

W_99_Seven_Steps_To_Glory.mp3

[00:00:02] This is a recording made at the chapel of the opened book. Under the covering title, the Pre-roman Subdivision, the Epistle to the Colossians and the present series. Is entitled Seven Steps to Glory. And we've had 1 or 2 meetings under this heading already. At this meeting, we read a portion of scripture together. So those of you who are listening to this recording, if you care to join us, will you switch off for a little while and read with us? Joshua Chapter three and four. I suppose it's fairly obvious to those of us who have read Joshua three and four that if we spent the rest of our evening on this chapter, we should then find over many features in it that perhaps would be beyond us. But there are some that are on the very surface when you just keep the book out and and notice 1 or 2 because they will bear upon our subject this evening. Notice the emphasis in chapter three, verse two to the three days. After three days, there's enough references in the Scriptures to three days to make us know this is no accident. Three days is a finger pointing to something that speaks of resurrection. And I always like to link together in verse three these words When ye see the ark of the Covenant of the Lord Your God. Go after it. That's a word for us. Do friends, whatever the equivalent may be. If you want to be led by God, here it is.

[00:01:37] When you see the Ark of the Covenant of the Lord, go after it. And then notice in verse seven and in verse 14 of chapter four. And the Lord said unto Joshua, this day, will I begin to magnify thee. And in chapter 414, on that day, the Lord magnified, magnified twice. The magnified of Joshua is only a picture of the greater magnifying of the true Joshua. When all this type and shadow was fulfilled by him. And if you notice in verse eight of chapter three. You stand still in Jordan. Now that word is stand firm in verse 17. Same words, not merely to stand still, but to stand firm. They stood still in Jordan and they stood firm on dry ground in the midst of Jordan. And it's that which is as part of the simple. Not a not a place that we would naturally pick to get a good firm stand. Is it in the bed of a river? But you see, we're dealing with a god of miracle and we're dealing with a God who is setting forth in type and symbol that this is all preparing us for the great work of Christ. And then notice verse 15 of chapter three. It speaks about the feet of the priests when they were dipped. And that word in the Septuagint version is our English word baptize. He is one of the very earliest references to baptism, actual word baptism in the scriptures.

[00:03:15] They were dipped in the water. And so we are prepared to discover that in the New Testament there will be something perhaps of which this will be a feature that will help us. On the reverse. 16, a revised translation reads. And the waters which came from above stood and rose up upon an heap as far as the city. Adam. You know, I can't help believing that when the Apostle Paul became an apostle of Jesus Christ with that marvelous revelation which is incorporated in the epistle to the Romans. I can't help but even have a look at that and say my or whatever the Greek word was for mine is a it is my doctrine anticipated that this work of Christ goes right back to Adam. Why should we be told of in a geography? What does it matter to us whether the city was called any other name? But you see, it's waiting for you. Here is something which in symbol sends that water right clean back to Adam and cuts it off from the Dead Sea down there. Adam and the Dead Sea. Look at it. And the Dead Sea plays a part. Do you remember in the day that is coming when the waters of life shall blot out the sea of death? And then in chapter four. We have a strange symbol. They go to the trouble to take 12 stones out of the water, and then Joshua goes to the trouble to get 12 more and put back again.

[00:04:49] And then the children are told to say, What's it all mean? So it has a meaning for it. It's not merely a waste of time. It was an attempt on the part of using symbols to tell us what we've learned in our New Testament of the transfer, the taking of the place. The one going down into that, Jordan and the others who were there going up and standing firm on the bank and you say, Well, I can't see it's got any meaning. Is that so, friends, I don't believe you because you here know the Lord. You know, that's just what he did. He went there where we were so that we may go there where he was. And that's a part of our story this evening. And so we'll pass now to the subject before us. We are looking at this figure of a ladder. Suggested to us by Jacob's Ladder. Endorsed by Christ in the first in the first chapter of John. And we have seen that it has a bearing upon our subject, the fullness. Because the ladder is a two way affair. You can go down as well as you go up. And Christ went down that ladder from heaven to earth that we may go up that ladder from earth to heaven. And he emptied himself. Philippians two. And because he injured himself when he went to the other side of the ladder on our account, it went up in him.

