

Ephesians 4:5; 1 Corinthians 12:13 Sunday 7/22/2018

As you know, last time we were together, we talked about the doctrinal side of things we are moving into. The thing I want you to remember about all of this is the safety net concept that I gave you: how the doctrines of the Bible really keep you in line as far as everything that the Bible wants to do for you, keeping you doctrinally sound. The Bible talks about having a sound mind, sound speech, sound doctrine, sound faith, and all that comes back to that safety net of truth that doctrine provides.

As I told you, today in the church age, sound doctrine is not part of the process, and that is why it is such a mess today in Christianity. We do not have it the way that we need it to have and everything that goes on. Last time, we finished the seven mysteries, but we did not get into anything else. Today, I want to get into the second seven series, and that will be the seven baptisms.

This is one that most people, when you start to talk to them about and tell them that there are seven baptisms in the Bible, they kind of look at you like you are an idiot, because to them, they do not know anything about the Bible. So I want to explain this first, and then I want to show you how it works.

Now, here is the problem that legitimately people will have.

Ephesians 4:5

One Lord, one faith, one baptism,

You can see the confusion that would be in somebody's mind when they hear me say that there are seven baptisms in the Bible. Of course, they would say, "Well, the Bible says there is one baptism, and Bob says that there are seven." The answer to that is that what he is saying there is that there is one true baptism, one real baptism. Based on that one, all the other ones are pictures of the one true baptism in one form or the other. The understanding of the concept of the seven baptisms is for someone who has the ability to break down their Bible and then put it all together. That is really the key that we are working with here.

I. The One True Baptism: Spiritual Baptism

I want to start, and I want to show you the one true baptism first. Then we will come back and we will look at the other ones.

➤ The one true baptism has nothing to do with water.

You have to understand that. The reason why you have so many people who get caught up in baptismal regeneration, baptism for salvation, is because they do not understand this concept. In Christianity, there is no more confusion or bigger heresy that has existed for hundreds of years than the false teaching on baptism for salvation. It comes down to that, whether it is a Jehovah's Witness, a Campbellite, a Mormon, or even a Charismatic, especially a Charismatic. At this day,

we can throw in all the evangelicals and most of the Baptists in it too. They do not understand baptism at all from a Bible standpoint.

Because they have no doctrinal understanding of baptism, they look at the different baptisms in the Bible and they try to place them into the church. This is what happens in Acts, and we are not here yet, but we will get there when I show you. This is what happens in Acts 2:38. Everybody that believes in baptism for salvation will run to Acts 2:38 where it says, "Be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost." Because they do not know how to rightly divide the Bible, they try to put that baptism into the church. The failure in all of that is simply them not understanding the seven baptisms and realizing that the one true baptism has nothing to do with water.

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.

This is the spiritual baptism. If there ever was a baptism of the Holy Ghost, as the Charismatics try to make it in Acts chapter 2, if there ever was anything closely resembling that, it would be the one true baptism because the one true baptism is you being immersed in the Holy Spirit of God the day you got saved. That is the one, when it talks about one faith, one Lord, one baptism, that is the baptism that it is talking about. So the first thing you need to know about baptism is that baptism, the real true baptism, has absolutely nothing to do with water.

Romans 6:1

What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:2

God forbid. How shall we, that are dead to sin, live any longer therein?

In the first two verses, that has told you that you cannot live in sin anymore. You can commit sin, but you cannot live in sin. An unsaved person lives in sin; a Christian never lives in sin, but a Christian can commit sin. What he is saying here is that you cannot live in sin any longer therein. Here is the reason why.

Romans 6:3

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

Every cult on the planet will make Romans 6:3 water baptism. They will tell you that that is the day you got baptized and got your sins washed away through the water in a public water system. Of course, we know that not to be true. But once we define baptism, the true baptism, as the spiritual baptism, then when you got saved, you were baptized into Jesus' death.

That is why, moving forward here a little bit, when we baptize somebody, we stand them up in the water, we put them under the water, and then bring them back up out of the water. It is symbolic of what Christ did in the baptism of Jesus' death. He came down through the deep

water, came to this earth, died, was buried, rose again, and then he went back up through that water. So when we baptize somebody, it is buried in the likeness of His death, Romans 6:3, raised in the likeness of His resurrection. That is why we baptize the way we do. We baptize as Bible believers through immersion.

Your Protestant churches baptize through sprinkling because they got it from the Roman Catholic Church. The Roman Catholic Church uses the mode of sprinkling to baptize, never immersion. The Bible teaches very clearly from John's baptism when they were baptizing in the River Jordan. When the Ethiopian eunuch in Acts chapter 8 is talked about by Philip about being baptized, he says, "Here is much water. What does hinder me to be baptized?" The Bible says they went down into the water and came up out of the water.

The reason why baptism can only be immersion is because it pictures somebody's death. You have all been to funerals. When you bury somebody, you do not stand them in the corner and throw dirt in their face. You put them down in a hole and you bring them up, and you put them down in a hole, and then at a point in time they get resurrected. That is the picture of the baptism of Jesus' death. It has nothing to do with water. That has to be the premise by which we start.

You have to realize that true baptism, the one true baptism, is a picture of a spiritual baptism that is the baptism of Jesus' death, that is the spiritual baptism that the day you got saved you were immersed in the Spirit of God because of His dying on the cross for you and going down and coming up out of the tomb. That is the first thing you have to get settled in your mind if you are going to understand these seven baptisms. The rest of these, the other six, will be pictures in some way, shape, or form of this one, and we will talk about that as we go through it.

II. The Definition of Baptism: Manifestation

The second thing I want you to see and understand is the definition of baptism, and people do not know this. They do not understand this.

John 1:28

These things were done in Bethabara beyond Jordan, where John was baptizing.

John 1:29

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:30

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

John 1:31

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

The definition of being baptized is this, across the board: Baptism never saves you, but baptism manifests something. You have got to know that. Wherever you find baptism in the Bible, it is going to be a manifestation of something. In this case, and we will talk about this in a moment here, it is Christ manifesting himself to the nation of Israel. So we want to keep those two things in mind. You lose concept of those two things, and then you are going to lose the whole idea or concept of baptism, and you are going to get messed up.

