

Commentary and Questions by Larry McWhirter

**John's Baptism and Baptism  
Into  
Jesus Christ**

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## **John's Baptism and Baptism into Jesus Christ**

### **Commentary**

**by**

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#### **Texts:**

**Mark 1:4, John did baptize in the wilderness, and preach the baptism repentance for the remission of sins. (KJV)**

**Luke 3:3-4, And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (KJV)**

**Matthew 3:7, 11-12, But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 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: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (KJV)**

**Luke 3:7, Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? (KJV)**

**Luke 7:29, And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. (KJV)**

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**Matthew 21:25-26, The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. (KJV)**

**Mark 11:30, The baptism of John, was it from heaven, or of men? answer me. (KJV)**

**Luke 20:4-6, The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. (KJV)**

**Acts 1:22-26, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. (KJV)**

**Acts 10:37-40, That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy host and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of**

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**all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; (KJV)**

**Acts 13:23-25, Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. (KJV)**

**Acts 18:24-28, And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ. (KJV)**

**Acts: 19:1-6, And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come**

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**after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (KJV)**

**Ephesians 4:4-6, There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. (KJV)**

**Romans 6:3-4, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. (KJV)**

**Colossians 2:9-12, For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (KJV)**

**1 Peter 3:21, 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: (KJV)**

**John 1:31-33, And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and**

**it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. (KJV)**

**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: (KJV)**

**Luke 3:16, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: (KJV)**

**Mark 1:8, I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. (KJV)**

**Acts 1:5, For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (KJV)**

**Acts 11:16, Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. (KJV)**

**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: (KJV)**

**Mark 16:15-16, And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (KJV)**

**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. (KJV)**

**Acts 10:9-48, On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from**

**Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him**

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**openly; Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (KJV)**

**Acts 11:1-18, And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three**

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**men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (KJV)**

**Mark 10:36-39, And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: (KJV)**

**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. (KJV)**

**John 7:37-39, In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall**

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**flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (KJV)**

## **Introduction:**

**The meaning of the terms, “baptism”(a noun); and, “baptize”(a verb).**

I. **Translating** a word from New Testament Greek into English means finding out what the word meant in the original Greek and substituting the word for it which means the same thing in English, (ex: greek “*potamos*” becomes “river” in our English translations.)

II. **Transliterating** a word from New Testament Greek into English means that, rather than looking at what the original Greek word means, you simply take each letter of the Greek word and substitute a letter from the English alphabet which is considered similar. Thus, the person reading in English is looking at a made-up word which has never been in English before and has no definition until someone makes one up. The only relation which it has to the original Greek word is that it may have a similar sound when pronounced, if the English letters which have been substituted, letter-for-letter, for the Greek letters are close enough in sound, (using the example above: if the word “*potamos*” suddenly came into English it would have no definition, because it is not an English word.)

A. The noun “baptism” and the verb “baptize” are two examples of the numerous words in the New Testament which were not translations of the original Greek words into English, but were simply Greek letters brought into our New Testament as if they were English letters. Thus, these two brand new words were created in English and the religious authorities were then free to give them any meaning they wanted.

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B. The only way to find out what they meant to the biblical writers is to find out what the original Greek word meant, and then substitute the equivalent English word.

III. The Greek verb “*baptidzo*” meant “to immerse” (completely surround). So, to find out the real definition of the made-up-word “baptize” we look up “immerse” in our English dictionary. Most will define immerse as: (1) to cover completely in a liquid; to submerge; (2) to baptize by submerging in water; (3) to involve profoundly; to include totally.

IV. Thus, the Greek noun “*baptisma*” (and the meaning of “baptism” in our English translations) is the act of: (1) covering something or someone completely in a liquid; or submerging them; (2) baptizing by submerging something or someone in water; (3) involving someone or something profoundly; including someone or something totally.

### **John’s Baptism before the practice of Christian Baptism (Baptism into Christ)**

I. **John’s Baptism:** The baptism of repentance that John the Baptist preached and practiced, as he tried to prepare the Jewish people for the coming of the kingdom.

