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## **"MADE MEET"**

By E. W. BULLINGER

**Religion, as distinct from Christianity, is known by several unmistakable marks.**

**1. It gives its votaries plenty to believe. It makes large demands upon their credulity. Whether in India, China, Rome, Great Britain, or America there is a great deal that has to be swallowed.**

**2. It gives its votaries plenty to do. Works of all and many kinds are demanded; and gifts and payments have to be made. These works are incessant and unceasing.**

**3. But Religion gives its votaries very little to hope for. From the Chinese heavens, which are entered according to merit, to the Mohammedan heaven of glorified licentiousness; Rome's purgatory and "four last things," and the heaven of unconverted Protestants, which consists chiefly in meeting one's relations again by some "fountain" or at some "gate." In all these there is very little to hope for compared with "that blessed hope" revealed in the Gospel.**

**4. But one of the greatest contrasts consists in this: -- uncertainty as to salvation! In this, Religion and Christianity are exactly opposite. You may always know the various false religions by this mark. They all practically deny that Christ's work IS finished, that redemption has been accomplished, and that salvation was completed at the Cross, that He came "to save His people," and He saved them. That is why religious, people," today, talk about being "saved" now, not knowing that all who are "in Christ" were saved on Calvary.**

**Even the most religious among Protestant Evangelicals, if asked whether they really believe what they profess and confess again and again with their lips — "I believe in the forgiveness of sins" — will seldom get beyond "I hope so," or the assertion that "No one can ever know in this life." They can never speak with certainty about it. Some call this humility and are proud of it, thinking it**

presumption to take the ground which the grace of God in Christ Jesus has given to us.

But this brings us to the contrast between all this and the Christianity which is revealed in the Church Epistles.

1. Christianity gives us the simplest possible matter to believe. We have to "believe God," i.e., what God says and has said in His Word, and it is counted to us for righteousness (Rom. 4:20-24).

2. It gives us nothing whatever to do for salvation, for Christ has "done it all, long ago"; what is now done by those who are saved is the irrepressible outcome of the New nature, which knows no joy equal to this.

3. It gives us a great and blessed hope, the hope of being called, up to meet The Lord in glory and so be with The Lord, glorified with His own glory. '

4. But besides all this, it gives us now and here a blessed certainty as to our present accomplished salvation and a sweet enjoyment of it in our souls.

All who are in Christ are the happy possessors of the New nature, by which they are able to see the incorrigible character of the old nature (Rom. 8:7), and in which they have a standard by which to test it; and have a daily evidence that in ourselves "dwelleth no good thing" (Rom. 7:8). Consequently, while religious people never rise higher than an effort to improve the Old nature, the true Christian has learned that the Old nature cannot please God (Rom. 8:8), that it is hostile to God, and is not subject to the law of God, neither indeed can be (Rom. 8:7). While this fills him with daily conflict, and at times with much distress, yet it is his one great ground of assurance, the blessed evidence that he is the happy possessor of this wondrous "gift of God" (Rom. 6:23; Eph. 2:8), otherwise he would not know either his ruined condition as to himself, or the perfect standing which he has in Christ.

This was the position of the saints in Colosse, and ought to be the position of every true Christian today. The epistles addressed to them begins with "Grace":  
grace

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which meets with us as lost, delivers us, cleanses us, and sets us in perfect freedom before God our Father. God reveals it, Faith enjoys it, and sets aside all reasoning from feeling or experience.

The saints in Colosse are addressed as being "In Christ" (V. 2) and therefore as "complete in Him" (V. 9). "In whom WE HAVE redemption through His blood, even the forgiveness of sins" (V. 14). "Who HATH delivered us from the power of darkness and HATH translated us into the kingdom of His beloved Son" (V. 13).

Thus we are assured of, and are dealt with as having, present redemption, present deliverance, and present translation.

And more than this. Those who possess such wondrous unmeasured blessedness, can only worship. We have nothing to ask or pray for as to our standing in Christ. This, we are assured, is "complete in Him" (V. 9), nothing can add to this completeness. We cannot ever grow or increase in it. We can increase in our enjoyment and appreciation of it, but we cannot grow in our relationship to God and our standing In Christ.

Of course, as to our walk and our whole path, now upon earth, it is true that in everything by prayer and supplication we are to let our requests be made known unto God; but if we realize our standing, our prayers will be full of praise, because our heart is so full of rest, and our cup so overflowing with blessing.

Hence, in verse 12, the prayer of the Apostle by The Holy Ghost for us is that we may be occupied in "giving thanks unto The Father, which HATH MADE US MEET to be partakers of the Inheritance of the saints in light." Surely we are overwhelmed by "the riches of the grace" which hath done such great things for us.

How few, even of The Lord's own saved ones, know anything of the extent of the "riches" which are theirs! How few are engaged in counting over and dwelling upon this wealth of grace! Selfishness occupies their thoughts with themselves and their walk: and hence, the inevitable result is that they are looking for some work yet to be done in them or by them to make them meet. Some think that affliction and trials help to do this; others think that holiness of life will do something for them, not seeing that they have; been now already "made meet" for glory, and not realizing that it is something not to be done, but which has been done.

The solemn fact is that all such, not only lose the peace and blessing and enjoyment of present certainty as to their standing, but, by taking up a position which implies the possibility of anything being able to add one iota to our meetness for Heaven, they (1) deny the truth as to the ruin of man in the flesh, (2) they set aside the work of God in having made us new creations in Christ, and (3)

they call in question the full value of the work of Christ who "by one offering hath perfected forever them that are sanctified" (Heb. 10:14).

There is no limitation in these words in Col. 1:12. They are true of the veriest babe in Christ; of the humblest, poorest, weakest, and most ignorant believer, because they speak of and refer to the work of God in Christ, and not to our own abilities or attainments. True, we may forget this, we may have doubts and fears, and we may through, our infirmities be conscious of many failures, but these do not and cannot for one moment affect the work of God in Christ.

No! Ours is now a present meetness, always a perfect meetness. Oh! What rest for the heart! What peace for the mind, and all the work and gift of the Father, and all "in Christ" (Eph. 1:2).

We wait for the redemption of our body; we wait for the inheritance itself. But as to the forgiveness of ALL our sins. Righteousness, Sanctification, Union with Christ, Identification with Christ, Completeness in Him, Perfection In Him, we do not wait for this, because we have it all now, for it Is written "who HATH MADE US MEET to be partakers of the inheritance of the saints in light."