Another thing you are going to start seeing here as we start going through these seven series, and this goes back to our network, our crisscrossing of doctrines, you are going to see these things start overlapping with what I already taught you. In other words, all doctrine will interlock with other doctrine, and that is the key. The older you get in the Bible, studying the Bible, and the more you learn the Bible, the more you are going to see how the Bible will always lock itself together with other principles.

I tell people all the time when it comes to figuring out something in the Bible, you have to have a chain of evidence, a chain of references, a chain of doctrine that supports what you want it to say. It is just that simple, and you always want to just follow that rule, and you are going to start to see that doctrine will interlock itself with other doctrines. I do not know of any doctrine in the Bible that simply stands on its own. They all interlock with something else.

III. The Baptism of Moses

Let us begin to look at these, and I will start to walk you through these. This is my order; it is not the order that God puts them in. This is how I have them in my Bible.

1 Corinthians 10:1

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

1 Corinthians 10:2

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

This is called the baptism of Moses, and this baptism takes place when they come out of Egypt. The key here is the fact that this is not by immersion, though they got totally drenched; it is by what we would call aspersion. In other words, as they walked through the Red Sea being parted, there was a mist. If you have ever been to Niagara Falls, you know that where the water is coming over, you can be 100 yards, 200 yards from the falls itself and still get soaking wet because of the mist that it puts off. That is what this baptism was. This baptism is them getting to the point where they get completely drenched by that.

If you look here, it says in verse 1, "Moreover, brethren, I would not have you to be ignorant." When we get a little bit farther on in these, I am going to teach you the seven things that you should not be ignorant of as a child of God, and this is one of them. So here again, we are seeing them cross over each other. I have found that the seven things that Paul says that Christians are

not to be ignorant of are the exact seven things that Christians have no clue about. Here is a case where this baptism is a picture of something.

The book of Exodus is probably the single greatest book in the Bible if you just wanted to look at a snapshot picture of what our Christian life should be. Let me walk you through this here and show you what I am talking about. In the book of Exodus, we know that Exodus means "the exit," like our exit signs. It is a book that shows you how Israel leaves Egypt under the blood of a lamb by Exodus chapter 12. At the same time, the book is a picture of you and I leaving the world through salvation. The book of Exodus is one of the most incredible books that you are going to find in the Bible that kind of gives you a capsule view of what the Christian life for you and for me should be.

In chapter 1, 2, and 3, you have a picture of the nation of Israel as an unsaved man. They are under the bondage of Egypt. Egypt is the type of the world. Pharaoh is the type of the devil. He has put them under hard bondage. Inspirationally, that is a picture of you and me before we were saved, under the pressure of the world system and under the devil, and him trying to destroy you and crush you and just do everything for you that he could.

Then in chapter 3, 4, 5, and 6, you find where they cry out to God, and then God sends them a deliverer. That deliverer within the story is Moses. Putting it into the practical application for you and me, the deliverer is the Lord Jesus Christ. You could go back in that chapter and see all of the parallels. They cry out to God. God hears their cry and He sends them a deliverer. God saw your need, He heard our cry, and He sent us a deliverer.

As soon as the deliverer shows up, Moses, then we find in chapter 7, 8, 9, 10, and 11, we find the adversary shows up. This will be the contention with Pharaoh and Moses over the fate of the nation of Israel. This will be a picture of once you get introduced to Christ, get introduced to the truth, the battle now that will begin in your life. It is an incredible book because it shows us that before you get introduced to the truth of God's Word, there is really no battle in your life. You are just an unsaved person who just goes on doing what an unsaved person does. But there is no real conflict between good and evil. You are just evil.

But once you get introduced to God, once you get that first tract, once you come to a church service, and once you now know that there is an alternative, what happens is the adversary shows up to try to undo what the deliverer wants to do for you. So we have in those chapters the great contest between Moses and Pharaoh, and what hangs in the balance is the nation of Israel. In the great contest between your deliverer and the devil before you got saved, what hangs in the balance is your soul. So you see how that works.

In chapter 12, we all know what happens. That is such a powerful picture of salvation that it has been called the gospel according to Exodus. The nation of Israel gets delivered by the blood of a lamb, just like you as God's son got delivered by the blood of a lamb. There they put the blood on the lintel of the doorpost and the top of the door of their dwelling. This is called for the nation of Israel the Passover. This is where the Passover begins.

Exodus 12 is an absolutely incredible chapter in the scheme of everything here because up to this point, it was the Feast of Tabernacles that began the nation of Israel's year. The Feast of Tabernacles and the beginning of the year was based on the creation of Genesis chapter 1 verse 1 when God began to not recreate but reconstruct everything that was destroyed in Genesis 1:1-2. That is commemorated in the Bible by the Feast of Tabernacles. It took place sometime in September, October. Absolutely in September, but by the time we are 6,000 years later, now moved into October with the change of the day. So I say September, October. But that is the Feast of Tabernacles. You can find the first six days of creation lining up with the days of the Feast of Tabernacles if you want to put the study to it.

But now in Exodus chapter 12, that changes. No longer are they going to begin the beginning of their year from the Feast of Tabernacles. Now they are going to begin the beginning of their year from the Passover. Here is a picture: if any man be in Christ, you are a new creature, all things are passed away, all things become new. Everything changes in Exodus chapter 12. They came out now by the blood of a lamb. The blood of the lamb brings them out of Egypt, out from under the bondage of Pharaoh, just like when you got saved it brought you out from the world and under the bondage of the devil. That is the picture so far up to this point.

In chapter 13, you will find the great chapter that deals with Israel's sanctification. They are told here that there will be a separate people, and they are now separated from Egypt or the world. Of course, the first thing once you get saved that you need to understand is the fact that you are sanctified; you have been set apart. You are no longer, you may be in this world physically living here, but you are no longer of this world.

