we must not With this reading, someone who is "baptized in the name of the Father, Son, and Holy Spirit" has In other words, since Jesus revealed God to us, a fully trained disciple is. the book of acts was a transitional book to the dispensation of Grace.

Relevant Books

[\[DOWNLOAD \]](#) - Download ebook Deadly Melody pdf

[\[DOWNLOAD \]](#) - Download book Anatomy of a Volume Profile Trader: Learn tips and strategies for trading the Volume Profile.

[\[DOWNLOAD \]](#) - Ebook The Civic Potential of Video Games (The John D. and Catherine T. MacArthur Foundation Reports on Digital Media and Learning) pdf

[\[DOWNLOAD \]](#) - Download A Short Account of the History of Mathematics (Dover Books on Mathematics)

[\[DOWNLOAD \]](#) - Ebook Common Core State Standards for Grades K-1: Language Arts Instructional Strategies and Activities pdf