[00:06:26] All the fullness dwells. That's it. That's the marvelous thought. And we notice that there were seven rungs in this ladder, and each one of them is an association with Christ. The first one was crucified with Christ. The second one we died with Christ. And

do remember the distinction. Adam was never condemned in the Garden of Eden to be crucified. The plain, simple penalty was that he should die. And if you don't know what die means and people make all sorts of things out of it when it's explained in chapter three, Dust Thou Art and to dust, shalt thou return? No added suffering, no added shame. No ignominy. Just dying. Just dust. Going back. Other things have been added since by the enmity of human nature and the antagonism of Satan, which is symbolized in the cross, which goes even deeper than the death. But the basic thing of the work of Christ, as revealed in the Scripture, is that Christ died for our sins according to the Scriptures. Christ died for the ungodly, and the wages of sin is death. And he that is dead is freed from sin. Now that's where we left off last time. Well, now I've just hesitated. Now, shall I say. Well, we will miss the next rung of the ladder. But that wouldn't do, would it? Here we've got the next step with which we're associated. Buried with him. Buried with him. And this in the epistle to the Colossians, which is our epistle in chapter two, verse 12 says, Oh no.

[00:08:17] Chapter two, verse 11 and 12, in whom also ye are circumcised, with a circumcision made without hands in the putting off of the body of the sins of the flesh by the circumcision of Christ. If you read in the revised version, you'll notice the words of sins is omitted. He is not dealing with sins. He's dealing with the flesh. In the believer. Let's read it again. Buried with him in baptism, wherein also are risen with him through the faith of the operation of God who hath raised him from the dead. Now, if baptism in this chapter is literal baptism in water. Then it would look as though circumcision was literal circumcision because it says the circumcision of Christ buried with him in baptism. And I noticed that Dean Awford, who in the Church of England would practice baptism. He says that the relation of the verb, the form of the verb buried with that which goes before it reads like this. In the circumcision of Christ by being buried with him in baptism. It's all Ormandy. The circumcision of Christ was not made by hands. It was a spiritual thing. And the burial with him in baptism is the equivalent. It will be a strange thing, wouldn't it, if in verse 11, we have to admit that it's not a ceremony. It's not the actual ceremony of circumcision. It's what circumcision means.

[00:09:58] And then when we got to do it, we've got to go back to a ceremony instead of the actual reality. Well, that's only just anticipating a little bit of our study presently. What we must do is to divide our time up into two, I think. And. Give some heed, first of all, to the doctrinal implication of the word buried. And then the significance of the word

baptism. I know that if anybody was told before this meeting or afterwards that we spent some of our time discussing the word burial, they'd say, Goodness me, November, you go out to a meeting and that's your subject. Well, you know, one Sunday morning we had another subject once and I said to the folks before we started, I said, I don't know whether any of your friends ever say to you, did you have a nice meeting this morning? And you may say, yes. Yes. And they said to you, well, what was the subject? And you said, we were looking at the bottomless pit. That's a bottomless pit for Sunday morning service. Well, it turned out a gripping subject thing. And so we won't bypass this. We'll face the fact that scripture has a lot to say about this question of burial. And never let us forget that whether we like it or not, our savior went the whole gamut. He was crucified. He died. He was buried. He was all for us. So we'll spare a few moments, shall we, to see what the Scripture has to say about this.