In the next chapter, chapter 14, this is where we find them going through the Red Sea, and this is where 1 Corinthians chapter 10 takes place. This is where they get baptized. So you can see the baptism of Moses is given because in its example of your baptism and my baptism in the order of events that actually transpired in this snapshot capsule of your life before salvation, your introduction to Christ, your salvation in chapter 12, and then the events that in the order should take place.

In chapter 15, you have the song of Moses, and this will be in kind to "He has put a new song in my mouth, even praise unto our God." You got a new nature, you got a new life, you got a new name, and you get a new song. So that song is in chapter 15.

In chapter 16, that is the great chapter on the manna from heaven that God brings down, and that will show you how important the Bible is to you because the manna is a type of the Word of God. So now we have that picture there in chapter 16.

In chapter 17, you have the picture of an understanding of what your prayer life should be. Here is where Moses is standing on the hill, and he is praying, and when he lifts up his hands to pray to God, the battle that is going on before him goes toward Israel. When he drops his hands, the battle goes toward the enemy. So he gets weary, and he gets Aaron and Hur to come over and hold up his hands for him, and the battle is won. That is a picture of your prayer life. This is why the Bible says over there in Timothy, "I wish men would lift up holy hands." The dumb, stupid, charismatic things that that means that when they go to church, they lift up their hands, and all of

that. Of course, the truth of the matter is there is nothing holy about these hands. That is the picture of the inner man lifting up your spiritual hand to God in prayer. Then when you have a really tough time that you get weary, you call a couple of your friends on the phone and they hold up your hands and pray with you. That is a picture of that. The book of Exodus lays that thing out. Once you see that, you just get a snapshot capsule view of the Christian life.

In chapter 19 through 24, he goes through the law. The law, even though we are not under the law, the law is the basis by which the New Testament is built on. Jesus Christ came, when He came, He fulfilled the law. But the law is something that you and I need to understand as it applied to Israel and as it will inspirationally apply to you in many cases.

The next set of chapters will be chapter 25 through chapter 27. That will be all focused on the tabernacle. The tabernacle now will, if you are following along here, we are looking at somebody's spiritual growth. They were unsaved, God sent them a deliverer. The adversary showed up to keep the deliverer from changing their life, but they got saved in chapter 12. Then they understand they are sanctified, that is discipleship one. They got baptized, that is discipleship one. They got a new song, they understood what they are getting, now that is discipleship one. They got the book, that is discipleship one, Thursday night Bible study and all that we do. They learned how to pray, that is the prayer groups in discipleship one and discipleship two. They now learn the law, how it applies to them or does not apply to them based on, now we are in the tabernacle. The tabernacle will have seven pieces of furniture in it that will illustrate the depth of your relationship and your personal walk with God. Each one of those pieces are the furnishings that is talked about in 2 Timothy chapter 3 where he says that the man of God is perfect, truly furnished unto all good works. So now we are seeing the maturity process begin to unfold in somebody's life.

In chapter 28 through chapter 31, this will be the great chapter that deals with the priesthood. Every aspect of the priesthood here is laid out. The parallel is that if you are saved here today, you are a priest and you are part of the spiritual priesthood after the order of Melchizedek. So you will learn everything in there about what a priest should be; all those things will apply to you.

In chapter 33 through chapter 40, we now get into it and we look at the work and the ministry. So you are going to see where the book of Exodus is an incredible book that brings you through almost like a snapshot picture of where your life with Christ is and what it should be, section by section. This is why in 1 Corinthians chapter 10, he talked about the baptism of Moses. Their coming through the Red Sea and getting baptized is a picture that fits into the overall scheme of God dealing with Israel to show you the process of your spiritual life with Christ from before you were saved, when you got saved, and in every event that needs to be put into your life spiritually from that point on.

1 Corinthians 10:11

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

He is telling us,

1 Corinthians 10:6

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Everything in the Old Testament concerning this baptism here is for our ensample and our example. Let me tell you the difference between an example and an ensample. An example is something that you do, and an ensample is something that you are. So we learn from what Israel went through in the book of Exodus how we are to get a picture. If you ever got saved, if somebody would have sat down with you and just walked you through the book of Exodus in the way I just did it, your whole salvation experience and relationship with Christ would have got a lot clearer. But that does not happen today because guys do not believe the Bible, they do not teach the Bible, therefore their people never get the Word of God the way that they should. But it shows you, it gives you a clarity to exactly where you are at and what you should be doing in your Christian life. Every one of you here is somewhere within the book of Exodus, and that is just the way it works. Everybody here is on a different level, and you are moving right along, but that is what I want you to see. So that is the baptism of the nation of Israel, and that is why you find that. There again, you will find that that is a picture of the one true baptism, and that is what you have.

The baptism of Moses is not by immersion, though they got totally drenched; it is by aspersion. It is just the fact that there is no way they could have got immersion. Aspersion is immersion; it is just by another mode. It both gets you totally wet; it is just one you go under and the other one you do not. I would say, and this is a great point, and I am just thinking this off the top of my head since you asked that question, I would say that the reason why it was aspersion and not immersion is because Jesus had not come yet. So going under the water would not have been, to use the Jewish term, kosher. So that is probably why. I never thought of that until you just asked that question, and that is probably the reason.

Regarding the dry land, the same way that the water held back and the land stayed dry, God did not need to baptize the land; He needed to baptize them. It is the same thing, you see it kind of the same thing. In the plagues that God brings upon the Pharaoh, the plagues go everywhere but where the Jews are. So, they do not fall in the land of Goshen. What you have here is a God who is selective of what He does to keep the type in play. The ground that they walked upon was dry ground, but they got soaking wet. The picture of that is the fact that God allowed them to get baptized, but the ground did not get wet because they had to get across. So there again, that is another great question.

IV. The Baptism of John and The Baptism of Fire

Matthew 3:1

In those days came John the Baptist, preaching in the wilderness of Judæa,

Matthew 3:2

And saying, Repent ye: for the kingdom of heaven is at hand.

