

W_53_One_Baptism.mp3

[00:00:02] This evening we are recording a study in the Epistle to the Ephesians chapter three. The subject being the unity of the Spirit and the particular portion of it. An examination of what is intended by the words one baptism. Those of you who are listening to this recording. Now that we have a habit of reading a portion of scripture together. And if you like to share this, switch off for a moment or two you want read together with us. Hebrews Chapter nine. We are considering in these meetings on the third evening. The teaching of the Great Epistle to the Ephesians. And before the visit to the United States, we were considering chapters one, two and three, which contain the great doctrine of this epistle and many places which are new. We are now picking up chapters three, four, four, five and six. Which deal with the corresponding practice and are discovered in speaking to some friends that there is a tendency among some of God's people to be very, very concerned about chapters one, two and three because it speaks about heavenly places and reveals of history and speaks about the one body and so on. But they say, well, we needn't bother too much about 4 or 5 and six because that's only to do with practice. Well, I hope none of us are going to slip into that strange attitude, only to do with practice. But at long last, if truth is not practical, I should say it ceases to be true.

[00:01:56] And if God is so arranged, this epistle that we have seven great items of doctrine which filled chapters one, two and three, and those seven items of practice in 4 or 5 and six. Exactly. Balance every one of them. I think he's insisting and impressing upon our minds that he is concerned about that. The not only should we be rejoicing them our chosen in him before the foundation of the world, but we should also remember that the purpose that God had in mind was that we should be holy and without blemish before him in love, which though we may never reach it ourselves, is what we are destined to be in him. We looked at the word, which is a pivotal word, pivotal word of this epistle, Chapter four and the word worthy. And we found that Paul insisted upon this word worthy in the Ephesians for in Philippians one one, it is plant slated to be coming as it becoming. And again worthy in Colossians one. The three great prison epistles contain the emphasis upon the idea of being worthy. And the word Axios, which is thus translated, can refer to the beam of a balance and the whole figure. Can be set forth by a pair of skates as the apostle used the word in Romans the eighth

chapter. He said. I reckon that the sufferings of this present time are not worthy to be compared with the glory that should be revealed in us.

[00:03:35] Not worthy to be compared with the translation. Well, now we looked at the introductory words which do not impinge on any particular thing that you do, but how you do it, which is of great importance. This walk. Verse two is with all lowliness and that word Lowliness is translated in the acts of the Apostles with all humility of mind. And it perfectly echoes the closing word of this section where it says that the Gentiles walk in the vanity of their mind. Verse 17, That's where it begins. That's where it ends. You have the positive and you have the negative with all lowliness and meekness, with long suffering. Forbearing one another in love. Before ever you come to any practical thing to do. This is the spirit in which it is the approach. We're going to deal with the rather controversial subject this evening. But so far as I'm concerned, I'm not fighting anybody. It takes two to make a quarrel a bit, may touch somebody a little bit on the raw. Somebody may not be prepared to admit. Some might say this is a highly controversial subject. Why introduce it here? Well, friends, the very first thing we are enjoined to do in the practical outworking of truth is to endeavor to keep the unity of the spirit in the bond of peace. Would you say that's the very reason why you should never introduce controversy at all? Oh, I see, friend.

[00:05:11] Your idea of peace is quietness. Is it? Well, I'll tell you where you can find absolute quietness in a church. That all game? Oh, no. This is living. And the word here to keep the unity of the Spirit is to God as you would a sacred trust. And you may have to fight for it if needs be, rather than you. Oh, there's no idea that because you're keeping the unity of the spirit in the bond of peace, you're going to be Mr. Pliable And whatever anybody else says, you just bring your hands together and agree for peace and quiet. Oh, no. To expect to see. Well, we looked at the unity of the spirit as we had it in verses four, five and six. I'm going to read those verses again to bring the items before you. They are one body, one spirit, even as ye are called in. One hope of your calling. One lord, one faith, one baptism, one God and Father of all who is above all and through all and in you all. Seven times. It has been likened to what we rather foolishly call a seven branch candlestick. But you cannot have a seven branch candlestick without it being lopsided. What we mean is the candlestick that was in the tabernacle with its central shaft and three branches on either side.

