

Baptized into Christ 09/08/07

Gal. 3:27-29 *“For as many of you as have been baptized into Christ have put on Christ.”* There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

When did this happen, “For as many of you as have been baptized into Christ have put on Christ”? The expression “as many of you etc” is again passive.

The N. T. uses our same Greek word “batizo”, verse 27, [a verb] {Strong's [907]} 55 times. It is defined by Strong's as 1) to dip repeatedly, to immerse, to submerge (of vessels sunk) 2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe 3) to overwhelm.

Remember Strong's concordance was a single man's work. His 1st name was Augustus. Many I fear take his conclusions as inspired. It was a great work, but only one man's opinion.

Many believers have a single mind's eye when interpreting the over all bible themes. They tend to mangle instead. For example, the word spirit or Pneuma.

There are 14 different usages in the N. T. for the English word spirit.

1. GOD. "God is pneuma" (John 4:24). Not "a" spirit, for there is no indefinite Article in the Greek.
2. CHRIST, as in 1Cor. 6:17; 15:45; and especially 2Cor. 3:17, 18 (= the pneuma of v. 6-, &c.).
3. THE HOLY SPIRIT, generally with the Article, denoting the Giver, as distinct from His gifts. See No. 14, p. 147. After a preposition the Article is sometimes to be understood, as being latent.
4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1Cor. 12:4-11.
5. THE NEW NATURE in the child of God, because "begotten" in us by God, as in John 3:3-7. 1John 5:1, 4. See note on Matt. 1:1. This is more especially the Pauline usage : spirit as opposed to what is of the flesh (John 3:6. Rom. 8:4). Hence called "pneuma Theou" (= Divine pneuma (Rom. 8:9. 1Cor. 7:40; 12:3), and pneuma Christou (= Christ pneuma) in Rom. 8:9.
6. MAN (psychologically), pneuma being imparted to man, making him "a living psuche" (= "a living soul", or being, as in Gen. 2:7. Ps. 104:29, 30. Ecc. 12:7). When taken back to and by God, man, without pneuma, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in A.V. "dead body", &c. See Ap. 13. ix, p. 21).
7. CHARACTER, as being in itself invisible, and manifested only in one's actions, &c. Rom. 8:15. (2Tim. 1:7, &c.).
8. OTHER INVISIBLE CHARACTERISTICS (by Fig. Metonymy, Ap. 6) : such as feelings or desires (Matt. 26:41, &c.); or that which is supernatural.

9. **MAN (physiologically), pneuma being put by Fig. Synecdoche (Ap. 6) for the whole person; a part for the whole (as in Luke 1:47, "my spirit" = I myself). See Ap. 9. VII.**
10. **ADVERBIALY. But this is only once in the A.V., where it is translated "spirituality" in Rom 8:6. Cp. the R.V. rendering.**
11. **ANGELS, OR SPIRIT BEINGS. As in Acts 8:29. Heb. 1:7, 14. 1Pet. 3:19. Rev. 1:4.**
12. **DEMONS or evil spirit beings, as in Mark 7:25, 26. Luke 10:17, 20, &c.**
13. **THE RESURRECTION BODY, as in 1Cor. 15:45. 1Pet. 3:18; 4:6.**
14. **Pneuma hagion = holy spirit, and is so printed in The Companion Bible. This usage (without Articles) occurs 52 times in the N.T., and is always wrongly rendered "the Holy Spirit" (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (to pneuma to hagion), which means "the Spirit the Holy [Spirit]". Hence, the English reader can never tell which of the two very different Greek expressions he is reading.
Pneuma hagion (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1:4, 5 with Luke 24:49, where "the promise of the Father" is called {in the former passage) pneuma hagion, and in the latter is called "power from on high". This "power from on high" includes whatever gifts the Holy Spirit may bestow "according to His own will". What particular gift is meant is sometimes stated, e.g. "faith", "power", &c. This will be found to be the case in every one of the 52 occurrences. See Acts 2:4 (the first occurrence subsequent to Acts 1:4, 5), where we read "they were all filled (*3) with pneuma hagion, and began to speak with other tongues, as THE Spirit gave". Here the Giver and His gift are strictly distinguished.**

Similarly most believers see the word baptize and automatically think it is water baptism.

Paul's use of the word "Baptize" is only 10 times, just the opposite use as faith in our last study on faith.