Matthew 3:3

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

This will be Isaiah 40:3-8 if you do not have it marked in your Bible.

Matthew 3:4

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Matthew 3:5

Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

Matthew 3:6

And were baptized of him in Jordan, confessing their sins.

Matthew 3:7

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?

Matthew 3:8

Bring forth therefore fruits meet for repentance:

Let me just stop here for a second. All this baptism here and everything that is going on here has to do with the nation of Israel in their spiritual condition. Notice how John, when he sees them showing up, he tells them about the second coming of Christ, "to flee from the wrath to come." That is the second coming.

Matthew 3:9

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

If you do not have this marked in your Bible, mark this in yellow: "these stones to raise up the children of Abraham."

Matthew 3:10

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

That is a reference to the nation of Israel not bringing forth fruit that is going to wind them up at the second coming of Christ and the Great White Throne in the lake of fire. That is what he is referencing to.

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:

I am going to cover two baptisms here at the same time since we are already here, and it will save me from coming back, and we will keep it in the same context. You notice there are two baptisms here. This will be, he says, "I baptize you with water," and then there is somebody going to come that is going to baptize you with fire. Of course, the water there is a reference to the Holy Ghost, and the fire is a reference to something else.

Every charismatic on the planet, almost without exception, will look at the baptism of fire and they will think that is a good thing. They think that the baptism of fire is speaking in tongues because over there in Acts 2 or Acts 1, when they spoke in tongues, it was like cloven of fire on their heads. So they think that that is the baptism of fire, so they pray for the baptism of the Holy Ghost and that the baptism of fire will come and you will speak in tongues. That is the lunacy of being a charismatic. The baptism of fire here that you are praying for in the context is dying and going to hell in a lake of fire. So when a charismatic is praying for the baptism of fire, thank God that God does not answer all our stupid prayers, he is basically asking for God to send him to the lake of fire, which God will not do. But again, it is completely not understanding how the Bible goes together.

Matthew 3:12

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.

That clearly defines the verse before it that he is not talking about somebody getting the fire of baptism and fire to speak in tongues; he is getting the baptism of fire to be in a lake of fire. He will baptize somebody in a river or a lake, so when an unsaved man dies and goes to hell, he winds up in a lake of fire forever, and there he gets baptized. He goes down and he comes up, he goes down and he comes up. It is a continual baptism of fire going under and coming back up. None of this has to do in Matthew with anything remotely connected with Christianity. The stupid, dumb Charismatic does not even know that at this point in time the church is not even in effect. The Day of Pentecost has not come yet, Paul is not around. This is all dealing with the nation of Israel and very clearly telling you the kingdom of heaven. But when you do not know anything about the Bible and you cannot establish the context, then you are left to your own devices, and that usually is going to get you in trouble.

So what you have here is Jesus coming to be baptized.

Matthew 3:13

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

Matthew 3:14

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

What he is saying is, "What in the world are you coming to me for to be baptized? I need to be baptized by you."

Matthew 3:15

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

Matthew 3:16

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Matthew 3:17

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

There again, that shows you that it was not sprinkling. One of the craziest, goofiest things you ever saw in your life was, I forget which movie it was. Back in the late 50s and the 60s, they did a lot of biblical based movies. Ben Hur was obviously one of them. The Robe was another one. Demetrius and the Gladiators was another one. They were major productions based on stories in the Bible. But when you watch them, and they are really worth watching because you are going to find if you look at the credits, everybody who is a technical advisor for these movies is connected to the Roman Catholic Church. So you will find that the funniest thing in the world. You will find that when John is baptizing people, they are standing in the River Jordan up to their waist, and he is sprinkling them. Goofiest thing you ever saw in your life. It is a thing where that is Rome, and that is the way that they get it.

Now this baptism of John is, first of all, for the nation of Israel. I draw your attention that they are in the River Jordan, and I draw your attention to Matthew 3:9 when I told you to mark where he makes a reference to "these stones." Back in Joshua chapter 4, when they came across Jordan, they were told to take 12 stones and put them in the riverbed of Jordan under the water, and they were told then to take 12 stones up out of the riverbed and put them on as a memorial on the shore. This is the exact same spot where they did that in Joshua. Obviously, he is making a reference to these stones being the stones from Joshua. What they did was that they took those stones and they put them under the water, then they took stones up out of the water and made a memorial.

This is why the Jews here as a nation are coming to John the Baptist confessing their sin so they can get the kingdom of heaven, and their baptism is a reference to those 12 stones that were done back in the Old Testament that were put down in Jordan and then picked up out of the water from Jordan. This is not an individual salvation for salvation. This is a national salvation for the nation of Israel to get the kingdom of heaven based on the act that took place back in Joshua.

People ask the question why Jesus shows up to be baptized. Obviously, He has no sin to confess, but you have got to remember two things. First of all, why baptism is all. John 1:31 told us that baptism manifests something. So when Christ got baptized under John here, and you will find

that in John 1:31 again, He is manifesting Himself to the nation of Israel as their Messiah. The Bible says that He is numbered with the transgressors back in the Old Testament. Now we know that to be the cross. Here is the beauty of your Bible. We know that to be the cross where He is numbered with the transgressors. But at this time, He may not have went to the cross if they had done what is right, but that promise, that prophecy has to be fulfilled. So it cannot be fulfilled with the three on the cross because that may or may not happen yet, and it certainly has not happened yet, but it has to be fulfilled, so it is fulfilled here where He shows up at the River Jordan being numbered with the transgressors. That is how the Bible covers itself.

All of the principles that we know that fit into the crucifixion of Christ, if Christ would not have been crucified if the Jews would have accepted the kingdom, you would have had to do something with those principles because they have to be fulfilled. So they all would have been filled historically with Israel as this one did, but when they rejected, then they move on to the spiritual application to become part of the cross. That is the beauty of the Bible. If you ever get to the place in your life where you can grasp that and see that, you are on your way, and you will not be hitting any icebergs. You will be moving right along.