A. Hundreds of years had passed since the Jews had heard from God’s prophets. By this time, many of them had simply made their peace with the world and stopped eagerly expecting the return of the Messiah to establish the prophesied kingdom. John seemed to be asking any Jews who were still waiting for the promised Messiah to acknowledge it by coming forward to repent and be baptized. They were to do this to prepare themselves to believe in the one who was coming next.

**1. Acts 13:24-25, When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. (KJV)**

**2. John the Baptist told people, “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: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire”. Matthew 3:11-12. (KJV)**

**B. But when he saw many of the Pharisees and Sadducees coming for baptism, John the Baptist said to them, “O generation of vipers, who hath warned you to flee from the wrath to come?” Matthew 3:7**

**1. Luke 3:7 uses the verb form.**

**a. Luke 3:7, Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? (KJV)**

**C. Jesus asks the chief priests and the Jewish elders whether the baptism of John was from heaven or from men.**

**1. Matthew 21:25-26, The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. (KJV)**

**2. Mark 11:30, The baptism of John, was it from heaven, or of men? answer me. (KJV)**

**3. Luke 20:4-6, The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. (KJV)**

D. John the Baptist preached a baptism of repentance for the remission of sins. He called the Jews to repent and get ready for the Lord's coming.

**1. Mark 1:4, John did baptize in the wilderness, and preach the baptism repentance for the remission of sins. (KJV)**

**2. Luke 3:3-4, And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (KJV)**

E. Many Jews that heard him, even some Pharisees, were baptized with the baptism of John.

**1. Luke 7:29, And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. (KJV)**

F. There were several followers of Jesus who had been with him from the baptism of John all the way through Jesus' death and resurrection.

From this group Matthias was selected to take the place of Judas as one of the twelve disciples.

**1. Acts 1:22-26, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. (KJV)**

G. After John proclaimed a baptism of repentance to all the people of Israel, Jesus began his ministry.

**1. Acts 10:37-40, That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; (KJV)**

**2. Acts 13:23-25, Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: When John**

**had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. (KJV)**

### **John's Baptism after Christian Baptism (Baptism into Christ) began to be preached**

I. After the Cross, there was to be only one baptism to be taught: baptism into Christ.

A. Paul says that as surely as there is only one Lord and one faith and one God the Father, there is only one baptism (immersion) for the Christian; baptism into Christ.

**1. Ephesians 4:4-6, *There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.***

B. As the gospel was preached, people who had received only the Baptism of John were baptized into Jesus, and received the Holy Spirit.

**1. Acts 19:1-6, *And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples, and he said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit." And he said, "Into what then were you baptized?" And they said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling***

**the people to believe in Him who was coming after him, that is, in Jesus.” And when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying.**

## II. John’s Baptism.

**A. Anyone who is still teaching John’s baptism after the cross must be taken aside and instructed more fully in the way. Here, Priscilla and Aquilla do this for the Jewish preacher Apollos, who was an Old Testament scholar they found preaching in the city of Ephesus.**

**1. Acts 18:24-28, And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ. (KJV)**

**B. Later when Apollos had left Ephesus and gone to Corinth, Paul came through Ephesus and found some disciples who had only been baptized with John’s baptism of repentance. Paul told them that John preached a baptism to prepare people to believe in the one who was**

coming after, that is Jesus. When they heard this, they were baptized into the name of the Lord Jesus.

**1. Acts: 19:1-6, And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (KJV)**

### **Christian Baptism (Baptism into Jesus Christ)**

I. For the Christian, there is only one baptism.

**A. Ephesians 4:4-6, *There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.***

II. Christian baptism is baptism into the death of Christ Jesus so that we might have a new life in Him, receiving help from the Holy Spirit whom God gives to us as a gift.

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**A. Romans 6:3-4, Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.**

III. Christian baptism is a burial with Christ and a resurrection with Him to a new life through faith in the working of God.

