

W277_Unity_Of_The_Spirit_9.mp3

[00:00:02] This is a recording right in the Chapel of the Open book, and it is number nine of the series, The Unity of the Spirit. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening, if you care to join us, will you switch off for a little while and we'll read the epistle to the Colossians chapters two and three? Well, this evening, we are still in this question of the unity of the spirit. And what we have to keep. The items we have been surveying. The one body. A reconciled body. The one spirit without which the body is dead. The one hope which is attached to its calling. And then in the center, the one Lord. Then on the other side we get the balance to the hope. We get the one faith. And now, this evening, we come to the one baptism. It's very difficult as you read these seven statements. One body and then you come to one baptism to be told that means two baptisms. Because if this is the baptism that started on the day of Pentecost and runs through the Acts of the Apostles almost to the end. It was never one baptism. Those who were baptized in water. Were baptized by the spirit. They spoke with tongues. They had supernatural gifts. So we've got to be careful that we don't suddenly intrude into this unity. A disturbing factor. Because if it's right to say one baptism is the correct expression for two baptisms, then what about one hope? One faith, one Lord? Oh, you say this is rather controversial subject.

[00:02:08] Well, sir, they all are. And if we are going to shirk our responsibilities because they are controversial, we shan't be able to follow the example of the Apostle Paul. Who reasoned and alleged and proved and stood. And yielded subjection. Not for an hour that the truth of the gospel might continue right through. Now, supposing somebody, as they had said very naively says, do you believe in baptism? Well, that's that sort of question that you can't answer. Oh, you can't give me a straight answer. Say no. And if you give me about 20 minutes, I'll tell you why. Say, what's the 20 minutes for? Just to read the different baptisms there are. And you want to know whether I believe in baptism? Well, there's only one, is there? All right, then. Shall we start? Friends, without ado. And just see what's written in the New Testament. And then say, Now, which one of those? If we've got to make a selection, if we can only have one, which one is it? Should we start then with Mark's gospel, the first chapter and the fourth verse And we'll just ask one another as we read these just now and again. Is that the one? Is that the

one in Ephesians? Mark's Gospel, Chapter one, verse four. John did baptize in the wilderness.

[00:03:36] And preach the baptism of repentance for the remission of sins. That's baptism. You say? Do you believe in baptism? What is that? The one baptism which we have to keep. Repentance for the remission of sins. What is quite clear about that? Well, we'll have another try. The second chapter of the Acts of the Apostles. Now you see, we are outside the Gospels. We've left John the Baptist behind. The day of Pentecost has come, and here we have the Apostle Peter. It says in chapter two, verse 38. Then Peter said unto them, Repent and be baptized. Every one of you in the name of Jesus Christ for the remission of sins. And ye shall receive the gift of the Holy Ghost. So we have repentance, the remission of sins. And now after Pentecost, they added Gift of the Holy Ghost. So do you believe in that God? Is that the one? Wallace? I don't know. I'd rather be disconcerted about this idea of baptism being for the remission of sins. And then, of course, there's this next thought that was immediately presupposed that if you had this baptism, you would have the gift of the Holy Ghost. Well, let's go again and have a look somewhere else. The Acts of the Apostles. Chapter 22. The Acts of the Apostles. Chapter 22. Verse 14. Oh, no. I must go back. I'm sorry. Verse 12. The Apostle Paul is recounting what happened to him when he was converted. Verse 12 and one Ananias.