So that is a key to understanding how the whole thing works out with John's baptism. He was coming there to fulfill the Old Testament prophecy that they might have a chance to get the kingdom of heaven if they would have received Him, and He was prophesied in the Old Testament to be numbered with the transgressors. Therefore, He is showing up where the transgressors are being baptized by John, but by doing that, He is manifesting Himself to the nation of Israel on the exact spot that those twelve stones were put down and then taken up, and of course, twelve for the nation of Israel. That is Isaiah 53:12 that says He was numbered with the transgressors.

V. The Baptism of Jesus' Death

The next one will be the baptism of Jesus' death. This will be the baptism of Romans 6:3, so you will want to connect these two together. This one has nothing to do with water, period. People like to link this to water baptism; this is long after He was baptized by John.

Matthew 20:20

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

Matthew 20:21

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

Matthew 20:22

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Matthew 20:23

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

The people that are sitting on the right hand, if you go into Ezekiel chapter 40 through chapter 48, are David and Christ. So that is what He is making a reference to there very quickly. This baptism here again has nothing to do with water. It shows you that as Romans 6:3 says that the death of Christ is a picture of our baptism, or I should say our baptism that we do, or all baptism will be connected with Christ dying.

Christ left the throne of heaven. We know from our previous studies that there is water up there. He comes down through that water, a picture of the burial in the likeness of His death. He comes to this earth. He dies. He rises the third day, and then in Acts chapter 1, He goes back up to the throne of God through that water. That is what baptism is a picture of: Christ coming down and dying and then going back up through that water.

So when He talks about two things here, He talked about first of all the cup. The cup here is physical death, and He is dying. He is going to die. Then, of course, the baptism of Jesus' death is the aspect of Him dying and what that represents.

Hebrews 2:9

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

He tasted it by drinking of that cup. You are going to find there are two cups in the Bible, and you want to make a note of this. There is the cup which you find here, which is physical death, and then you are going to find the Father's cup. The Father's cup will be the wrath of God, the wrath of indignation poured out on the world or an unsaved man. You want to remember that there are two cups.

Matthew 26:42

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Here is the cup of wrath. The cup you are defining here that He is asking if it is possible not to drink is the cup of God pouring out His wrath on Him on the cross. So there are two cups in the Bible; you want to always denote the context. One will be the physical death of Christ; the other will be the wrath of God's cup being poured out on Him, which is the cup of indignation found in Revelation that God pours out on Israel during the tribulation period. So this here you want to mark alongside of this one. This will be Romans 6:3; it goes along with this one. This is the baptism of Jesus' death. Again, when we baptize somebody, we baptize them by putting them under and then bringing them up. You know that is the picture of Jesus as we say it when we baptize you, "buried in the likeness of Jesus' death, raised in the likeness of His resurrection."

VI. The Baptism of Israel's Repentance

The next one will be in Acts 2:38, and this will be the baptism of Israel's repentance. This verse passage here will probably be responsible for sending more people to hell than all the booze, drugs, and things that I would say we will get into. Acts 2:38 is absolutely the greatest disaster when it comes to people believing for baptismal regeneration. This one is used by everybody. Baptists do not use it that way; they do not obviously believe that, but they do not know how to handle it.

At some point in your life, you are going to have to get the Book of Acts worked out for yourself. We have done it here on Thursday night and other places; probably most of you have the outline for it. It is on the website if you do not. But at some point in your life, you have to thoroughly understand the breakdown of the Book of Acts. It is not a hard breakdown. When you get the breakdown, it will establish in each section, and there are three sections of the Book of Acts, what it does, it establishes the context of each section. So once you get the context of each section, you do not necessarily need to have everything in the verses worked out because you will know that whatever you are looking at, you will know the context of what it is without having to understand the specifics, but in time you even get the specifics. So it is just that simple.

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.

Now this is the verse here that everybody uses. They preach that you have to be baptized in the name of Jesus Christ for the remission of sins. Again, when somebody does not understand the Bible or how to break down the Bible, or I should say, rightly divide the Bible, this is the problem they get into. This is a classic example of what I talked about Thursday night that very frankly irritates me with God's people who have been supposedly studying the Bible for four, five, six, seven, eight, nine years. That is the fact that they still ask questions without ever asking themselves what the context is. All it shows me is whatever you are learning about the Bible, you are not learning it very well. One of the first things that you ought to discipline yourself to before you ever is to ask yourself what the context is. This is the failure of Acts 2:38.

Here again, when you understand the breakdown of the book of Acts, you will realize that the church age has not even started yet. You will realize in Acts 2, as in Acts 1, as in Acts 3, as in Acts 4, as in Acts 5, as in Acts 6, as in Acts 7, which is your first section of the book of Acts. The first dividing line is Acts 7 and 8. You will find that there is not a Gentile within 100 miles of this place. There is no church here. I know, I get it, I get it, I get it. It says here,

Acts 2:47

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

I can just hear them, I have heard them all my life, when I made that statement, "There is no church here." "Well, Brother Bob, look at verse 47, praising God and having the Lord added to

the church daily, such as should be saved. So there was it, so the church was in effect. See, the church was in effect. You are wrong, you are wrong, you are wrong." Really? Let me explain something to you. There are four or five different churches in the Bible. The book of Acts, a little bit later on, I think it is in Acts 4, talks about the church in the wilderness. Is that your church? Now, you want to make this the church of Jesus Christ that you are in today? Do you? Do you?

Let me help you with a context. What you did is what they all do. You pull one verse out, found the word that you did not understand, that you associate the word "church." Because you are so absolutely stupid and ignorant with the Bible, you thought that was our church. Let us do a terrible thing to that verse. Let us put it in a context.