**A. Colossians 2:9-12, For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; (note: the “circumcision of Christ” was his putting off of the flesh, which He did on the cross) having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.**

IV. Christian baptism saves us, not because it is something we can do for ourselves to wash away our own sins, but because it is the way we come to God asking Him to forgive us and give us a clean and pure conscience. We are able to come to God asking this on the basis of what He has done in sending Jesus Christ to die on the cross in our place, and then raising him from the dead as the first one to triumph over the grave.

**A. 1 Peter 3:21, And corresponding to that, baptism now saves you” not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ.**

**1. Use of the verb form “baptize” (as opposed to the noun form “baptism”).**

I. John the Baptist said that he was sent to baptize only with water for repentance, but the one coming after will be the one baptizing with the Holy Spirit and fire.

**A. John 1:31-33, “And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water.” And John bore witness saying, “I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him. “And I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit.’”**

**B. Matthew 3:11, “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.**

**C. Luke 3:16, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: (KJV)**

**D. Mark 1:8, I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. (KJV)**

**E. Acts 1:5, For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (KJV)**

**F. Acts 11:16, Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. (KJV)**

## II. The Great Commission.

A. Jesus left his disciples with instructions to baptize all those from every nation who respond to the call to become disciples.

**1. Matthew 28:19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.**

**2. Mark 16:15-16 And He said to them, “Go into all the world and preach the gospel to all creation. “He who has believed and has been baptized shall be saved; but he who does not believe shall be condemned.**

B. This may actually be another way of explaining how Jesus baptizes “with the holy spirit and fire.” When Jesus is proclaimed, people have a choice to make. Those who put their trust in Jesus and are baptized, receive the Holy Spirit as a gift. Those who reject Jesus do not receive the Holy Spirit and are cast out and destroyed like the chaff which get mixed in with the wheat until it is separated and burned up.

**1. Matthew 3:11-12, “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. “And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.”**

C. Being baptized into Christ for the remission of sins includes receiving the Holy Spirit as a gift, thus, for the Christian, there is only

one baptism. This one baptism is into the name of all three persons of the Godhead: the Father, the Son, and the Holy Spirit.

**1. Matthew 28:19, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,**

**2. Acts 2:38, And Peter *said to* them, “Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.**

**3. Ephesians 4:4-6, *There is* one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.**

D. Peter and John and some other Apostles at Jerusalem had to be convinced that the part-Jewish **Samaritans** could become Christians by being baptized into Christ, just as the Jews who became Christians had been doing since Peter’s sermon on the day of Pentecost. Therefore, God seems to have temporarily separated the promised gift of the Holy Spirit (Acts 2:38) from these Samaritans’ baptism into Jesus (Acts 8:16) so that Peter and John (who had previously wanted to call fire down on a village of Samaritans Luke 9:54) would be there to witness and verify to the Jews in Jerusalem that the Samaritans had in fact received the gift of the Holy Spirit and were to be considered a part of the kingdom. If there is only one God, He is the God and Father of all.

**1. 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. (KJV)**

**2. Acts 8:16, (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) (KJV)**

**3. Luke 9:54, And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? (KJV)**

E. Even after seeing that God intended the Samaritans to be included, Peter and many other Jewish Christians had to be convinced by God that Gentiles could be baptized into Christ like the Jews and Samaritans. Peter is so convinced that the Gentiles are not to be included in the Church, that God presents Peter with a rooftop vision warning Peter not to call something unclean which God has made clean. Peter is then sent by God to the house of the gentile, Cornelius. There a large number of Gentiles had assembled and had been waiting to hear Peter. Once again, God temporarily separates the gift of the Holy Spirit from Christian baptism to convince Peter and the Jews with him that the Gentiles were to be included in the kingdom also. God did this by giving the assembled Gentiles the gift of the Holy Spirit right in front of Peter and the other Jews. The Jews were amazed (literally outside or beside themselves) that the gift of the Holy Spirit had been poured out on these Gentiles. Peter was finally convinced, saying that since the Gentiles had obviously received the Holy Spirit just as the Jews in Jerusalem had back on the day of Pentecost, no one could say that these Gentiles could not be baptized. So Peter immediately commanded them to be baptized in the name of Jesus Christ. (Acts 10:9-48) Peter then had to go back and explain to the

upset Jews in Jerusalem why he had accepted these Gentiles. Peter explained what happened and concluded by saying that, if God chose to give the Gentiles the same promised gift of the Holy Spirit that He had given to the Jews who believed in the Lord Jesus, Peter had no intention of standing in opposition to God. When the Jews at Jerusalem heard this, their objections to the Gentiles ceased, and they glorified God. Acts 11:1-18.

