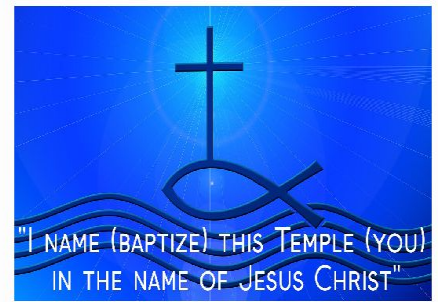
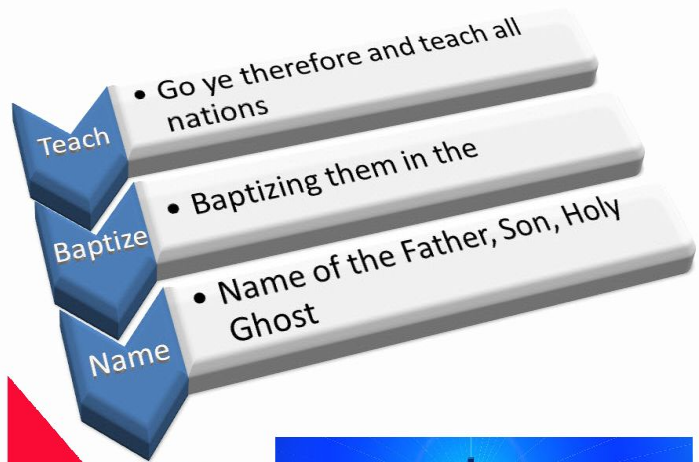


# Water Baptism

by Dwight J. Davis



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Dwight J. Davis

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Notes:

## Baby or Child Water Baptisms

Many people lost their lives over the question of baby baptism in the middle ages. The Roman Catholic Church initiated legal prosecutions against various groups of people who rejected the sacraments and “infant baptism”, declaring them heretics (*outsiders from the Orthodox or majority faith*). Heretics were often burned at the stake or tortured until they confessed and conformed to the Orthodox faith. This violent period is well documented through surviving eyewitness narratives and legal documents in Europe. These religious pogroms were called “The Inquisition”.

[In the region of Languedoc, France, over 1,000,000 people were massacred by the Roman Catholic Popes for harboring heretics or practicing Catharism from 1209-1229 AD. Northern French nobles were rewarded by Popes’ Innocent III and Gregory IX with the spoils and lands of their victims. The Dominican monastic order was tasked with the responsibility of the latter inquisitions of the 13th-19th centuries. Dominic himself was a particularly ruthless inquisitor during the Cathar period and became the founder of the order of Dominican monks. *Source: Massacre of the Pure, Time Magazine, April 28, 1961: <http://www.time.com/time/magazine/article/0,9171,897752-1,00.html>*]



You will usually find this topic associated with the word “paedo” which means “child” in the Greek language. Thus, **paedo-baptism** is the term used in reference to child baptisms.

The Greek word for baptism is *baptizo*. It means to dip, plunge, immerse.

Many Christian Churches today continue to be divided over this issue. Both viewpoints (*yes/no*) are presented here in answer to the question of ‘infant baptism’.

## Immersion or Sprinkling?



Since the word baptism means to immerse, the question really should be asked regarding “when did sprinkling begin”?

Most Byzantine (*Early Greek Churches of Asia Minor*) Churches had immersion baptisteries embedded in their floors, surrounded by beautiful mosaic tiles.

Many of these mosaic portraits show Jesus being immersed upon being baptized by John the Baptist. However, only one scripture outside of Jesus baptism refers to the method of baptism, sprinkling or immersion.

Acts 8:36-39 And as they went on their way, **they came unto a certain water:** and the eunuch said, See, **here is water;** what doth hinder me to be **baptized?** (37) And Philip said, **If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.** (38) And he commanded the chariot to stand still: and **they**

**went down both into the water, both Philip and the eunuch; and he baptized him.** (39) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Clearly from this passage, the Ethiopian eunuch (*castrated for service to royalty*), who was of the Jewish faith, was immersed in a nearby water pool on the road through the Gaza strip which traveled to Ethiopia. If immersion was not required, a canteen of drinking water would have sufficed for sprinkling, which an important man such as the Treasurer of Candice the Queen would surely have had in his possession.



[Philip and the Ethiopian Eunuch. The Gaza road was a commercial highway connecting Africa to Asia via Israel]

### **How did the Post 1st Century Church Bishops water baptize? (170AD-260AD)**

Sprinkling of adults and baptism of infants did not begin until the early 3rd century, after Christianity had penetrated Northern Africa. Non-Jewish writers usually called the Ante-nicene or Post-nicene (*prior to or after the Nicaea council of 325AD convened by Roman emperor Constantine*) fathers, began commenting on children's baptism in 170AD and infant baptism nearly forty years later.



However, nowhere in scripture do the Apostles of Jesus give witness to infants being baptized, although many claim that it can be **assumed** that they did so.

The passage most often cited for baby baptism has to do with the Macedonian Jailer, who locked up the Apostle Paul in Acts 16.

Paul journeyed to Macedonia after receiving a vision from God around 52AD. He quickly found himself in jail after exorcising a demon from a young woman who was employed in fortune telling.

This Macedonian Jailer kept Paul prisoner until a divine earthquake shook the prison and freed all of the prisoners. The Jailer knew that he would be executed under Roman law for this prison break, but Paul stopped him before he killed himself. The grateful Jailer then brought Paul to his own home after order was restored in the prison (*with Paul's help*).

It was in this home that Paul preached to the Jailer and all of the members of his household. The Bible does not tell us whether any infants were part of this man's family, but it does tell us that everyone in this household was water baptized, whether spouse, servants, extended family, or children. Never is the age of any of these people mentioned or whether any of them were in fact, children.

It is a giant leap outside of sound Biblical interpretation to assume that infants were included among those baptized in the Jailer's household when scripture neither confirms nor denies that they existed.

Since scripture is silent on infant baptism, it therefore is for good reason. Only believers can be baptized.

Acts 16:30-33 And brought them out, and said, Sirs, what must I do to be saved? (31) And they said, **Believe on the Lord Jesus Christ**, and thou shalt be saved, and thy house. (32) And they spake unto him the word of the Lord, and to all that were in his house. (33) And **he took them** the same hour of the night, and washed their stripes; **and was baptized, he and all his, straightway.**

Please note that the Apostle Paul instructed the Jailer to "believe on the Lord Jesus Christ" before he was baptized along with those in his house. Imagine this instruction being given to an infant or a young child! How can a parent do the believing for an infant? Such a concept is not logical, legal, or scriptural.

The post Apostolic Church was Greek speaking and lost its connection to the Jewish Apostles after the destruction of Jerusalem in 70 AD. These men were Gentiles (*non-Jewish*) and most of them were significantly influenced by the Greek philosophical culture and educational system they lived within. How could they not be?

These Mediterranean Greeks introduced ideas and practices from their own culture into what had been up until then, a Jewish religion (*Christianity was considered a Jewish religion prior to the missionary journeys of Paul*).

Here are some of the extra-biblical writings (*writings not accepted as being divinely inspired*) of the Ante and Post Nicene Bishops.

Irenaeus (*Bishop of Lyon, France from 170AD-200AD*) "He came to save all through himself; all, I say, who through him are reborn in God: infants, and children, and youths, and old men. Therefore he passed through every age, becoming an infant for infants, sanctifying infants; a child for children, sanctifying those who are of that age . . . he might be the perfect teacher in all things, perfect not only in respect to the setting forth of truth, perfect also in respect to relative age" (*Against Heresies 2:22:4 [A.D. 189]*).

[Note: Irenaeus statements above are not conclusive in support of infant baptism. His statement above is a generalization regarding salvation, not water baptism, which encompasses the doctrine of 1 Corinthians 7:14, sanctification of children.]

Hippolytus (*Bishop of Rome until 235AD, Student of Irenaeus and Origen*)

"Baptize first the children, and if they can speak for themselves let them do so. Otherwise, let their parents or other relatives speak for them" (*The Apostolic Tradition 21:16 [A.D. 215]*).

[Hippolytus may be talking about a "confession" that Jesus is Messiah and Son of God when he says 'let them speak for themselves'. This was known as the "confession of believing". This method of baptizing children is not supported by scripture but clearly; it had become part of the Latin Gentile Church 165 years after the destruction of Jerusalem. It is also not clear whether the writings of these authors have suffered corruption to concord with doctrines that emerged in the Orthodox and Latin Churches.]

Origen (*Bishop of Alexandria, Greek philosopher who died in 254 AD, a native Egyptian*)

"Every soul that is born into flesh is soiled by the filth of wickedness and sin. . . . In the Church, baptism is given for the remission of sins, and, according to the usage of the Church, baptism is given even to infants. If there were nothing in infants which required the remission of sins and nothing in them pertinent to forgiveness, the grace of baptism would seem superfluous" (*Homilies on Leviticus 8:3 [A.D. 248]*).

"The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of sin, which must be washed away through water and the Spirit" (*Commentaries on Romans 5:9 [A.D. 248]*).

[Origen eventually castrated himself to remove the sexual temptation that tormented him. He was extremely monastic and was a successor to another Greek philosopher, Justin Martyr, who also greatly influenced the Post Apostolic Church with Greek philosophy. Origen is best known for his attempt to create a Hexapla, a multi-columned Bible comparing the existing polyglot translations of his time. Only fragments of this document remain.]