[00:06:43] The central shaft of this unity is the one law, not a doctrine, but a person. That's a pleasant thought. And then on either side it is balanced out and the fight. The spirit and the baptism, the body and the God and father. Well, now we look to that in general. We are looking tonight, particularly at the one that is in. The reason being this. If we are to be entrusted. If we are to walk worthy. And we have mixed views as to what has been entrusted to us or what is our calling, what our work will be correspondingly staggering rather than straight walking. Then we must remember that the teaching of the epistle to the Ephesians is an elected company. That were chosen in Christ before the foundation of the world. They are called the members of one body. And what we say concerning that company may not necessarily be true of every Christian today. The great outside work of preaching the gospel nearly always impinges upon the gospel, according to John, and rightly so. There is the witness of God to the other sheep which were not of their fold, as he says. And the one essential feature of John's gospel is that they may have life through his name. Just what their constitution is, what sort of church membership that is. You'll never discover that in John's gospel. And if you know Christian believers, you know that any amount of them could be rightly called John's Gospel Christians.

[00:08:30] Well, now we are not legislating for them. We are not telling them just what they are to understand with regard to baptism. We are legislating for ourselves. And without deciding, so far as we are concerned, who believe the teaching of Egypt and rejoice in its peculiar character. All tell us what this baptism means. Otherwise, it will spoil our unity. We shall not be able to safeguard it if we have two minds about. That's all it amounts to. It's rather strange that this one particular ordinance has got its supporters from almost every angle. If you take the Church of England, you get a writer like Griffith Thomas, a splendid evangelical, who shared when the little child is sprinkled upon. It doesn't make any difference to that child. It's only a dedication and looking forward to the day when it will be apprised of the promises that were made and our lives up to them. Nothing happens now that in the Church of England, but in the Church of England you'll meet another man. And he spoke to me. Oh, he says that christening of a little baby makes all the difference between life and death. Time and eternity. Something happens then, which is miraculous. And so we have the doctrine of baptismal regeneration in the church and a good many other varieties as well. Then you have adult immersion so that we have one company of God's people emphasizing Springsteen and another company emphasizing immersion.

[00:10:07] I'll always remember listening to Spurgeon's son give his father's wonderful lecture on a candle, and eventually they brought out and put on the edge of the pulpit a wonderful candelabra. All little candles burning. And he said, this is a Congregationalist and this is a methodist and this is whatnot. And then you picked up an old fashioned candle that was like, this is but this is a dip. And he put that right in the top. That was a. Well, there you are. And, you know, if you read, say, a Baptist with regard to baptism, he expects so many passages from the Old Testament and the new to prove that his by immersion is not finished. But then if you go all over the subject again, you can find just as many references to see why we read the Hebrews nine, the body sprinkled with clean water and so on. So you see, we've got to watch our step lest we side with one or the other. We've got to side with the teaching of Scripture, whatever consequences. May 5th. Well, there's no need for us to waste time in going over all the different things. And, you know, our identities are one of the hymns. Our version says one Lord, one faith, one baptism. The hymn says One lord, one faith, one birth. So everybody without thinking is singing birth instead of baptism.

[00:11:28] That's what they're arguing in a circle, isn't it? You're assuming a thing before it's proved. Well, now, let's come to the question then a little bit more intimately about this question of baptism. First of all. We have in eradication, which is admittedly on a very high spiritual plane. It belongs to the same group that we have in, say, Colossians chapter two, which says this Let no man judge you. With regard to meat or drink or holy days or the Sabbath day. Even. Don't let anybody guide you with the guides which are shadows. The bodies of Christ. So you see, we don't we do not belong to a body which has to resort to shadows and types and rites and ceremonies. We belong to a calling where those shadows have played their part. They're all put aside, even the God given Sabbath, because we find out all and more in Christ himself. Then again, surely when you rehearse these seven items of the unity of the spirit, don't you feel that when you say one baptism, when you need water, you have an intruder? You know, sometimes on the wireless or sometimes in a paper, they'll give you a string of names and they say, What is wrong with this string of names? You may have, say, Beethoven, Mendelssohn, Brahms, Bach and Turner. What do you say? Turner Because Turner was a painter and the others were musicians.