### *Scripture Research*

*Volume 2 Number 7*

*Scripture Research, Inc, P.O. Box 51716 Riverside, CA 92517*

*Formerly*

*Ewalt Memorial Bible School, Atascadero, California*

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**BAPTISM AND THE SCRIPTURES**

**THE BAPTISM OF FIRE**

**by Russell H. Schaefer**

Looking again at this wonderful subject of baptism and The Scriptures, it may be well to refresh our minds as to the useful formula that has been helpful in the other studies of this subject:

1. WHO is the BAPTIZER?

2. WHAT is the BAPTISM?

3. WHO are the BAPTIZED?

or

1. WHO is the BAPTIZER?

2. WHAT is the ELEMENT?

3. WHO are the recipients or ones acted upon?

The citations of this FIRE BAPTISM are: Matt. 3:11, 12 (Lk. 3:16, 17).

... He (Christ) you will baptize in Spirit Holy and FIRE  
(Matt. 3:11 b), (Marshall Text)

... but the chaff He will consume with FIRE  
unquenchable (Matt. 3:12 b, Marshall Text)

Respecting the first reference, we see that Christ is The BAPTIZER, the element or baptism is HOLY SPIRIT AND FIRE. There are no articles distinguishing between HOLY SPIRIT and FIRE, as though they were two different elements. SPIRIT on the one hand and FIRE on the other. It is Holy Spirit, yes — and a burning purifying spirit too. Not two

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things, but one thing with several aspects involved. (1)

One of these aspects was prophesied in Isa. 4:3, 4:

... when The Lord shall have washed away the filth of  
the daughters of Zion, and shall have purged the blood  
of Jerusalem from the midst thereof by the SPIRIT OF  
JUDGMENT and by THE SPIRIT OF BURNING.

Indeed in this portion quoted, you have cleansing typified by water baptism, the many and varied sign gifts and operations of the IN-SPIRIT BAPTISM (Acts 2 and 1 Cor. 12) and now this added aspect of judicial purifying by judgments, **FIRE**; that is, trials and tribulations. The writer to the Hebrews (Heb. 12:29) states a truth that bears on this baptism:

**For Our God Is A Consuming FIRE.**

The chastening rod of His love and holiness is a fitting ministry of His Spirit. That sufferings and tribulations, fiery trials and buffetings should be a BAPTISM might be surprising, but such is the case, albeit ours is a more diminutive baptism than here implied. The reason given in Heb 12:9 is correction. Of Christ, it is written:

Though He were a Son, yet learned He obedience by the things which He suffered.

Heb. 5:8

If Peter could speak of the trial of faith that would come upon the Christians (1 Pet. 4:12) as a FIERY TRIAL how much more that of Christ as He moves toward the terrible tree!

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(1). The figure of speech, hendiadys.

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The wonder of this BAPTISM of FIRE is that Christ, the great SUFFERER Himself, is The BAPTIZER. The hand of love to be love indeed must be firm in its very gentleness; if a true love, it must be truth and righteous altogether -- or it could lead us or allow us to go unheeded into paths dishonoring to the very Name of God.

The FIRE in Matt. 3:12 is different and distinct from the FIRE of verse 11. That of verse 12 is the FIRE of awful judgments to come while that of verse 11 is part of that Spirit's operation to refine, to purify and to purge.

Matt. 3:12 is stating the same thought as Mal. 4:1:

**For, behold, the day cometh, that shall burn as an oven;  
and all the proud, yea, and all that do wickedly, shall be  
stubble: and the day cometh shall burn them up.**

**How different this operation of Christ from His office as a "refiner's FIRE . . .  
And He Shall sit as a refiner and purifier of silver (Mal. 3:1-4).**

**How different this BAPTISM from that of John the Baptist, which was with  
WATER, a ceremonial cleansing, but with the intermingling of the chaff or  
stubble and the good wheat! Here, "He will purge His floor," and gather His  
wheat, but "burn up the chaff." Certainly this isn't taking place NOW as we see  
an admixture everywhere, but of that coming day of His earthly Kingdom, when  
it is manifest in POWER and GLORY. No doubt there was a foretaste of this  
baptism in the kingdom church of Acts when the believers, Ananias and  
Sapphira, -- were judged (Acts 5:1-11) and died; and those believers in Corinth  
(1 Cor. 11:29, 30) who likewise were judged; and weakness, sickness and death  
followed their profaning the Passover feast, the so-called Lord's Supper, not  
recognizing that the feast elements had assumed new**

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**associations and a New Covenant with the terrible warning against those that  
would profane the provisions implied in the New Covenant feast: vengeance was  
to follow. See Heb. 10: 29, 30. To claim that these judgments are befalling the  
believers now is to belittle the firm reality of the purging judgment that followed  
in those early days. In view of this Paul wrote:**

**If any man defile the Temple of God, him shall God  
destroy (1 Cor. 3:17).**

**This marring by God of that first marred by man is in keeping with the Acts  
program -- and this FIRE BAPTISM. Just so, the being saved "yet so as by  
FIRE" of the 15th verse of this same chapter; or the "trying of every man's work  
by FIRE" of verse 13. The full import of this BAPTISM is yet in a future day as  
it relates to His own people, Israel, in the Great Tribulation -- also the other  
baptismal fire of judgments, in the book of Revelation, upon the nations of the  
ungodly. It would not be amiss to say that in these two verses of Matt. 3:11, 12,  
we have two different baptisms of fire, the one in conjunction with the in-Spirit  
Baptism, (this being the purging of His own to cause a separation from the  
chaff); then the FIRE BAPTISM upon the chaff -- most vividly portrayed in the  
Revelation with the sounding of the seven trumpets. Fire figures very  
prominently in these chapters as it is probably the fulfillment of the prediction**

by John the Baptist. Again we are reminded that the BAPTISM predicted by John does not suggest water, rather judgment -- the one on God's own, and the other on the ungodly.