Cyprian (*Bishop of Carthage, Africa 248-259AD, student of Tertullian... Carthage is in modern Tunisia*)

"As to what pertains to the case of infants: You said that they ought not to be baptized within the second or third day after their birth, that the old law of circumcision must be taken into consideration, and that you did not think that one should be baptized and sanctified within the eighth day after his birth. In our council it seemed to us far otherwise. No one agreed to the course, which you thought should be taken. Rather, we all judge that the mercy and grace of God ought to be denied to no man born" (*Letters 64:2 [A.D. 253]*).

"If, in the case of the worst sinners and those who formerly sinned much against God, when afterwards they believe, the remission of their sins is granted and no one is held back from baptism and grace, how much more, then, should an infant not be held back, who, having but recently been born, has done no sin, except that, born of the flesh according to Adam, he has contracted the contagion of that old death from his first being born. For this very reason does he approach more easily to receive the remission of sins: because the sins forgiven him are not his own but those of another" (*ibid., 64:5*).

[In Cyprian's day, infant baptism was still controversial as can be discerned from this writing. The concept of "original sin" was just formulating in the Greek/Roman-Latin Churches, but was never found within traditional Judaism.]

In considering extra-biblical writings, which cannot be authenticated or certified, it is important to note that both the Ethiopian eunuch (*Acts 8: 36-39*) and the Macedonian Jailer (*Acts 16:30-33*) were instructed to "believe" before they were baptized in water.

What were they to believe?

1. First, that **Jesus is the Christ** (*Jewish Messiah promised in the Old Testament*),
2. Second that **Jesus is the Son of God** (*birthed, progeny of God and Mary*) and
3. Third, to believe "**on JESUS**" as **our redeemer and sin offering who resurrected**.

Can a baby or young child believe (*understand, comprehend, and confess*) these things?

## **Does water baptism save you?**

Churches in the **YES camp** are Eastern Orthodox, Episcopalians, Jehovah Witnesses, Lutherans, Mormons, Oneness Pentecostals, Presbyterians, and Roman Catholics.

Three scriptures are normally offered to support their position.

1 Peter 3:21 The like figure whereunto even **baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Mark 16:16 **He that believeth and is baptized shall be saved;** but he that believeth not shall be damned.

Acts 22:16 And now why tarriest thou? arise, and **be baptized, and wash away thy sins**, calling on the name of the Lord.

The **yes group** sees water baptism as essential to salvation and that it in fact is required to wash away and remit sins (*to remit is to send away*). This group sees water baptism as a "work of faith" not a "work of the law". In defining faith, the **yes group** sees faith as belief (*mental ascent or agreement*) accompanied by action. From their view point, praying, believing, repenting, and receiving the Holy Spirit all require action just as water baptism does (*moving of the lips vs. moving of the thoughts*). However, within the yes group, wide differences exist about when and how to administer water baptism.



In the **NO camp** are many Protestant and Evangelical believers including Alliance Bible, Assembly of God, Baptist, Congregational, Evangelical or Evangelical Free, Methodist, Reformed, Seventh Day Adventist, Church of Christ and United Church of Christ.

This **no group** believes that those who believe water baptism saves are trying to “work” their way into heaven. Taking their theology from only portions of the New Testament, these groups see any outward physical action (*as opposed to mental ascent such as thinking*) in response to scripture as a means of rote ritualistic legalism (*the law*).

[This idea confuses “works of the law” with “works of faith”. Note that water baptism is not listed in the 613 Old Testament laws. Since it is not in the Law, it is not ceremonial, dietary, or moral, the three categories of mitzvot or OT Law].

Therefore, the **no camp** views water baptism, as a work of the law (*as opposed to the work of faith idea of the yes group*) and that it is not related to salvation in any way. Further, they see water baptism if practiced, as very much like orally stating that you are a follower of Christ. In no way however, do they believe water baptism is able to save a person and therefore, its performance is really a public expression of inward Christian faith, nothing more. To them, water baptism is meaningless when associated with cleansing or remission from sin and is really more like a verbal testimony (*public confession of faith*).

The three main passages they expound to support this idea are:

Ephesians 2:8-9 For **by grace are ye saved through faith**; and that not of yourselves: it is the gift of God: (9) **Not of works**, lest any man should boast.

Romans 4:2-5 For **if Abraham were justified by works**, he hath whereof to glory; but not before God. (3) For what saith the Scripture? **Abraham believed God, and it was counted unto him for righteousness**. (4) Now to him that worketh is the reward not reckoned of grace, but of debt. (5) But **to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness**.

Romans 3:20; 27-28 (20) Therefore **by the deeds of the law there shall no flesh be justified** in his sight: for by the law is the knowledge of sin. ... (27) Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. (28) Therefore **we conclude that a man is justified by faith without the deeds of the law**.

What is worrisome in the **no group** is that they have made an intellectual leap in defining water baptism as a “work of the law”. Water baptism is never listed in the Old Testament as an ordinance or law. If they define it as a “general work” and that all such general works are not required by God, then they must define verbal prayer (*as opposed to mental meditation*) as a work since it requires the physical moving of one’s lips plus the exercising of our vocal chords. Clearly, the **no camp** has ignored the “works of faith” idea that God inspired James to write about.

James’ writing should always be used to balance the writings of Paul. Both were Apostles, ordained to write God’s word to the Church.

James 2:17-24 Even so **faith, if it hath not works, is dead**, being alone. (18) Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. (19) Thou believest that there is one God; thou doest well: the **devils also believe**, and tremble. (20) But wilt thou know, O vain man, that **faith without works is dead**? (21) **Was not Abraham our father justified by works**, when he had offered Isaac his son upon the altar? (22) Seest thou how faith wrought with his works, and by works was faith made perfect? (23) And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. (24) **Ye see then how that by works a man is justified, and not by faith only**.

When the James passage above is compared to the Romans passage (*James 2:21 vs. Romans 4:2*), it becomes clear that scripture offers two definitions for the concept of ‘WORKS’:

- 1) Works of the Law and
- 2) Works of Faith.

Martin Luther (*a Catholic priest who ignited the western Protestant reformation in 1530*) was so perplexed by the above passage in James that he believed that this book should not be recognized as authentic in the New Testament. The Bible however was not in error and the book of James is certainly legitimate. Luther eventually came to see that baptism was a ‘work of faith’ not a ‘work of the law’. This is the key to understanding Paul and James as they are addressing two different ideas.

So the doctrinal question is this: is water baptism a “work of the law” and invalid in saving you? Or is it “heart felt submission to God’s word” which is a “work of faith”, and therefore part of God’s plan of salvation?

The answer to this question is found in the scriptures.

### ***John’s Baptism, from Heaven or from Man?***

Jesus truly had longsuffering patience. At every opportunity, the Chief Priests and Elders of Judaism were relentless in their efforts to corner Jesus in his teachings.

One day, they made the effort of trying to get Jesus to declare his credentials for his powerful ministry. Of course, if Jesus succumbed to this trap, then he would be a false witness for everyone knew that no fact could be established by one witness alone. One witness was not sufficient to convict under the Law of Moses and had Jesus declared himself Messiah, he would have violated the law. Read this passage carefully.

Matthew 21:23-27 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? (24) And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. (25) **The baptism of John, whence was it? from heaven, or of men?** And they reasoned with themselves, saying, **If we shall say, From heaven; he will say unto us, Why did ye not then believe him?** (26) But if we shall say, Of men; we fear the people; for all hold John as a prophet. (27) And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Jesus dismisses their question about his authority by asking them a question that helps us answer the question on whether water baptism is necessary for salvation. To paraphrase the scripture above, Jesus asks them, “why haven’t you been water baptized by John the Baptist?”

Since water baptism was not found in the Law of Moses or the writings of the Prophets of the Old Testament, Jesus challenged the religious establishment on whether it was an ordinance of God that they personally should have obeyed. If they answered Jesus, “Yes, it’s an ordinance from heaven”, then Jesus would of said, “Why didn’t you believe (*submit and obey*) John and get baptized?” By saying John’s baptism was in fact from Heaven, the Chief Priests would of found themselves in the **Yes Group**. However, since they personally had not gone to John the Baptist at the Jordan River and submitted to water baptism (*work of faith*), to answer “yes, it’s from heaven” would have identified them as unbelievers or worse, hypocrites.

But if the Chief Priests said “No, it’s an ordinance of man and John the Baptist is not sent from God”, all the people would have seen them as false religious teachers, denying the ministry of John (*all saw him as a prophet of God*). This would of put them squarely in the **No Group**, intact with their theology but without a congregation.

Showing their true colors, the Chief Priests and Elders chose the “Non-Denominational” option. They refused to answer Jesus by taking a “**we don’t know**” stand on the water baptism issue. The result of taking this lukewarm position was obvious; Jesus would not answer their question on his authority. That is, if you take a lukewarm stance on water baptism, you will get no revelation from the Lord on His authority (*His power and Divinity*)!



John the Baptist himself could not point to an ordinance of the Old Testament law to justify his claim that water baptism was for remission of sins if accompanied by repentance.

Mark 1:4 John did baptize in the wilderness, and preach the **baptism of repentance for the remission of sins**.

Salvation for the Jews of the Old Testament was accomplished by repentance (*sorrow for sin and a changing of your mind*), circumcision, and the offering of innocent animal sacrifices at the Jerusalem Temple. This is what justified the Jews to satisfy God’s reconciliation requirements (*produced a legal status of righteousness with God*). Water baptism was not part of the Old Testament

forgiveness system.

When we see the contrite Jewish thief on the cross talking to Jesus after they had been crucified together, we find him repentant and sincere.

Luke 23:41-43 And we indeed justly; for **we receive the due reward of our deeds: but this man hath done nothing amiss**. (42) And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. (43) And Jesus said unto him, **Verily I say unto thee, Today shalt thou be with me in paradise**.