[00:11:33] I'm just going to give you. A passing references to 1 or 2 expressions that are used. Luke 24 Verse one. There's now, upon the first day of the week, very early in the morning, there came unto the sepulchre. They came unto the sepulchre bringing the spices which they had prepared and certain others with them. They were bringing spices. They were not acting. In a sort of cold blooded manner and say, Oh, well, he's dead, and what's the good of doing anything? I know. Sometimes we do. We have to honor the request. The person says no flowers. And we honor it. But, you know, sometimes there's a little selfishness about that presence because what can I do? What can you do just at that moment? If you can't send just a little bunch of flowers, you can't send anything, can you? And yet you may criticize it. Well, these people, they may be criticized, but they came with their gift. It could do no good to the person who was dead and buried. But it was honored. And the word sepulcher here is the word that gives us a peculiar word in our English language mnemonics. M m It's difficult to pronounce. It means to remember. The word sepulchre here is a place to remember. Of course, most people say it's a place to forget, but it's a place to remember. Do you know? The scripture says Precious in the sight of the Lord is the death of his saints.

[00:13:19] So you're not morbid, if you remember. You have to haven't got to be careless because you believe in the resurrection. Why should you be? And so we have that word. Then we have another word. Matthew 23. 27. Matthew 23:27. Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whitened sepulchres whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's

bones and of all uncleanness. You know, of course, that these sepulchres were dotted about all over the country. And if when a person came up to keep one of the feasts at Jerusalem in his journey across country, he stumbled across a sepulchre or a grave. He was rendered ceremonially unclean and all his journey would be in vain. He wouldn't be permitted to take the Passover or whatever the feast was. So before the feast, they whitened. That's all I now say before you the moral with regard to it. But now this particular word gives us our word epitaph. We do have a description put upon a tomb. We call it an epitaph. Well, this is the word tattoo that gives us the word sepulchre. Then there's one other 1 in 1 Corinthians 15, verse four. We're not going to keep on with this all the time. But I thought you ought to know that there are these varied words. One Corinthians, chapter 15, verse four, Paul includes and incorporates burial in the planks of his gospel platform, Verse three, for I Delivered unto You first of all, that which I also received.

[00:15:16] So he received it from the Lord. He was told that this was he included, that Christ died for our sins according to the Scriptures that he was buried. But then again, the third day. But he was buried. This particular word. Means by its composition that you did the last service that was possible to you. You did it. Now. A code is a logical conclusion that if you are dust, that is to say, if the composition of your body is made of the surface of the earth and you die and life is extinct and the organism begins to cease. Well, then it goes back to the earth as it was. It would go back to the earth as it was whatever you did. But it would be a shocking thing to be so negligent as never to bother. And so burial was the consequence. And it is so written right through the scriptures. I'm not going to discuss the question of cremation. Those who started to emphasize cremation at the beginning, some of them did it because they wanted to lodge a protest against any idea of a life to come. But it's becoming quite acceptable, and I have taken a service so far as the cremation of a person is concerned with just the same. Feeling that I was doing the Lord Service as an ordinary burial.

[00:16:48] And you might like to know that the word translated dust is also translated ashes. So it's simply dust takes a long a long time in burial and a very quick time in cremation. But it's a same thing in the end. And tomorrow morning I have to take a service for the wife's brother, my brother in law, who has already been cremated, and they are now going to deposit the urn containing just the ashes in the earth by his own request. And there will finish all that we can do. We will have accomplished our dues.

We've done the right thing. Now you might turn back to the book 1 or 2 parts in the Old Testament just in passing. Get a glimpse of the general feeling about things. Genesis 15. Verse 13, and he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them, and they shall afflict them 400 years. And also that nation whom they serve will I judge? And afterward shall they come out with great substance? And thou should go to thy fathers in peace. Thou shalt be buried in a good old age. It says it there, as was quite a nice thing to say to him. Didn't say. And of course I'm sorry to say that. And just say you'll go to your father's in peace and you'll be buried in a good old age.