Acts 2:40

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Acts 2:41

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Acts 2:42

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

They are not following the gospel of 1 Corinthians chapter 15, which the church that you are a part of is. They are following in the apostles' doctrine. You know what the apostles' doctrine is? The apostles' doctrine is back in Matthew. This has nothing to do with the church. It has absolutely nothing to do with anything that is connected with what you and I have. So every time you find a word "church" in the Bible, it does not mean that it is talking about the church that you and I are part of in the church age. The name "church" means "called out assembly." So anytime you find a group being called out, technically they are a church. When Abraham was called out of the Ur of the Chaldees, he was a church. When Israel was called out of Egypt, they were a church. Hence, they are called the church in the wilderness in Acts 7. So you find the word "church" because you are so lame with the Bible that you do not understand that there are different churches down through history of the Bible. It simply means that they are called out. When you and I, in the church age, when we were called out to the kingdom of God, we are a church. But we are not the church of Acts chapter 2, verse 47. We do not follow the apostles' doctrine. You see how important it is to get a context?

Now the baptism here of Israel's repentance has nothing to do with salvation as an individual. This is a national repentance of the nation of Israel because of the fact that they have crucified the Messiah.

Acts 2:34

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Acts 2:35

Until I make thy foes thy footstool.

This is a reference to Psalms 110:1.

Acts 2:36

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Here is how most people read it: "Let all Christians know now." It is not to the church. It is not to Christians. It clearly tells you, "let all the house of Israel, Israel, the house of Israel." There is not one New Testament Christian within 150 million light years of this place. There is no body of Christ yet. Paul has not been revealed yet. Notice it is Peter who is preaching four or five messages through the first six or seven chapters to Israel. According to you and me, other than understanding what God is doing with the Jews, "Therefore, let all the house of Israel know assuredly that God hath made the same Jesus whom you have crucified both Lord and Christ." That is what he tells them. He is saying, "You killed the Messiah, nation of Israel. The same Jesus who you, the whole house of Israel, took and crucified and killed, God hath made both Lord and Christ."

Acts 2:37

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

They heard what? That they as a nation killed the Messiah. When they heard this, they were pricked in their heart and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" What shall we do to be saved? No. That is the way a Campbellite will read it. That is the way a Catholic will read it. That is the way any demon-possessed person who teaches baptismal regeneration will read it. I have even seen them add to it when it says, "What shall we do to be saved?" They have even added that to pull off the deception. When they are asking the question, here again, stay with the context. When they are asking the question, "Men and brethren, what shall we do?" the question is in relation to what he just told them. They are saying, "What shall we do because we have crucified the Messiah that God has made both Lord and Christ?"

Here is the answer. What do you do, House of Israel, as a nation for crucifying the Messiah? Here is what you do.

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.

You notice it was not "Lord Jesus Christ." It was "Jesus Christ." Did you see that phrase, "Jesus Christ"? I will give you a little tidbit in the Bible. The Lord Jesus Christ is His complete title. You will find it used different ways. When you find the name Jesus, it is the man. Christ is the anointed one. So when you find the phrase, "the Lord Jesus Christ," it will present a complete picture of who Christ is. When you find the term "Christ Jesus," the context will always be Christ up in glory, Christ coming down to be a man, Jesus. When you find it reversed like you did here, he just told them that the same Jesus that you crucified God made Lord and Christ. So the title here is Jesus Christ. That will be baptized in the name of Jesus Christ. Jesus the man who now has ascended and been on the right hand of God the Father, the Christ. That is how it works in the Bible.

Acts 2:39

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Boy, does the Charismatic butcher this. The Charismatic will jump in there and say that is a promise to you, your family, and your kids. He will not even stop to even think about the reference to that found in Daniel 9:7 that clearly tells you that it has nothing to do with you. It has to do with the nation of Israel. The ones that are "afar off" are the ones that from 606 B.C. up to the first coming of Christ have been scattered all through the world. Far off. So you begin to see here that this is all dealing with the nation of Israel. The baptism of Jesus' death is the baptism that deals with their making a restitution as a nation for what they have done. Of course, the baptism here again will be a reference to the fact that He came down from heaven, died, and went back to heaven. They crucified Him.

Acts 2:32

This Jesus hath God raised up, whereof we all are witnesses.

Acts 2:33

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:34

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Acts 2:35

Until I make thy foes thy footstool.

He is talking about Christ being ascended into heaven, sitting on God's throne, right hand of the throne. Then of course, He makes a reference to the Millennial reign of Christ in Isaiah 66 and verse 35 making the fold by footstool. So what you have here is a complete picture of why Israel is to get baptized. Their baptism here is for a national salvation because they have crucified the Messiah who God sent down to them who are being baptized for the remission of a national sin

by being baptized. They are recognizing that God did send Him down. He died and went back to heaven, Acts 2:32, 33, and 34. It is just that simple. This is the baptism of Israel's repentance, which has absolutely nothing to do in any way, shape, or form with anything connected to you, me, the church, or your baptism or your salvation.

You will find that the first seven chapters are all dealing with the nation of Israel. They make their final rejection in Acts chapter 7, and immediately it switches over to the Gentiles. Paul gets saved, the first called Christians at Antioch, and off we go. God never mentions the Jews one more time. He is done with them. Their final rejection in Acts chapter 2:38 was their final chance in this segment in Acts chapter 1 through 7.

The reference to sitting on the right hand is Psalms 110. Yes, they all fit. Those are all the cross references.

VII. Gentile Baptism

The next one will be Gentile baptism. This will be Acts chapter 10:43. Let me walk you through the book of Acts here and show you how this changes. By the time we get to Acts chapter 11, we have begun to move into the church age that we are part of. You will notice in Acts chapter 11:26 that they are first called Christians in Antioch. So, after Acts chapter 7, you have some things begin to change.

You notice in Acts chapter 7, at the end, Stephen is murdered, and this marks the end of the nation of Israel as far as God is concerned until the tribulation period. He now is turning his attention fully to the Gentiles, and the church age is going to come in now through a transition period. We see that transition begin in Acts chapter 8 when a revival breaks out in Samaria. Samaria, as we have studied before, is made up of half Jews and half Gentiles. They are a result of what Shalmaneser did in Samaria back in 722 BC with the captivity where he brought the Jews down into Samaria, had them intermingle with the Samaritans, and then produced a half Jew, half Gentile that the Jews wanted nothing to do with. That put them completely outside what God was doing because they are no longer the pure nation of Israel.