**1. Acts 10:9-48, On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause**

wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and Certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh

**righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (KJV)**

**2. Acts 11:1-18, And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that**

were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (KJV)

F. It is hard for us today to understand the Jewish Christians' struggle to accept any non-Jew as a fellow Christian. The New Testament, especially the letters of Paul, show how much this Jewish prejudice against all others damaged the early church. As to our subject of Baptism, we can see why God chose to take the extraordinary step of temporarily separating the gift of the Holy Spirit from Christian Baptism, in order to try and convince the Jewish Christians that the Gospel was for all. Except for these special lessons being taught to the Jewish Christians, we always see the gift of the Holy Spirit being given at the time a person is baptized in the name of Jesus Christ, as was promised on the day of Pentecost. There is only one baptism for the Christian, as surely as there is only one God (Ephesians 4:5-6) and that one baptism is "into the name of the Father, and the Son and the Holy Spirit" (Matthew 28:19).

**1. Ephesians 4:5-6, One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. (KJV)**

**2. 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: (KJV)**

G. The gift of the Holy Spirit given when we are baptized into Christ is the fulfillment of John the Baptist's pronouncement that the one coming after will baptize people with the Holy Spirit. On the day of Pentecost, this gift was accompanied by visible tongues of fire, as people spoke in all the languages of the Mediterranean world, to show that the gospel of Jesus was for the whole world. (The Jews were not convinced, see D and E).

H. Note that the noun term “Baptism of/in/by the Holy Spirit” does not occur in scripture and probably should be avoided because it can give the impression that there is more than one baptism for a Christian, or that the Holy Spirit is somehow performing a baptism. The use of the verb form about Jesus, “He will baptize you in the Holy Spirit...” simply says what baptism into Jesus Christ will mean. The one responding to the Gospel will be immersed (surrounded, completely covered, totally involved) not only in water, but in the Holy Spirit, given as a gift by God. A Christian is filled with the Spirit which is given at the one Christian baptism.

**1. Corinthians 12:13, For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.**

a. Jesus said that the believer will be so immersed in the Spirit that it will overflow out of him. But John the Apostle reminds us that Jesus was talking about what would happen after His death on the cross (which the bible calls the glorification of Jesus). Before the death and resurrection of Jesus, the Spirit had not been given. John the Baptist had immersed many people in water, but God had not immersed them in the Holy Spirit.

**2. John 7:37-39, Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, “If any man is thirsty, let him come to Me and drink. “He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.**

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I. There is a verse which associates being baptized with death. It is usually translated as saying something about people being “baptized for the dead.” (I Corinthians 15:29). Not enough is said to be certain exactly what is meant, but since chapter 15 is all about reasons why people should believe in the resurrection, it probably is saying something like: many people were baptized (became Christians) because they believe in the hope of the resurrection; and possibly, they have already been preceded in death by friends and relatives who believed and were baptized. In which case they may have these departed Christians in mind when they come to be baptized. There is no evidence at all to indicate that Christians thought or taught that a live person could be baptized into Christ to make up for some person who has died without ever accepting Jesus. Note: If this obscure verse is confusing, consider yourself in good company; there are probably fifty or more interpretations in print.

**1. 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?**

### **Use of the alternate dictionary forms.**

I. The third definitions of the English words “immerse” (baptize) and “immersion” (baptism) given above (section I, part D) speak of “involving someone profoundly, or including them totally. Sometimes the words baptism or baptize are used in this way.