[00:13:07] Well, you take one body, one spirit, one hope, one Lord. One Christ. One God and father. They're all on a high spiritual level. Think you got to put one baptism in and you can only have one. You cannot have the baptism of the spirit. You can only have all that because he's one. You cannot trifle with the word one Lord or one spirit. Yet you know as well as I do in the Acts of the Apostles. Peter himself said, Can any man forbid the water upon whom the spirit is already poured two baptisms? So we've got to say, well, why does it say about baptism in decisions for if it needs to? Well, I say to you, why do you make two of these? Says Brannen. Most of us in this meeting realize. What we call dispensational truth. That is to say, what is true at one time or one period at one. People may not necessarily be true at another time for another people. And anybody who is a believer in the gospel of the grace of God is already a dispensationalist because he no longer puts himself under the law of Moses. But if he did, he'd be fallen from grace and Christ would property that he would only take in the principles another state. Quite another. Got the idea. What I read and what I hear. The baptism is essentially a Christian thing. Now, that is a pity because it comes over and over again in the Old Testament, but it's veiled a little bit.

[00:14:48] And the passage we read just now, Hebrews, the ninth chapter, has the word baptism in it. But unfortunately, I'm not going to try to probe the reasons why things were done. But I know King James had a little hand in suggesting and regulating what words should be used or what words should not be used in the translation of this wonderful version. So when we read. In Hebrews nine. In verse came, which stood only in meats and drinks and divers washings. We just passed by. But if it stood out boldly, as it should. Divers. Baptisms. Diverse activities and they are basically call carnal ordinances imposed on them until the time of reformation. You may hesitate. You say, Good God, at one break, speak of carnal ordinances which he enjoined upon them. And yet at the same time he was enjoining them all upon me at the same moment. Have we got mixed in somewhere? Is there something that needs rectifying? You know that the the testimony of the gospels is that baptism was accepted long before there was what we would call a Christian church or Christianity. Let us take two references. Mark The seventh chapter. Here again. We got backers that we knew about. Not always obvious. Mark the seventh chapter. Verse three. The Pharisees and all the Jews, except they wash their hands oft.

[00:16:41] Eat not holding to the tradition of the elders. And when they come to the market. Except they wash, they eat not. And many other things there be which they have received to hold as a washing of cups and pots and raising vessels and tables. And you may not be aware that that is a reference to baptism, as you'll see by the original. Oh, they were baptizing all the time, the Jews. Not merely. Waxlike. It takes place in a church ordinance today. But they had it. These things were not imposed by God upon them. These things were imposed by the traditionalists. They added to it. And so our Lord said to the side and in Luke, the 11th chapter and the 38th verse. And when the Pharisees saw it, he marveled that ye are not Persian, washed or baptized. Before this washing, this ceremonial right. There is no idea that the Lord was antagonistic. Typically there's no idea that little boys have been very glad to have heard. Our Lord said they had no need to wash their hands before dinner, and so become Christians and follow him. Oh, no. The Scripture enjoins cleanliness of mind and body. But this was a superficial thing which they trusted in and which had no effect except to make them more clarity than ever. Let's take this as another argument that is often put forward very solemnly and with meaning. Whatever we say in this meeting, we are not lampooning anybody.

[00:18:24] Without visiting their site. We're only asking them to reconsider. I think it was impressed upon me. The sexism surely should be something which every believer should do because then they are following the Lord. Following the law. And he was baptized. Well, then he was baptized. Therefore, surely you can follow him. So should we look at John the first chapter? And the first and the 31st verse to see how far this horse was going to say holds water, that that was a slip. I didn't intend that. John 131 John has come back to. And he gives you the reason. I knew him not, but that he should be made manifest to Israel. Therefore, am I come baptizing with water? Well, that's a scriptural statement that John the Baptist was baptizing. With one great object in view. The subsidiary one was that all time of the baptized unto repentance. But he says, I came baptizing that he, the Messiah, should be manifested for God had told him that upon whom I saw the Spirit of God descending the same is He which baptizeth with the Holy Ghost. Additional to the Matthew the third chapter where we have this same incident recorded. There is another statement that I think we do well to ponder when we say a person who is baptized or days following the Lord, that is to say, our Lord went down into the waters of baptism.