The repentant thief was Jewish and thus, circumcised. The High Priest annually entered into the Holy of Holies of the Jewish Temple and poured the blood of the sin offering for the people’s trespasses and made atonement (*reconciliation*) for them with God. This is what was required to satisfy the people’s transgression of the law.

From God’s point of view, this was obedient faith (*response to grace*). Repentance for a Jew was the first step of faith in response to God’s grace. In the Old Testament, God’s grace was the Temple sacrificial system that atoned for the people’s sins. This system looked forward toward the death of Messiah on the cross, where humanity’s sin would then be removed by pure redemptive human blood, not just covered over annually by the old system of innocent animals.

The **Thief on the Cross** therefore **fulfilled the Old Testament plan of salvation because he repented** before his death, while he was being crucified. Being Jewish, his circumcision made the Temple sacrifices part of his legal covenant relationship with God and therefore, applicable as a redemptive agent in his personal salvation. Said another way, the **Thief was an Old Testament conversion** since Jesus had not died, risen from the dead, nor poured out the Holy Spirit; the 3 requirements of the New Covenant Gospel (*death, burial, resurrection*) [1 Corinthians 15:1-4].

However, John the Baptist was given a new revelation from God; one not contained in the Old Testament. That revelation was water baptism.

The Spirit of God instructed him to water baptize Jewish sinners after they had repented (*to repent is to change your mind, Gk metanoeo and surrender your will*). Although water baptism was not required under Jewish law for salvation, God inspired John to introduce it for a different reason. John was preparing Israel for the **Messianic era**. His water baptism was a foreshadowing of the means of redemption in the new covenant to come. This new covenant was to replace the old covenant (*the circumcision of flesh, a token of commitment and covenant identity*) with its animal sacrificial system of atonement (*reconciliation*).

Below, John the Baptist himself will explain why he was baptizing the Jewish people in water.

John 1:19,23-27,30-31,33-34 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, **Who art thou?** ... (23) He said, **I am the voice of one crying in the wilderness, Make straight the way of the Lord,** as said the prophet Isaia. ... (25) And they asked him, and said unto him, **Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that prophet?** (26) John answered them, saying, **I baptize with water: but there standeth one among you, whom ye know not;** (27) **He it is, who coming after me is preferred before me,** ... (30) ... for he was before me. (31) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ... (33... but **he that sent me to baptize with water,** the same said unto me, Upon **whom thou shalt see** the Spirit descending, and remaining on him, **the same is he which baptizeth with the Holy Ghost.** (34) And **I saw, and bare record that this is the Son of God.**

John the Baptist establishes several facts in regard to the Levite's two questions, "who are you and why do you water baptize?"

1. John is not the Messiah nor is he Elijah (*the Jews believed that Elijah would personally return to Israel in the flesh, after having been translated or caught up to heaven in a whirlwind in 845BC* [2 Kings 2:1-12].

However, Jesus identified John as "the Elijah" God had sent as a forerunner to the Messiah [Malachi 3:1, Matthew 17:10-1].

2. That John's ministry is that of "the voice" (*Isaiah 40:3*). He is called to lead Israel to the east side of the Jordan, from where they originally entered the Promised Land under Joshua's leadership (*1410BC, Joshua 1:1-11*). The east side of the Jordan represents the place of tenderness, repentance, and first love of God.
3. That John is commissioned to identify the Messiah for Israel. Jesus later called John "the greatest of all the prophets" because of John's purpose, not because of the miracles that God did through him [Luke 7:28].
4. That water baptism is God's chosen method not only for preparing Israel for the Messiah but also as the place where Messiah is anointed to become King of Israel (*the Spirit falling like a dove represents a vision of the Messiah's anointing* [John 1:32].

The real reason John the Baptist, an Old Testament prophet, water baptized at God's instruction was to reveal the Messiah to Israel and to commission Messiah for his ministry. John went through quite a few people before he saw a dove rest upon one man, Jesus of Nazareth.

This is similar to when Samuel waited for David to come from the sheepcote. Recall, Samuel had already passed over all of David's brothers before anointing David as God's choice [1 Samuel 16:11-13]. Yet David waited until he was thirty years old before Israel's leaders anointed him King over a United Kingdom.

Mysteriously, God did not give John a name to invoke over his adherents when baptizing them. The Spirit of God had only told him to baptize in the name of the one who should come after him (*John had a nameless baptism, one that pointed to the new covenant name of Jesus. The name of Jesus would be glorified on the cross at the crucifixion*).

Therefore, John's baptism was a foreshadowing of "**Believer's Baptism**" that was to come after the resurrection of Jesus from the dead.

A 'believer's baptism' must be preceded by repentance, is used for the commissioning of a believer into Christian service, and is also a token that identifies a believer as Messianic (*anointed*). It also is required for remission (*forgiveness*) of sins.

One can only conclude that John's baptism was indeed sent from heaven and that the Chief Priests and Levites did not partake of it because of their **religious tradition**.

Therefore, John and the Apostles are all in the **Yes Camp**.

[Note: Most of the disciples that followed Jesus were originally followers of John the Baptist and adherents of John's water baptism. Even Matthias, who replaced Judas Iscariot after the resurrection, was chosen because he was an original follower of John the Baptist, Acts 1:21-24].

## Original Sin or Original Separation?

We now know that John's baptism was a "**Believers Baptism**" because it was a "Baptism of Repentance". The question comes again: Can infants and babies repent?

The Biblical definition of "repent" is to change your mind about going the wrong way and to walk in a new way (*God's way*). Imagine a daycare teacher instructing 3-5 year olds to repent and change their minds. This ridiculous illustration is proof enough that water baptism is a "Believers Baptism".

Clergy that insist on infants and baby's being baptized are in great error, ignorantly following the uninspired writings of Greek Philosophers not authorized to pen scripture. These clerics do not understand the Apostle Paul's teaching found in 1 Corinthians 7:14 that explains the parent's role in their own children's salvation, even before children are able to repent and believe.

1 Corinthians 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were **your children** unclean; but **now are they holy**.

Scripture provides for children's salvation through one or more parents' committed relationship to Jesus Christ and obedience to His Word.

Parents who are concerned about their children going to heaven can do something about it! They can enter into the new covenant relationship with God by believing, repenting, and being water baptized in the name of Jesus Christ.

A baby's parents' salvation flows down to or sanctifies (*legal status of holy or righteous*) the child until the child reaches an intellectual age where they are cognizant of the law and its penalty.

Knowledge of one's sinful condition and need for a redeemer can only come after one understands God's Laws of the Old Testament.

Can an infant understand this?

As scripture clearly tells us;

Romans 3:20 ... for by the law is the knowledge of sin.

Can an infant hear and understand the OT Law that brings the knowledge of sin? Until a child can reason and become cognitive of its sinful acts, it certainly cannot know what the remedy for sin is.

If an infant cannot understand the Law and its penalty of eternal judgment, then it is also clear that the Augustinian doctrine of **original sin** is in error.

### **Origin(s) of Original Sin**

The doctrine of original sin arose in the post Apostolic Church and has no Jewish foundations. This doctrine states that all humans have inherited sin from sinful parents, and that Adam and Eve were the original sinful parents.

This concept is similar to those who blame their deviant behavior on their DNA instead of taking responsibility for their actions.

Scripture declares that our sins are not inherited from our parents, as some would have us believe. The Old Testament book of Ezekiel points this out.

Ezekiel 18:19-20 Yet say ye, Why? **doth not the son bear the iniquity of the father?** When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. (20) The soul that sinneth, it shall die. **The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:** the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Until someone is cognitive that his or her actions are opposed to God's Law, a state of innocence exists. Therefore, infants and children should never be water baptized because of a faulty teaching called "Original Sin". This simply is not a Bible doctrine.

But many will quote these two scriptures to prove the doctrine of "Original Sin".

Psalms 51:5 Behold, **I was shapen in iniquity;** and in sin did my mother conceive me.

Romans 3:23 For **all have sinned,** and come short of the glory of God;

In Psalm 51:5, King David in 970 BC having just been exposed for adultery with Bathsheba [2 Samuel 12:1-13] by Nathan the prophet, loathes himself so much for his actions that he declares that he considers himself "shapen in iniquity". He certainly is not trying to state that he has "original sin", but only that he loathes his sinful act and thus, the weakness that was within him. This weakness many call a 'sin nature' but can more accurately be identified as the absence of God's governing Spirit within our hearts. Without the governing Spirit of God, our human appetites of lust and pride are uncovered, free to influence our choices.

David found himself spiritually weak and was overcome by lust which tempted him to commit adultery with another man's wife (*David eventually murdered Uriah, Bathsheba's husband to cover his sin*)

[2 Samuel 11:15-2].

The second scripture [Romans 3:23] tells the truth about us. It says in fact that every one of us, including children, at some willful point in our lives, will knowingly sin (*transgress the law of God*). Until we sin, we are not sinful. Until we are cognizant of trespassing the law, God does not impute (*legally assign*) to us a rejected status of "unclean", "sinful", or "unholy".

At creation, God gave each of us the four human gifts of choice, reason, emotion, and conscience. We cannot exercise our gift of choice to sin until we have knowledge of good and evil. Until we know and have reasoned the difference between good and evil, we are not able to make moral choices. If our emotions overcome our reasoning, we are responsible for letting them lead us to make a sinful decision.

God only holds us accountable for our choices exposed by our decision to act or imagine (*including lust in our heart*).

We have all been equipped with a "moral compass" that we call our conscience. This conscience informs us of whether our choices adhere to God's Law. We call this "knowing right from wrong".