[00:18:25] Of course, we are not going to be that. Those people who quote a bit of Shakespeare when he says, let's talk of graves and worms and epitaphs, that was a man who apparently didn't have much hope. But you see, we've got a covering word to consider before we've done with this death. But if your life is hid with Christ in God, so when you bury a person, you have buried the ashes and you have buried the dust and you've buried the body, but God's taken care of the life. It may not be conscious. We're not going to load it with things that he doesn't mean, but never let anybody rob you. The fact that if you belong to Christ now, at this moment and right through all time until eternity, your life is hid with Christ in God. So we can stand there at that grave or whatever it is, and we say, Well, ashes to ashes and dust to dust. But the spirit's returned to God who gave it? And if he's a believer, his life is hid with Christ in God. And when the day comes, he will give it a body as it pleases him. And then it will be glory. You might turn also to Ecclesiastes chapter six if you have a difficulty in finding it. It's just after Proverbs. Ecclesiastes Chapter six says this verse three If a man beget a hundred children. At least many years.

[00:20:02] So that the days of his years be many. But he shall we not deal with good? And also that he had no burial. I say an untimely birth is better than he. Well, that's the estimate of this wise king. Anyhow, he includes that he had no burial. There's a certain element of disgrace about it. And if you turn further on to Isaiah the 14th chapter. Here's a statement in verse 20. This is spoken of. A king. And there were so. Disregarded by God. He had so frail that we read, Oh, I'm anticipating the next reference, but this is similar. Verse 20. Now should not be joined with them in burial. So that's twice. You might say, Well, what if they make a mistake? Well, God is speaking. I don't know. He is speaking. Thou shalt not be joined with them in burial. But the passenger wanted to turn

to next was Jeremiah 22. Jeremiah 22, and this is the one that's dealing with the king. Verse 18 and 19. Therefore thus saith the Lord concerning Jehoiakim, the son of Josiah King of Judah, they shall not lament for him saying, Oh my brother or sister. They shall not live it for him saying Our Lord or our His glory, He shall be buried with the burial of an ass. Drawn and cast forth beyond the gates of Jerusalem. That's a king. And, you know. That's the only king in the whole of the record of the kings of Judah or Israel.

[00:22:07] Where it is not written. And he was buried. And there are many of them were pretty bad lots. But this one was so outrageous that he's the exception. He's given the burial of an ass, which means to say he wasn't buried at all. So you see, there is something about this we may not be able to to have on it that we cannot bypass the third element in our association with Christ. We died with him. We buried with him. And so these things are written for our learning. How did you go back to this time of Moses and, you know, the singular honor that was placed upon that man? In the last chapter of the Book of Deuteronomy, we are told. That God buried Moses. You imagine that funeral? I wish I could quote the words of the poem. They're only vaguely in my mind. You remember the poem? Perhaps that was the grandest funeral that ever passed on Earth. Perchance the board of Eagle saw it passing by or whatnot, and no man knoweth his sepulchre unto this day, says the angels of God. Upturned the sod and lay the dead in their. And the rabbis say that Moses died by the kiss of the Almighty. And nobody knows his period. I say nobody. Satan knew where he was buried and when the moment came for him to stand upon the Mount of Transfiguration. I believe that's what Jude refers to when he contended about the body of Moses.

[00:23:52] Do you remember? Well, that's only just in passing. Hurry up. We'll have to leave that aspect. But thought it was worth a moment or two to see that there's not a thing to be trifled with and passed over. Without a consideration. Now, how are we associated with this burial? Well, we were associated by baptism. So the next part of our subject is what do you mean by baptism? Well, we must find that we discover that it is a rite or a ceremony. By immersion or by other modes. In most cases, I believe the word means to immerse or to dip. But there are some occasions when it can mean other ways. Like what? That's the way in which it's translated in Hebrews Chapter nine, when it speaks about diverse washings. That's the word baptisms. And baptizing beds and couches and so on. Well, that sort of washings. So it's a ceremonial immersion in water or a cleansing by water, which associates the person with the purpose of God in

relation to sins, forgiven and association with Christ and so on. And then there's also the reality about it, because there's more than one form of baptism. And I think we'll have to give that a little consideration now. Won't more than one form of baptism. Should we go back to the first baptizing, which we had in the Scriptures, and that is in Matthew, the third chapter.

