

## ~BAPTISM (1986)

[Greek, noun *ba'pti-sma*, verb *ba'pto* ]

- John's Baptism
- Jesus' Baptism In Water
- Water Baptism of Jesus' Followers
- There Can Be No Proper Infant Baptism
- Complete Immersion
- Baptism Into Christ Jesus, Into His Death
- What Is Baptism For The Purpose Of Being Dead Ones?
- A Persons Place In God's Purpose
- Baptism With Fire

• The Greek *ba'pti-sma* refers to the process of immersion, including submersion and emergence, it is derived from the verb *ba'pto*, meaning dip.

• Therefore Jesus answered; It is that one to whom I shall give the morsel that I **dip**. And so, having **dipped** the morsel, he took and gave it to Judas, the son of Simon Iscariot. (**John 13:26**)

• In the Bible, **to baptize** is the same as **to immerse**. In illustration of this, **The Holy Bible, An Improved Edition**, renders;

• Or do you not know that all of us who were **baptized** into Christ Jesus were **baptized** into his death? (**Romans 6:3**)

• Therefore we were buried with him through our **baptism** into his death, in order, that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. (**Romans 6:4**)

• As follows: Or, are ye ignorant, that all we who were **baptized, immersed**, into Christ Jesus were **baptized, immersed**, into his death? We were buried therefore with him through our **baptism** or **immersion** into his death.

• The **Greek Septuagint** uses a form of the same word for **dip** at;

• And you must take a bunch of hyssop and **dip** it into the blood in a basin and strike upon the upper part of the doorway and upon the two doorposts some of the blood that is in the basin, and none of you should go out of the entrance of his house until

morning. ([Exodus 12:22](#))

- And the priest must **dip** his finger in the blood and spatter some of the blood seven times before Yehowah in front of the curtain of the holy place. ([Leviticus 4:6](#)) Footnote
- When one is **immersed** in water, one is temporarily **buried** out of sight and then lifted out.
- We shall consider four different aspects of **baptism**, together with related questions.

**John's baptism**

**Water baptism** of Jesus and his followers

**Baptism** into Christ Jesus and into his death

**Baptism** with fire

**••John's Baptism**

- The first human authorized by God to perform water **baptism** was John the son of Zechariah and Elizabeth.
- In the days of Herod, king of Judea, there happened to be a certain priest named Zechariah of the division of Abijah, and he had a wife from the daughters of Aaron, and her name was Elizabeth. ([Luke 1:5](#))
- They both were righteous before God because of walking blamelessly in accord with all the commandments and legal requirements of Yehowah. ([Luke 1:6](#))
- But they had no child, because Elizabeth was barren, and they both were well along in years. ([Luke 1:7](#))
- The time now became due for Elizabeth to give birth, and she became mother to a son. ([Luke 1:57](#))
- The very fact that he was known as John the **Baptist** or the **baptizer**.
- In those days John the **Baptist** came preaching in the wilderness of Judea. ([Matthew 3:1](#))
- John the **baptizer** turned up in the wilderness, preaching **baptism**

in symbol of repentance for forgiveness of sins. (**Mark 1:4**)

- **Implies that **baptism** or water immersion came to the attention of the people especially through John, and the Scriptures prove that his ministry and **baptism** came from God, they were not of John's origin. His works were foretold by the angel Gabriel as from God.**
- **However, the angel said to him; Have no fear, Zechariah, because your supplication has been favorably heard, and your wife Elizabeth will become mother to a son to you, and you are to call his name John. (**Luke 1:13**)**
- **And you will have joy and great gladness, and many will rejoice over his birth. (**Luke 1:14**)**
- **For he will be great before Yehowah. But he must drink no wine and strong drink at all, and he will be filled with Holy Spirit right from his mother's womb. (**Luke 1:15**)**
- **And many of the sons of Israel will he turn back to Yehowah their God. (**Luke 1:16**)**
- **Also, he will go before him with **Elijah's spirit and power**, to turn back the hearts of fathers to children and the disobedient one's to the practical wisdom of righteous ones, to get ready for Yehowah a prepared people. (**Luke 1:17**)**
- **And Zechariah prophesied by **Holy Spirit that John would be a prophet of the Most High to make Yehowah's ways ready.****
- **Blessed be Yehowah the God of Israel, because he has turned his attention and performed deliverance toward his people. (**Luke 1:68**)**
- **And he has raised up a horn of salvation for us in the house of David his servant. (**Luke 1:69**)**
- **Just as he, through the mouth of his holy prophets from of old, has spoken (**Luke 1:70**)**
- **Of a salvation from our enemies and from the hand of all those hating us. (**Luke 1:71**)**
- **To perform the mercy in connection with our forefathers and to**

- call to mind his holy covenant. (Luke 1:72)
- The oath that he swore to Abraham our forefather. (Luke 1:73)
  - To grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him (Luke 1:74)
  - With loyalty and righteousness before him all our days. (Luke 1:75)
  - But as for you, young child, you will be called a prophet of the Most High, for you will go in advance before Yehowah to make his ways ready. (Luke 1:76)
  - To give knowledge of salvation to his people by forgiveness of their sins. (Luke 1:77)
  - Because of the tender compassion of our God. With this compassion a daybreak will visit us from on high. (Luke 1:78)
  - To give light to those sitting in darkness and death's shadow, to direct our feet prosperously in the way of peace. (Luke 1:79)
  - Jesus confirmed that John's ministry and baptism were from God.
  - Really, then, what did you go out to see? A prophet? Yes, I tell you, and far more than a prophet. (Luke 7:26)
  - This is he concerning whom it is written: Look! I am sending forth my messenger before your face, who will prepare your way ahead of you. (Luke 7:27)
  - I tell you, among those born of women there is none greater than John, but a person that is a lesser one in the kingdom of God is greater than he is. (Luke 7:28)
  - The disciple Luke records that God's declaration came to John the son of Zechariah in the wilderness. So he came preaching baptism.
  - In the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. (Luke 3:2)

- So he came into all the country around the Jordan, preaching **baptism** in **symbol of repentance for forgiveness of sins.** (Luke 3:3)
- The apostle John states of him; There arose a man that was sent forth as a representative of God. His name was John.
- There arose a man that was sent forth as a representative of God, his name was John. (John 1:6)
- Further understanding of the meaning of John's **baptism** is gained by comparing various translations of
- So he came into all the country around the Jordan, preaching **baptism** in symbol of repentance for forgiveness of sins. (Luke 3:3)
- John came preaching **baptism** in symbol of repentance for forgiveness of sins **NW**, **baptism** conditioned on repentance **CB**, **baptism** whereby men repented, to have their sins forgiven **Kx**, **baptism** in token of repentance for the forgiveness of sins **NE**, Turn away from your sins and be **baptized**, and God will forgive your sins **TEV**.
- These renderings make plain that the **baptism did not wash away their sins**, but the **repentance and changing of their ways did**, and of this, **baptism was a symbol**.
- The **baptism** performed by John was therefore not a special cleansing from God through his servant John, but **a public demonstration and symbol of the individuals repentance** over his sins against the Law, which was to lead them to Christ.
- Consequently the **Law has become our tutor leading to Christ**, that we might be declared righteous due to faith. (Galatians 3:24)
- John thereby prepared a people to see the saving means of God.
- And all flesh will see the **saving means of God.** (Luke 3:6)
- His work served to **get ready for Yehowah a prepared people.**
- And many of the sons of Israel **will he turn back** to Yehowah their God. (Luke 1:16)