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## WATER BAPTISM

This subject has been the battle ground between denominations, families and friends. In a by-gone day it helped to form many of our denominations. In spite of the

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actual fact that the MODE of baptism is not once described in the New Testament, by inference, mode has been made everything and the meaning, nothing. Those that ascribe the most vital spiritual meaning to the mode are usually the most unkind and unspiritual to other Christians if the latter's mode does not accord with the mode they have used. Those who affix to the mode the additional qualification of their denominational minister as the necessary BAPTIZER in order for the baptism to be valid in their sight are, in effect, brushing aside that great host of Christians of whatever persuasion, who have testified, bled and died for the Christ that they so fully loved. I recall asking a dear saint the following question: "If I should rest my salvation on Romans 4:5; 5:1 and Eph. 2:8:"

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

-- and serve this Christ with all my heart throughout my life with every means at my command and die without your denomination's mode or formula of water baptism, would I be accounted a saved Christian man?" The answer of "no" to me was likely the same answer this denomination would have given to the dying malefactor, albeit Christ granted him paradise, and this without any water baptism.

**Let us look at some of the water baptisms of The Word of God. Perhaps in the process we shall gain at least a perspective of what water baptism is NOT.**

**To start out, we might cite those verses that best reflect**

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**Paul's attitude toward those he ministered to at Corinth. This was during the period covered by the book of Acts with its attendant signs, gifts, miracles, wonders and varied baptisms.**

**Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius: Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not WHETHER I BAPTIZED ANY OTHER. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect (1 Cor. 1:13-17).**

**Whatever else Paul did, he (like Christ) was not a BAPTIZER — for Christ is stated not to have baptized either:**

**Though Jesus Himself baptized not (John 4:2).**

**It was not His practice to baptize (imperfect tense). He did not forbid His immediate disciples' doing so. It is to be mentioned here that their baptism and John's were a continuation of the Old Testament baptisms as there was not as yet any New Covenant made, nor was there as yet a Dispensation of Grace for Gentiles. Whatever Paul's attitude toward water baptism, he did state that he was not sent to BAPTIZE. Others may have been so commissioned, but not Paul.**

**... for the Pharisees, and all the Jews, if they do not wash the hands to the wrist, do not eat, holding the tradition of the elders, and coming from market-place, if they do not baptize themselves, they do not eat; and many other things there are that they received to hold,**

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**baptisms of cups, and pots, and brazen vessels, and couches (Mk. 7:3, 4). (Young's Literal Translation)**

**As a general rule, in the above, water was poured over the hands or the hands were dipped into the water up to the wrist or elbow. It was called "washing with the fist," that is, the fist was cupped almost closed. In the Marshall text "sprinkling" is used (from *rhantizo* -- to sprinkle); but in this baptism the water was not sprinkled, but poured, or the washer DIPPED his fist into the water. Likewise the vessels were either dipped or water was poured upon them. In the case of couches, they were "sprinkled" if they were of a fixed nature. The stress was upon the ceremonial rite, not just upon physical cleanliness. Christ shunned these cherished religious baptisms of the Jews, and in His answer to His accusers (Mk. 7:5-8). He asserts that they had by their baptisms rejected the commandment of God in order to sustain their traditions (Mk. 7:9).**

**And in his speaking, a certain Pharisee was asking Him that he might dine with him, and having gone in, He reclined (at meat) and the Pharisee having seen, did wonder that He did not first BAPTIZE himself before the dinner (Lk. 4:37, 38,).**

**(Young's Literal Translation).**

**The host in this case expected Christ, The Messiah, to be exact in His ceremonial keeping of the law and traditions. That Christ refused, and He pointed out that God was basically concerned with the moral fibers of the HEART and not the ceremonialism of the religious (K. 11:39-42). Injustice and lack of God's love were a moral filth, that no amount of ceremonial washing or religion could make clean. As to what this host expected of Christ would be inexplicable to us Gentiles living so remotely from those days. When we consider the multitude of instructions given regarding these**

**"washings" or baptisms, we can see how important the subject was to this Pharisee and others. The WATER JARS at the wedding feast (John. 2:6) were jars of water for these ceremonial baptisms. No one, of course, would think of taking a bath in these jars or of being dipped or immersed in them; in that case all would have been defiled. For a full account of these baptism-washings, one should read *The Life and Times of Jesus The Messiah* by Alfred Edersheim, looking up the subjects of washings and baptisms, plus the texts dealing or touching upon the subject. In the case under consideration Edersheim points but**

that this was the morning meal after the Sabbath Synagogue prayers (Vol. II, pages 204-213), at which meal the guest performed the ceremonial hand baptism for himself (in contrast to the later meals in which another performed the rite upon him). It was looked upon as an insult to the host for a guest not to avail himself of the vessel of water at the proper moment. For Christ to ignore the rite completely was intentional on His part; and upon reading the horror upon the face of His host, He, Who knew all hearts, pointed out that defilement came not from without inwards, but from within outwards. Traditionalism, then as now, conflicted with the written Law of God, the Love of God and the love of others.

The issue of tithing would naturally arise on such an occasion as these religious persons regarded it defiling to eat of any food not tithed first. Thus, the weightier issues of righteousness and love of God were frittered away in bitter discussions of how much this or that was tithed, how and when each washing or baptism was to take place, what dishes were to be used, how many blessings were to be said during the course of a meal — all trivialities that may entrap any of us if we are not aware of the greater and weightier things, so simple yet so sublime.

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Heb. 9:9, 10 bear upon these BAPTISMS:

... which is a simile in regards to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving, only in victuals, and drinks, and different baptisms, and fleshly ordinances till the time of reformation imposed upon them (Young's Literal Translation).

The Old Testament spells out the rules of food, drinks, baptisms, and ordinances seeking to control the old flesh! How the legalist of that day, or any day, delights in these things TO DO, rather than simple FAITH to BELIEVE that ONE came to FULFILL all, and in fulfilling it, to annul it and replace it with that which was spiritual and not fleshly at all! Regardless of how one looks at water baptism in The Scrip-tures, the book of Hebrews here asserts that it was part of that program given to Israel, along with a multitude of other things; and that it was part of that symbolic, fleshly kindergarten of religion as given to Israel, that it was to pass away for them in the day of reformation, along with priesthood, sacrifices, and other symbolisms that would find their reality in Christ. Paul, in Col. 2:17, speaks of these things as a SHADOW of things to come, a shadow going before — how strange that we should then be involved with the SHADOW

and not the reality of the substance of which it spoke! Paul is bluntness itself in stating:

**But the body (substance) is of Christ.**

**The will of the fleshly nature seeks to discover some-thing in which to boast RATHER THAN OF CHRIST -- Something religious TO DO rather than believing that we are**

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**already (in God's sight) COMPLETE IN CHRIST (Col. 2:10)! Why must we always drag The Lord Christ down by either seeking to add to that COMPLETENESS He has given us by free grace, or take away from it by claiming some completeness in some watery rite?**