[00:20:14] So therefore must read in Matthew 315 Jesus answered and said unto him, Suffer it to be so now, for thus it becomes us to fulfill all righteousness. What you can take that from another point of view. Then if by that emotion of our savior in the River Jordan, he fulfilled all righteousness, what are we doing to do in order to gain? That might be just as much an argument as urging somebody to follow. I'm only putting the two before you so that you can weigh them in the balances of the sanctuary and then coming to Colossians. Chapter two. We've already quoted that chapter where he set aside holy days and meats and drinks. There is another challenging passage which I think we ought to consider. Colossians two, verse 12, buried with him in baptism. But that's only a part of a statement. Colossians doesn't start off with the words buried with him in baptism. It says in verse 11, in whom also ye are circumcised with the circumcision made without hands in the putting off of the body of the sins of the flesh by the circumcision of Christ buried with him in baptism. You see, if you go to argue that verse 12 must mean literal physical baptism in water. You know what you've got to prove, don't you? You've got to prove, first of all, that verse 11 means physical circumcision. But now, you know, that's absolutely opposed to the whole teaching of the New Testament.

[00:21:57] And nobody would put it forward. So this the circumcision of Christ as a spiritual equivalent in verse 11, they have already prepared the mind for a spiritual equivalent of the baptism of Christ. In verse 12, he said, What do you think? What spiritual equivalent of what baptism? Well, let's answer the question, Matthew. The 20th chapter. Or would you say the factors of a price was ejaculatory and you made a mistake in your references? Yes, but friends, don't you see? That's just our point. After our Savior was baptized in Jordan, after he was baptized in Jordan, and that was all finished, he said he was looking forward to a baptism. What do you want? To be baptized all over again in water that never took place. He wanted to be baptized by the spirit of grace that had already taken place. Well, what was in front of him? Matthew 20. Let's look at verse 20 to see the context. Then came to him, the mother of Zebedee's children with her sons worshiping and desiring a certain thing of him. So he said unto her, What you about? She said unto him, Grant, that these my two sons may sit for one on my right hand and the other on our left in our kingdom. She wanted a lot, didn't she? She didn't say that. What a woman. That somebody else have a.

[00:23:24] No. My two sons. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I should drink of? And to be baptized with the baptism that I am baptized with. What baptism is this? Not the baptism that's past. A baptism to be endured or whatever the word is still applies to it. But are doing. We are able. Foolishness unto them. Ye shall drink indeed of water and be baptized with the baptism that I am baptized with. But to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared to my father. There's only one answer to the question. What baptism has the Lord in you? It was a baptism of suffering. The baptism of death. The baptism. Which means life and death to us. So did you see immediately they got the challenging thought. Have we been thinking about a baptism this all over and finished? And have we forgotten the baptism that the Lord had in front of him? With which these people could share. As you said, you might be baptized in that. So that question I leave with you now when you turn to another point, which may be a little challenging. Galatians Chapter three. Galatians Chapter three, verse 26. For ye are all the children of God by faith in Christ Jesus.

[00:25:14] For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek. There is neither bond nor free. There is not a male or female, but you are all one in Christ Jesus. Now keep that in mind and turn with me. We will have to come back to Galatians three. Turn with me for a moment to one Corinthians chapter one. The same Apostle Paul is speaking or writing? He says in verse 14 of chapter one. I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I baptized in my own name and I baptized also the household of Stephanus. Besides, I know not whether I baptized any other rather casual reference in it. You cannot believe that any church. The believer's baptism to be water baptism to be an ordinance of God would stand up and say, Well, friends, we've done a few baptisms this last year, but they've kept no record of them. He couldn't do it, could you? Could the Apostle Kennedy say this? For Christ's sake. He not to baptize. If he was referring to Galatians three, could he say Christ sent me not to baptize when he said, But as many of you as have been baptized into Christ have put on Christ. So me not to do that. What is the essence of his teaching to put on Christ to be found in him? You're all one in Christ Jesus.