- Also, he will go before him with Elijah's spirit and power, to turn back the hearts of fathers to children and the disobedient one's to the practical wisdom of righteous ones, to get ready for Yehowah a prepared people. (**Luke 1:17**)
- Such a work had been prophesied by Isaiah and Malachi.
- Listen! Someone is calling out in the wilderness; **Clear up the way of Yehowah, you people!** Make the highway for our God through the desert plain straight. (**Isaiah 40:3**)
- Let every valley be raised up, and every mountain and hill be made low. And the knobby ground must become level land, and the rugged ground a valley plain. (**Isaiah 40:4**)
- And the glory of Yehowah will certainly be revealed, and all flesh must see it together, for the very mouth of Yehowah has spoken it. (**Isaiah 40:5**)
- Look! I am sending to you people Elijah the prophet before the coming of the great and fear-inspiring day of Yehowah. (**Malachi 4:5**)
- And he must **turn the heart of fathers back toward sons**, and the heart **of sons back toward fathers**, in order, that I may not come and actually strike the earth with a devoting of it to destruction. (**Malachi 4:6**)
- Some scholars try to read anticipation of John's **baptism** and the Christian **baptism** in ancient purification ceremonies under the Law.
- And you will present Aaron and his sons at the entrance of the tent of meeting, and you must wash them with water. (**Exodus 29:4**)
- So Moses brought Aaron and his sons near and washed them with water. (**Leviticus 8:6**)
- And the one cleansing himself must wash his garments and shave off all his hair and **bathe in water** and must be clean, and afterward he may come into the camp. And he must dwell outside his tent seven days. (**Leviticus 14:8**)

- The one of them for which he may have the means as a sin offering and the other as a burnt offering along with the grain offering, and the priest must make atonement for the one cleansing himself before Yehowah. (**Leviticus 14:31**)
- This is the Law for the one in whom the plague of leprosy was who may not have the means when establishing his purification. (**Leviticus 14:32**)
- But have to do only with foods and drinks and various **baptisms**. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight. (**Hebrews 9:10**), *Footnote*
- Or in individual acts.
- Then Jacob said to his household and to all who were with him: Put away the foreign gods that are in the midst of you and **cleanse yourselves** and change your mantles. (**Genesis 35:2**)
- And Yehowah went on to say to Moses; Go to the people, and you must **sanctify them today and tomorrow**, and they must **wash** their mantles. (**Exodus 19:10**)
- But these instances bear no analogy to the real meaning of **baptism**. They were washings for ceremonial cleanness. In only one instance is there anything approaching a **dipping of the body** completely under water. This is in the case of Naaman the leper, and the plunging into water was done **seven** times.
- At that he went down and began to plunge into the Jordan seven times according to the word of the man of the true God, after which his flesh came back like the flesh of a little boy and he became clean. (**2 Kings 5:14**)
- It did not bring him into any special relationship with God, but it merely cured him of leprosy. Besides, Scripturally, proselytes were circumcised, not **baptized**. To partake of the Passover or engage in worship at the sanctuary one had to be circumcised.
- And Yehowah went on to say to Moses and Aaron; This is the statute of the Passover; No foreigner may eat of it. (**Exodus 12:43**)

- But where there is any slave man purchased with money, you must circumcise him. Then first he may share in eating it. (**Exodus 12:44**)
- A settler and a hired laborer may not eat of it. (**Exodus 12:45**)
- In one house it is to be eaten. You must not take any of the flesh out of the house to some place outside. And you must not break a bone in it. (**Exodus 12:46**)
- All the assembly of Israel are to celebrate it. (**Exodus 12:47**)
- And in case an alien resident resides as an alien with you and he will actually celebrate the Passover to Yehowah, let there be a circumcising of every male of his. First then he may come near to celebrate it, and he must become like a native of the land. But no uncircumcised man may eat of it. (**Exodus 12:48**)
- One Law is to exist for the native and for the alien resident who is residing as an alien in your midst. (**Exodus 12:49**)
- Neither are there any grounds for the assertion made by some that John's **baptism** was probably borrowed from the Jewish sect the Essenes or from the Pharisees. Both of these sects had many requirements for ablutions to be performed often. But Jesus showed such to be mere commandments of men who overstepped the commandments of God by their tradition.
- Now the Pharisees and some of the scribes that had come from Jerusalem gathered about him. (**Mark 7:1**)
- And when they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones. (**Mark 7:2**)
- For the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times. (**Mark 7:3**)
- And, when back from market, they do not eat unless they cleanse themselves by sprinkling, and there are many other traditions that they have received to hold fast, **baptisms** of cups and pitchers and copper vessels. (**Mark 7:4**)
- So these Pharisees and scribes asked him; Why is it your



- disciples do not conduct themselves according to the tradition of the men of former times, but they take their meal with defiled hands? (**Mark 7:5**)
- He said to them; Isaiah aptly prophesied about you hypocrites, as it is written: This people honor me with their lips, but their hearts are far removed from me. (**Mark 7:6**)
  - It is in vain that they keep worshiping me, because they teach as doctrines commands of men. (**Mark 7:7**)
  - Letting go the commandment of God, you hold fast the tradition of men. (**Mark 7:8**)
  - Further, he went on to say to them; Adroitly you set aside the commandment of God in order to retain your tradition. (**Mark 7:9**)
  - However, the Pharisee was surprised at seeing that he did not first wash before the dinner. (**Luke 11:38**)
  - But the Lord said to him; Now you Pharisees, you cleanse the outside of the cup and dish, but the inside of you is full of plunder and wickedness. (**Luke 11:39**)
  - Unreasonable persons! He that made the outside made also the inside, did he not? (**Luke 11:40**)
  - Nevertheless, give as gifts of mercy the things that are inside, and, look! All other things are clean about you. (**Luke 11:41**)
  - But woe to you Pharisees, because you give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were under obligation to do, but those other things not to omit. (**Luke 11:42**)
  - **John baptized** in water because, as he said, he was **sent by God to baptize in water.**
  - Even I did not know him, but the very One who sent me to baptize in water said to me, whoever it is upon whom you see the spirit coming down and remaining, this is the **one that baptizes in Holy Spirit.** (**John 1:33**)

- He was not sent by the Essenes or by the Pharisees. His commission was not to make Jewish proselytes but to **baptize** those who were already members of the Jewish congregation.
- And many of the sons of Israel **will he turn back** to Yehowah their God. (Luke 1:16)
- John knew that his works were merely a **preparing of the way before God's Son and Messiah** and would give way to the greater ministry of that One. The reason for John's **baptizing** was that the Messiah might **be made manifest to Israel**.
- Even I did not know him, but the reason why I came **baptizing in water** was that he might **be made manifest to Israel**. (John 1:31)
- So they came to John and said to him; Rabbi, the man that was with you across the Jordan, to whom you have borne witness, see, this one is **baptizing** and all are going to him. (John 3:26)
- In answer John said; A man cannot receive a single thing unless it has been given him from heaven. (John 3:27)
- You yourselves bear me witness that I said; I am not the Christ, but, I have been sent forth in advance of that one. (John 3:28)
- He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. (John 3:29)
- That one must go on increasing, but I must go on decreasing. (John 3:30)
- The Messiah's ministry would increase, but John's ministry was to decrease. Those who were **baptized** by Jesus disciples during Jesus earthly ministry and who therefore also became Jesus disciples were **baptized in symbol of repentance** in the manner of John's **baptism**.
- Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification. (John 3:25)
- So they came to John and said to him; Rabbi, the man that was with you across the Jordan, to whom you have borne witness, see, this one is **baptizing** and all are going to him. (John 3:26)

- When, now, the Lord became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John. (John 4:1)
- Although, indeed, Jesus himself did no **baptizing** but his disciples did. (John 4:2)

### •• Jesus Baptism In Water

- The **baptism** of Jesus himself as performed by John must of necessity have had a meaning and purpose quite different from John's **baptism**, as Jesus.
- He committed no sin, nor was deception found in his mouth. (1 Peter 2:22)
- So he could not submit to an act **symbolizing repentance**. Undoubtedly it was for this reason that John objected to **baptizing** Jesus. But Jesus said;
- Then Jesus came from Galilee to the Jordan to John, in order to be **baptized** by him. (Matthew 3:13)
- But the latter tried to prevent him, saying; I am the one needing to be **baptized** by you, and are you coming to me? (Matthew 3:14)
- In reply Jesus said to him; Let it be, this time, **for in that way it is suitable for us to carry out all that is righteous**. Then he quit preventing him. (Matthew 3:15)
- Luke states that Jesus was praying at the time of his **baptism**.
- Now when all the people were **baptized**, Jesus also was **baptized** and, as he was praying, the heaven was opened up (Luke 3:21)
- Further, the writer of the letter to the Hebrews, says that when Jesus Christ came into the world, that is, not when he was born and could not read and say these words, but when he presented himself for **baptism** and began his ministry, he was saying in accord with;
- Sacrifice and offering you did not delight in, these ears of mine you opened up. Burnt offering and sin offering you did not ask