Once that final rejection takes place, God shows an example that would catch your attention if you are paying attention at all because up to this point, you were told in Matthew chapter 10 that when He sent out the 12, specifically they would not go to the Gentiles nor the Samaritans. Now, lo and behold, in Acts chapter 8, the gospel is being preached in Samaria, and a great revival is breaking out. Something has changed. What we are beginning to see is that God is finished with the kingdom of heaven temporarily. He is beginning with the nation of Israel temporarily, and now for the next 2,000 plus years, He is turning His attention to the Gentiles, and He starts off by showing us that this has happened because something now is taking place that has never happened before. That is the revival is breaking out.

The other thing I want you to see about this is that Peter is not the head evangelist. God wanted to make that clear. God puts things in the Bible so you will pay attention and ask and see the change up. Peter just preached four or five messages in the first six chapters of the book of Acts. Stephen finished it out and got killed. In Acts chapter 8, when the gospel goes, it is not Peter that

is preaching it. It is an evangelist by the name of Philip. Philip carries the revival, and then Philip in the same chapter is the one that is picked up and taken to the backside of the desert to meet the Ethiopian eunuch, which is a full-blown Gentile. Peter, if you are paying attention after Acts 7, is out of the picture. God is now going to change it up, and we have to see that change up.

So immediately in Acts chapter 8, we see something different. Samaria now gets saved, a revival, and then Philip is pulled out to go to a complete Gentile, the Ethiopian eunuch. If that was not enough, in Acts chapter 9, now we have the conversion of Paul. Paul now gets saved. We now are going to see Peter completely phase out, Paul completely phase in. Because where Peter has the keys to the kingdom of heaven, Paul has the keys to the kingdom of God. Peter now is phasing out, and he is always going to be associated with Israel. Paul is phasing in; he is always going to be associated with the church. So you begin to see these things take place. Along with all these changes, baptism is going to change.

So we see now in Acts chapter 9, Paul gets saved, and then in Acts chapter 10, we find that a man by the name of Cornelius, who is an Italian, he is a complete Gentile. God is using him to get Paul the message that the Gentiles now are clean and the law is done away with. This was a tough thing. It is easy for us just to read it and think no big deal, but it was tough for them. All they had known was the Old Testament, and now things are moving around them and changing, and they are moving quite quickly, and they have to adapt to it. Peter especially had a problem with it because he is such a die-hard Old Testament mindset Jew. So God has to kind of take him up on the roof and show him three times what is actually taking place.

What happens is if you look down through here, he goes up on the housetop about the sixth hour, and he goes into a trance and sees a vision. The vision that he sees is God brings down a bunch of food and lays it out on the blanket and says, "Have at it." Peter says, "I cannot eat pork, I cannot do that, I am a Jew." He says, "That is unclean." God tells him, "Look, Peter, when I have cleaned, you do not call unclean anymore." Of course, he is talking about the Gentiles, but he is using the unclean animals out of Leviticus to show him that there is nothing unclean anymore because the law is done away with.

It tells you here if you look at this, Acts 10:16, "This was done thrice," that means three times. In other words, God showed him this three times. Peter is still quite confused. While Peter doubted in himself what the vision which he had seen should mean, behold, the men which were sent from Cornelius and made a quarry for Simon's house stood before the gate. He called and asked whether Simon which was surnamed Peter were lodged there. Peter thought on the vision, the spirit said unto him, "Behold, three men seek thee." Now these three men are Gentiles. What you have here, the reason why God showed him the vision three times is showing the Gentiles are now clean is because there were three Gentiles who were now clean going to knock on the door. That is what you got. Peter is struggling with it. So God is using big letters to help him get it. He is drawing it out. He is putting it in the big picture. He is using block letters so you can get it. Peter still struggles with it.

But anyway, these guys come in, and Peter starts to preach to them.

Acts 10:34

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

He starts to preach a message that is found in Acts 2:38 in the first seven chapters. He is going to go right down the road because he does not know any different. So he is preaching.

Acts 10:44

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

So God interrupts his message. He dumps the Holy Ghost on these guys, these Gentiles. They start to speak with tongues, and then Peter gets it because tongues are for a sign. So Peter now knows that for these guys to speak in tongues, it has to be of God, so the Gentiles must be okay, or they would not speak in tongues.

Acts 10:46

For they heard them speak with tongues, and magnify God. Then answered Peter,

Acts 10:47

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

He commanded them to be baptized in the name of the Lord. Then prayed with him there to tarry certain days. So now this is the first act of Gentile baptism in the Bible other than the one in Acts 8 with the Ethiopian eunuch. The one in Ethiopian eunuch shows you the mode by which baptism is, immersion. Here it shows you the technical doctrinal side of baptism.

Now when we baptize people, we baptize them in the name of the Father, the Son, and the Holy Spirit. When he baptized them here, he baptized in the name of the Lord. Many people ask why that is because it is a doctrinal statement put in here so you would learn a little bit more about your Bible. We do not baptize in the name of the Lord; we baptize in the name of the Father, Son, and the Holy Spirit. Here the first Gentiles are baptized in the name of the Lord. There is a reason for that.

When you go over to 2 Corinthians chapter 3:17, you will find that the Holy Spirit is called Lord. When you go to Philippians chapter 2:11, you will find that Jesus is called Lord. When you go through the Old Testament and places like Jude chapter 1:5, many places, you will find that God the Father is called Lord. In other words, we baptize in the name of the Father, Son, and Holy Spirit. There is one word that fits all three of those. It is the word Lord. By doing that, for the person who is paying attention, he is showing us that the real key is the fact that both Jesus and the Holy Spirit are God, and God the Father are all Lord. So it is one of those little things that he put in there to help us see and understand how the whole theology of this really works.