**Do we need reminding that WATERY BAPTISM was part and parcel of Israel's economy? That it was a part of the LAW? That it was part of that law when John was commissioned to baptize in water in order to have a people prepared for the coming Christ?**

**And I knew Him not: but that He should be made manifest to Israel, THEREFORE AM I COME BAPTIZING WITH WATER (John 1:31).**

**The law was still operative during the program of Acts for Jewish believers, and Gentile believers were treated as proselytes (Acts 15:15-29). The Gentiles of that period were likewise grafted into Israel's Olive Tree (Rom. 11:17-24), made the Seed of Abraham, (Rom. 4:16-18; Gal. 3:29), and made partakers of Israel's spiritual things (Rom. 15:27). In spite of all this we see a continual movement among the Gentile believers during the Acts period AWAY from Israel, away from the Law of Israel, so much so that Paul states in Rom. 6:14-**

**... ye are not under the law, but under grace, and in this process we see an ever increasing stress on Gentile independency from Israel and her hopes, her coming King and Kingdom.**

**Heb. 9:10 concludes that these things of the law pertaining to meats, drinks, baptisms, and ordinances were imposed until the time of reformation. In the book of**

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Hebrews the New Covenant is set forth as being the ante-chamber of that forthcoming reformation. Israel did not accept the terms of the New Covenant, and so for her nationally its intent was not realized. And in this Dispensation of the Grace of God for Gentiles, its terms are not operative but must await another day in God's gracious scheme of things. One of the things that were to be left behind as the Hebrew Christian pressed toward perfection was water baptism, (Heb. 6:1, 2). How much more should we believing Gentiles, unencumbered by carnal ordinances, press on to that completeness we have in Christ (Col. 2:10) and that state of full, and free acceptance (engracement) in The Beloved (Eph. 1:6) and the relinquishment of all that we would have or be in the flesh in order to be "... His workmanship, created in Christ Jesus (Eph. 2:10)"!

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### How Much Water Did The Jews Use?

In many parts of Palestine water is costly and scarce. Ordinary bathing such as the western world enjoys, is largely unknown because of this scarcity. The large laver of the Temple was not a "bathing pool" for priests as some may foolishly think, as that would have defiled the whole. But Judaism did have a multitude of water baptisms for itself and for proselytes (the latter one of complete nudity). Let it be remembered that the WASHING WITH THE FIST (as in Mk. 7:3-8) was called a baptism. The mode varied according to when and where this ceremonial washing was performed, and for what meal, or how often during a meal or feast it was performed. So we must first draw a conclusion that little or much water could be used, that it could be poured or the person could dip his hands into the water to meet the requirement of being a baptism. Or, a portion of the body being dipped into water would satisfy the claim of baptism. Or, the whole body being dipped into water would satisfy the claim. To

sink the whole body into water (immerse it) and compel it to remain therein would answer those that want to claim immersion as the proper and only mode; but the term immersion itself allows no exit from the watery element and no ardent immersionist would want that type of baptism. Lacking this fatal "holding under till death ensues" is the classic Greek concept in the word *BAPTIZO*, but it is far too fatal to adopt as a religious mode to prove a religious point, unless of course the baptizer wished to make sure the victim would not ever backslide. If the victim is immediately withdrawn from the element of water, it is a DIPPING or DUNKING, after all is said and done. The use of

**running fresh water was preferred by the Jews in their multitude of water baptisms and rituals.**

**And the priest shall command that one of the birds be killed in an earthen vessel over RUNNING WATER (Lev. 14:5, 6).**

**And he shall take the cedar-wood, and the hyssop, and dip them in the blood of the slain-bird, and in the RUNNING WATER (Lev. 14:51).**

**He shall bath his flesh with RUNNING WATER, and shall be clean (Lev. 15:13).**

**They shall take the ashes of the burnt heifer of purification for sin, and RUNNING WATER shall be put thereto in a vessel (Num. 19:17).**

**The point would seem to be that the water was to be fresh, not stale or stagnant. It was to be pure, from a running stream or fountain, if at all possible. In the case of the ... ashes of the heifer, they were mixed with this fresh water in order to**

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**make the ashes applicable to the person. This is seen in Num. 19:18 when the hyssop is dipped in the water and the contents**

**sprinkled upon the tent, vessels and persons. This was for the "purification for sin" and as a sin-offering provided outside the camp. Just as The Lord Jesus was separated from God when He was bearing the sin of the world, so whoever availed himself of this provision, was considered unclean until the evening, after which he would purify himself, washing his clothes and bathing himself in water.**

**It is my opinion that the above rite had a great bearing on the ministry of John the Baptist. Instead of the ashes of the red heifer, John announced Christ as The Lamb of God already bearing the sin of the world (John 1:29, 36). He was taking on Himself the sin of the world so as to bear it away. With this COMING One, The Lamb, as the context of his message, John the Baptist would perform the ritual act of final cleansing that the law enjoined, and this upon those that would hear and believe his message concerning Christ: in this context a message of a pending provision for sin outside the camp, of "faith" being the hyssop applying to the heart the redemptive purification of the dying Lamb, of the running**

waters of the Jordan fulfilling the picture-book ritual of washing away of sin and defilement. If you recall, David in his prayer uses this same figure, except he asks God to apply the hyssop of accepted sacrifice for sin and God to do the washing:

**Purge me with hyssop, and I shall be clean:**

**Wash me, and I shall be whiter than snow.**

**(Psalm 51:7)**

**Not only did David see the full import of redemption by faith, but he saw Calvary -- in all its redemptive drama. Psa. 22:1-19; the crucifixion, the nailed hands, the thirst, the racked body, the gambling beneath the cursed tree.**

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**I suppose there will always be those that cannot understand claiming redemption's provisions in Christ by faith alone. There will be those that need the physical to enforce its cleansing power. There were those in the book of Hebrews who wished to continue offering sacrificial victims in spite of the offering of Christ, once for all. There will always be those of us who need a touch of the temporal to feel The Infinite, the ritual to feel the spiritual, the physical water to help resolve a moral condition. Surely the Christian life is not all giant steps forward! We do not grow up in ALL THINGS INTO CHRIST at one massive bound! It is here a little and there a little until at last we see with unclouded vision that Christ is all we need and that the full knowledge of Him ushers us into the very fullness of God. This is the perfect man, the mature man that God has as His goal for us all. Eph. 4:13-5 expresses it so very well:**