Paul states that some of God's moral laws are written inside of us, prewired, along with the subconscious sound of a moral voice (*the conscience*).

Romans 2:14-15 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: (15) Which **show the work of the**

law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

With regard to the Messiah, the Old Testament prophecy of Isaiah foretells to us that even he will have to learn (*gain knowledge*) and then use his conscience to rule over his reasoning and emotions. Learning to ‘choose the good’ and ‘refuse evil’ is compared to eating butter and honey.

Isaiah 7:14-16 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (15) Butter and honey shall he eat, that **he may know to refuse the evil, and choose the good.** (16) For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Scripture tells us that a child grows up into “knowing”. Further, that “knowing” comes from the internal conscience and from the external Law. This knowing is learned by a child from either a parent or teacher alongside the moral voice, pre-wired by God (*the conscience*).

To elaborate on this, recall that Jesus informed his disciples that they would be persecuted because of the name of ‘JESUS’! Why?

The answer; Jesus is emphasizing his name in connection with knowing God and the true interpretation of the Law. Without either his Name or the Law, the Jewish people would not be able to reason whether they are in an unclean state or not and whether they knew God and were acceptable to Him.

John 15:21-22 But all these things will they do unto you **for my name's sake, because they know not him that sent me.** (22) **If I had not come and spoken unto them, they had not had sin:** but now they have no cloak for their sin.

Because the world was told the ‘Name of JESUS’ and its use in satisfying the penalty of the Law, they no longer had a defense for their sins (*we often call this rationalizing*).

Children will not become aware of their “sinful status” until they are taught the moral law (*e.g. thou shalt not steal, Exodus 20:15*). They also cannot be water baptized until they understand their sinful status, decide to repent, and realize the significance of the ‘name of Jesus’ (*which must be invoked during baptism*). Once children understand their sinful, unholy acts and rejected status with God, they are permitted to choose to believe the gospel (*good news on how to be saved*) and be water baptized in the ‘name of Jesus Christ’.



## Before Baptism, you had to confess that Jesus was the Messiah, the Son of God.

When the Apostles began water baptizing, they already recognized that “believing” involved understanding a number of facts regarding Jesus.

First, as Jews, everyone knew the importance of the “Messiah” as foretold in the Old Testament. Jesus followers identified Jesus as this promised Messiah of Israel. But they believed more than that. They also believed that Jesus was the “Son of God”.

These two concepts must first be believed (*understood*) before water baptism.

1. Jesus is the Christ (*Messiah*)
2. Jesus is the Son of God (*God manifest in flesh*)

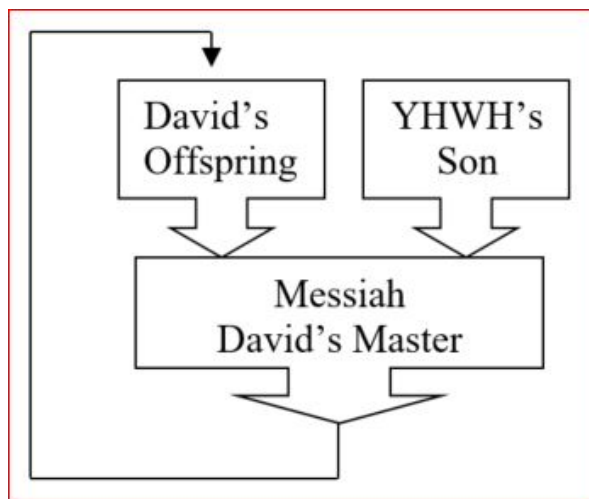
### **The Jewish Messiah Concept did not include the idea of the ‘Son of God’**

The Pharisees were motivated to entangle Jesus in their best rabbinical trap yet. But he pre-empted them with a rabbinical question of his own, that was designed to bring them to the truth he knew they would be unable to see.

Matthew 22:41-42 While the Pharisees were gathered together, Jesus asked them, (42) Saying, **What think ye of Christ? whose son is he?** They say unto him, The son of David.

With one simple question, Jesus changes the topic of conversation in order to give these leaders a revelation about the promised Messiah. Jesus doesn’t debate their answer that Messiah was to be the ‘son of David’. This was well

known from the prophecy of Nathan to David [2 Samuel 7].



However, Jesus was trying to reveal something just as important to the Pharisees. Would the Spirit illuminate them, were they capable of hearing Spiritually, when Jesus asked his second question?

Matthew 22:43-45 He saith unto them, **How then doth David in spirit call him Lord**, saying, (44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (45) **If David then call him, Lord, how is he his son?**

Jesus was plowing ground in the minds of the religious scholars of his day. When he asked the Pharisees the Psalm 110:1 question, he deliberately did not give them the answer. He would give no revelation to religiously prideful men.

[When Jesus asks questions in scripture, he does so to his audience to reveal whether someone can hear ‘what the Spirit says’. If a person cannot hear the answer from the Spirit, Jesus simply moves past them, recognizing that they do not have ‘ears to hear’.]

By restating Jesus question, we can hear how the Pharisees heard it? How can the foretold Messiah be the Master (*Heb: Adonai, Lord*) of David, yet be his son? And yet a deeper question is, how can Adonai be the son of YHWH (*at the right hand*) and also be the Master of (*Adonai, Lord*) and son of David?

[Psalm 110:1 ...The LORD {YHWH} said unto my my lord {Adonai}, sit thou at my right hand {place of sonship} until I make thine enemies thy footstool ]

This is an important question to answer before one can confess that Jesus is the ‘Son of God’ and be water baptized. Only the Spirit can reveal the answer.

[The right hand was the place of a son, next to his father. Adonai is the reference to Messiah, the son of YHWH.]

## A King from David's Bloodline

Embedded in Jewish culture and liturgy, the concept of the Messiah was well known to all the religious students of 29 AD Judea. The Pharisees and the Sadducees quickly and confidently answered Jesus with what everyone in Israel knew about this prophesied future leader, "he would be a Jew".

The Messiah would by birth, proceed from the genealogy of King David, according to the eternal promise given to David by God, as spoken to him through Nathan the prophet. This prophecy was given to King David after he petitioned God for permission to build Him a temple in Jerusalem as a permanent worship center for Israel.

2 Samuel 7:12-16 And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. (13) He shall build a house for my name, and I will establish the throne of his kingdom forever. (14)** I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: (15) But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. (16) **And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.**

Jesus knew the religious leaders would answer the way they did, picking the obvious aspect of the Messiah, his human Davidic lineage with a promised eternal Kingdom. Nathan's prophecy told the Jews that their Messiah would:

1. Be a King from David's seed. This is the promise that would make the Messiah genetically the "Son of David".
2. This King would also build a temple for the name of God. This last temple would be established eternally.
3. This King's throne and Kingdom, like the temple he would build, would be established eternally.
4. This King would suffer, bearing stripes from a whip and bloody welts from the rods (*caning*) of foretold opposition, yet he would find the mercy of God, which King Saul did not. (*the Jews ignored this aspect of the prophecy*)

[\* Non-lethal or Corporal punishment is acknowledged by scripture as a form of correction (Proverbs 13:24); but there is a difference between correction out of love from a parent who intimately knows the child and a compassionless beating from sadistic soldiers who only see the victim as an object. When the Roman soldiers scourged Jesus in the judgment hall, they first caned Jesus on the head before pressing a crown of thorns where swelling welts and bloody bruises had arisen. Caning today is applied to criminals in Singapore, China, and Sharia-law Moslem countries. It consists of wetting a thin reed like rod to make it flexible, then lashing the buttocks of the malefactor. The cane brutally tears and stripes the flesh.

The Roman flagrum used on Jesus after his caning was a whip made of a 35" wooden dowel appended with thick leather straps embedded with lead shot or animal bone. It normally had 3-6 straps that each could tear 10 holes in the flesh per lash. When the stroke was administered by two lectors (strikers) on opposite sides of the victim, intense agony was manufactured by lashes that cut deep into the muscle and lacerated the arteries.

The victim was normally tied to a tree like post, naked with his back exposed to the lacerations of the flagrum. The lectors would often administer stripes in sets of 3, waiting each time for the victim to regain consciousness before flagellant stripes were applied again. It is not known how many stripes Jesus received, but Jewish law permitted only 39 stripes for its most dangerous criminals. After a Roman scourging, the victim's body would go into shock and shake uncontrollably.]

Jesus knew well the mindset of the Jewish people and Rabbis of his day. No one believed that Messiah actually would be the "Son of God".

The "Son of God" concept was of Egyptian origin. Wasn't Ra the ambassador or physical earthly representative of his father Kah in Egyptian paganism? This was not a Hebrew concept! But there it was in Psalm 110:1.

The Jews' tradition blocked the Holy Spirit from illuminating this verse. What else did this tradition say about their Messiah?

## A Prophet like Moses

The end of Moses' life was close. But something was left undone. The children were at the borders of the Promised Land, chomping at the bit to go in. Moses already knew that God had forbidden him personally from entering the land over Jordan River. But the surviving offspring of those who came out of Egypt in exodus would be allowed to cross into the land under new leadership; Joshua.

In his last days, Moses told Israel a startling revelation. A Messiah, a deliverer like himself, would add something to the Law that was left incomplete at Sinai. This future man would be a sage of sages, a rabbi of rabbis, an unparalleled prophet who would arise within their own borders and from among the Hebrew people. He would help them understand the Law, the Torah, in a fulfilling way. This man would complete Moses mission at Sinai, adding the key ingredient for understanding the law: the Spirit of the Law.