[00:27:11] You see if your logical people, you know, you're facing two different subjects with one nine different Kazu, a A-1 officially says, I wasn't sent to baptize and the other

he brings this right into focus and says that's the glory of his glory in this company. There's neither Jew nor Greek bond nor free, male or female. You're all one in Christ. And if you could believe that the sign of muscle could glory in that baptism in Galatians three and in a few months afterwards, Christ sent him not to baptize at all, all just as he says, didn't really matter that he cannot possibly be referring to one of the same thing. But if ever there's a man who was a true magician, it was the Apostle Paul. You could find by reading my Epistles. Could we believe? Then he takes. I've got a present. A good many of you from entering into this lesson. I'm going to do something which will prevent you from having this glorious union won in Christ. I'm going to stop you from having the cleansing, which is great. I'm going to argue with you that you do not contested in baptism. Is that so? That is what this apostle actually says. If that is so, if Jesus Christ sent me not to do. No, she. You know, the Apostle Peter could never have said the words Christ sent me not to baptize.

[00:28:41] You've only got to read his commission. So consequently, we've got to face the fact that these words are used differently in different contexts. Supposing we look now at Mark the 16th chapter. We will not go into the controversial aspect of this. We got enough controversy this evening to last society as to what manuscripts include these words and what manuscripts leave them out because we went into it. We should have to confess. We are only repeating like parrots, the findings of others. There's nobody here, I believe. I hope I'm not misrepresenting anyone. Who are authorities on the ancient versions? But we accept Mark 16 in its integrity and he is what we read verse 15. He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. What are you going to do with that? Alter the order. Oh, you wouldn't do it consciously, but that's what's done. If you ask an ordinary evangelical Baptist, he would tell you that baptism doesn't save anybody. He's a saved man, but he's obedient to the commands of the Lord, and he is baptized to show you. So that's all very well. Brendan It's a lovely spirit, but it doesn't say so here. It says he that believeth and is baptized shall be saved. Now. Are you a very elderly man who had been for years among the christadelphians? He was such a zealous advocate that I think he'd founded about 30 assemblies of the Christadelphians.

[00:30:36] And he told me he sat and watched his old mother die. And he watched her with a heavy heart because the doctrine that he then believed was that his mother was lost because although she believed Christ, she had never been baptized. Music. He

believes and is baptized shall be saved. And then on top of that. It doesn't been decided if you are if you believe and are baptized will be saved, it says, and these signs shall follow. Not they may follow, but they shall follow them that believe in my name shall cast out devils. They shall speak with new tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick. And they shall recover. They shall. Well, some people have got these things. At least they say something. I'm not able to investigate, but I don't know whether anybody in this congregation I've got these signs that follow. You haven't. Well, if this if this package is true of you, you haven't got any indication yet. If you're saying. He that believes and is baptized shall be saved. And these signs shall follow. When I'm an unsaved man. But I've got no clue if this is true for me. You see? How safe are these? These signs.

[00:32:00] It is true. He did in his right place. Pentecost was a glorious truth. But the church to which you and I belong never began at Pentecost. Will you remember that the Lords are instructed in the acts of the second chapter that there were Jews out of every nation under heaven keeping the Feast of Pentecost. And Peter's attitude to Cornelius suggests that tape shows you that there would have been a riot on the day of Pentecost if one single Gentile had been there, unless he had already become a proselyte. We break into the early chapter of the acts. Just nothing, which is tradition and not constructive. There isn't the slightest indication that there was a single gender. Why should a Gentile keep a Jewish feast which had been set every year since the Law of Moses indicated in Leviticus chapter 33? There was no church movement at the time and it belonged to Israel. As you can very well find out, what if we have more positive statements? Oh, there's one other passage in Hebrews Chapter six, which I think we must turn to. We've looked at Hebrews chapter nine in passing, where it speaks about the washings. But again, the Apostle touches upon it in Hebrews Chapter six. He is urging these Hebrews to give up certain things which belong to the infancy of faith and go on to the full grown manhood. Will you look at chapter five to get that verse 12 for when? For the time ye ought to be teachers.