**Till we all come in the unity of the faith, and of the knowledge (full knowledge) of The Son of God, unto a perfect (mature) man, unto the measure of the stature of the fullness of Christ: ... that we henceforth be no more children ... but speaking the truth in love, may GROW UP into Him in all things, which is The Head, even Christ.**

**Lacking this maturity of seeing all of Christ, all by Christ and all in Christ, it would be no wonder then that difficulty should be experienced in grasping the spiritual meaning Implied in Christ's statement to the woman at the well in John 4: 10:**

**If thou knewest the Gift of God, and Who it is That saith to thee, "Give Me to drink;" thou would have asked of Him, and He would have given thee LIVING WATER.**

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**In Eph. 5:26 Paul tells of a sanctifying and cleansing of the church, the Body of Christ, with the washing of water by The Word. The word of Christ's death and its results are the means employed to accomplish this blessed result. All that was implied in the rituals of the O.T. laver is here fulfilled in Christ and His great redemption. In a like sense Titus 3:5 stresses that it was "not by works of righteousness which we have done, but according to His mercy He saved us, by the WASHING OF REGENERATION, and renewing of The Holy Spirit." God in His mercy did something for us that gave each of us a NEW BEGINNING, a regeneration, a new start, a new man, a new humanity. The old was death-doomed and dying. What a great *LOUTRON*, spiritual washing, this was and is and will ever be!**

**Let us return to our subject of the amount of water (literal) that figured in these ancient Jewish rituals. A small amount of water would soon become defiled, so if possible Jewish places of prayer were erected near springs or running streams. We see this concept followed in Acts 16:13:**

**And on the Sabbath we went out of the city by a river side, where prayer was wont to be made ...**

**Josephus mentions this custom in his *Antiquities* (XIV,x, 23) as a favor granted to the Jews that they might celebrate their Sabbaths and perform their holy offices according to their laws by building their places of service and prayer at the seaside. It was not so much the question of HOW DEEP the water was -- rather how clean and undefiled it was. For this purpose spring water, fountains, deep wells, cisterns, seaside, or rivers sufficed.**

**I am of the opinion that the Judaic purifying water baptismal rites conveyed one simple thought -- that this was the closing act of the drama of redemption and cleansing.**

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**The victim had gone on before, the sin offering had been slain, there had been an acceptance. All that remained was to picture the final washing to spell out**

**"clean" before God and man. The validity of the watery rite was not within itself but in its association with what had gone on before. John the Baptist could point to the coming Christ as The Lamb of God, the victim-sacrifice for sin; the hearers could repent (have a change of mind) and then submit to his baptism; and its meaning would be clear to every Jew seeing it. In their own religious services they identified themselves with the sacrifice by leaning heavily upon it and saying, "This is My Sin" (hence-offering); and the identification thus being completed, the further act of water baptism showed the results, a purifying. Some wanted John the Baptist to baptize them for other reasons and he rebuked them harshly. On their part they had not believed on the COMING One, they showed no change of mind, no indication that the great fulfillment of Isa. 53 was at hand. The lament of the prophet:**

**Surely He hath borne our griefs, and Carried our sorrows ...**

**But He was wounded for our transgressions,**

**He was bruised for our iniquities:**

**The chastisement of our peace was upon Him;**

**and with His stripes we are healed."**

**Isa. 53:4a, 5.**

**was known to every reader of the O.T. Rejecting The Christ, the ritual baptism of John was voided; and there was, consequently, no remission of sins.**

**As indicated, water baptism among the Jews, was ritualistic, symbolic, frequent, typical and prophetic (Eze. 36:24-30; 37:9; Lev. 14:6-9; Num. 19:8-13; Zech. 13:1; 12:9-11). It was a part of that vast religious system given of God to Israel. That this was phased out in the book of Acts was to be**

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**expected. The temple service, passover, the Sabbaths, the priesthood, circumcision and the law -- all can "be tracked in the crucial book of Acts period. Peter understood the terms of the great kingdom commission of Matt. 28 were contingent upon Israel's being in the place of blessing and Christ in the place of power.**

**Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation (Acts 10:28).**

**... thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law (Acts 21:20).**

**Is any man called being circumcised? Let him not become uncircumcised (1 Cor. 7:18).**

**For Christ is the end of the law FOR RIGHTEOUSNESS to every one that believeth (Rom. 10:4).**

**For I delight in the law of God after the inward man (Rom. 7:22),**

**... thou thyself (Paul) also walkest orderly and keepest the law (Acts 21:24b).**

**The above verses would be meaningless if the Israelitish kingdom people had been completely and abruptly set aside upon the crucifixion of Christ. As the gulf between Jew and Gentile believers continued to grow wider during the book of Acts, the Israelitish prominence gave way to the ministry of Paul and the Gentiles until at last the glory and the kingdom that seemed so very near at hand, faded and God used the**

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**occasion to reveal His great Mystery as set forth principally in the Ephesian and Colossian Epistles.**

**In view of this movement during the book of Acts period it is not to be wondered at that the original apostles never went to the nations, they never made disciples of any nation, they never taught the nations to observe the kingdom truths that Christ had taught them. For not yet (Heb. 2:8) were all things placed under Christ, hence the nations were not identified with the triune Name of the Matt. 28 commission. Would that Christ executed all His power on earth now and make the nations of the earth submit to and learn of the God of Ancient Israel!**

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## A Seal? An Ordinance? A Sign?

Circumcision WAS A SEAL of righteousness to Abraham according to Rom. 4:11:

And he received the sign of circumcision, a SEAL of the righteousness of the faith which he had, yet being uncircumcised.

This MARK OF DEATH on the body of Abraham tokened the inability of the flesh to produce righteousness or life. Each time it was viewed the person should have been reminded that out of death comes life. Thus this instrumentation was viewed as SIGN and SEAL. But nothing is ever mentioned about Abraham's being BAPTIZED IN WATER as a sign or seal. A portion of the inscribed motto of the seal we rejoice in is found in 2 Tim. 2:19 and should be the joy of all God's saints:

Nevertheless the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His."