- for. (**Psalms 40:6**)
- In view of that, I said; Here I have come, in the roll of the book it being written about me. (**Psalms 40:7**)
  - **To do your will, O my God**, I have delighted, and your Law is within my inward parts. (**Psalms 40:8**) (**LXX**)
  - Hence when he comes into the world he says; Sacrifice and offering you did not want, but **you prepared a body for me**. (**Hebrews 10:5**)
  - You did not approve of whole burnt offerings and sin offering. (**Hebrews 10:6**)
  - Then I said; Look! I am come, in the roll of the book it is written about me, to do your will, O God. (**Hebrews 10:7**)
  - After first saying; You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin offering, sacrifices that are offered according to the Law. (**Hebrews 10:8**)
  - Then he actually says; Look! **I am come to do your will**. He does away with what is first that he may establish what is second. (**Hebrews 10:9**)
  - **Jesus was by birth a member of the Jewish nation, which nation was in a national covenant with God, namely, the Law covenant.**
  - **And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me.** (**Exodus 19:5**)
  - **And you yourselves will become to me a kingdom of priests and a holy nation. These are the words that you are to say to the sons of Israel.** (**Exodus 19:6**)
  - **So Moses came and called the older men of the people and set before them all these words that Yehowah had commanded him.** (**Exodus 19:7**)
  - **After that all the people answered unanimously and said; All that**

- Yehowah has spoken we are willing to do. Immediately Moses took back the words of the people to Yehowah. (**Exodus 19:8**)
- But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under law. (**Galatians 4:4**)
  - Jesus, by reason of this fact, was therefore already in a covenant relationship with Yehowah God when he thus presented himself to John for **baptism**. Jesus was there doing something more than what was required of him under the Law.
  - He was presenting himself to his Father Yehowah to do his Fathers **will** with reference to the offering of his own **prepared body** and with regard to doing away with animal sacrifices that were offered according to the Law. The apostle Paul comments:
    - By the said will we have been sanctified through the **offering of the body of Jesus Christ once for all time**.
    - By the said **will** we **have been sanctified** through the offering of the body of Jesus Christ once for all time. (**Hebrews 10:10**)
    - The Fathers will for Jesus also involved activity in connection with the Kingdom, and for this service too Jesus presented himself.
    - But he said to them; Also to other cities I must declare the Good News of the kingdom of God, **because for this I was sent forth**. (**Luke 4:43**)
    - But on being asked by the Pharisees when the kingdom of God was coming, he answered them and said; The kingdom of God is not coming with striking observableness. (**Luke 17:20**)
    - Neither will people be saying; See here! Or, There! For, look! the **kingdom of God is in your midst**. (**Luke 17:21**)
    - Yehowah accepted and acknowledged this presentation of his Son, anointing him with Holy Spirit and saying; You are my Son, the beloved, I have approved you. (**Mark 1:9-11**)
    - Now when all the people were **baptized**, Jesus also was **baptized** and, as he was **praying, the heaven was opened up**. (**Luke 3:21**)

- And the Holy Spirit in bodily shape like a dove came down upon him, and a voice came out of heaven; **You are my Son, the beloved, I have approved you.** (Luke 3:22)
- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. (Luke 3:23)
- Then Jesus came from Galilee to the Jordan to John, in order to be **baptized** by him. (Matthew 3:13)
- But the latter tried to prevent him, saying; I am the one needing to be **baptized** by you, and are you coming to me? (Matthew 3:14)
- In reply Jesus said to him; Let it be, this time, for in that way it is suitable for us to carry out all that is righteous. Then he quit preventing him. (Matthew 3:15)
- After being **baptized** Jesus immediately came up from the water, and, look! The heavens were opened up, and he saw **descending like a dove God's spirit coming upon him.** (Matthew 3:16)
- Look! Also, there was a voice from the heavens that said; **This is my Son, the beloved, whom I have approved.** (Matthew 3:17)

## · Water Baptism of Jesus Followers

- John's **baptism** was due to be replaced by the **baptism** commanded by Jesus.
- Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19)
- This was the only water **baptism** having God's approval from Pentecost, **33 C.E.**, forward. Some years after **33 C.E.**, Apollos, a zealous man, was teaching correctly about Jesus, but he had an understanding of only John's **baptism**.
- On this matter he had to be corrected, as did the disciples whom Paul met at Ephesus. These men in Ephesus had undergone John's baptism, but evidently after its valid performance had ended, since

**Paul's visit to Ephesus was about 20 years after the termination of the Law covenant. They were then **baptized** correctly in the name of Jesus and received Holy Spirit.**

- **Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, arrived in Ephesus, and he was well versed in the Scriptures. (Acts of Apostles 18:24)**
- **This man had been orally instructed in the way of Yehowah and, as he was aglow with the spirit, he went speaking and teaching with correctness the things about Jesus, but being acquainted with only the **baptism** of John. (Acts of Apostles 18:25)**
- **And this man started to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him into their company and expounded the way of God more correctly to him. (Acts of Apostles 18:26)**
- **In the course of events, while Apollos was in Corinth, Paul went through the inland parts and came down to Ephesus, and found some disciples. (Acts of Apostles 19:1)**
- **And he said to them, Did you receive Holy Spirit when you became believers? They said to him; Why, we have never heard whether there is a Holy Spirit. (Acts of Apostles 19:2)**
- **And he said; In what, then, were you **baptized**? They said; In John's **baptism**. (Acts of Apostles 19:3)**
- **Paul said, John **baptized** with the **baptism** in symbol of repentance, telling the people to believe in the one coming after him, that is, in Jesus. (Acts of Apostles 19:4)**
- **On hearing this, they got **baptized** in the name of the Lord Jesus. (Acts of Apostles 19:5)**
- **And when Paul laid his hands upon them, the Holy Spirit came upon them, and they began speaking with tongues and prophesying. (Acts of Apostles 19:6)**
- **All together, there were about twelve men. (Acts of Apostles 19:7)**

- That Christian **baptism** required an understanding of God's Word and an intelligent decision to present oneself to do the revealed will of God was evident when, at Pentecost, **33 C.E.**, the Jews and proselytes there assembled, who already had a knowledge of the Hebrew Scriptures, heard Peter speak about Jesus the Messiah, with the result that 3,000 embraced his word heartily and were **baptized**.
- Therefore those who embraced his word heartily were **baptized**, and on that day about three thousand souls were added. (**Acts of Apostles 2:41**)
- **Repent, therefore, and turn around** so as to get your sins blotted out, **that seasons of refreshing may come from the person of Yehowah** (**Acts of Apostles 3:19**)
- However, many of those who had listened to the speech believed, and the number of the men became about five thousand. (**Acts of Apostles 4:4**)
- At this Peter opened his mouth and said, For a certainty I perceive that God is not partial. (**Acts of Apostles 10:34**)
- But in every nation the man that fears him and works righteousness is acceptable to him. (**Acts of Apostles 10:35**)
- He sent out the word to the sons of Israel to declare to them the Good News of peace through Jesus Christ, this One is Lord of all others. (**Acts of Apostles 10:36**)
- You know the subject that was talked about throughout the whole of Judea, starting from Galilee after the **baptism** that John preached. (**Acts of Apostles 10:37**)
- Namely, Jesus who was from Nazareth, how God anointed him with Holy Spirit and power, and he went through the land doing good and healing all those oppressed by the Devil, because God was with him. (**Acts of Apostles 10:38**)
- Those in Samaria first believed Philips preaching of the Good News, and then they were **baptized**.
- But when they believed Philip, who was declaring the Good News of the kingdom of God and of the name of Jesus Christ, they proceeded to be **baptized**, both men and women. (**Acts of**