Deuteronomy 18:15-19 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. (17) And the LORD said unto me, They have well spoken that which they have spoken. (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

[\* Sinai and Horeb are both names for the same mountain. Modern archaeologists now believe this mountain is in Saudi Arabia and is known by the Arabic name, Jab-Allah-Waz or "Mountain of God". Since the Law of Moses was delivered by Angels to Moses (Acts 7:53), the word Horeb is thought to be closely associated with the word Cherub by many. That is, Mountain of Cherubim.]

On Sinai, Moses had met with God face to face. That is not to say that Moses was permitted to look onto God's face. But during these face-to-face conversations with God, Moses eyelids were definitely closed tight. During these conversations, Moses usually positioned himself face down, prostrate before God, cautious to close his eyes before raising his head within God's glory-light.

Moses had spent a total of 120 days on the mountain with God. The first 40 days he received the Law along with the Decalogue (*10 commandments*) on a stone God had personally scribed and mined. Moses first went up the mountain on the 6th of Silvan (*50 days after Passover*), which we know today as Pentecost. Upon coming down from Horeb, Moses was enraged when he found the Hebrews worshipping an idol, a golden calf of Egypt. He broke God's tablets at the foot of the mountain then punished the people.

He quickly went back up the mountain for 40 days to apologize to God and intercede before Him for the people. God sent him back down from the mountain, instructing Moses to bring his own tablets back up to be scribed by God again. Moses trudged back up the mountain again on the 1st of Elud, returning on the 10th of Tishri, the Day of Atonement, Yom Kippur.

With his 3<sup>rd</sup> 40 day conversation with God complete, Moses descended the Mountain of God, Mt. Horeb. However, the light from God's face (*revelation, fire, light*) had already been absorbed by Moses' own face and mind. This light had a purity and intensity that made it dangerous for the people and elders of Israel to look upon their leader, the former Prince of Egypt. To protect them, Moses wore a veil each time he returned from a conversation with God, which signified that the Law (*Torah*) would need a future interpreter or revealer, the Messiah prophet.

Exodus 34:33-35 And till Moses had done speaking with them, he put a veil on his face. (34) But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spoke unto the children of Israel that which he was commanded. (35) And the

children of Israel saw the face of Moses, that **the skin of Moses' face shone**: and Moses put the veil upon his face again, until he went in to speak with him.

[\*Elijah also wore a veil when he went to Horeb to meet with God and saw His glory pass by after he had destroyed 450 prophets of Baal (1 Kings 19:11-13).]

Moses and Israel knew that to look upon God's face was beyond fear. It required death. Why? Because the light of God would destroy the darkness of sin acts hiding in the human heart. The people were not ready to see God's face, His probing pure eyes. They would first need cleansing and reconciliation (*atonement, holiness*) that only the foretold Messiah could bring, before the knowledge of God's glory (*illuminating light of His face, His Holy Spirit*) could be revealed to them.

Until such time, the light would be veiled within the Holy of Holies, the Holy Spirit.

Habakkuk 1:13 *Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*

2 Corinthians 4:6 *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

Moses' conversations with God were unique among all the Old Testament prophets. They were not monologues as many latter prophets experienced in dreams and visions. They were a true dialogue with God. Had Moses foolishly looked onto God's face during these conversations, his understanding could not have endured the light because of his personal sinful condition. Yet Moses desired to see God's face.

Moses close relationship with God and thus, the revelation given to him, is found to be related to two qualities Moses possessed: Meekness (*personal devotion, piety and humility*) and Faithfulness (*turns to the right*). These two qualities caused God to view Moses as "next of kin": [Numbers 12:1-10]

Moses wanted to go deeper than the thin surface of the Mountain of God. He wanted revelation, knowledge, and understanding from God and His ways. Moses pleaded with God to allow him to see God's glory or light. God agreed.

However, Moses was permitted only to see the backward parts of God, a revelation that would be darkened, a shadow of things to come, incomplete, which could only be completed by the Messiah in the prophesied future.

During his 2<sup>nd</sup> 40-day visit with God, Moses, with his own human eyesight, witnessed God's visible essence (*not His face*) that transfigurantly dazzled him. God's glory and light was projected from within the background of the dark cloud enveloping the top of Mt. Sinai.

God's visibly passed before Moses and audibly pronounced His own personal name, but held His hand over Moses eyes, shielding him from the face or pure eyes of God's holiness. Moses was not ready to see God's purity or transfiguration on earth in its fullness.

[Glorify and magnify mean to bear witness to God's name and goodness, His message to mankind]

Exodus 33:20-23 **And he said, Thou canst not see my face: for there shall no man see me, and live.** (21) **And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:** (22) **And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:** (23) **And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.**

[Moses vision would also be given to 3 Galileans: Peter, James, and John. Howbeit, this vision could not be told until after Jesus resurrected from the dead. The transfiguring light, the face of God, was in the man Jesus of Nazareth.]

Only the future Messiah could reveal the face of God and the ineffable\* name of God to the Hebrews. This royal man would be sinless. He would be earthy yet unearthly.

[\* The Hebrews had discontinued pronouncing the Old Testament name revealed to Moses on Sinai. They feared violating the third commandment, 'Thou shalt not take the name of the Lord Thy God in vain'. (Deuteronomy 5:11).

Thus, the ineffable name, or 'forgotten pronunciation' of the name, became mysterious to the Jews. It was thought that only the 'High Priest' of Israel knew the ineffable name and thus, pronounced it when required during his temple duties.]

If the Hebrews were to see God's face, they must first be reconciled to God (*cleansed, brought closer*) by their Messiah. Until a perfect sinless sacrifice arrived, the blood of animals would not be of sufficient value to accomplish this.

Animal sacrifices could not remove the stain of sin. Until sin was removed permanently, it could only be covered with successive annual sacrifices.

If a true redeeming substitution arrived, God's full revelation could be known. So the Hebrews waited, looking forward to when their Messiah would bring this kind of reconciliation. It was then that they would see the 'face of God' and get a complete understanding of the Torah, His word, and His name.

The name revealed on Sinai at that time to Moses was clear; 'God is Jealous and Angry'. Worship must go exclusively to Him.

He is Jealous when man's communion with Him is not a priority of first love. He is Angry when He is separated from man by man's sin of idolatry. But God's jealous anger is His backside, the Law. His face (*grace and truth*) would remain turned away from the Hebrews until the time of Messiah. [Exodus 34:5-8,14]

The Law at Sinai only reflected one side of God. It was the side you saw "after" God had been there. Said another way, people often see God after He has fulfilled a prophecy or a promise to them. To see God's face\* is to know specifically what is coming, what God will do in our future, and when He will do it. The word 'joy' most accurately describes a positive expectation of future goodness from God.

[\* Built within every human is a photographic memory capability of recognizing faces, even as they age. Video conferencing technology has failed universally because the face cannot be properly viewed or read in two dimensional resolutions. The human face communicates in an expressive sign language people easily read; signs of deeper truths that cannot be discerned in the auditory message.]

If a man is in a sinful condition, the future remains mysterious.

For a sinful man, prophecy remains mysterious until it is obviously fulfilled. Then man knows that God has passed by, holding His hand over his inquisitive eyes as He comes toward him with divinely appointed times of intervention.

But what would Israel see after the Messiah came? Would they see the obvious footprints of God as he walked the Promised Land? Would Messiah complete the Torah by revealing all the mysteries it contained? Would Messiah unveil the future?

Would Israel even recognize Messiah or Christ when he arrived? Or would they be frightened of him, just as they were frightened of God when they heard the voice of the trumpet and saw the fire of God's feet resting upon the mountain of the Sinai during their first Pentecost?

To see God's backward parts is to see Him in His past acts and attitude toward sin. Without the Law, no one can become knowledgeable about what actions and attitudes God considers sinful.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin.**

To live without this knowledge of the law leaves mankind in an ignorant, dangerous state of personal sin, unreconciled to God without a positive future.

The Hebrews thought that if the God of Sinai is as angry about sin as the Law reveals, then they must build a fence around the people to keep them from approaching God or living for God in a wrong way. This Talmudic thinking cascaded and caused the Jews to introduce "traditions of men" as barriers, gaining equal status with God's word. Their thinking was that they must stop people far short from violating the Law and thus, discovering the 'Jealous or Angry God'.

Unfortunately, manmade barriers can end up being religious works of self-justification absent of heartfelt piety. Men would esteem these traditions above the proper place of God's transparent word, creating idols from manmade commentary and interpretation (*philosophy and tradition*).

Matthew 15:1-3,7-9 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, (2) Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. (3) But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?**

...  
(7) Ye hypocrites, well did Isaiah prophesy of you, saying, (8) This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. (9) But in vain they do worship me, **teaching for doctrines the commandments of men.**

Philosophy (*human reasoning*) and tradition (*faith only in the past*) are deep traps for men to fall in to. It's extremely difficult to lift one out of them. But with God, all things are possible.

The Law was never intended to "save Israel". It was provided to Moses to reveal to Abraham's children that they needed a **redeemer** who would reveal to them the missing way, the absent truth, and unobtainable life not found in the Law.

Only Messiah could remove the penalty of the Law; death and eternal punishment for sin.

Jesus, the promised Messiah, told the Jews that the glory **light on Moses face** which they were too sinful to see, was actually the **fullness of God's grace and truth**. In other words, benevolence, an agape love, that was impossible for them to obtain without the baptism of the Holy Spirit.

God's love for mankind was the true revelation of their Messiah Jesus. It was the real Shema, a true revelation of God, which men unfortunately cannot see without the Menorah light of the true Holy Spirit baptism that only Jesus can send.