[00:05:39] A devout man according to the law. Having good report of all the Jews which dwelt there. What do you want to say that for? For. Oh, he says I've got a reason. It's necessary that you should know that the man who came to be wasn't the member of the church of the one body that which didn't exist. He was a devout man, having a good report of all the Jews. And it was according to the law. So he came and said, Brother Saul, receive thy sight. And the same hour I looked up upon him and he said, The God of our fathers hath chosen thee, that thou shouldest know his will and see that just one. And should his hear the voice of his mouth. For thou shalt be his witness unto all men of what thou have seen and heard. And now why callest thou arise and be baptized and wash away thy sins. Calling on the name of the Lord. Whenever you do read in the Acts of the Apostles Acts nine, where he was converted that Ananias said to him, Brother Saul and Paul was baptized. That's all it says. But now he's recounting what this devout man, according to the law and having all the favor among the Jews said to him, and he said to Paul, Be baptized and wash away your sins. Well I believe Paul ever digital

things. He was baptized right enough. But I think Ananias was saying something that were in harmony with the devout man who was in line with the law of Moses and a good report among the Jews.

[00:07:18] But you're saying it says here, doesn't it? Oh, yes, I know. Let's see what this same apostle Paul himself said when he wrote to the Corinthians. Chapter one, a First Corinthians. Causes division among them there, he said, among other things. Verse 14, I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in my own name. Oh, and I baptized also the household of Stephanas. Besides, I know not whether I baptized any other. But you're a bit casual over that, Paul. If this is for the remission of sins, you don't quite know whether you did or not. Oh, he said, Christ sent me not to preach, to baptize, but to preach the gospel. What he didn't say in Peter, not the Baptizer preached the gospel and he didn't sent those who are going to take up the commission later on, which is called the Great Commission, Go ye into all the world, make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Ghost. They couldn't take away baptism from the Gospel or look at the end of March 16th. You see, we keep on saying to ourselves, Is that the one you believe? Well, we haven't got one yet. You see Mark 16 and this is often misquoted or if it's not misquoted, it's not quite fully realized what you're saying.

[00:08:45] 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. But is that what you preach? You preach Jesus Christ and him crucified. You preach the wonderful work of the cross, but you say, I'm sorry. Friends, if you're not baptized as well as believe no salvation. You see, what's happened is the Christian church have adopted baptism as a means whereby a converted person can make it manifest to the outside world that is saved. What do you say? That's all very well. That doesn't make much difference. But that's what here. This is an unconverted person who believes the gospel and is baptized at the same time and it is saved saved games afterwards. So you see, it's not a simple question, is it? When you say do you believe in baptism? So do you need John's baptism to be Peter's statement? Do you mean Mark 16? You mean Matthew 28? Oh, you see, there's plenty of it, isn't there? I should think there was. Suppose that we look at the first chapter of the acts. We've looked at 1 or 2 in the acts, but let's look at the way it opens. The first chapter of the acts. He refers to John's baptism, but now he's going to make a contrast.

[00:10:13] Verse four, and being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he ye have heard of me. For John truly baptized with water. But ye shall be baptized with the Holy Ghost. Not many days it. Oh, well, that's differentiating between one baptism and the other. John was water. Now there's a spirit. Or that's the one for the unity in Ephesians four. Who is it? Because this is preparing their minds for the descent of the Spirit of God. The speaking with tongues, the evidences that were given, the laying on of hands, the cleansing of the lepers, the giving sight to the blind, the raising of the dead. So you see, it's not quite such a simple question, is it? Do you believe in baptism? We have to say to ourselves, which because not one of us could possibly believe in all the statements that are made, because even these differ a little bit among themselves. I think we can further, in the acts of the apostles, we find on more than one occasion he was baptized with all his house. Household baptisms. As though if the head of the house became a Christian, the rest of the household automatically went with him. That's not possible to think that that's true for us so far as we are concerned today. And then, of course, we got baptism in the New Testament, which belongs only to Christ.