## **Apostles 8:12)**

- **The Ethiopian eunuch, a devout Jewish proselyte who, as such, also had knowledge of Yehowah and the Hebrew Scriptures, heard first the explanation of the fulfillment of these scriptures in Christ, accepted it, and then wanted to be **baptized**.**
- **In answer the eunuch said to Philip; I beg you, About whom does the prophet say this? About himself or about some other man? (Acts of Apostles 8:34)**
- **Philip opened his mouth and, starting with this Scripture, he declared to him the Good News about Jesus. (Acts of Apostles 8:35)**
- **Now as they were going over the road, they came to a certain body of water, and the eunuch said; Look! A body of water, what prevents me from getting **baptized**? (Acts of Apostles 8:36)**
- **Peter explained to Cornelius that the man that fears God and works righteousness is acceptable.**
- **But in every nation the man that fears him and works righteousness is acceptable to him. (Acts of Apostles 10:35)**
- **And that everyone putting faith in Jesus Christ gets forgiveness of sins through his name.**
- **To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name. (Acts of Apostles 10:43)**
- **Now when they heard these things, they acquiesced, and they glorified God, saying; Well, then, God has granted repentance for the purpose of life to people of the nations also. (Acts of Apostles 11:18)**
- **All of this is in harmony with Jesus command to make disciples teaching them to observe all the things I have commanded you. Those who accept the teaching and who become disciples properly get **baptized**.**
- **Go therefore and make disciples of people of all the nations, **baptizing** them in the name of the Father and of the Son and of**

the Holy Spirit. (**Matthew 28:19**)

- Teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things. (**Matthew 28:20**)
- But you will receive power when the Holy Spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth. (**Acts of Apostles 1:8**)
- At Pentecost, Jews who bore community responsibility for Jesus death, and who doubtless knew of John's **baptism**, were stabbed to the heart by Peter's preaching and asked,
- Now when they heard this they were stabbed to the heart, and they said to Peter and the rest of the apostles; Men, brothers, what shall we do? (**Acts of Apostles 2:37**)
- Peter said to them, Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the Holy Spirit. (**Acts of Apostles 2:38**)
- Notice that Peter pointed out something new to them that, not repentance and **baptism** in John's **baptism**, but repentance and **baptism in the name of Jesus Christ** was necessary for forgiveness of sins. He did not say that **baptism** itself washed away sins. Peter knew that **the blood of Jesus God's Son cleanses us from all sin**.
- However, if we are walking in the light as he himself is in the light, we do have a sharing with one another, and the blood of Jesus his Son cleanses us from all sin. (**1 John 1:7**)
- Later, after speaking of Jesus as the Chief Agent of life, Peter said to Jews at the temple; Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Yehowah.
- Whereas you killed the Chief Agent of life. But God raised him up from the dead, of which fact we are witnesses. (**Acts of Apostles 3:15**)
- Repent, therefore, and turn around so as to get your sins blotted

out, that seasons of refreshing may come from the person of Yehowah ([Acts of Apostles 3:19](#))

- Here he instructed them that repenting of their bad deed against Christ and turning around, to recognize him, was what brought forgiveness of sin, he did not at this point mention **baptism**.
- As for the Jews, the Law covenant was abolished on the basis of Christ's death on the torture stake
- And blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. ([Colossians 2:14](#))
- And the New Covenant became operative at Pentecost, **33 C.E.**
- And they all became filled with Holy Spirit and started to speak with different tongues, just as the spirit was granting them to make utterance. ([Acts of Apostles 2:4](#))
- How shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through our Lord and was verified for us by those who heard him. ([Hebrews 2:3](#))
- While God joined in bearing witness with signs as well as portents and various powerful works and with distributions of Holy Spirit according to his will? ([Hebrews 2:4](#))
- Nevertheless, God extended special favor to the Jews about three and a half years longer. During this time Jesus disciples confined their preaching to Jews, Jewish proselytes, and Samaritans. But about **36 C.E.** God directed Peter to go to the home of the Gentile Cornelius, a Roman army officer, and by pouring out His Holy Spirit on Cornelius and his household, showed Peter that Gentiles could now be accepted for water **baptism**.
- At this Peter opened his mouth and said; For a certainty I perceive that God is not partial. ([Acts of Apostles 10:34](#))
- But in every nation the man that fears him and works righteousness is acceptable to him. ([Acts of Apostles 10:35](#))
- While Peter was yet speaking about these matters the Holy Spirit

- fell upon all those hearing the word. (**Acts of Apostles 10:44**)
- And the faithful one's that had come with Peter who were of those circumcised were amazed, because the free gift of the Holy Spirit was being poured out also upon people of the nations. (**Acts of Apostles 10:45**)
  - For they heard them speaking with tongues and magnifying God. Then Peter responded. (**Acts of Apostles 10:46**)
  - Can anyone forbid water so that these might not be baptized who have received the Holy Spirit even as we have? (**Acts of Apostles 10:47**)
  - With that he commanded them to be **baptized** in the name of Jesus Christ. Then they requested him to remain for some days. (**Acts of Apostles 10:48**)
  - Since God no longer recognized the Law covenant with the circumcised Jews but now recognized only his New Covenant mediated by Jesus Christ, natural Jews, whether circumcised or uncircumcised, were not considered by God as being in any special relationship with him.
  - They could not attain to a status with God by observing the Law, which was no longer valid, nor by John's **baptism**, which had to do with the Law, but were obliged to approach God through faith in his Son and be **baptized** in water in the name of Jesus Christ in order to have Yehowah's recognition and favor.

**See Also SEVENTY WEEKS (Covenant in force for one week)**

- Consequently, after **36 C.E.**, all, Jews and Gentiles, have had the same standing in God's eyes.
- For just as you were once disobedient to God but have now been shown mercy because of their disobedience. (**Romans 11:30**)
- So also these now have been disobedient with mercy resulting to you, that they themselves also may now be shown mercy. (**Romans 11:31**)
- For God has shut them all up together in disobedience, that he might show all of them mercy. (**Romans 11:32**)

- So, then, each of us will render an account for himself to God. **(Romans 14:12)**
- The people of the Gentile nations, except for those who had been circumcised Jewish proselytes, were not in the Law covenant and had never been a people having a special relationship with God the Father. Now the opportunity was extended to them as individuals to become God's people. Before they could be **baptized** in water they, therefore, had to come to God as believers in his Son Jesus Christ. Then, according to Christ's example and command, they would properly submit to water **baptism**.
- Then Jesus came from Galilee to the Jordan to John, in order to be baptized by him. **(Matthew 3:13)**
- But the latter tried to prevent him, saying; I am the one needing to be **baptized** by you, and are you coming to me? **(Matthew 3:14)**
- In reply Jesus said to him; Let it be, this time, for in that way **it is suitable for us to carry out all that is righteous**. Then he quit preventing him. **(Matthew 3:15)**
- And Jesus approached and spoke to them, saying; All authority has been given me in heaven and on the earth. **(Matthew 28:18)**
- **Go therefore** and make **disciples of people** of all the nations, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit. **(Matthew 28:19)**
- **Teaching them to observe all the things I have commanded** you. And, look! I am with you all the days until the conclusion of the system of things. **(Matthew 28:20)**
- Such Christian **baptism** would have a vital effect on their standing before God. After referring to Noah's constructing of the ark in which he and his family were preserved through the Flood, the apostle Peter wrote.
- Who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. **(1 Peter 3:20)**

- That which corresponds to this is also now saving you, namely, baptism, not the putting away of the filth of the flesh, **but the request made to God for a good conscience, through the resurrection of Jesus Christ.** (1 Peter 3:21)
- The ark was tangible evidence that Noah **had dedicated himself to do God's will** and had then **faithfully done the work assigned by God.** This led to his preservation. In a corresponding way, those who would **dedicate themselves to Yehowah on the basis of faith in the resurrected Christ, get baptized in symbol of that,** and do God's will for his servants would **be saved from the present wicked world.**
- May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ. (Galatians 1:3)
- He gave himself for our sins that he might deliver us from the present wicked system of things according to the will of our God and Father. (Galatians 1:4)
- No longer would they be headed for destruction with the rest of the world. They would be saved from this and would be granted a good conscience by God.