[00:33:42] Ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk and not a strong meat. This is speaking of others babes. For every one that uses milk is unskillful in the word of righteousness. For he is a babe, but strongly belonging to them that are of full age. And you notice the margin that tells you that the word full age is the word perfect, which is

one of the key words of Hebrews going on unto perfection. It is to grow up and become full a full age. There's a great misunderstanding about this word perfect. It is a subject of itself, but it's worth emulating just for a moment. The ordinary conception of perfection is to get better, to improve. But this very chapter says of Christ, verse nine, and being made perfect, does he improve? Does he get better? The word is in common use with us. That gives us a word perfect. So common. Almost wish it wasn't quite so common just now. The word television contains a Greek word that gives us a word perfect, the same as the word Kenneth and Kenny, Graham and Kenny Scope. All the words. Kenny means going right on and touching the tape of the aim doesn't mean getting better. It's a word of a racecourse going right on to the end so a child grows.

[00:35:05] So if you lived in the days of the Apostles, as I've said before, in dealing with this word, you might be invited to a party to celebrate the fact that the son of the house had come to the end of his life. You wouldn't misunderstand it in that you might. Today he comes at the end of his life because the end of his life was to grow up and become a man, not not the foundation of his life. But that's just, by the way, those who are perfect, adult, full grown, those by reason of use, have their senses exercised to discern both good and evil. Therefore, here comes the consequence. Leaving there. Our version says leaving the principles of the doctrine of Christ. If I were model it, that would be a lovely text would be dearly beloved brethren. Here we have an exhortation in the very Word of God can leave the principles of the doctrine of Christ. And we play Old Harry with him as a consequence of this verse. You know full well that cannot be the teaching, but the margin put you on the right track, therefore leaving the word of the beginning of Christ. Let us go on to perfection, which is the word end or goal. They detect eyes in water. John did they did baptize with water. Peter did.

[00:36:24] They did baptize with water. Paul did. But now we're coming to see the many things that they did were what a child would do. You don't expect from a full grown man to do what a child does. And that's where we are. The epistle to the Ephesians says that the church which is there in view is a perfect man. My perfect Nash and the Apostles has given as an argument. When I was a child and not a child, but when I was a man, I put away childish things. So strictly speaking, it may be that many a person who has been following the ceremony or ritual, the ordinance, whichever word you might choose of baptism in water, is manifesting that they are children as contrasted with full grown believers. We are. A nice jingle. We with encouragement. But you know what a tragedy

is in the life and a family if the child never grows up. Well, that may be a problem for the apostle. So for the time being, you ought to be teaching others. Well, you say, what's this got to do with baptism or. I'm sorry, I haven't got that. I. Let us go one under perfection. Not laying again the foundation of repentance from dead works and faith toward God. Of the doctrine of baptisms. Now notice this is leading. You might say We looking to leave faith toward God. Yes, there a reason? Because the emphasis upon God has to be corrected.

[00:38:02] I can hear people to this very day when they're preaching and especially over the wireless, they're urging men to believe God and all of us need to speak through the word. Is that all, friend? Where are you going to tell me? They cannot believe God if they did the one mediator between God and men, the man, Christ Jesus. If any God in Christ believe all shall he live. So we're not setting aside faith in God. We're making it possible when we say, Oh, no Jewish believer, said Paul. Hebrew believers. You believe God long enough and you know where it led you. If you reject the one way, you'll never believe God is the ultimate. So we're not restating the that and the doctrine of fascism. He says you've had baptisms enough. In Hebrews nine, he said of a carnal ordinances imposed upon you. Oh, he says, put no more trust in them. And think of all the drippings and sprinklings that go on with regard to sanctification. Sprinkling with this, sprinkling with that, washing clothes. Oh, he said it done. Every item of that has been fulfilled. We have in Christ the reality of which all that was shadowed and tight and symbol. Whenever this can to two other references, one in the one Corinthians Chapter ten. One Corinthians Chapter ten. It's very remarkable that even though you read a very serious treatise on baptism, you discover that any amount of the writers appear as though they've never read one Corinthians chapter ten, verse five.