You are going to find that Paul got saved in Acts chapter 9. He disappears for about, the time period is really not known for sure, somewhere between maybe 12 and 13, 14 years. We know that three years at that time he spends in Arabia, that would be up on Mount Sinai where Moses was where he got the law. I would say, even though the Bible does not say this, no inconsistency, Moses went up on Mount Sinai there and got the law from God. I would say that Paul went up

for three years and got the New Testament commands from God at the same spot Moses did. Then he is missing for a period of time, and this will be this period of time that we are talking about.

Then you are going to find by the time we get to Acts chapter 11, now they are first called Christians at Antioch. The new term is coined. We are starting to see this thing move. By the time you get to the end of Acts chapter 11 and Acts chapter 12, now we have Paul showing up in chapter 13, and he picks up the order of the church and carries it on from there. From this point on, Peter is phasing out. You only see him a couple of times after Acts 1, 3, 4, 5, 6, 7, which he was very prominent. He used him intermittently to get him the news of the Gentiles. He never really fully got it. He goes down to Jerusalem and he stays down there helping the Jews. Paul comes on the scene, and they really get things going.

At some point in time in the book of Acts, you are going to find where they meet down in Jerusalem, and they have a little conversation. They had heard about Paul, and Peter is in the meeting, and they discuss what God has done. Peter says, "Hey, he is of God." But he says, "Let him go do what he is going to do with the Gentiles. I am going to stay here and take care of the Jews." The Jews never got it. This is the great principle. The Jews never really got it. Peter got it, but he never really got it. The Jews stayed down in Jerusalem for the most part, actually hoping and holding out that God was going to do something with the nation of Israel. At this point, God is done with them.

At this point, the commission is that they are to go out and take the gospel to the ends of the earth, but the Jews in Jerusalem would not do that. So what God had to do, which is what He always does, is He played a game of pool with them. If you have ever played a game of pool, you know how it works. You take one of those little triangle things and you rack all the cue balls up and you put them right there, and then you get the white cue ball, and then you chalk up, and then what you do is you hit that cue ball into the thing, and they go everywhere. That is what God did with Jerusalem. The pool table was Jerusalem. The pool balls were the Jews that were there. The cue ball was Titus. God sent Titus down in 70 AD and completely destroyed Jerusalem, burnt the temple, took everything from the Jews, and they had to scatter. That is the way God got them out. That is what God will always do. If you will not go do what God has called you to do, sooner or later He is going to rack you up, and He is going to scatter you all over the table. That is what He is going to do. He is going to knock you six ways from Sunday, and you will have to go out. That is what He did with the Jews. They never did get it. They could not get it. Because they could not get it, God had to come down and force them out. He did that through Titus. In 70 AD, when Titus came down, Jerusalem is left. You think that Nebuchadnezzar and Shalmaneser did a job on him. When Titus came down, he devastated the place. He destroyed the temple. He burnt the temple. It was an absolute disaster for them. God used him to get them out. When they got out, they never came back. It was not until 1948 that they came back.

VIII. Conclusion

To recap them now, you have the one true baptism. That has nothing to do with water. That is the baptism of the Holy Ghost that you get immersed in the day you get saved. We now also understand that baptism wherever you find it, whether it be water or a picture of water, always manifests something.

- 1.) The Baptism of Moses (1 Corinthians 10) We saw the baptism of the nation of Israel in 1 Corinthians 10. We went that back to Exodus and showed how that fits in as a picture of what Christ is going to do for you. That is one of the greatest examples anywhere in the Bible.
- 2.) The Baptism of John (Matthew 3) We saw then the baptism of John, that that baptism had to do with the national repentance of the nation of Israel through John's preaching about the kingdom of heaven at the exact same spot where the rocks were put under and taken out of the water, which showed them that Christ had come down from heaven. Then Christ is being baptized there to fulfill the Old Testament prophecy in Isaiah 53 that He is to be numbered with a transgressor.
- 3.) The Baptism of Jesus' Death (Matthew 20; Romans 6:3) Then we walked into the baptism of Jesus' death. I showed you how that that is a picture actually of Him coming down, dying, and going back up again.
- 4.) The Baptism of Israel's Repentance (Acts 2:38) Then I showed you in Acts 2:38, the baptism of Israel's repentance. This will be the last one where the first one was under John's baptism. This is the final one. The nation of Israel gets three chances to get the kingdom. The first one was John the Baptist, and of course, they killed John the Baptist. The second one was Jesus Himself, and they killed Him. But on the cross, Jesus says, "Father, forgive them, they know not what they do." So they get one more chance, and that is the book of Acts where they get Peter preaching to them, and they reject that one. So we see that Acts 2:38 has to do with Israel because of the fact that they have crucified the Messiah.
- 5.) Gentile Baptism (Acts 10) Then we saw the Gentile baptism, and that through the transition of coming through the book of Acts, we now see that their baptism is different. They are baptized in the name of the Lord, God the Father, God the Son, and God the Holy Spirit.
- 6.) The Baptism of Fire (Matthew 3) Then I showed you along with John's baptism, the baptism of fire, where Jesus' baptism was the baptism of the Holy Ghost. That was the establishment of the kingdom of heaven for Israel. The rejecting of that, and it is the wheat and the chaff, the wheat being the good principle part, the chaff being the worthless, wheat being the nation of Israel, the chaff being unsaved people, that He is going to gather the wheat into the barn, but He is going to burn the chaff. So we see the baptism of fire is that chaff being burned up at the second coming of Christ, in particular the Great White Throne Judgment.

You will see these crossing over again because the next time we get together, we are going to talk about the seven judgments. We will see how they now start to interlock, even as you have seen a little bit already. But it is the way that will work its way through, and we will go from there.

The baptism of John, as the baptism of Acts 2:38, is because of the apostasy that the nation of Israel is in. They have to change that to get the kingdom of heaven. John was the first chance

they had, Jesus was the second chance, and then Peter's preaching in Acts 1-6 and 7 was the last chance. Then He is done with them; He moves on to the Gentiles, temporarily.