[00:25:39] John, the forerunner of Christ, is peculiarly picked out for all time, not as John the Forerunner. He's always known as John Baptist. John the Baptist. And it says in chapter three, verse six. This. They were baptized of him in Jordan, confessing their sins, and he preached baptism for repentance. Verse 11, I indeed baptize you with water unto repentance. But he also said there was another form of baptism. But he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire. So you see, the word baptism could refer to other, uh, shall I say, medium other than water. John the Baptist to baptize with water said to another one. He will baptize you with water, but he baptize you nevertheless. When I've been in Glasgow on more than one occasion, I have met sometimes folks who belong to the Church of the Baptized Believers. Well, I said, I belong to that church. They said, Do you? I'm surprised. I said, Well, why should they add it all? Because they did somebody in water. I've been baptized, Baptized by Christ, baptized in this thing. It's more than a mere rite or ceremony. It can be the rite or ceremony, but it can be something else. So we'll just give it a further consideration, shall we? The Acts of the apostles. 22, verse 16. And I want another passage with that as well. The Acts of the Apostles 22:16 that also I think it's the first of Peter I'll turn to it at the moment.

[00:27:39] At chapter 238 and read them together. Well, we've got the acts of the apostles before us. We'll read that first. Verse 12 says, And one Antonius, a devout man, according to the law, came to the apostle Paul. And in verse 16, he said, And now why Thaddeus now arise and be baptized and wash away thy sins. Now in the analytical index. And if you read that carefully, you'll think that I'm denying that Paul was baptized. But what I said was he was not that that baptism was never the baptism of Paul. Paul would never have been baptized to wash away his sins. Listen to the man he said. Christ sent me not to baptize. But if that isn't washed away his sins, he can never have set it aside by equity. But Peter did. Oh, yes. And in the first of Peter, I think it is Chapter 238. First defeat of chapter 238, he says. A second later. Oh, dear. Chapter two. No. Where am I? Oh now, friends, where he speaks about baptism for the

remission of sins. Well, time will not permit me to check that reference. But there is one. You remember that he speaks. Is it the acts of the apostles too? Is it the acts too? Oh, yes. Yes. I'll miss reading my own writing. Which is not, of course, an isolated instance.

[00:29:23] Acts 238. Oh yes. I thought it was for the moment, a quotation from the Epistle. And all this has been recorded against me. Friend like Oliver Cromwell said when he had his portrait painted. He wanted warts and all, so they get warts and all in this recording. Acts 238 And then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Well, I would never preach baptism for the remission of sins. Neither did the Apostle Paul, but Peter did. And Antonius, who was a man of the same calibre as Peter. He told Paul to be baptized for the remission of sins. But Paul was baptized, but he may not have liked to have rebuked Amadeus at that time, but he's only just beginning himself. But you could understand that he had a different aspect when he said, Christ said me. You remember in one Corinthians 15, Christ, let me not to baptize, but to preach the gospel. Oh, he said, Yes, I've baptized the house of God. Baptized. But I don't remember who I baptized. You see, you can't treat it like that if it's dealing with a fundamental like the forgiveness of sins. So what was very, very necessary in Peter's ministry was something that could or could not be, as it were, in Paul's. Well, now the next wave is passed on, and this time I am through. I'm going to refer to one Peter 321.

[00:30:56] There are three different types in the scriptures of baptism that we might observe. This one is used by Peter. Chapter three. 21. He's speaking about the ark in verse 20. Wherein few that is eight souls were saved by water. The light figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God. So we'll leave those brackets out. Baptism that also now save us by the resurrection of Jesus Christ. But baptism somehow saves us, says Peter. So is entirely in harmony. He preaches baptism for the remission of sins. And because of the risen Christ, baptism will save you. And it's not quite absent from March 16th. These signs shall follow them that believe. And then it speaks about he that believeth and is baptized shall be saved. Doesn't side that he that believe is it and he save will then go to a service and all one afterwards and show people he say by being baptized. No no it says he that believeth and is baptized shall be saved. So we'll leave them as they are without alteration. Would you say to me? Well, what's that got to do with us? Have we got to be baptized in order to be saved?