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To The Lord alone each of us stands or falls. He is The One we will answer to and not to mere man. All of our judging must be after outward appearances whereas God is able to see beyond mere acts to motivation. Man ill wears the crown of omnipotence in any realm; thank God that He knows His own and this in spite of protestations of man affirming our spiritual relationships or denying them! Ultimately we must rest our case with God upon the merits of His Son, since to Him He has already given complete acceptance. Should we dare to claim a hearing from God in the vigor of our manhood's powers, then we must mark well the measure and standard at that bar of holy justice for acquittal and acceptance -- God's measure is The Stature of the Fullness of Christ, His righteousness and His Love. All we need is given as a GIFT in Christ on the one hand, or a claim laid against God by our works, on the other. Would we trade any mode of water baptism for the assurance of His knowing His Own and say to Him "This rite is my claim and seal!"?

The sealing of the believer as stated in Eph. 1:13 should be read in the Greek or a critical text. In substance we have:

Christ "In WHOM hearing ...

**In WHOM believing ... ye were sealed.**

**"YE WERE SEALED" is an aorist passive, and it marks a definitive act by God's Spirit. We are sealed, as clay is impressed by ring or wrist seal; we are pressed IN CHRIST, to bear the image of The heavenly Christ, to be thus owned as The FATHER'S SON, because we are In The SON OF HIS LOVE. Water baptism gives no imprint, bears no inscription. Sealing and water baptism are not associated in God's Word. The texts we are considering are very explicit:**

**In WHOM ye also --**

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**Hearing the Word of the Truth, the glad**

**message of your salvation, --**

**IN WHOM also believing --**

**were sealed with the Spirit of  
the promise,**

**The Holy (Spirit), (promissory)  
Which is**

**an earnest of our inheritance,  
unto**

**the redemption of the  
acquisition --**

**Unto His glorious praise (Eph.  
1:13, 14,,**

**Rotherham text).**

**Also: And be not grieving The Holy Spirit of God,**

**wherewith ye have been sealed unto a day**

**of redemption (Eph. 4:30).**

**In the New Testament there are 19 different contexts relating to "sealing" but not one of these has water baptism as a, context. For those that have ears to hear this should be sufficient to lay at rest forever the thought of sealing as having anything to do with water baptism.**

**... ORDINANCE?**

**In nearly every doctrinal statement drawn up by a church board is found a section dealing with the so-called ORDINANCES. Among those listed are found THE LORD'S SUPPER and WATER BAPTISM. This, then, we should expect to find so labeled in God's Word.**

**In the New Testament are found several Greek words translated ORDINANCES**

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**1. *DIKAIOMA* (noun)**

**The product or result of justifying; hence, legal decision, statute of right as the result of the settlement of that right.**

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**As for instance in Rom. 4:25: all that was necessary on God's part for our acquittal had been effected in the death of Christ on our behalf. The retribution decreed upon the one constituted "guilty" is withheld because of God's provision in a sacrificial system (O.T.) or in The ONE (Christ) Who has fulfilled it. To Him our sin is imputed; to us? His Righteousness. Luke 1:6 speaks of Zacharias and Elisabeth going or walking in all the commandments and ORDINANCES of the Lord. In**

**the sacrificial system these two had met the legal and formal acquittal from any guilt. There was "no condemnation" to this faithful couple. This word in its varied forms and usages, is closely allied with the great doctrines of justification or being declared "right-eous" in the sense of a legal acquittal before God as a grounds for salvation and the subsequent work of God in the believer.**

## **2. *PARADOSIS* (noun)**

**The act of delivering over from one to another, precept, ordinance or instruction.**

**It is used in a bad sense of the loop-holes the Rabbis had found in the Law whereby they could declare a thing a "gift to God" thereby voiding duty to parents to enrich; themselves (Matt. 15:2, 3 & 6). These avaricious priests received a scathing rebuke from Christ for these tradition-**

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**ordinances whereby they could evade the clear intent — of the law. In the context of the Matt. 15:1-6 passages as well as Mk. 7:1-13, a water baptism does come under this title as an ORDINANCE, and a religious one at that; but only a pretentious person seduced by**

ceremonial trivialities would defend such a water baptism. Paul, in Gal. 1:14, calls this "the Jews' religion" and "traditions" (or ordinances) of the fathers. In 1 Cor. 11:2 Paul commends the Corinthians for "keeping the ordinances" he had delivered to them regarding the decorum, dress and attitudes to be observed in public gatherings. In 2 Thess. 3:6 it is used of instructions regarding every day conduct. In Col. 2:8 Paul uses the word in reference to "traditions" of men – over-lays of religious rites of Judaism, frustrating and robbing the believer of his singular position as being "complete in Him (Christ)" (Col. 2: 10). Within this context there is another baptism mentioned, but it is the antithesis of the ordinances mentioned. It deals with the vital co-burial and co-raising of the believer in and with Christ's great passion baptism at Calvary. This great identification is God's operation as stated in the context.

### **3. *DOGMA* (noun)**

**That which seems true to one, a law, decree, an ordinance, a regulation.**

In Lk. 2:1 and Acts 17:7 it is used of the Imperial Decree of Caesars and in Acts 16:4 of the decree of the Apostle and

**Jerusalem Elders. These last decrees DID NOT INCLUDE WATER BAPTISM, as one can see from the list in Acts 15:20, 29. These were the so-called Noahic commandments binding on proselytes.**

**The comment of Paul regarding these DOGMAS in Eph. 2:15 is extremely interesting:**

**The law of the commandments IN DECREES haying abolished, in order that (of) the two (Jew and Gentile) He might create in Himself into one new man -- making peace (Marshall Text).**

**These ordinances of the Law, these walls between the Jewish Commonwealth and the Gentile (that needs must stand afar off dispensationally while Israel was the favored people), these walls betokened the exclusiveness of Israel as God's covenant people; and as such a people she was surrounded with a wall of laws regulating every facet of her life and thus effectively fencing her in and separating her from the nations about her. It was a failure, not because the law was at fault but because human nature was at fault. It was upon this post-Acts**

**announcement in Eph. 2:15,  
that we first hear that not only  
was the wall-enclosure broken  
down but for all intents and  
purposes Israel as a Covenant  
Commonwealth was abolished,  
at least in regards to this  
Gentile Dispensation of Grace.  
Out of the two a NEW  
HUMANITY is formed, a  
preview**

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**now effected in the Body of  
Christ but some day on a  
much more obvious scale.**

**Blotting out the handwriting of  
Ordinances that was against  
us, which was contrary to us,  
and took it out of the way,  
nailing it to His cross (Col.  
2:14).**