### •• There Can Be No Proper Infant Baptism

- In view of the fact that **hearing the word, embracing the word heartily, and repenting precede water baptism.**
- But Peter stood up with the eleven and raised his voice and made this utterance to them; Men of Judea and all you inhabitants of Jerusalem, let this be known to you and give ear to my sayings. (Acts of Apostles 2:14)
- Men of Israel, hear these words; Jesus the Nazarene, a man publicly shown by God to you through powerful works and portents and signs that God did through him in your midst, just as you yourselves know. (Acts of Apostles 2:22)
- Peter said to them; **Repent,** and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the Holy Spirit. (Acts of Apostles 2:38)
- Therefore those who **embraced his word heartily** were baptized,

and on that day about three thousand souls were added. ([Acts of Apostles 2:41](#))

- And that **baptism** requires the individual to **make a solemn decision**, it is apparent that one must at least **be of age to hear, to believe, and to make this decision**. An argument is made by some in favor of infant baptism. They refer to the instances where households were **baptized**, such as the households of Cornelius, Lydia, the Philippian jailer, Crispus, and Stephanas.
- With that he commanded them to be **baptized** in the name of Jesus Christ. Then they requested him to remain for some days. ([Acts of Apostles 10:48](#))
- And he will speak those things to you by which you and all your household may get saved. ([Acts of Apostles 11:14](#))
- Now when she and her household got **baptized**, she said with entreaty; If you men have judged me to be faithful to Yehowah, enter into my house and stay. And she just made us come. ([Acts of Apostles 16:15](#))
- And they spoke the word of Yehowah to him together with **all those in his house**. ([Acts of Apostles 16:32](#))
- And he took them along in that hour of the night and bathed their stripes, and, one and all, **he and his were baptized** without delay. ([Acts of Apostles 16:33](#))
- And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God. ([Acts of Apostles 16:34](#))
- But Crispus the presiding officer of the synagogue became a believer in the Lord, and so did all his household. And many of the Corinthians that heard began to believe and be **baptized**. ([Acts of Apostles 18:8](#))
- Yes, I also **baptized** the household of Stephanas. As for the rest, I do not know whether I **baptized** anybody else. ([1 Corinthians 1:16](#))
- They believe that this implies that **small babies in those families were also baptized**. But, in the case of Cornelius, those who were

**baptized** were those who had **heard the word and received the Holy Spirit**, and they spoke in tongues and glorified God, these things **could not apply to infants**.

- While Peter was yet speaking about these matters the **Holy Spirit fell upon all those hearing the word**. (Acts of Apostles 10:44)
- And the faithful one's that had come with Peter who were of those circumcised were amazed, because the free gift of the Holy Spirit was being poured out also upon people of the nations. (Acts of Apostles 10:45)
- For they heard them speaking with tongues and magnifying God. Then Peter responded; (Acts of Apostles 10:46)
- Lydia was a worshiper of God, and Yehowah **opened her heart wide to pay attention to the things** being spoken by Paul.
- And a certain woman named Lydia, a seller of purple, of the city of Thyatira and a worshiper of God, was **listening, and Yehowah opened her heart wide to pay attention to the things being spoken by Paul**. (Acts of Apostles 16:14)
- The Philippian jailer had to **believe on the Lord Jesus**, and this implies that the others in his family also had to believe in order to be **baptized**.
- They said, Believe on the Lord Jesus and you will get saved, you and your household. (Acts of Apostles 16:31)
- And they spoke the word of Yehowah to him together with all those in his house. (Acts of Apostles 16:32)
- And he took them along in that hour of the night and bathed their stripes, and one and all, he and his were **baptized** without delay. (Acts of Apostles 16:33)
- And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God. (Acts of Apostles 16:34)
- Crispus the presiding officer of the synagogue became a believer in the Lord, and so did all his household.



- But Crispus the presiding officer of the synagogue became a believer in the Lord, and so did all his household. And many of the Corinthians that heard began to believe and be **baptized**. (Acts of Apostles 18:8)
- All of this demonstrates that associated with **baptism** were such things as **hearing, believing, and glorifying** God, things **infants cannot do**. At Samaria when they heard and believed the Good News of the kingdom of God and of the name of Jesus Christ, they proceeded to be **baptized**. Here the Scriptural record specifies that the one's **baptized** were, **not infants, but men and women**.
- But when they believed Philip, who was declaring the Good News of the kingdom of God and of the name of Jesus Christ, they proceeded to be **baptized**, both **men and women**. (Acts of Apostles 8:12)
- The statement made by the apostle Paul to the Corinthians that children were holy by reason of a believing parent is no proof that infants were **baptized**, rather, it implies the opposite.
- Minor children too young to have the ability to make such a decision would come under a form of merit because of the believing parent, not because of any so-called sacramental **baptism**, imparting independent merit. If infants could properly be **baptized**, they would not need to have the merit of the believing parent extended to them.
- For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother, otherwise, your **children would really be unclean, but now they are holy**. (1 Corinthians 7:14)
- Then young children were brought to him, for him to put his hands upon them and offer prayer, but the disciples reprimanded them. (Matthew 19:13)
- Jesus, however, said; Let the young children alone, and stop hindering them from coming to me, **for the kingdom of the heavens belongs to suchlike ones**. (Matthew 19:14)
- And he put his hands upon them and went from there. (Matthew 19:15)
- Now people began bringing him young children for him to touch

- these, but the disciples reprimanded them. (**Mark 10:13**)
- At seeing this Jesus was indignant and said to them; Let the young children come to me, do not try to stop them, **for the kingdom of God belongs to suchlike ones.** (**Mark 10:14**)
  - Truly I say to you, whoever does not receive the kingdom of God like a young child will by no means enter into it. (**Mark 10:15**)
  - And he took the children into his arms and began blessing them, laying his hands upon them. (**Mark 10:16**)
  - But they were not **baptized**. Jesus blessed them, and there is nothing to indicate that his laying his hands upon them was a religious ceremony. He further showed that the reason the kingdom of God belongs to such was not because they were **baptized** but because they were teachable and trusting. Christians are commanded to be **babes** as to **badness**, yet **full-grown in powers of understanding**.
  - Therefore, whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens. (**Matthew 18:4**)
  - However, Jesus called the infants to him, saying; Let the young children come to me, and do not try to stop them. For the **kingdom of God belongs to suchlike ones.** (**Luke 18:16**)
  - Truly I say to you, whoever does not receive the kingdom of God like a young child will by no means get into it. (**Luke 18:17**)
  - Brothers, do not become young children in powers of understanding, but be babes as to badness, yet become full-grown in powers of understanding. (**1 Corinthians 14:20**)
  - The religious historian Augustus Neander wrote of the **First-Century Christians**: The practice of infant **baptism** was unknown at this period. That not till so late a period as, at least *certainly* not earlier than, Irenaeus, **circa 140-203 C.E**, a trace of infant **baptism** appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of its apostolic origin. [History of the Planting and Training of the Christian Church by the Apostles, 1864, p. 162]

## · Complete Immersion

- From the definition of **baptism** as stated earlier, it is clear that **baptism** is complete immersion or submersion in water, **not a mere pouring or sprinkling**. The Bible examples of **baptism** corroborate this fact. Jesus was **baptized** in a sizable river, the Jordan, and after being **baptized** he came **up out of the water**.
- And immediately on **coming up out of the water** he saw the heavens being parted, and, like a dove, the spirit coming down upon him. (**Mark 1:10**)
- Then Jesus came from Galilee to the Jordan to John, in order to be **baptized** by him. (**Matthew 3:13**)
- After being **baptized** Jesus immediately **came up from the water**, and, look! The heavens were opened up, and he saw descending like a dove God's spirit coming upon him. (**Matthew 3:16**)
- John selected a location in the Jordan Valley near Salim to **baptize**, because there was a **great quantity of water there**.
- But John also was **baptizing** in Aenon near Salim, because there was a **great quantity of water there**, and people kept coming and being **baptized**. (**John 3:23**)
- The Ethiopian eunuch asked to be **baptized** when they came to a body of water. They both **went down into the water**. Afterward they came **up out of the water**.
- Now as they were going over the road, they came to a certain body of water, and the eunuch said; Look! A body of water, what prevents me from getting **baptized**? (**Acts of Apostles 8:36**)
- With that he commanded the chariot to halt, and **they both went down into the water**, both Philip and the eunuch, and he **baptized** him. (**Acts of Apostles 8:38**)
- When they had come up out of the water, Yehowah's spirit quickly led Philip away, and the eunuch did not see him anymore, for he kept going on his way rejoicing. (**Acts of Apostles 8:39**)
- But Philip was found to be in Ashdod, and he went through the territory and kept on declaring the Good News to all the cities until he got to Caesarea. (**Acts of Apostles 8:40**)

- All these instances imply, **not a small ankle-deep pool**, but **a large body of water into and out of which they would have to walk**. Further, the fact that **baptism** was also used to symbolize a **burial** indicates **complete submersion**.