[00:39:48] They refer to the Tabernacle ordinances, refer to almost every reference, but somehow or the other, this one gets left on on one side. One Corinthians ten one. Moreover, brethren, I would not that you should be ignorant how that all our fathers were under the cloud and all passed through the sea. And were all baptized into Moses in the cloud and in the feed. That's the first baptism. Of each kind, each picture, and you notice they were baptized into Moses. The whole nation had come out as a redeemed people. And at that moment, crossing the Red Sea, they were consolidated and baptized into Moses. A faint shadow of what was yet to come. When the believer who comes out under the deliverance of the Greater Passover shall be not baptized into

Moses, but baptized into Christ. But here's a point that I think we must look at the scriptures to see it for ourselves. Psalm 106, verse nine. There are quite a number of references to the crossing of the Red Sea. I'll give you these as specimens. 106. Verse nine. He rebuked the Red Sea ocean. And it was dried up. So he led them through the depths as through the wilderness. And again, in chapter 70. In Psalm 78, verse 13. He divided the sea and caused him to pass through.

[00:41:37] He made the waters to stand as a heap and all the references. You will find many others referring to the crossing of the Red Sea. The one thing it insists upon is that they weren't touched with a drop of water. The first baptism. The first practical baptism in the whole of the scriptures stresses the fact that they crossed over like men, crossed dry shod and dry legs. I wonder why. I wonder why. Oh, you sound like a see the reason why that's never quoted him. Because to go into it rather intimately would rather raise objections, wouldn't it? But don't you see? Friends? He was something that took place before Max. And then after outside the army. They were imposed upon them ordinances and ceremonials and precepts and so on that otherwise they would never have had put upon them and never imposed upon them until the time of reformation in their work was done and the way was clear. Now we are not baptized into Moses, but we are baptized into Christ. How are we baptized into Christ? What do you say? By being baptized in water? But it doesn't matter because when I come to my university, I have the two arms on that side, one stick on that side, one backward, and I'm limited to one Baptist. We cannot introduce a duality in that or any other one of these lines. So we talked about the. When I'm in a spiritual ecstasy, a lot of images when it's balanced, we run that way.

[00:43:19] If I've got juice, I can help myself. I cannot say I'll only have water baptism, never know the baptism of the spirit, but the baptism of the Spirit is that which unites me with the crucified, buried, risen and ascended Christ. Even Galatians beforehand said that. So you see, if we're going to keep the unit in the city in the bond of peace, which has been nice. We may have an awful row over it sometimes simply because people will endeavor to intrude into our unity that which may belong to their calling. I'm not telling them what to do. I'm not apt to try to put the whole Christian world right. I'm not my hamlet and said the world is out of joint, all cursed spite that ever I was born. No wonder he went mad. Oh, no. We are here to put ourselves right. And we here ought to be able to give an answer to every man that questions us. Have we say. You see, we

come to a point in the bottom of this chart to see a very little strip. The green patch at this side is water only. That's John the Baptist. He baptized in water that is no more. But he said one is coming baptize baptizing spirit. Then during the acts of the apostles they had both water and spirit. And in most cases, the baptism of the Spirit was manifested in the coveted by signs and miracles.

[00:44:43] And then we come right over into the present dispensation of the mystery, which is a parenthesis during Israel's blindness. And there is no water. It's just that visible spirit uniting us with Christ, making us one with him. I think we will now turn to one other reference and then our time will be completed. The Epistle to the Romans Chapter six. The Epistle to the Romans Chapter six. What shall we say then? This is a consequence of the argument of Chapter five, which ends up. That the scene of reigned unto death. Even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord and absolute, complete possession of grace. Then the Apostle for our guidance and our warning is supposedly an objective. And you will notice this objective appears four times in chapter six and seven. Let's see that. Verse one. What shall we say then? Shall we continue in sin that grace may abound? God forbid. Then comes an argument. You will find it recurs. Verse 15. What then? Shall we sin? Because we are not under the law, but under grace. God forbid. That's a second one. Then chapter seven, verse seven. What shall we say then? Is the law sin? God forbid. And finally, verse 13 was then that which is good. May death unto thee. God forbid. So you see the value of a structure.