**The terrible tree of Golgotha has effectively abolished all of Israel's Ordinances, these ordinances that were for Israel and ministered to her exclusiveness. All were put away and, as far as God is concerned, they all died when Christ died. A system perished there at Golgotha, although its pronouncement of doom waited until every opportunity had been exhausted during the book of Acts. In view of God's secret will to do a work in and with Gentiles after the close of Acts it need come as no surprise that Paul should ask:**

**Wherefore if ye died with Christ from the rudiments of  
the world, why, as though living in the world, are ye  
subject to ORDINANCES (Col. 2:20)?**

**A NEW HUMANITY IN CHRIST, in Him having died to all the elementary  
kindergarten things of religion that applied to the flesh or philosophic dogmas  
that sought to capture the mind — all have been left behind because of a greater  
and better realm opened up to us IN CHRIST.**

I do feel that Heb. 9:1,

Then verily the first covenant had also ORDINANCES  
Of divine service, and a worldly Sanctuary,

has an over-lapping effect during the Book of Acts period. The

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Temple still stood; it was there the early Apostles gathered and worshipped; it was there in the land the Sabbaths and Passover and baptisms were kept by Jewish believers. It was then soon to vanish away although the apparent intent was that it vanish away in the open splendor of a New Covenant written upon their hearts. That this failed should be obvious. That it was finally to be set aside on another and different basis of a Dispensational CHANGE was unknown and hidden to man as part of God's great Secret in Ephesians and Colossians. Water baptisms were a vital part of this temporary imposition on Israel until the time of reformation, according to Heb. 9:10. That Israel never experienced her reformation as here predicated is a matter of Scriptural record. That these same fleshly ordinances were included in Paul's statement in Col. 2:14-20 is my opinion. For us, Christ abolished all such ordinances in His death. I am of the opinion that the greater baptism given us over-shadows fleshly ordinances.

### Baptism ... A Sign?

In a former day when debates were common concerning the import of water baptism, one of the claims advanced as a reason for this watery rite was that "WATER BAPTISM WAS A SIGN TO UNBELIEVERS" or WATER BAPTISM WAS A WITNESS TO THE WORLD." Regarding the Biblical use of *SEMEION*, Sign, it is never used in relation to water baptism. So whatever claim is made for water baptism as a SIGN TO UNBELIEVERS must rest on inference, not on a Scriptural injunction to that end. One could infer that because circumcision was spoken of as a SIGN (Rom; 4:11), therefore water baptism would fall into the same classification and serve the same end. However, circumcision was a personal sign to Abraham and his seed; its meaning was not comprehended by the unbeliever at all. It was a source of great ridicule to the Jew amongst the Gentiles; and, while only one member of the body was so marked, yet from various O.T. texts we know

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that every portion of the body as they symbolized moral actions, were to be considered circumcised. The special gift of languages was used as a sign to unbelievers (1 Cor. 14:22), since for them to hear the wonderful words of life in their native languages (as in Acts 2:8, " ... how hear we every man in our own tongue wherein we were born?") would be a compelling reason to listen. I know of no group that would lay claim to water baptism as a SUPER-NATURAL SIGN to unbelievers, although this is the usual usage of this a Greek word *SEMEION*.

It is true that during the time covered by the Book of Acts (and the Gospels) water baptism is found in the context of miracles (Acts 2:22, 43; 4:30; 5:12; 7:36; 8:13; 14:3), The Jews (and many since then) retired signs were given this nation, both in the earlier ministry of Christ and in the Book of Acts. Their constant request for SIGNS brought forth some of the most stinging reproofs from the lips of Christ. Nor would Christ own those who believed merely because of such SIGNS, John 2:23, 24. The general thought is that if an unbeliever sees a SIGN then he will believe. This is supposing that all signs are from God. But this is an unscriptural warrant, as witnessed by the miracles performed by the Egyptian Court Scribes (Ex. 7) and by the Anti-Christ (2 Thess. 2:9 and also implied in Matt. 12:27). What lent credence and significance to the miracles of Christ as being from God (though certain Jews maintained that Christ wrought His miracles by the Prince of Demons) was the expectation that when Messiah came He would do these very miracles.

There is a use of this word, *SEMEION*, in 2 Thess. 3:17 where Paul uses it of his signature, thereby attesting to the authenticity of his epistles. Should the one being baptized in water lay claim to this meaning of SIGN, that is, as an attestation or outward signature of the reality of his inner experience with God, then at least all prefer sympathetic

understanding since such would at least be void of the pretentious claims made for water baptism without Scriptural foundation. That this presents problems goes without saying. If it is that sort of testimony, then it should be repeated wherever and whenever opportunity allows; but I suppose a continual testimony of this "once for all" experience would suffice in place of the repeated act. The real Scriptural "signature" of the life with God is the day-to-day life lived humbly and lovingly in the strength of the indwelling Christ. Paul speaks of this as, "Christ ... our life (Col. 3:4)." Anything less than this is not accepted by God; anything other than this is not accepted by God; anything except "Christ living out His life in Me" is a fraudulent Christian life. A watery rite may have been

made to mean a great deal within the churches and sometimes on mission fields. The great tragedy of this in China, for instance, is that here literally millions were baptized in water without knowing Christ as Lord; and out of this came the term, "RICE CHRISTIAN." Missions seemed to compete over the number they could add to the "baptized rolls." Certainly among these were some wonderful saints of all denominations, proved not by their rite, but by their Christ-lived life

### ... A Witness To The World?

What can we say about this statement regarding water baptisms being a witness to the world? Generally, very few of the world witness the event. Generally it is before one's own congregation or before one's own group. John the Baptist baptized seemingly as far away from the world as he could get and for the stated reason:

And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water (John. 1:31).

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Those of the House of Israel to whom Peter ministered in Acts 2 were given an entirely different reason why they should be baptized. Notice Acts 2:38:

Repent, and be baptized every one of you in the Name of Jesus Christ for (2) the remission of sins, and ye shall receive the gift of The Holy Spirit.

The setting of this verse is a Jewish Pentecostal feast day; the subjects of the baptism were local Jews with a large gathering of the *Diaspora* and proselytes. The context of Peter's message to these Israelites was The Messiah they had rejected and crucified. For this they must have a change of mind (repent); must submit to a baptism with remission of sins as its goal (as in Num. 19:9); and this in the single name of Jesus Christ -- not in the three-fold name of Matt. 28:19. After this they were to receive the gift of holy spirit.