- Therefore we were **buried** with him through our **baptism** into his death, in order, that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. (**Romans 6:4**)

- For if we have become united with him in the **likeness of his death**, we shall certainly also be united with him in the likeness of his resurrection. (**Romans 6:5**)

- Because we know that our **old personality was impaled** with him, that our sinful body might be made inactive, that we should no longer go on being slaves to sin. (**Romans 6:6**)

- For you were buried with him in his **baptism**, and by relationship with him you were also raised up together through your faith in the operation of God, who raised him up from the dead. (**Colossians 2:12**)

- Historical sources show that the early Christians **baptized** by immersion. On this subject the **New Catholic Encyclopedia** [1967, Vol. II, p. 56] states; **It is evident that Baptism in the early Church was by immersion. Larousse du XX<sup>e</sup> Siècle, Paris, 1928, says; The first Christians received baptism by immersion everywhere where water was found.**

### ·· **Baptism Into Christ Jesus, Into His Death**

- Jesus knew at the time of his **baptism** in the Jordan River that he was entering upon a sacrificial course. He knew that his **prepared body** must be put to death, that he must **die in innocence as a perfect human sacrifice** with **ransoming value** for mankind.

- Just as the Son of man came, not to be ministered to, but to minister and to **give his soul a ransom** in exchange for many. (**Matthew 20:28**)

- Jesus understood that he must be **plunged into death** but that he would be **raised out of it on the third day**.

- From that time forward Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and **be killed**, and on the third day be raised up. (**Matthew 16:21**)
- So he likened his experience to a **baptism into death**.
- Indeed, I have a **baptism** with which to be **baptized**, and how I am being **distressed until it is finished!** (**Luke 12:50**)
- He explained to his disciples that he was already undergoing this **baptism** during his ministry.
- But Jesus said to them; You do not know what you are asking for. Are you able to drink the cup which I am drinking, or to be **baptized** with the **baptism** with which I am being **baptized**? (**Mark 10:38**)
- They said to him; We are able. At that Jesus said to them; The cup I am drinking you will drink, and with the **baptism** with which I am being **baptized** you will be **baptized**. (**Mark 10:39**)
- He was **baptized** fully into death when he was **plunged into death** by being **impaled** on the torture stake on **Nisan 14,33 C.E.** His resurrection by his Father Yehowah God on the third day completed this **baptism**, which includes **a raising up**. Jesus **baptism** into death is clearly distinct and **separate** from his **water baptism**, for he had completely undergone **water baptism** at the beginning of his ministry, at which time his **baptism** into death only began.
- The faithful apostles of Jesus Christ were **baptized** in water by John's **baptism**.
- Again the next day John was standing with two of his disciples. (**John 1:35**)
- And as he looked at Jesus walking he said; See, the Lamb of God! (**John 1:36**)
- And the two disciples heard him speak, and they followed Jesus. (**John 1:37**)
- When, now, the Lord became aware that the Pharisees had heard that Jesus was making and **baptizing** more disciples than John.

(John 4:1)

- But they had not yet been **baptized** with Holy Spirit when Jesus pointed out that they were also to be **baptized** in a symbolic **baptism** like his, a **baptism** into death.
- They said to him; We are able. At that Jesus said to them; The cup I am drinking you will drink, and with the **baptism** with which I am being **baptized** you will be **baptized**. (Mark 10:39)
- So **baptism** into his death is something apart from water **baptism**. Paul expressed himself in his letter to the Christian congregation at Rome, saying; Do you not know that all of us who were **baptized** into Christ Jesus were **baptized** into his death?
- Or do you not know that all of us who were **baptized** into Christ Jesus were **baptized** into his death? (Romans 6:3)
- It is Yehowah God who is responsible for the performing of such **baptism** into Christ Jesus as well as **baptism** into his death. He anointed Jesus, making him the Christ or Anointed One.
- Namely, Jesus who was from Nazareth, how God anointed him with Holy Spirit and power, and he went through the land doing good and healing all those oppressed by the Devil, because God was with him. (Acts of Apostles 10:38)
- Thus God **baptized** Jesus with the Holy Spirit in order, that, through Jesus, his followers might thereafter be **baptized** with Holy Spirit. Therefore, those who become joint heirs with him, with heavenly hopes, have to be **baptized** into **Christ Jesus**, that is, into the Anointed Jesus who, at the time of his anointing, was also begotten to be a spiritual son of God. They thereby become united to him, their Head, and they become members of the congregation that is the body of Christ.
- For just as the body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ. (1 Corinthians 12:12)
- For truly 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 one spirit. (1 Corinthians 12:13)

- Now you are Christ's body, and members individually. (**1 Corinthians 12:27**)
- And he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, that he might become the one who is first in all things. (**Colossians 1:18**)
- The course of these Christian followers who are **baptized** into Christ Jesus is a course of integrity-keeping under test from the time they are **baptized** into Christ, **a daily facing of death and finally a death of integrity**, as described by the apostle Paul when he explained to the Roman Christians.
- Therefore we were **buried with him through our baptism into his death**, in order, that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. (**Romans 6:4**)
- For if we have become united with **him in the likeness of his death**, we shall certainly also be **united with him in the likeness of his resurrection**. (**Romans 6:5**)
- **Daily I face death**. This I affirm by the exultation over you, brothers, which I have in Christ Jesus our Lord. (**1 Corinthians 15:31**)
- If, like men, I have **fought with wild beasts at Ephesus**, of what good is it to me? If the dead are not to be raised up, let us eat and drink, for tomorrow we are to die. (**1 Corinthians 15:32**)
- Do not be misled. Bad associations spoil useful habits. (**1 Corinthians 15:33**)
- Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God. I am speaking to move you to shame. (**1 Corinthians 15:34**)
- Nevertheless, someone will say; How are the dead to be raised up? Yes, with what sort of body are they coming? (**1 Corinthians 15:35**)
- You unreasonable person! What you sow is not made alive unless first it dies. (**1 Corinthians 15:36**)

- And as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest. (1 Corinthians 15:37)
- But **God gives it a body** just as it has pleased him, and to **each of the seeds its own body**. (1 Corinthians 15:38)
- Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish. (1 Corinthians 15:39)
- And there are heavenly bodies, and earthly bodies, but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. (1 Corinthians 15:40)
- The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another, in fact, star differs from star in glory. (1 Corinthians 15:41)
- So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. (1 Corinthians 15:42)
- It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. (1 Corinthians 15:43)
- It is sown a physical body, it is **raised up a spiritual body**. If there is a physical body, there is also a spiritual one. (1 Corinthians 15:44)
- It is even so written: The first man Adam became a living soul. The **last Adam became a life-giving spirit**. (1 Corinthians 15:45)
- Nevertheless, the first is, not that which is spiritual, but that which is physical, **afterward that which is spiritual**. (1 Corinthians 15:46)
- The first man is out of the earth and made of dust, the **second man is out of heaven**. (1 Corinthians 15:47)
- As the one made of dust is, so those made of dust are also, and as the heavenly one is, **so those who are heavenly are also**. (1 Corinthians 15:48)
- And just as we have borne the image of the one made of dust, **we**



shall bear also the image of the heavenly one. (1 Corinthians 15:49)

- Clarifying the matter still further, Paul, in writing to the congregation at Philippi, described his own course as a sharing in Christ's sufferings, submitting myself to a death like his, to see if I may by any means attain to the earlier resurrection from the dead.
- So as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to a death like his. (Philippians 3:10)
- To see if I may by any means attain to the earlier resurrection from the dead. (Philippians 3:11)
- Only the Almighty God the heavenly Father, who is the **Baptizer** of those who are **baptized** in union with Jesus Christ and **into his death**, can complete the **baptism**. This He does through Christ by raising them up out of **death** to be united with Jesus Christ in the likeness of his resurrection, which is to **heavenly, immortal life**.
- For this which is corruptible must put on incorruption, and this **which is mortal must put on immortality**. (1 Corinthians 15:53)
- But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written: **Death is swallowed up forever**. (1 Corinthians 15:54)
- That a congregation of people can, so to speak, be **baptized** or immersed into a liberator and leader is illustrated by the apostle Paul when he describes the congregation of Israel as being **baptized into Moses** by means of the cloud and of the sea.
- There they were covered with a **protecting cloud** and with the **walls of water** on each side of them, being, symbolically speaking, **immersed**. Moses foretold that God would raise up a prophet like himself. Peter applied this prophecy to Jesus Christ.
- Now I do not want you to be ignorant, brothers, that our forefathers were **all under the cloud and all passed through the sea** (1 Corinthians 10:1)
- And all got **baptized** into Moses by means of the cloud and of the

sea. (**1 Corinthians 10:2**)