Mark 12:28-31 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? (29) And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our **God is one** Lord: (30) And **thou shalt love the Lord thy God** with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. (31) And the second is like, namely this, **Thou shalt love thy neighbor** as thyself. There is none other commandment greater than these.

When Messiah Jesus arrived, he revealed that **“To Love God first and our Neighbors as ourselves”** is the only lens through which to see every commandment and ordinance of the Torah Law. It is the only motive within the human heart God will accept as righteous.

This revelation was directly opposed to the heartless robotic obedience to the Torah Israel’s spiritual leaders had built a fence around. This cold motive seeks only to avoid God’s wrath.

Heartless obedience is a prison without the light of God’s face; love. This ungodly motive is a self-preserving, self-centered, self-loving religion God will not accept or condone simply because “self” is put first, not God or ‘Thy neighbor’. Said another way, heartless obedience is an idolatry that sets man’s will on God’s throne. It lacks repentance born of submission and surrender of the will to God. This is true agape.

Without the first fruit of Messiah’s Holy Spirit, namely **love**, no one can fulfill the Royal Law and love their neighbors as themselves. The baptism of the Holy Spirit is essential if we are to love the way God wants us to love, agape style.

[In Galatians 5:22, a listing of the fruits of the Holy Spirit is given. The first one listed is ‘Love’]

## **Messiah will tell us all things**

On a journey through Samaria (*Northern Israel*), Jesus brought his disciples to the old water well of Jacob in Sychar. This well was well known throughout the region of Samaria for it was here that Jacob lived with his twelve sons, 1.5 miles from Shechem. To the nearby south stood Mt. Gerazim, on top of which the Samaritans had constructed their own Temple to rival the one built by Solomon in Jerusalem.

[\* The Samaritan’s history establishes that they were descendants of the northern tribes of Israel that went into captivity. The Assyrian King, Shalmaneser V, in 722BC, conquered these ten tribes. To keep the land under conquest, Assyria resettled it with Aramaic speaking citizens of it’s own nation, who interbred with the remaining Israelites in the land. Jews considered Samaritans half-breeds, not worthy to enter the covenant of God due to the roots of their gentile family tree. Jews referred to Samaritans as dogs (*mutts, not purebred*) and considered Mt. Gerazim worship as a corruption of the true worship which could only occur in Jerusalem, at Solomon’s Temple]

It was 3pm in Sychar and Jesus sat on Jacob’s well. He was tired and thirsty from his journey and he waited for someone to come by with a water vessel so that they could borrow it and reach the water to quench his thirst. His disciples had already gone into the village bazaar to look for a vendor from which to purchase their evening meal.



In quick time, a Samaritan woman approached the well with her drafting pitcher attached to a rope. But Jesus was in her way.

When Jesus’ disciples returned to Jacob’s well with food, they were shocked to see him talking to a woman. For this was not just any woman, it was a half-breed Samaritan woman. Jews didn’t fellowship with Samaritans or gentiles. They were a separated people and Samaritans were not kosher. Jesus didn’t see separation that way and reached out to the Samaritan woman. The Jews definition of separation had become another fence of manmade tradition, going to an extreme, which kept them from sharing God’s word and love with other nations.

After drawing a drink from the well for Jesus, the Samaritan woman (*whose name scripture never divulges*) discovers that the man she is talking to is not just an ordinary Jewish traveler wearing a

Talith (*Jewish prayer shawl*). To her amazement, Jesus in conversation had accurately revealed to her facts about her life no one could possibly have known. Her conclusion was that Jesus was a prophet of God.

This brought to her mind that a “prophet like Moses” would one day arise and explain the missing ingredients of the Torah to the Hebrew people.

[\*Jacob’s well of Sychar is fed by springs and is moving underground versus a cistern. Thus the ancients called it “Living Water”.]

John 4:25 The woman saith unto him, I know that Messiah cometh, which is called **Christ: when he is come, he will tell us all things.**

The Samaritan woman reveals to us the Samaritan religious beliefs of her day regarding the Messiah. She perceived that Jesus was a Prophet, revealing her life story to her as God revealed it to him. When she brought the subject of the coming prophetic Messiah up to Jesus, she said, “Messiah will tell us all things”. She had made an association between Jesus’ prophetic revelation about her past with the foretold power of the prophetic Messiah of Israel.

Samaritans as well as Jews believed that the Messiah would tell them new things they had never heard before or believed, beyond and above Sinai. Jesus reply startled her, causing her to run home and fetch her current husband and neighbors.

John 4:26 Jesus saith unto her, I that speak unto thee am *he*.

## **The Anointing Rubbing Oil**

When the Old Testament Judge, Prophet, and Levitical Priest Samuel would come into a village, people ran. Raised under the High Priest Eli’s tutelage, Samuel had a quality God recognized; “he would not let any of God’s words fall to the ground” [1 Samuel 3:19]. Said another way, Samuel spoke what God gave him, regardless of whom the audience was.

Samuel was a transition figure in the Old Testament. He served the Lord in the office of Priest (*family of Aaron*) but in those days, like the High Priest Eli, Samuel was the Judge or leader of Israel. As of yet, Israel had no King other than God Himself.

Eli and his sons degenerated into a corrupt priesthood, turning their God given status and ministry into a profit-making scheme. When God’s judgment finally fell on this man and his sons, Samuel became Eli’s successor. Eli’s Aaronide paternal lineage ended. Samuel’s family line was granted the office of High Priest and Judge (*Captain or Leader*) over Israel, by God Himself.

Because of Samuel’s personal integrity, God was willing to let him hear His voice. Thus, all of Israel recognized him for his prophetic gift.

In his old age, Samuel’s two sons became just as corrupt as the sons of Eli. The elders of Israel gingerly approached Samuel and told him that they no longer wanted to be led (*judged*) by the Aaronide Priests. They insisted on a human King for leadership, just as other surrounding nations.

This request was a break from the Sinai past. Moses and his brother Aaron had established the Kohath family of the Levite tribe to lead Israel, at God’s direction. Samuel was their descendant and now he was disturbed at the people’s displeasure with his personal leadership. After all, he was the “anointed High Priest”, a new line or family of “anointed Aaronide Priests”. Was God replacing him too, just as He did Eli?



The anointing oil of God was a special apothecary (*mixture*) that God instructed Moses to create for anointing or rubbing onto specified recipients. One of the first recipients of this rubbing oil was Moses brother, Aaron and his sons (*Aaronide Priests*).

Exodus 30:25, 30-31 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be **a holy anointing oil** ... (30) And **thou shalt anoint Aaron and his sons**, and consecrate them, that they may minister unto me in the priest's office. (31) And thou shalt speak unto the children of Israel, saying, This shall be **a holy anointing oil unto me** throughout your generations.

God's purpose of the anointing oil was to consecrate something or someone for His own use. Thus, to be consecrated or separated for God's use gave an individual the status of "Holiness". "Holy" anointed status privileged the Aaronide priests to minister to God and to instruct the people in the Torah. In Samuel's case, he also happened to represent God's voice to Israel and therefore was considered the "prophet" to the nation as well as their High Priest.



However, the people were tired of Eli's priesthood and now what appeared to be another corrupt administration after Samuel, his sons. When the elders petitioned Samuel for a King, Samuel took it personally. He was angry and discouraged so he approached God for a solution.

The Lord corrected Samuel in this conversation and told him that Israel was not rejecting the Aaronide Priests from leading them, but God's system itself (*and therefore God*).

Man has a free will and God in His wisdom, respects that free will. God understood these people. They wanted a King they could physically see. Just as the exodus nation refused God at Sinai who wished to make them all priests, so too they refused Him again by rejecting the model of leadership He had chosen for them.

1 Samuel 8:6-7,9 But the thing displeased Samuel, when they said, **Give us a king to judge us**. And Samuel prayed unto the LORD. (7) And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for **they have not rejected thee, but they have rejected me**, that I should not reign over them. ... (9) Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

Whoever will be Captain (Judge) of Israel, must be anointed with the ancient apothecary oil of consecration. Once anointed, this person will gain "holiness" status and lead with God's wisdom. However, God would pick the leader He chose to anoint, just as He chose which family would administer the office of High Priest.

### **The People wanted a King**

In the Old Testament, a period of time elapsed between Moses and Israel's first King, Saul. This time is referred to as the "period of the Judges". We have already learned that the term Judge is synonymous with Leader. It is really more of a military term, which means Captain in the right context.

Up to this point, all leadership of God was chosen through a process called "anointing".

The concept of “Anointed One” or Messiah applied to many people throughout Israel’s history. However, only one future man would be considered “the ultimate Anointed One”; a great Captain (*leader, general, commander*) of the people whose advent was the focus of the prophetic scriptures.

The first anointed Aaronide Priest was Moses brother, Aaron. The first anointed Aaronide Priest who was also a Judge was Eli. The first anointed King was Saul of the tribe of Benjamin (1050 BC).

Scripture prophetically foretold that “the one to come” would occupy both offices, King and High Priest. That is, a Priest may be a Judge (national leader) and a King may be a Judge (national leader), the ultimate Messiah would be all in all.

In Samuel’s day, the High Priest and therefore Samuel himself, performed the anointing of God’s King. God chose Saul and God instructed Samuel to anoint him. This set the precedent that the High Priest would always inaugurate the King of Israel.

Once someone was anointed (*commissioned*) with the rubbing oil at God’s direction, the Spirit of God would then come upon them to give them the divine power and the divine wisdom they would need to judge God’s people. In the case of Saul the son of Kish, God chose a physically attractive man who looked the part of King most in Israel had in mind. He was tall and physically attractive.