A. Jesus uses the term to mean something profound that will happen to him.

**1. Mark 10:36-39 James and John, the sons of Zebedee, ask for the right to sit at Jesus’ right hand and left hand “in his glory.” Jesus asks them if they can drink the cup he is about**

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**to drink and be baptized the way he is about to be baptized. They do not know what we know (that when He is talking about his glory He is referring to his death) so they say, yes we can do it. Jesus replied that they would indeed have to go through the same kind of profound persecution experience. Even in today's English, we use terms like "a baptism of fire" to mean going through a profound experience or an extremely difficult ordeal.**

## John's Baptism and Baptism into Jesus Christ

### Questions

1. Finding out what a word in the original Greek New Testament means, and then substituting an English word which means the same thing is called English\_\_\_\_\_

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2. Taking the letters of a word in the original Greek and substituting an English letter for each Greek letter is called\_\_\_\_\_

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3. \_\_\_\_\_ from Greek into English uses English words to preserve the meaning of the Greek words in our English New Testaments.\_\_\_\_\_

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4. \_\_\_\_\_ from Greek to English substitutes letters instead of words, thus creating new English-looking words which have no meaning until someone makes one up. \_\_\_\_\_

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5. A significant problem with \_\_\_\_\_ instead of \_\_\_\_\_ from Greek to English is that words with clear meaning in the Greek original are lost to those who read only English; and, the new “English-looking” words can be re-defined to suit the purposes of the persons who are behind the English versions being produced. \_\_\_\_\_

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6. In order to determine what one of these made-up \_\_\_\_\_ English-looking words really means, it is necessary to do what the translator was supposed to do: look up the definition of the Greek word which has been made into an English-looking word. \_\_\_\_\_

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7. The words “baptism” and “baptize” are examples of English-looking words which came into our New Testaments as a result of being \_\_\_\_\_ rather than \_\_\_\_\_ from Greek into English.

8. The Greek word *baptidzo* meant “to \_\_\_\_\_” therefore, to find out what the word written in our New Testaments as “baptize” really means, it is necessary to look in an English dictionary at the definition of the word “immerse”, not at the definition of the English-looking word” \_\_\_\_\_.”

9. John said, “I \_\_\_\_\_ you with \_\_\_\_\_ for \_\_\_\_\_,” but He who is coming after me “will \_\_\_\_\_ you with \_\_\_\_\_ and \_\_\_\_\_.” Matt. 3:11-12.

10. For the Christian, there is \_\_\_\_\_ baptism into the name of the \_\_\_\_\_ and the \_\_\_\_\_ and the \_\_\_\_\_ Matthew 28:19.

11. Paul writes that there is “\_\_\_\_\_ body and \_\_\_\_\_ Spirit, just as you were called in \_\_\_\_\_ hope of your calling; \_\_\_\_\_ Lord, \_\_\_\_\_ faith, \_\_\_\_\_ baptism, \_\_\_\_\_ God and Father of us all, who is over all and through all and in all.” Ephesians 4:4-6

12. Why did John the Baptist baptize? \_\_\_\_\_  
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13. What was John the Baptist's mission? \_\_\_\_\_

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14. Do you feel he was successful in fulfilling his mission Why? \_\_\_\_\_

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15. Why do you think that baptism was commanded by Jesus as He commissioned his disciples to go out and preach the Gospel? Matthew 28:19. \_\_\_\_\_

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16. What experience do we share with Christ when we are baptized into Him? Romans 6:3-4 \_\_\_\_\_

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17. When we repent and are baptized in the name of Jesus Christ for the forgiveness of our sins, what gift do we receive? Acts 2:38\_\_\_\_\_

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18. Why were those baptized by John the Baptist unable to receive this gift? John 7:39. \_\_\_\_\_

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19. In the New Testament Jesus being glorified often refers to his \_\_\_\_\_

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John 7:39, 12:16, 13:31, Acts 3:13.

20. Have you been baptized into Christ? \_\_\_\_\_ If not, consider being baptized into Christ without delay.