[00:46:34] You've got your four items there, a series of protests, a series of ideas. Now, the first one says, Shall we continue in sin? That grace may abound? What is our answer? How shall we that are dead to see live any longer therein. The apostle never argued with him as to how can you possibly say continue in sin. It says if you attend to it, you can't live in it. He immediately strikes that note. And it is not enough that so many of us as were baptized into Jesus Christ, were baptized into His death. Because E2 is a class. There are some who teach that if you are baptized in water, you are baptized into Jesus Christ. But you see, when we compare Galatians, where they were made all one in Christ and compare that with the apostle's attitude Christ sent me not to baptize. He must have been speaking about two aspects of baptism. Well, you never could imagine. The apostle would say, Christ sent me not to baptize every one of you into his death, because that's the very thing he was out to do, associating them by this great principle

of reckoning that when Christ was crucified. In other words, we are crucified, we eat. And where He died, we are seeing in this chapter to have died with him and where he was buried. We are said to have been buried with him and when he was quickened, we are said to be quickened with him.

[00:48:10] And the season goes on and we are raised together with him and we are seated together with him. So you're going to put baptism in all that lot. You got to put some little ceremony in all that. What are you going to put in when it says we were crucified with him or we were raised with it? Well, that's one of us. It is. With a very vivid. So did you see the sheer fact that you might be able to set forth in a symbol? Opposed to being immersed in water. That's not the reality. Oh, no. The bank. To me, water doesn't unite you with the death and the resurrection of Christ. It may in a day when symbols and signs were tolerated and given it, may have set it forth. But if it did in those early days, it cannot do it now. So far as we're concerned. For we are already beyond ordinances, ceremonies, silence. We've got everything complete without the addition in Christ. We just go on. Therefore, we are buried with him by baptism into death that, like as Christ was raised up from the dead, by the glory of the Father. Even so, we also should walk in newness of life. Since we are united with him in his death, we are united in his life. But if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

[00:49:41] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. And so the argument goes on. And you cannot intrude into this great argument of Catholics and say. An ordinance which the Apostle has written to the Hebrews has been something imposed upon them, telling them that this going on to perfection, they should leave it, assuring us that Christ sent him not to say a word about it. And yet brings it prominently forward in this majestic statements that we have in six and seven. I think there's only one answer, and that is we are facing a two fold use of one word that is living water. Yes, but not for the church of the present dispensation. It has intruder into the sevenfold. Unity of the spirit, as you could see. And it cannot be made literal in Colossians two. But if it but if it is, it necessitates the literality of circumcision as well, which, as you must say, is not only absurd, but even. And so I just rehearsed in front of you the reasons why some of us. Do not say that in this company unless you are baptized in water. You cannot be

considered as an obedient believer in Christ. We have never imposed upon anybody here any of these regulations.

[00:51:16] If a person comes to me and says, Well, I feel that I'm not obedient to the Lord, I should say to him, well, my conscience and my reading of Scripture set me free, so far as that is concerned. And I it be contrary to my calling if I submitted to that ordinance. But if you honestly feel that, I can only say you must follow the dictates of your conscience. We don't ask you. We don't enjoy it upon you. But I'm asking you this evening to consider this. If we are going to be those who shall trust, who shall guard this sacred trust. This sacred trust, which includes one baptism. Or let us seek more advice before we maintain that that one baptism can only be a baptism in water where there are so many things which are wonderful, the Scriptures which point in the very opposite direction. Now we may perhaps have a certain amount of give and take with one another with regard to this subject. But next Thursday, we've got another subject in this unit is a space. And here I honestly believe we have no opportunity of give and take. You say, What is that? The landlord. If we are pieces of evidence as to the person of Christ. Well, there is no unity of the spirit that's possible to keep. Thomas knew if you can't possibly meet together again at our meeting next 30 to consider in even more solemn elements. Who is the one Lord, and why is he so called?