After Saul’s coronation, the people got what their eyes lusted for. A strong handsome charismatic looking figure they would trust in battle. However, God’s purpose in choosing Saul to be King was to teach Israel a vital lesson. Don’t judge the outward (*this is the way men judge*), but the inward (*as God judges*). Saul may have been tall and strong but on the inside, he was small and wrong.

1 Samuel 9:15-17 Now the LORD had told Samuel in his ear a day before Saul came, saying, (16) Tomorrow about this time I will send thee **a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel**, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. (17) And **when Samuel saw Saul, the LORD said unto him, Behold the man whom I spoke to thee of!** this same shall reign over my people. ...

1 Samuel 10:1 Then **Samuel took a vial of oil, and poured it upon his head, and kissed him**, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? ...

1 Samuel 10:6-8,9 And **the Spirit of the LORD will come upon thee, and thou shalt prophesy** with them, and shalt be turned into another man. (7) And let it be, when **these signs are come unto thee**, that thou do as occasion serve thee; for God is with thee... (9) And it was so, that when he had turned his back to go from Samuel, **God gave him another heart:** and all those signs came to pass that day.

Even though Saul was not a man of integrity and sound character, God proceeded with the inauguration with all its ceremony and Divine presence. In viewing the first anointing of a King over Israel, we see a definite process in the ordination.

1. The rubbing oil (*apothecary of 4 ancient ingredients*) was a compound substance.
2. Pouring of the oil on the recipients head put focus on the anointed one’s thinking and faith.
3. A kiss from the one doing the anointing (*a form of congratulation or social respect, similar to shaking hands*) represented God’s approval.
4. The **proof of God’s Spirit** resting upon the anointed one are **the signs that follow** after the anointing. These signs are:
  - a. The Spirit of the Lord comes upon the anointed **to speak God’s words with divine unction** (*prophesy*).

- b. The one anointed acquires **a new divine mission** when the Spirit of the Lord comes upon him (*heart or directional change*) giving him a greater vision.
- c. The one anointed becomes **a new man** from God's point of view.
- d. The anointed one is separated from secular responsibility and authority and is divinely provided for by the people he leads.

As King of Israel, the Anointed One was supposed to write out a copy of the Law (*1st five books of Moses*) and read it annually before the people.

## Understanding the concept of the Jewish Messiah, The Son of the Living God

To summarize, the Jews believed that the Messiah or Anointed One would be a:

- Prophet like MOSES – Deuteronomy 18:18-19
- Priest like Melchisedek - Psalm 110:4
- King like David – Zechariah 9:9
- Prince to come - Daniel 9:24-25
- Judge or Leader - Jeremiah 23:5, 33:15, Zechariah 3:12, 6:8

Before being baptized in water, the Apostle's not only required believers to understand and believe that Jesus was the Messiah, but that he also was the "Son of God".

The "Son of God" was an unrecognized concept in Judaism during that era. The importance of the '**Jesus identity**' cannot be overstated. This is the predicate or catechism of the New Testament Church that had to be confessed before converts were water baptized.

Like the concept of the Messiah, the concept of the 'Son of God' was found in the Old Testament prophetic writings but it remained hidden to Israel. Jesus tried to provoke a discussion about this point in his questioning of the Pharisees. Let's revisit this scripture.

Matthew 22:41-42 While the Pharisees were gathered together, Jesus asked them, (42) Saying, **What think ye of Christ? whose son is he?** They say unto him, The son of David.

As stated before, Jesus was trying to reveal something more important to the Pharisees than the concept of the Messiah. To do so, he pursues a second line of questioning?

Matthew 22:43-45 He saith unto them, **How then doth David in spirit call him Lord**, saying, (44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (45) **If David then call him, Lord, how is he his son?**

By asking the Pharisees the Psalm 110:1 question, Jesus hopes they will discover the concept of the 'Son of God'.

The Psalm 110:1 scripture tells the Jews something additional the 2 Samuel 7:12-16 passage does not. Namely, that the Jewish Messiah would be God's son as well.

Incredibly, the human Messiah would be Divine and human; a God-man. This revelation was mandatory for believers if they were going to be permitted to be water baptized in the Messiah's name. However, it is also a mystery which human words cannot describe.

Notice Jesus discourse with his disciples much earlier in his ministry, questioning them about his identity.

Matthew 16:13-15 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?** (14) And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. (15) He saith unto them, **But whom say ye that I am?**

After hearing everyone's opinion outside of his disciples about his identity, Jesus zeroes in on their own revelation about who he is. He was only to hear from one man, Simon Peter, the fisherman who would eventually deny knowing him.

Matthew 16:16-20 And **Simon Peter answered and said, Thou art the Christ, the Son of the living God.**  
(17) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. (18) And I say also unto thee, That thou art Peter, and **upon this rock I will build my Church;** and the gates of hell shall not prevail against it. (19) And **I will give unto thee the keys of the kingdom of heaven:** and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (20) Then charged he his disciples that they should tell no man that he was Jesus the Christ.

God had chosen Peter to give the ‘great revelation’ about who Jesus human identity. Peter’s answer was twofold regarding Jesus’ human identity:

1. You are the Messiah of Israel
2. You are the Son of the Living God

This understanding should not be taken lightly. This ‘confession’ became the bedrock foundation Jesus would build his Church on. No rain would wash this foundation away and hell would not have a defense against those who knew it (*had ears to hear the Spirit*).

This revelation was so important to Jesus that he promised Peter to give him the future keys to the ‘kingdom of heaven’. That is, Peter would announce the instructions on how to open the door leading into the new covenant kingdom of the ‘Jesus Church’.

[The Apostle Paul tells us that the ‘Jesus Church’ is a kingdom that had been hidden from the eyes of Israel in the writings of the prophets.]



Thus, the confession of Jesus human identity was required by the Jewish Church before they would water baptize a new believer.

Examine the discussion between the Jewish Ethiopian eunuch who discovered Jesus in the book of Isaiah on his way home from Jerusalem.

Acts 8:34-36 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? (35) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. (36) And as they went on *their way*, they came unto a certain water: and the eunuch said, **See, here is water; what doth hinder me to be baptized?**

The eunuch, after realizing that Jesus was the Messiah and Son of God found in the text he was reading from [Isaiah 53:7-8], asked the next logical question. Was there anything left he must do

before he could be water baptized?

Philip’s answer is quick and to the point.

Acts 8:37 And Philip said, **If thou believest with all thine heart,** thou mayest. And he answered and said, **I believe that Jesus Christ is the Son of God.**

Philip required that the eunuch believe. In admitting his belief, the eunuch confessed that Jesus is the Christ, the Son of the Living God. This dual confession is of course, the rock upon which Jesus builds His secret kingdom, the Church.

After this confession of belief, the eunuch is fully immersed in water, the only way the early Church baptized.

Acts 8:38-39 And he commanded the chariot to stand still: and **they went down both into the water**, both Philip and the eunuch; and he baptized him. (39) And **when they were come up out of the water**, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.



This passage\* in the book of Acts is purposefully placed to show us the importance of the ‘bedrock’ confession that was required before believers were baptized in water. This confession is explained to the Christians at Rome, who had already been water baptized by the time they received Paul’s letter.

Romans 10:9-13 That **if thou shalt confess with thy mouth the Lord Jesus**, and shalt **believe in thine heart** that God hath raised him from the dead, thou shalt be saved. (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ... (13) For whosoever shall **call upon the name of the Lord** shall be saved.

[\* Several manuscripts omit the Acts 8:37 passage. It has even been removed from the NIV, NLT, and ESV Bibles. However, Erasmus included it (*the KJV version*) with good reason. It appears in the Latin Vulgate of Jerome and a large number of other Old Latin and Greek MSS. Probably, the greatest witness to the authenticity of Acts 8:37 is that it is quoted by early Christians such as Irenaeus (190AD) and Cyprian (250 AD). Irenaeus, the most reliable source, noted that "the believing eunuch himself requested to be baptized and said, 'I believe Jesus Christ to be the Son of God'."]

Paul in explaining salvation to a Roman Church shows the pre-baptismal catechism process the early Church considered mandatory. The steps are:

1. **Confess** audibly (*to admit verbally, much like an oath, that Jesus is Lord, that is, Messiah, the Son of God*).
2. **Believe** in your heart that Jesus is alive, resurrected.
3. **Call** on the name of JESUS to be saved (*in the waters of baptism*)

Before the Apostle’s would baptize someone, they required them to make a three-fold verbal confession. First, that Jesus was the long expected Jewish Messiah. Second, that Jesus was the Son of God (*One God manifest in flesh*). Third, that Jesus had been raised from the dead. After this three-fold confession, a convert was then permitted to call on the name of Jesus in water baptism.

This ‘rock of JESUS’ confession agrees with other scriptures with regard to water baptism. For example, consider Paul’s water baptism as encouraged by the Damascus disciple, Ananias.

Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 1:35

[Jesus asked about the confession in Mark 12:35 and Matthew 22:42. The devils made this confession in Luke 4:41. Peter also made this confession again in John 6:69. Martha made this confession in John 11:37. Nathaniel made this confession in John 1:49. The High Priest questioned Jesus and tried to force him to make this confession in Matthew 26:63. The thief on the cross tempted Jesus to make confession in Luke 23:39. The devil along with the people of Jerusalem tempted Jesus to make confession in Matthew 4:3-6, 27:40-43. John wrote this confession in the conclusion of his book in John 20:31]

Ananias declares to Paul that ‘calling’ on the name of Jesus when water baptized washes away his sins.