[00:11:47] And yet that's often used. Follow the Lord in baptism. Where do you get that from? Well, Jesus said to John the Baptist, Suffer us. He said, Oh, I have need to be baptized of the income is thou to me. But we can't follow the Lord in baptism. There is no statement by said. As soon as that baptism took place, the heavens opened and the voice said, This is my beloved son, in whom I am well pleased. And John tells you the first chapter of John tells you that it will be extra, that John was told that he would have a revelation given to him as to the Messiah, and he'd see a sign that while he was baptised baptizing. Is it you I've set you to be to baptize because you are going to see this sign upon someone who will come seeking baptism from you will be the sign of the dove. Descending from him and he says, I knew that this was the Messiah. We can't follow the Lord in baptism there. Can we? And then when that baptism was all over and finished after the third, after the beginning of the Gospel, halfway through the gospel, our Savior turned to some of his disciples and said, I have a baptism to be baptized with. And how am I straitened till that be accomplished? What mechanism is that? All there. It's not the baptism in water that was over. There's no evidence in the Scripture

that Christ was ever baptized with the Holy Spirit and power like they were in the day of Pentecost.

[00:13:27] Yet he had a baptism to be baptized with. And then he told those who were listening to him. And could you be baptized with the baptism that I am baptized with? And can you drink the cup that I drink? They said, Yes, Lord. And he said, Yes, you will. But I sit on my right hand and my left is not mine to give. So here is a baptism. That the Lord had in front of it. That has nothing whatever to do with being dipped or sprinkled in water. That these might possibly share. So our guide asked myself the question, Do you believe in baptism? Which one? It's not just a simple question, you see, and it needs a fair consideration. Well, they will be turned to the epistles of Paul. Apart from that one strange passage in Corinthians Romans six chapter. Romans. The sixth chapter starts a series of four possible objections. What shall we say then? God forbid. Four times over. And the first one is this. Well, what shall we say then? If where sin abounds, grace did much more abound. What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead? To sin live any longer in the Apostles is you haven't changed your religion. This isn't a change of opinion. You've died with Christ.

[00:15:05] And you started a new life. Know ye not that as many of us as were baptized into Jesus Christ. Were baptized into his death. Therefore, we are buried with him by baptism into death. That like as Christ was raised up from the dead by the glory of the Father. Even so, we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now, it is very possible that that refers to water. Baptism for water. Baptism was still being administered. But he said, Whatever you do, don't forget that this is associating you, identifying you with the death and the burial of the Son of God. And so now we're beginning to see another aspect. And we can draw a line across the scriptures with regard to the references to baptism in the Old Testament. And the line is this. That when you come to the Tabernacle Service of Moses. Baptism is then a washing. But if you come to the baptisms that are mentioned or in type before the Tabernacle Service, they are identification. Not washing. So I think it's time we began to look at some of those features. And first of all, I turn to Hebrews chapter nine in order to get this reference to the baptisms in the Tabernacle. And then we'll look a little more closely at some of these Old Testament Foreshadowings.

[00:16:52] Hebrews Chapter nine. The Apostle is giving a quick sketch of the Tabernacle and its furniture. And he says in verse eight, The Holy Ghost, this signifying. That the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing. Which was a figure for the time they had present in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience which stood only in meats and drinks and diverse washings. Now that word washings is in the Greek, the word baptisms. So it stood in meats and drinks and divers, baptisms and carnal ordinances imposed on them until the time of reformation. But when Christ came. Typekit set aside. Well, now, if you'll come to the epistle, to the Colossians, you will see that he said the same thing there. We read the epistle to the Colossians just now, but we must come back to it. Chapter two. Verse 12. Buried with him in baptism. We'll look a bit further down before we deal with that. Verse 16. Let no man therefore judge you in meat or in drink or in respect of a holy day or of the new moon or of the Sabbath days, which are a shadow of things to come. But the body is of Christ. He's practically gone over the same things that he enumerated when he spoke about the carnal ordinances that were imposed upon them until the time of Reformation.