Nothing is said here about witnessing to the world. In fact, looking at chapters 2 and 3 of Acts, it is the House of Israel and proselytes that were addressed. Peter didn't even eat with a Gentile or hold concourse with one until seven years after these events, Acts 10. Water baptism to a Jew would not have changed its meaning from the historical import of ceremonial washing or the cleansing it typified regardless of the amount of water used or the mode of its application.

**The apostolic gift of The Holy Spirit was involved with this baptism as seen here in Acts 2:38 and in Acts 8:15-17. If this is one's mode, manner and reasoning for water baptism, it is a startling thing in its context of miracles, signs and wonders as well as implied**

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**(2). Gr. *eis*, which may show purpose (unto, for), or result (on the basis of, because of), as at Mt. 12:41 "at the preaching of Jonah."**

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**remission of sins. It certainly is NOT a witness to the world, since this is not even implied.**

**In the 8th chapter of Acts we have an account of the ministry of Philip amongst the half-Jews, the Samaritans, and of the miracles, signs, healings, etc., that he wrought in their midst. Like others he baptized in the Name of The Lord Jesus, not the three-fold Name of Matt. 28. No explanation was given to these half-Jews as to the meaning of water baptism. The Samaritans would certainly have understood the rite in the light of the O.T., with which they were raised. They claimed Jacob as their father (see John 4:12) and held to the first five books of Moses wherein were instructions concerning Israel's various baptisms.**

**Note also Philip's encounter with the Eunuch from Ethiopia, a potentate under Candace. This man, like the Eunuch Daniel in the royal Court of Babylon, had come to Jerusalem to worship (Acts 8:27); and enroute back to the royal court, he was reading a Hebrew book. The text was Isa. 53:7 and the subject was the suffering Messiah in His trial and judgment. He asked of this Jewish-Christian, Philip, to whom did the text refer. Philip explained that the subject of the text was The Messiah Jesus; and coming to some water the Eunuch asked the most natural question any Jew would ask under these circumstances: "what about baptism?" Both went into the water, both came out. Any mode is only inference. Nothing is said about a witness to the world as they seem to have been alone at this running water.**

**In Acts 9:17-18 we have an account of Paul's likely baptizing himself (Gr. text), cp. Acts 22:16. This baptism, like the earlier ones in Acts, was surrounded with the miraculous. The supernatural light, the voice from heaven, Paul's blindness (so like Israel's), the vision of Ananias, the healing — all these fall in the pattern of God's dealings with His favored Nation, Israel. God, in dealing with Paul as He did, followed the**

prophetic outline of Zech. 12:10-12:1. They too will "see" The Lord Jesus and believe in the Day of His Power. For Paul a fountain was opened for sin and uncleanness. In Christ's words to Paul, "Saul, Saul, why persecutest thou me (Acts 9:4)," we almost hear an echo of Israel's words to their Messiah in Zech. 13:6:

**And one shall say unto Him, "What are these wounds in  
Thine hands?" Then He shall answer, "Those with  
which I was wounded in the House of My friends."**

Looking at the water baptism of Cornelius (Acts 10:47), we see in it the same essentials as has proceeded it. The message of Peter was kingdom as seen from Acts 10:37-43; it was again surrounded with the unusual visions and signs. Nor was Cornelius even a typical Gentile since he prayed to God always, and gave alms to the people. His prayers were heard and there was angelic ministry at hand. The ministry of Peter is more astounding than the ministry of angels since here the first breach is made for blessing of Gentiles while Israel is still steadfast in her refusal to repent. That the blessing of The Spirit (gifts) would come upon such as Cornelius, even though he was a devout Roman Centurion, was bewildering to Peter. No witness to the world was implied in the Baptism.

Lydia's baptism in Acts 16:15 followed the usual pattern. It took place on the Jewish Sabbath and in a Jewish place of prayer by the riverside. No witness to the world, just midst those that prayed.

Regarding the order of water baptism in the Book of Acts, it is interesting to notice the different procedure. When Jews were saved under the ministry of the twelve, the order was: 1. Repent, 2. baptism with water, 3. and then the outpouring of the gifts of The Holy Spirit. But when a Gentile or Gentiles were saved, the order is reversed: 1. Outpouring of

The Spirit, 2. followed by water baptism.

As the ties that held the Gentiles to Israel's spiritual things steadily decreased throughout the Acts period so water baptism along with Israel's laws of meats, drinks, and other fleshly ordinances such as circumcision, the keeping of new moons, Sabbaths, Passover, etc., all ceased to be the issues they were during the early days of Acts. For Israel these were destined to pass away in due time under

**the New Covenant and time of reformation according to Heb. 9:10; but lacking that fulfillment for Israel, another and more pointed reason was opened up -- the DISPENSATIONAL CHANGE that is recorded in the Epistles of Ephesians and Colossians, a change in which all blessings are spiritual, all are to be found IN CHRIST, all the elementary things of the world or of religion are to give way to the perfections and completeness to be found IN HIM, and HE IN US.**

**This is a new DISPENSATION addressed specifically to Gentiles, not Jews. It is of GRACE, NOT LAW. It is a calling, that was in the purpose and mind of God before the founding of the world, before Adam, Abraham or Israel and goes far beyond and far higher and far broader than anything they ever conceived of. For one who does not see the broad expanses inherent in Paul's post-Acts ministry; for the one that sees only the fore-shortened earthly kingdom program; for the one that sees only Abraham's City and who mistakenly thinks of this limited satellite hovering over a renewed earth as the final state; for the one who has never considered that all God's investment for us was deposited in Christ; for the one who has never considered that in Christ we are fully accepted, fully graced, fully enriched, and In Him made the very fullness of God; for the one who has never considered that we are God's Workmanship built upon an original intent; for the one not seeing we have in Christ full freedom of complete access to The Father; for the one not knowing we are the heavenly temple of The Father and the songs in our hearts are the anthems of**

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**praise; for the one who does not know we are the Body of Christ -- He our Head, our life, our hope; for the one who does not know of our destiny to be seated with Him in the High Heavens; for such an one, not knowing the new splendor, the new vistas opened up for us as Paul unfolds the Sacred Secret; for the one still involved in the rudiments of carnal religion -- to such a one I would not say, "give up water baptism" any more than I would say to the Jew, "give up your religion." Rather I would say, "Crossover!" "See what is in this sphere of the Supra-heavenlies that attracts, then holds those who see its glory!"**

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Next baptism study...

**The Baptism That Excelleth**

**(concluding the series)**