- A prophet from your own midst, from your brothers, like me, is what Yehowah your God will raise up for you, to him you people should listen. (**Deuteronomy 18:15**)
- In response to all that you asked of Yehowah your God in Horeb on the day of the congregation, saying; Do not let me hear again the voice of Yehowah my God, and this great fire do not let me see anymore, that I may not die. (**Deuteronomy 18:16**)
- At that Yehowah said to me; They have done well in speaking what they did. (**Deuteronomy 18:17**)
- A prophet I shall raise up for them from the midst of their brothers, like you, and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him. (**Deuteronomy 18:18**)
- And it must occur that the man who will not listen to my words that he will speak in my name, I shall myself require an account from him. (**Deuteronomy 18:19**)
- Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Yehowah (**Acts of Apostles 3:19**)
- And that he may send forth the Christ appointed for you, Jesus. (**Acts of Apostles 3:20**)
- Whom heaven, indeed, must hold within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. (**Acts of Apostles 3:21**)
- In fact, Moses said; Yehowah God will raise up for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. (**Acts of Apostles 3:22**)
- Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people. (**Acts of Apostles 3:23**)

· **What Is Baptism For The Purpose Of Being Dead Ones?**

- The passage at,
- Otherwise, what will they do who are being **baptized for the purpose of being dead ones**? If the dead are not to be raised up at all, why are they also being **baptized** for the purpose of being such? (**1 Corinthians 15:29**)
- Is variously rendered by translators. What shall they do which are **baptized for the dead**? **KJ**, On **behalf of their dead**? **AT**, On **behalf of the dead**? **NE**, For the **purpose of being dead ones**? **NW**
- Many different interpretations have been offered for this verse. The most common interpretation is that Paul was referring to the custom of vicarious **baptism** in water, that is, **baptizing** living persons in behalf of dead one's in a substitutionary way in order to benefit the dead.
- The existence of such a practice in Paul's day **cannot be proved**, nor would it be in accord with those scriptures that clearly state that disciples, those who themselves **embraced the word heartily**, those who personally **believed**, were the ones that got **baptized**.
- Go therefore and **make disciples of people** of all the nations, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit. (**Matthew 28:19**)
- Therefore those who embraced his **word heartily** were **baptized**, and on that day about three thousand souls were added. (**Acts of Apostles 2:41**)
- But when they believed Philip, who was declaring the Good News of the kingdom of God and of the name of Jesus Christ, they proceeded to be **baptized**, both men and women. (**Acts of Apostles 8:12**)
- A **Greek-English Lexicon**, by **Liddell and Scott**, includes **for, on behalf of, and for the sake of** among its definitions of the **Greek** preposition *hyper'*, which is used with the genitive case in;
- Otherwise, what will they do who are being baptized for the purpose of being dead ones? If the dead are not to be raised up at all, why are they also being **baptized for the purpose of being such**? (**1 Corinthians 15:29**)

- (Revised by H. Jones, Oxford, 1968, p. 1857) In some settings the expression for the sake of is equivalent to for the purpose of. Already in 1728 Jacob Elsner noted cases from various Greek writers where *hy-per'* with the genitive has final meaning, that is, a meaning expressive of purpose, and he showed that in;
- Otherwise, what will they do who are being baptized for the purpose of being dead ones? If the dead are not to be raised up at all, why are they also being **baptized for the purpose of being such?** (1 Corinthians 15:29)
- This construction has such meaning. [Observationes Sacrae in Novi Foederis Libros, Utrecht, Vol. II, pp. 127-131] Consistent with this, in this verse the New World Translation renders *hy-per'* as meaning, **for the purpose of.**
- Where an expression can grammatically be translated in more than one way, the correct rendering is one that agrees with the context. In the context,
- For I handed on to you, among the first things, that which I also received, that Christ died for our sins according to the Scriptures. (1 Corinthians 15:3)
- And that he was buried, yes, that he has been raised up the third day according to the Scriptures. (1 Corinthians 15:4)
- Shows that what is principally under discussion is belief in the death and resurrection of Jesus Christ. The following verses then present evidence of the soundness of that belief (vss 5-11), they discuss the serious implications of denying belief in the resurrection (vss 12-19), the fact that the resurrection of Christ gives assurance that others will be raised from the dead (vss 20-23), and how all of this works toward the unification of all intelligent creation with God (vss 24-28). Verse 29 obviously is an integral part of this discussion. But whose resurrection is at issue in verse 29?
- Is it the resurrection of the one's whose **baptism** is referred to there? Or is it that of someone who died before that **baptism** took place? What do the following verses indicate? Verses 30 to 34 clearly show that the **future life prospects of living Christians** are there being discussed, and verses 35 to 58 state that those were faithful Christians who had the hope of heavenly life.

- Or do you not know that all of us who were **baptized** into Christ Jesus were **baptized into his death**? (**Romans 6:3**)
- As this scripture makes plain, that is not a **baptism** that a Christian undergoes on behalf of someone already dead but is, instead, **something that affects the persons own future.**
- In what sense, then, were those Christians **baptized** for the purpose of being dead ones, or **baptized into his death**? They were **immersed into a course of life that was to lead them as integrity-keepers to death**, as was the case with Christ, and with the hope of a resurrection like his to immortal spirit life.
- Therefore we were **buried** with him through our **baptism** into his death, in order, that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise **walk in a newness of life.** (**Romans 6:4**)
- For if we have become united with him in the **likeness of his death**, we shall certainly also be united with him in the **likeness of his resurrection.** (**Romans 6:5**)
- So as to know him and the power of his resurrection and a sharing in his sufferings, **submitting myself to a death like his.** (**Philippians 3:10**)
- To see if I may by any means attain to the earlier resurrection from the dead. (**Philippians 3:11**)
- This was not a **baptism** that was accomplished quickly, as water immersion is. More than three years after his **immersion** in water, Jesus spoke of a **baptism** that was not yet completed in his own case and that was yet future for his disciples.
- And James and John, the two sons of Zebedee, stepped up to him and said to him; Teacher, we want you to do for us whatever it is we ask you for. (**Mark 10:35**)
- He said to them; What do you want me to do for you? (**Mark 10:36**)
- They said to him; Grant us to sit down, one at your right hand and one at your left, in your glory. (**Mark 10:37**)

- But Jesus said to them; You do not know what you are asking for. Are you able to drink the cup which I am drinking, or to be **baptized** with the **baptism** with which I am being **baptized**? (**Mark 10:38**)
- They said to him; We are able. At that Jesus said to them; The cup I am drinking you will drink, and with the **baptism** with which I am being **baptized** you will be **baptized**. (**Mark 10:39**)
- However, this sitting down at my right or at my left is not mine to give, but it belongs to those for whom it has been prepared. (**Mark 10:40**)
- Since this **baptism** leads to resurrection to heavenly life, it must begin with the operation of God's spirit on the person in such a way as to engender that hope, and it must end, not at death, but with realization of the prospect of immortal spirit life by means of the resurrection.
- But he who guarantees that you and we belong to Christ and he who has anointed us is God. (**2 Corinthians 1:21**)
- He has also put his seal upon us and has given us the token of what is to come, that is, the spirit, in our hearts. (**2 Corinthians 1:22**)
- But God both raised up the Lord and will raise us up out of death through his power. (**1 Corinthians 6:14**)

#### •• A Persons Place In God's Purpose

- It should be noted that the one being **baptized** in water enters a special relationship as Yehowah's servant, to do His will. The individual does not determine what the will of God is for him, but it is God who makes the decision as to the use of the individual and the placing of such one in the framework of His purposes. For example, in times past, the entire nation of Israel was in special relationship with God, they were Yehowah's property.
- And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all **other** peoples, because the whole earth belongs to me. (**Exodus 19:5**)