[00:18:40] But Christ having come, they've gone. So why perpetuate them? Why introduce them? Why continue them? Go back again in our story. Colossians two. This time we'll look at verse 11 this time. In whom also ye are circumcised with the circumcision made without hands. And then saying, And what does that mean? He tells you. In putting off the body and the word of the seasons should go out in the texts now, which we realize are very much more reliable than the ones that the authorized version had in front of them is not dealing with sins. He's dealing with the body of the flesh. And you can see that that's sort of suggested here by the circumcision of Christ. Shall I ask the question? Does this mean literal circumcision or you say, No, it can't be. Well, then if it's not literal in verse 11, how can it be literal in verse 12 when he goes on to take it a stage further? 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 and you being dead in your sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances, and didn't mean to tell me that all that means that they were baptized in water. Or we've left that

behind. Friends, this is the real thing now of which the water and the gifts and all the other aspects were shadows.

[00:20:17] But who wants the shadows when the reality is here? And so we've got to the highest point in this story. Well, now we'll go and look at the references to baptism that are implied or actually mentioned before the Tabernacle services, because you see the Laver, which stood outside the Laver for the washing of the hands and the feet by the priests, the washing of the sacrifices. And then it was continued in further ordinances of Moses washing platters and cups and beds. And I don't know what it's like to be clean, but you see, they took it to such an extreme that it became a burden. All those things were imposed upon them. Imposed upon him. Well, God hasn't imposed these things upon us, for we have been given a marvelous liberty in Christ. And though that yoke of the law, which even Peter said our fathers could not endure, is not going to be affixed on the necks of those who are members of the body of Christ who never were under it. Now, first of all, we'll take a passage from Peter. And if you can explain it explicitly, friends, I should have to admit you're a better man than I am. One, Peter. Chapter three. He's speaking about the spirit in verse 20, which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing wherein few that is eight souls were saved by water.

[00:22:00] What puzzles you? Didn't he? The very thing that they never had any contact with was the water. You know full well not a spot of water touched Noah or his family. The door was opened. They entered into the ark. The door was shut. And then when the door was shut, the windows of heaven were opened and the fountains of the great deep came up. And anyone who was touched with the water in that day died. What happens is saved through water or the light figure whereunto even baptism is also now save us. So we have baptism saving them. And refers to an Old Testament type where the water certainly was there. But he never touched them. So if Indigobird is going to prove from that that it's water that saves them. As some have done. I think that would be difficult if they. Water could have drowned them. Certainly water buoyed up the ark, but it was only because the ark was rendered watertight by the symbol of atonement. Pitch it within and without. With pitch. But any were saved. So let's come to another one. Perhaps we'll get a little bit nearer if. We'll turn, first of all, to Hebrews Chapter 11. Where certain acts of faith are recorded. And here is one in verse 29. By faith. They passed through the Red Sea as by dry land.

[00:23:44] They passed through the Red Sea as by dry land. Now I'm going to turn to another reference by Paul to that in one Corinthians Chapter ten. One Corinthians Chapter ten. Actually, the apostle is not bothering about baptism. He is speaking about running for the prize. And he's trying to impress upon them that it's one thing to be a redeemed person and another thing to have the added prize for, he says. They were all baptized into Moses. They all did eat the same and they all did this. But with many of them, God was not well pleased. But we won't cover it with that, except recognizing that that's the midst of the argument. Now this is what he says. One Corinthians ten. Moreover, brethren, I would not that ye should be ignorant. And you know, the Apostle Paul has used that expression. I'm not quite sure how many times, but quite a number of times. And it's almost the same as when our Lord in John's gospel said, Verily, verily, I say unto you. This is something you've got to watch. Don't read it without care. I would not have you to be ignorant how that all our fathers were under the cloud and all passed through the sea. And were all baptized unto Moses. In the cloud and in the sea. All leaving it as it there they were all baptized in the sea. And that's a good picture of baptism. But I read just out in Hebrews that they went through on dry land.