This agrees with the ‘keys to the kingdom’ sermon Peter preached on the feast day of Pentecost, after explaining the concepts of “Messiah and Son of God” to the Jews.

Acts 2:36-38 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (37) Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, **what shall we do?** (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.

Peter's sermon clearly tells us that the concept of "Lord" is the concept of Psalm 110:1, "the Son of God". That is, Jesus is God manifest in the flesh, albeit a mystery incarnation [1 Timothy 3:16].

If we believe in Jesus' identity (*that he is Lord [YHWH] and Messiah [Adonai]*) and we have repented (*changed our mind and turned toward God by surrendering our will to God and His word*), then we are ready to step inside the "kingdom of heaven" after water baptism.

**Water baptism** removes our sins (*justifies us by faith, obedience*) if **Repentance** comes first. That is, when taken together, repentance and water baptism make our Temple legally and spiritually righteous, clean and identified, ready to receive the 'Spirit of Christ' (*Romans 8:9*).

Knowing this makes Paul's other comments about water baptism make sense. Consider this statement about water baptism he made to the Roman Church.

Romans 6:3-4 Know ye not, that so many of us as were **baptized into Jesus Christ** were baptized into his death? (4) 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.

Paul makes it clear that to be baptized in Jesus' name is to take on the Messianic identity and thus the 'name of Jesus' itself. It identifies us and commissions us as authentic anointed ones.

Or consider Paul's statement to the Corinthian Church, indicating that water baptism was an identifying death, a burial, requiring the name of Jesus.

1 Corinthians 1:13-15 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?(14)I thank God that I baptized none of you, but Crispus and Gaius; (15)Lest any should say that I had baptized in mine own name.

Paul's statement above clearly reveals that water baptism was conducted in the 'name of Jesus', an identifying mark of authenticity.

Thus, Peter revealed the 'keys to the kingdom' and Paul explained the symbology of using them.

To conclude, the 'name of Jesus' must be invoked during water baptism to save us. It is a 'must saving name'.

1 Peter 3:21 The like figure whereunto even **baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Acts 4:12 Neither is there salvation in any other: for there is **none other name** under heaven given among men, **whereby we must be saved**.

If we believe (*repented*) and confess the identity of Jesus (*The Christ, the Son of the Living God*) and the reality of his resurrection, we are then permitted to call on his name to be saved. This is the original and authentic believer's baptism the Bible requires.

It is not a work of the law, but a work of faith.

Acts 19:5 When they heard *this*, they were baptized in the name of the Lord Jesus.

In the mind of a 1<sup>st</sup> Century Jew, to be identified as the “Son of God” was **to be** “God Himself”, equal with God. From the Jewish mind, “Here O’ Israel, the Lord our God is one (*Deuteronomy 6:4*) is paramount.

Prior to deliverance from Egypt, Israel had been well acquainted with the parallel Egyptian concept that the one and only “Son of God” (*Pharaoh*) was the human manifestation of the invisible creator (*Ra the ‘sun god’*). Egyptians believed that Pharaoh was God in flesh. No wonder the God of Moses humiliated Pharaoh during the exodus of Israel.

When Jesus was at the Temple, surrounded by the Jews, they asked him if he was the Messiah. His answer to this question was profound.

John 10:30 I and *my* Father are one.

Today, there are two questions we must answer regarding the concept of the ‘Son of God’.

- Can a man become God?
- Can God become a man?

Look which question the Jews were thinking, when they got angry with Jesus’ answer, assuming he was a man claiming to be God. To them, a man claiming to be god was blasphemy.

John 10:31-33 Then the Jews took up stones again to stone him. (32) Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (33) The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that **thou, being a man, makest thyself God.**

But the Jews had it backwards. Jesus was not a ‘man making himself into God’, like the prideful claims of Pharaoh or Caesar. He was ‘God making himself into a man’, an act Divine humility. Their very creator humbled Himself, deprived Himself of His power and heavenly rights, and submitted Himself unto lesser creatures He had created.

By declaring that God was his Father and that they were one, Jesus enraged the Jews.

John 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, **making himself equal with God.**

In the Jewish mind of Jesus’ day, if God was your genetic Father, then you must be Divine yourself. Since there can only be ONE God, then the ‘Son of God’ can be none other than ‘God Himself manifest in flesh’, a great mystery. (*1 Tim 3:16*)

Therefore, God became a man. This is a mystery to us and requires the Spirit of God to reveal it. Even if revealed to us, it will be impossible for us to comprehend and fully explain, just as all mysteries of God are not discernable by our limited human minds.

Mysteries of God can only be ‘spiritually acquired and retained’. It can be said, ‘we know that a mystery of God is true but we cannot adequately explain why it is true’.



1 Timothy 3:16 And without controversy great is the **mystery of godliness: God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Colossians 2:1-3 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; (2) That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of **the mystery of God, and of the Father, and of Christ**; (3) In whom are hid all the treasures of wisdom and knowledge.

Revelation 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets.

The ‘Son of God’ incarnation mystery should have been proclaimed by the Jews this way (*in John 10:33*):

“... that Thou being God, makest thyself to be a man”.

This is the mystery of the “Father and of Christ”.

Philippians 2:6-8 Who, being in **the form of God**, thought it not robbery to be **equal with God**: (7) But made himself of no reputation, and took upon him the form of a servant, and **was made in the likeness of men**: (8) And being **found in fashion as a man**, he humbled himself, and became obedient unto death, even the death of the cross.

## A Legal Challenge

For those who believe that 'Baptism' is a work of the law, a challenge is offered. If you can find anywhere in the 613 mizvot (*Laws identified by Maimonides*) of the Old Testament (*Tanakh*) where 'water baptism' is classified as a law or 'work of the law', write the author and correspond with him personally. However, if 'water baptism' is a 'work of faith' as Dr. Martin Luther declared in the 16th century, then you must admit that your 'faith without works' theology is dead.

Even the devils have 'dead faith'. This means that no works or obedience motivated by love is attached to what they believe.

James 2:19-20 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (20) But wilt thou know, O vain man, that **faith without works is dead?**

If you haven't been water baptized in Jesus' name, can you say you have anything more than trembling belief? Can you say that you have done something with the 'Confession' of your faith?

The real question on water baptism all of us must answer is this: "Does what I believe match up with the Bible?"

## *Scripture List:*

### **Baby or Child Water Baptisms**

#### *Immersion or Sprinkling?*

Acts 8:36-39

#### *How did the Post 1st Century Church Bishops water baptize? (170AD-260AD)*

Acts 16:30-33

1 Corinthians 7:14

Acts 8: 36-39

#### *Does water baptism save you?*

1 Peter 3:21

Mark 16:16

Acts 22:16

Ephesians 2:8-9

Romans 4:2-5

Romans 3:20; 27-28

James 2:17-24

#### *John's Baptism, from Heaven or from Man?*

Matthew 21:23-27

Mark 1:4

Luke 23:41-43

1 Corinthians 15:1-4

John 1:19,23-27,30-31,33-34

2 Kings 2:1-12

Malachi 3:1, Matthew 17:10-1

Isaiah 40:3; Joshua 1:1-11

Luke 7:28

John 1:32

Acts 1:21-24

### **Original Sin or Original Separation?**

1 Corinthians 7:14

Romans 3:20

#### *Origin(s) of Original Sin*

Ezekiel 18:19-20

Psalms 51:5

Romans 3:23

Psalm 51:5

2 Samuel 12:1-13

2 Samuel 11:15-2

Isaiah 7:14-16

John 15:21-22

### **Before Baptism, you had to confess that Jesus was the Messiah, the Son of God**

#### *The Jewish Messiah Concept did not include the idea of the 'Son of God'*

Matthew 22:41-42

Matthew 22:43-45  
Psalm 110:1

## ***A King from David's Bloodline***

2 Samuel 7:12-16

## ***A Prophet like Moses***

Deuteronomy 18:15-19  
Exodus 34:33-35  
1 Kings 19:11-13  
Habakkuk 1:13  
2 Corinthians 4:6  
Numbers 12:1-10  
Exodus 33:20-23  
Mark 9:1-13  
Deuteronomy 5:11  
Exodus 34:5-8,14  
Romans 3:20  
Matthew 15:1-3,7-9  
Mark 12:28-31

## ***Messiah will tell us all things***

John 4:25  
John 4:26

## ***The Anointing Rubbing Oil***

Exodus 30:25, 30-31  
1 Samuel 8:6-7,9

## ***The People wanted a King***

1 Samuel 9:15-17  
1 Samuel 10:1  
1 Samuel 10:6-8,9

## **Understanding the concept of the Jewish Messiah, The Son of the Living God**

Deuteronomy 18:18-19  
Psalm 110:4  
Zechariah 9:9  
Daniel 9:24-25  
Jeremiah 23:5, 33:15  
Zechariah 3:12, 6:8  
Matthew 22:41-42  
Matthew 22:43-45  
Matthew 16:13-15  
Matthew 16:16-20  
Acts 8:34-36  
Acts 8:37  
Acts 8:38-39  
Romans 10:9-13  
Acts 22:16  
John 11:37  
John 1:49  
Matthew 26:63  
Luke 23:39  
Matthew 4:3-6, 27:40-43  
John 20:31  
Acts 2:36-38  
Romans 8:9  
Romans 6:3-4

1 Corinthians 1:13-15  
1 Peter 3:21  
Acts 4:12  
Acts 19:5  
John 10:30  
John 10:31-33  
    John 5:18  
1 Timothy 3:16  
Colossians 2:1-3  
Revelation 10:7  
    Philippians 2:6-8

## **A Legal Challenge**

James 2:19-20