- **But only the tribe of Levi was selected to perform the services at the sanctuary, and out of this tribe only Aaron's family constituted the priesthood.**
- **Accordingly Yehowah spoke to Moses, saying; (Numbers 1:48)**
- **Only the tribe of Levi you must not register, and the sum of them you must not take in among the sons of Israel. (Numbers 1:49)**
- **And you yourself appoint the Levites over the tabernacle of the Testimony and over all its utensils and over everything that belongs to it. They themselves will carry the tabernacle and all its utensils, and they themselves will minister at it, and around the tabernacle they are to camp. (Numbers 1:50)**
- **And whenever the tabernacle is setting out, the Levites should take it down, and when the tabernacle encamps, the Levites should set it up, and any stranger coming near should be put to death. (Numbers 1:51)**
- **And as for you, bring near to yourself Aaron your brother and his sons with him from the midst of the sons of Israel that he may act as priest to me, Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. (Exodus 28:1)**
- **And you must clothe Aaron with the holy garments and anoint him and sanctify him, and so he must act as priest to me. (Exodus 40:13)**
- **After that you will bring his sons near and you must clothe them with robes. (Exodus 40:14)**
- **And you must anoint them just as you anointed their father, and so they must act as priests to me, and their anointing must serve continually for them as a priesthood to time indefinite during their generations. (Exodus 40:15)**
- **The kingship came to be established exclusively in the line of David's family by Yehowah God.**
- **As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed on account of you. (2 Samuel 7:15)**

- **And your house and your kingdom will certainly be steadfast to time indefinite before you, your very throne will become one firmly established to time indefinite. (2 Samuel 7:16)**
- **Likewise those who undergo Christian baptism become God's property, his slaves, to employ as he sees fit.**
- **For you were bought with a price. By all means, glorify God in the body of you people. (1 Corinthians 6:20)**
- **An example of God's direction of such matters is found in Revelation, where reference is made to a definite number of persons finally sealed, namely, 144,000.**
- **And I heard the number of those who were sealed, a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel. (Revelation 7:4)**
- **Out of the tribe of Judah twelve thousand sealed, out of the tribe of Reuben twelve thousand, out of the tribe of Gad twelve thousand. (Revelation 7:5)**
- **Out of the tribe of Asher twelve thousand. Out of the tribe of Naphtali twelve thousand. Out of the tribe of Manasseh twelve thousand. (Revelation 7:6)**
- **Out of the tribe of Simeon twelve thousand. Out of the tribe of Levi twelve thousand. Out of the tribe of Issachar twelve thousand. (Revelation 7:7)**
- **Out of the tribe of Zebulun twelve thousand. Out of the tribe of Joseph twelve thousand. Out of the tribe of Benjamin twelve thousand sealed. (Revelation 7:8)**
- **Even before such final approval, God's Holy Spirit serves as a seal that gives those sealed a token in advance of their inheritance, a heavenly one.**
- **But you also hoped in him after you heard the word of truth, the Good News about your salvation. By means of him also, after you believed, you were sealed with the promised Holy Spirit. (Ephesians 1:13)**



- Which is a token in advance of our inheritance, for the purpose of releasing by a ransom God's own possession, to his glorious praise. (**Ephesians 1:14**)
- For we know that if our earthly house, this tent, should be dissolved, we are to have a building from God, a house not made with hands, everlasting in the heavens. (**2 Corinthians 5:1**)
- For in this dwelling house we do indeed groan, earnestly desiring to put on the one for us from heaven. (**2 Corinthians 5:2**)
- So that, having really put it on, we shall not be found naked. (**2 Corinthians 5:3**)
- In fact, we who are in this tent groan, being weighed down, because we want, not to put it off, but to put on the other, that what is mortal may be swallowed up by life. (**2 Corinthians 5:4**)
- Now he that produced us for this very thing is God, who gave us the token of what is to come, that is, the spirit. (**2 Corinthians 5:5**)
- But now God has set the members in the body, each one of them, just as he pleased. (**1 Corinthians 12:18**)
- Now you are Christ's body, and members individually. (**1 Corinthians 12:27**)
- **Jesus called attention to another group when he said;**
- **And I have other sheep, which are not of this fold. Those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd. (John 10:16)**
- **These are not of the little flock**
- **Have no fear, little flock, because your Father has approved of giving you the kingdom. (Luke 12:32)**
- **But they too must approach Yehowah through Jesus Christ and be baptized in water.**
- **The vision given to the apostle John, as recorded in Revelation, harmonizes with this when, after showing John the 144,000 sealed**

ones, it turns his eyes to a great crowd, which no man was able to number. These are shown as having **washed their robes and made them white in the blood of the Lamb**, indicating faith in the ransom sacrifice of Jesus Christ the Lamb of God.

- After these things I saw, and, look! A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. (**Revelation 7:9**)
- So right away I said to him; My lord, you are the one that knows. And he said to me; These are the ones, that come out of the great tribulation, and **they have washed their robes and made them white in the blood of the Lamb**. (**Revelation 7:14**)
- They are therefore given favorable recognition, standing before God's throne, but are not those whom God selects to be the **sealed 144,000**. As to this great crowd, the vision goes on to point out that they serve God day and night and will be protected and will be cared for by him.
- That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple, and the One seated on the throne will spread his tent over them. (**Revelation 7:15**)
- They will hunger no more nor thirst anymore, neither will the sun beat down upon them nor any scorching heat. (**Revelation 7:16**)
- because the Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes. (**Revelation 7:17**)

## •• **Baptism With Fire**

- When many Pharisees and Sadducees came out to John the **Baptizer**, he called them offspring of vipers. He spoke of the coming One and said, That one will **baptize** you people with Holy Spirit and with fire.
- When he caught sight of many of the Pharisees and Sadducees coming to the **baptism**, he said to them; You offspring of vipers,

who has intimated to you to flee from the coming wrath?  
([Matthew 3:7](#))

- I, for my part, **baptize** you with water because of your repentance, but the one coming after me is stronger than I am, whose sandals I am not fit to take off. That one will **baptize** you people with **Holy Spirit and with fire**. ([Matthew 3:11](#))
- John gave the answer, saying to all; I, for my part, **baptize** you with water, but the one stronger than I am is coming, the lace of whose sandals I am not fit to untie. He will **baptize** you people **with Holy Spirit and fire**. ([Luke 3:16](#))
- The **baptism with fire** is **not the same as baptism with Holy Spirit**. The fiery **baptism** could not be, as some say, the tongues of fire at Pentecost, for the disciples there were not immersed in fire.
- And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them. ([Acts of Apostles 2:3](#))
- John told his listeners that there would be a division, there would be a gathering of the wheat, after which the chaff would be burned up with fire that could not be put out.
- His winnowing shovel is in his hand, and he will completely clean up his threshing floor, and will gather his wheat into the storehouse, but the chaff he will burn up with fire that cannot be put out. ([Matthew 3:12](#))
- He pointed out that the fire would not be a blessing or a reward but would be because the tree did not produce fine fruit.
- Already the ax is lying at the root of the trees, every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire. ([Matthew 3:10](#))
- Indeed, the ax is already in position at the root of the trees, every tree, therefore, not producing fine fruit is to be cut down and thrown into the fire. ([Luke 3:9](#))
- Using fire as a symbol of destruction, Jesus foretold the execution of the wicked to take place during his presence, saying, On the day that Lot came out of Sodom it rained fire and sulphur from

heaven and destroyed them all. **The same way it will be on that day when the Son of man is to be revealed.**

- **But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. (Luke 17:29)**
- **The same way it will be on that day when the Son of man is to be revealed. (Luke 17:30)**
- **That is how it will be in the conclusion of the system of things: the angels will go out and separate the wicked from among the righteous (Matthew 13:49)**
- **And will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. (Matthew 13:50)**
- **Other instances of fire representing, not a saving force, but a destructive one, are found at;**
- **In a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the Good News about our Lord Jesus. (2 Thessalonians 1:8)**
- **But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men. (2 Peter 3:7)**
- **Yet Yehowah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered. (2 Peter 3:10)**