[00:25:15] Some of the time we see the ark as a symbol of salvation and they were saved by water. And by the time we look at the Red Sea and they all pass through the Red Sea and we find that it was dry land. Isn't it extraordinary that these two types haven't got a spot of water about them and yet they're held up as symbols of baptism? I think we'd better test this a bit more. Or shall we go back to the Book of Exodus? Where the crossing of the Red Sea actually is recorded. Because I might be making too much of this by being just an accident. Exodus 40. Verse 19 and the Angel of God, which went before the camp of Israel, removed and went behind them. And the pillar of the cloud went from before their face and stood behind him. And it came between the camp of the Egyptians and the camp of Israel. And it was a cloud and darkness to them. But it gave light by night to these so that the one came not near the other all night. And Moses stretched out his hand over the sea. And the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the waters were divided. And the children of Israel went into the midst of the sea. Oh, you say, I've got you there.

[00:26:43] They went into the midst of the sea. But then I'll read the next verse. He was up on dry ground. So you see, you can't evade it, can you? And the waters were a wall

unto them on the right hand and on the left. And in the 15th chapter of the same book. This is the song of Moses. 19th verse for the horse of Pharaoh, 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 that's not all. You'll find it repeated in the Psalms. About the waters standing and they go on dry land as a man goes through a wilderness. Well, why would he hate? If it's a type of water baptism? And there's no water there by a miracle. Do you see? In the baptism that Peter referred to, there were eight souls. And those eight had to be together. It's not one of them could stop outside. They were a group. They were identified with Noah. He was the one. That was chosen by God. He said, Take now thy son and thy sons wives and go in. Here we have again. They were baptized into Moses. Not baptized for the remission of sins. Not baptized for repentance. They were identified with their leader. Friends. That's where we are getting now.

[00:28:24] That's what baptism means in Colossians and Ephesians. Not a baptism where we have to confess our sins or a baptism where we get the remission of sins or baptism whereby we are saved, but a uniting together of the believer with his Lord and being identified with him baptized into Moses. In the New Testament. Baptized into Christ. Well, now there's one other baptism, and that is the crossing of Jordan. The word baptism doesn't actually occur in our Bibles, but it does occur in the Greek translation, which gives us the word baptized to carry on. So we will notice. Chapter four of the Book of Joshua. Chapter three. I'm sorry. Book of Joshua. Chapter three. Now, supposing we pick up the reading. At verse seven. And the Lord said unto Joshua, this day, will I begin to magnify thee in the sight of all Israel that they may know that I was with Moses, So I will be with thee, and thou shalt command the priests that bear the Ark of the Covenant saying when ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. India stand still in Jordan? Oh, but how? I suppose it was just a little trickle of water in those days and so be easy. But this very chapter says in verse 15, for Jordan overflows all its banks all the time of harvest. Save us in full flood. And it's a very rapid river. So these priests were told to stand still in the middle of Jordan.

[00:30:20] Oh, but you say you're not worried about them, are you? Oh, let's read on then and see what happened. And Joshua said unto the children of Israel, come hither and hear the words of the Lord Your God. And he says in verse 11, Behold the Ark of the Covenant of the Lord of all the Earth passes over before you into Jordan. Now,

therefore, take you 12 men out of the tribes of Israel, out of every tribe of man. Oh, I see. One man is going to represent a tribe. 12 men out of every tribe. One man to represent one tribe. 12 of them. Looks like we're going to get to this idea of identification again then, doesn't it? And it shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above. And they shall stand upon an heap. Well, it is a repetition of the crossing of the Red Sea. This is starting all over again. But this time we have 1 or 2 added words in the first record. It said they passed over in this record, they passed clean over a little addition, which means so much more. This is the second time.