Have we got to be baptized? Yes. Friends, but baptized into Christ. But whether you have the ceremony or not is another question. The first thing to remember is that baptism is uniting you, uniting you with Christ in his death and resurrection.

[00:32:43] Now, whether it's accompanied by a symbol or whether the symbol is left out, it doesn't matter. The thing that matters most is that it's a mode of uniting the believer with his Lord. Because you know as well as I do, you could be baptized in water, but if you're not a believer, it won't unite you to Christ and not bring about the forgiveness of sins. The it may be or it may not be according to the dispensation on which you live, but the reality all the time behind it all is not being immersed or sprinkled with water, but being united with Christ in his death and his burial and his resurrection. Well, that refers to the ark in the days of Noah. Now there's another one, which is a very important one, one Corinthians Chapter ten. One Corinthians Chapter ten. 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 sea. Now, you could if you didn't know The Old Testament. Scriptures prove that this baptism was by water, but it was plenty of it. They were down at the Red Sea. But you know as well as I do that every single reference to the crossing of the Red Sea in the scriptures draws your attention to the fact that they went over dry shod.

[00:34:20] Should we get just 1 or 2 to make sure? Exodus 14:22. Don't forget, we are reading in the Scriptures about a baptism. Exodus 14:22. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on the right hand and on the left. And chapter 15, verse 19. For the horses. Thierer went in with his chariots and with his horsemen into the sea. And the Lord brought again the waters of the sea upon them. That the children of Israel went on dry land in the midst of the sea. And two other references. Psalm 66. Psalm 66, verse six. Here is the psalmist going over the story and he will repeat the same thing. He turned the sea into dry land. They went through the flood on foot. There did we rejoice in him. He turning into dry land and they went on foot. And in Isaiah 63, verse 13, this is the last reference on this matter. Isaiah 63, verse 13. Speaking of Moses. Verse 12. Dividing the water before him to make him an everlasting name that led them through the deep as an horse in the wilderness. Well, now, if we come back to one Corinthians ten. Israel were baptized into Moses and the divine provision is not a spot of water touched them. That's the first baptism and that's how often to God.

[00:36:21] Nearly all the teaching concerning baptism goes to the tabernacle in the wilderness with its laver and its washings and so on. But this took place before us. Now, the washings in the tabernacle didn't unite the believer with the priests or the Levites or whatnot. But this one, this one, baptize the whole nation into their leader, Moses, the same as this one, baptizes every believer into Christ. And just as we are told that this was a baptism that was ordained by God and he himself saw to it that they should be dry. So you see, if we get a complete analogy, we say, well, it's just a complete baptism as well. So long as I'm associated with him for the reckoning of God, the symbol may or may not be repeated. Now we come to Romans, the sixth chapter. Romans the sixth chapter and there. We are at the stage in the Acts of the Apostles Ministry of Paul, where he wrote to the Corinthians and said, Oh, yes, I did baptize some. So that I think we must be prepared to discover that he may be referring in Romans six to actual literal water baptism. But at the same time, the reality remains the same whether the baptism is changed or not. He says in Romans six. Verse three Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore, we are buried with him by baptism into death.