[00:31:40] It stood upon a heap and it came to pass when the people removed from their tents to pass over Jordan and the priests bearing the Ark of the Covenant before the people and as they that bear the ark were come into Jordan and the feet of the priests that bear the ark were baptized in the brim of the water. That's where the word baptism actually occurs. For Jordan overflows all his banks all the time of harvest, that the waters which came down from above stood and rose up upon a heap. It is very far from the city of Adam, but the actual wording is rather as far back as a city of Adam. On the one hand and those that came down toward the sea of the plain, even the salt sea failed and were cut off. So the water stayed back there and a little city called Adam and it was cut off there. And the whole crowd, these people, the whole lot of them went over dry shod. And is it only by accident that the little bit of geography is thrown into the scriptures? What's it matter to us what the name of the village was on the banks of Jordan? Well, if it had been any other name, I don't suppose we'd have been told. But there's nobody can read that the water goes back to Adam without realizing what the apostle Paul would make about that when he was speaking on this passage.

[00:32:59] Well, isn't that exactly what happens, Right? Back to Adam. Cut off right away from the Dead Sea. Cut off. You pass over dry shod. So these types all the way through this. Well, we'll read just a bit more. And the priests that bare the ark of the covenant of the Lord stood firm. On dry ground in the midst of Jordan. And all the Israelites passed over on dry ground until all the people were passed clean over Jordan. And then in the next chapter, there's a bit of symbolism again. Seems a strange thing. These 12 men that represent the tribes. Verse two. Take you. Hence, out of the midst of Jordan, out of the place where the priests feet stood. Firm, 12 stones. And ye shall carry

them over with you and leave them in the lodging place where ye shall lodge this night. Well, I say, what's the idea? Taking 12 stones out? Well, then it's even more complicated because Joshua takes 12 stones and put them back again. Not the same. 12. Let's go on. And Joshua said unto them. Pass over before the ark of the Lord your God, into the midst of Jordan and take you up every man of you a stone upon his shoulder. According unto the number of the tribes of the children of Israel. So they representative. That this may be a sign among you that when your children ask their fathers in time to come saying what mean ye by these stones.

[00:34:27] Then you tell them how they passed over. And verse eight, The children of Israel did so as Joshua commanded and took up 12 stones and out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel. And then in verse nine, and Joshua set up 12 stones in the midst of Jordan. They take 12 out, he puts 12 in, he say looks daft, unless it's got a very special typical meaning. That's what's happening. This Jordan, you see, is a very place where our savior came and started his public ministry. Christ stood in the midst of Jordan, and these people who knew that there had been repeated in their ears. Children asked their fathers about the Passover children asked their fathers about these 12 stones. And there it's being somebody is going to be your representative, someone is going to be there for you. He is identity, identity coming in again, you being identified with him, he being identified with you. The surety Christ is here. So he says. And Joshua set up 12 stones in the midst of Jordan in the place. Not anywhere else where the feet of the priests, which bare the Ark of the Covenant stood. And there they are unto this day. Of course, that was written. They're not standing there now, but it was there for a period when they could refer to them. Well, now we have to sort this out a little bit as far as it's humanly possible.

[00:35:59] We come back to the Epistle, to the Ephesians. We remember that it's addressed to those who were by nature aliens from the Commonwealth of Israel, strangers from the covenants of promise. And that now they are. Those who are far off are made nigh, not by being baptized. No reference to baptism, but by the blood of Christ. The little wall of partitions gone where they imposed upon the Gentiles certain things. That's all gone. And the body. Is the process or the means whereby the reconciliation is manifested that he might reconcile them both unto God in one body by the cross, having slain the enmity thereby. And then we have we have access by one

spirit unto the Father. Not a single reference in chapter one or 2 or 3 of any ordinance, whatever. Any ritual. Whatever. They are told that they were strangers from all this and that the complete work has been done by the Cross of Christ without any of these additions. So we begin to look at our calling. We are blessed with all spiritual blessings. We have a hope that's associated not with the earth, but with heavenly places. As we begin to see that it has no. Place this emphasis upon an ordinance. So when we say do we believe in baptism, say yes, friends, we do. There are some of God's people that call themselves the Church of the Baptized Believers.