[00:38:06] And so we have to leave that one, because it may be that in some cases they were actually baptized in water. But the teaching of the apostle is deeper than any baptism in water could ever accomplish. It baptized them into Christ like that, baptize them into Moses, and they were buried with him by baptism, into death associated with Christ in that way. Well, then it not only unites us with Christ, but it unites one believer with another. Galatians Chapter three. Galatians Chapter three, verse 27. Or 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 neither male nor female. For you are all one in Christ Jesus. And if he be Christ's, then are you Abraham's seed and heirs according to the promise? Well, that's a baptism indeed, isn't it? Which blots out the distinction between Jew and Greek and male and female and bond and free. It's the reality that's here that makes those Gentiles on an equality with those other believers, all one in Christ Jesus, as it says in verse 28. And then it unites the believer with regard to the possession of supernatural gifts in the day when supernatural gifts were a blessing, blessed possession of the church. One Corinthians 12:13. After going through a whole list of miracles, working miracles, prophecies, discerning spirits, speaking with tongues and whatnot, he says in verse 11.

[00:39:53] But all these worketh that one and selfsame spirit dividing to every man severally as he will. Verse 13. For by one spirit, are we all baptized into one body, whether we be Jews or Gentiles? So we have this reference in connection with the baptism of the Spirit which conferred supernatural gifts during the Acts period. So much so that you remember one unbeliever wanted to pay money to the apostles to have the gift of passing it on to others. And he told him that his money perish with him. Well, there is one other reference that I haven't cited, and that is in 1250. Luke 1250. Owing to the fact that we are using a shorter tape, I have to become what I've never been in my life up until now. A clock watcher. But I'm doing it. Of course not for the same reason that clock watches generally do. Luke 1250. This is what the Lord himself says. But I have a baptism to be baptized with. Now, that cannot be a baptism in water. Because our savior, when John the Baptist was baptizing, he went and was baptized in the River Jordan. So he was baptized in water. But he says, I have a baptism to be baptized with. And how am I straitened? Did it be accomplished? But what evil could that be? This is the 12. He's looking forward to a baptism. So he used the word baptism of his approaching death and burial.

[00:41:51] And that's the one with which we're associated. Not the one that took place at Jordan. We can't follow him there. Although the term is used. And then you may know that in the evening news there is a series that has been running and they've got another one dealing with the New Testament. And I've picked just notice this and I'll read it to you. Speaking about John the Baptist. John's use of the rite of baptism was in itself a foretaste. Customarily it was only Gentiles who were baptized when they wished to enter the Jewish community. See, the Jews were baptized. But if you were a proselyte and you wanted to become a Jew, you were baptized. But to their astonishment, John began to tell them the Jews to be baptized. It signified that their idolatrous past was blotted out and they were now newborn into the people of God. But now John the Baptist comes and it was Jews who were beginning being told that they must seek readmission just as if they were Gentiles to be worthy of the kingdom of God. They must not rely on their ancestry. Can you understand the difficulty of Nicodemus being born of water and the spirit and the sea? You can understand, is a change. So that was a little bit thrown in and thought you ought to know it and. Then finally, because our time is almost up when we get to the practical outworking of our calling as revealed in

Ephesians one, two and three, the Apostle says Now the first thing, the very first thing that's laid upon you is not to go out and preach or teach, but that's got to be done.

[00:43:45] But the first thing is keep keep as our sacred trust, the unity of the spirit in the bond of peace. There is one body, one spirit, one hope, one lord, one faith and one baptism. And the word spirit comes over against the word baptism, the same as the word. Hope comes over against the word faith. So you say. And what sort of baptism is it in Ephesians four? Oh, look at it. There's only one baptism for us now. We can't have two as they did in the Acts. See John baptized in water and said he will baptize in spirit and the boats took place in the acts and now we've only got one again. In the spiritual calling with all spiritual blessings and heavenly places. This is the only baptism that obtains. Now is the baptism of the Spirit. Baptizing you into Christ as surely as that water, that Red Sea. Baptism Baptized is right at the beginning into Moses. So here we've looked at the third rung in this ladder. All this gracious reckoning that we saw, the taking of the stones out and the putting of the stones back. All this gracious reckoning to unite us with Christ all the way from Calvary to the right hand of God, where he now sits far above all.