[00:37:50] But say I belong to the Church of the baptized believers and say, Oh, do you? I'm glad to meet you. Oh, but I say, I don't think exactly the same as you. You stressed that you belong to the Church of the Baptized believers because. You must insist that every one of them must be baptized in water. Yes, but I said I belong to the church of the baptized believers who are baptized into Christ without any ceremonials at all. I'm united together with him, buried with him in baptism, raised again by the faith of the operation of God who raised him from the dead. Oh, it all goes straight forward. There's no intervention. And he says, Oh, therefore let no man judge you with regard to these ordinances at once stood, but now are carried clean away their shadows. The body is of Christ. So that I'll come back again and say, if you will notice the occurrences of the word baptism and the types that are also used of baptism, you will find that you can divide it into two great groups. The first group. Wherever baptism is symbolized. Strangely enough, God goes out of his way to say dry land. Dry that. Not touch with water. And maybe you come to the tabernacle. It changes the baptisms there. Our confessions of sin and of the necessity of cleansing and washing. Well, we still need cleansing. We still have the washing of the water by the word.

[00:39:27] But so far as any one particular ordinance is concerned, they're all finished. And the perfect work of Christ applied by the Spirit of God through the Ministry of His Word. We walk by faith. And not first time. I want the game. When we go back to Colossians, you notice that unless you can make circumcision literal, either for yourself or Christ. You can't go further. But why don't you say, Oh, well, that means the repudiation of the flesh. Oh, yes. And the baptism means the identifying with him and the whole thing dead and buried and newness of life. So I think we'll go back to Colossians chapter three. And read the words which have no question whatever with whether you observe this or whether you observe this or the other. I'll start with verse 20

of chapter two. Wherefore if ye died with Christ from the rudiments of the world, why? As though living in the world are ye subject to ordinances? Then chapter three. If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on the things on the earth. For ye died and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. And this one body united together with Christ, is said to be in verse ten, the putting on of the new man.

[00:41:18] And in that company, verse 11, there is neither Greek nor Jew. Circumcision nor uncircumcision barbarian Scythian bond nor free. But Christ is all and in all. So the baptism seems to resolve itself into two classes. An identification of the believer with his Lord. That is, they baptized into Moses. That's one aspect. And the other the literal washings and baptisms which had a symbolic value. For. Of course, we're not going to say a person who is baptized in water today is committing a deadly sin. It may be that he sees in the scriptures enough to make him feel that he will obey his Lord and do it. I'm not condemning anybody. I'm only saying don't you impose it upon someone simply because you haven't distinguished between things that differ. I'm in a peculiar fix myself. I ought not to speak, I suppose, up here on this subject because my father had no faith, whatever when I was born. I don't have anything to do with me. That's an accident. He didn't believe anything. He got so upset with all the church and its teaching that he didn't believe any of it. But he said because he knew that certain people had lost a good job because they weren't Christian in the Church of England. I was christened in the Church of England. That's all it meant to me. And then when I became a Christian. It soon began to dawn upon me that Christians were baptized.

[00:42:51] So the proper set do with my mother because she thought I was crazy. I had to ask her about some clothes. That's why I was immersed. Yeah. So I've been through that. I was sprinkled as a baby. Then I was immersed as a believer. And now I see I've got a baptism not made with hands. A baptism that man cannot see and man cannot do. Well, there it is. Don't make a feature of it. Don't make us order an argument about it. But come back to Ephesians four and say, I've got to keep a unity. One baptism. I've got to sort that out. One baptism. I'm not allowed to. What do you say if you're not allowed to? Surely in a spiritual calling like Ephesians, you can't say, I won't have anything to do with the spirit in baptism. Only water. Well, that doesn't seem to be consistent. And there we leave it. Serve the Lord. Take up what we be considering. And then as you

ponder it and search for yourself. I hear you write it upon your hearts and above all, things realize. That it's the finished work of Christ, which is the basis of all our hopes. And whether in water or not in water is a matter for each one's conscience as guided by the Spirit of God. We have done our best to try to show you the way in which it's written in the Scriptures. And there for the moment, we must leave it.