One particular rule applies in most interpretations regarding context is, if there is water in the context or not. Also miracles usually accompany water baptisms!

Another key clue would be who the administer is. For example Ac 19:3-4 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

Ac 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Is this what happens today? Do people wash away their sins when they submit to a baptismal service?

No, so why not? There were different kinds of water ceremonies in O.T.

Heb 9:10 which stood only in meats and drinks, and divers washings [baptismos], and carnal ordinances, imposed on them until the time of reformation.

Ro 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? [death baptism]

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? [water]

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius; [water]

1Co 1:15 Lest any should say that I had baptized in mine own name. [water]

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. [water]

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. [water]

1Co 10:2 And were all baptized unto Moses in the cloud and in the sea; [identification]

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. [spirit identification]

1Co 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? [Martyrdom]

Ga 3:27 For as many of you as have been baptized into Christ have put on Christ. [identification]

Seven “Ones” of Ephesians 4:4-8 There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

There has been more division in the body of Christ concerning water baptism than any other single issue in the entire history of its existence!

There are about 12 different kinds of baptism used in the Bible referred to at different times.

(1) Christ Baptizing with the Holy Spirit (2) The Holy Spirit Baptizing into the Body of Christ (3) Death Baptism

(4) The Baptism of Fire (5) The Typical Baptism of Noah's Ark (6) Baptism for the Dead (7) Baptism into Moses

(8) The Divers Baptisms of the Law (9) Traditional Jewish Baptisms (10) John's Baptism of Israel for the Remission of

Sins (11) The Pentecostal Baptism for the Remission of Sins (12) Christ's Baptism by John to Fulfill All Righteousness,

Notice at what age the Lord was water baptized? 30.

Numbers 4:3 **“From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.”**

A Levitical priest began service at the age of 30 and served until the age of 50. The first thing he did upon beginning his service was to get baptized.

Lev. 8:6 **“And Moses brought Aaron and his sons, and washed them with water.”**

Ex 30:17-21 **And the LORD spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.**

Leviticus 8:6, 11:25, 14:5,6,50,51,52; 15:2,13;22:4; 11:36.

Thus the Lord was water baptized at the age of 30 to fulfill all righteousness concerning the edict of his most Holy entrance into his office as Priest for the nation.

“Have put on Christ” Not only are we sons of God, but we have "put on Christ." The verb, "put on," means to invest with clothing. We are clothed with Christ. It is said that in ancient Roman times when a boy went through the rites of sonship he was invested with a special toga distinguishing him as a grown-up son. This being distinguishably clothed with Christ takes place through the baptizing work of the Holy Spirit. All believers have been thus baptized into Christ. The Holy Spirit performs this work the moment we believe (see Rom. 6:34; 1 Cor. 12:13). No one could be saved apart from this baptism.

This idea of being clothed with Christ seems more appropriate as a reference to sanctification Paul says, "But put you on as a garment the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

In this new relationship in Christ we are all one. There are no distinctions between Jew and Gentile, male and female, slave and free. This equality refers to our spiritual standing before God in Christ. It does not refer to our actual state in this world.

When a slave became a believer he did not become equal with his master. He was still a slave in the flesh. If a master became a believer, as well as his slave, then they were both equal spiritually, as was the case of Philemon and Onesimus, and Paul told Philemon that he should receive Onesimus back as he would the apostle himself.

Every true believer in a local church is equally one with one another, but one is pastor, others elders or deacons, and these have positions of leadership which others do not have. The same goes for male and female relationships in the family and in the church. Nor does this equality refer to gifts and ability. In the human body the eye alone has the gift or ability of sight, the ear of sound, and the nose of smell, but they are all equally members of the body (cf. [1 Cor. 12:13-31](#)).

Lastly in this portion, Paul shows us in what sense Gentiles become the children of **Abram**. Abram was a gentile when 1st saved. This is an important consideration when avoiding the misnomer of us being spiritual Israel.

Christ is the One seed of Abram, and when Gentile believers are baptized into Christ and made one with Christ, they become what He is, Abram's seed. We must be careful to distinguish between the Jewish remnant, the natural as well as the spiritual children of Abram, and the Gentile believers who are only spiritual children. The Abrahamic promise involves more than justification by faith. There is also the promise of a nation ([Gen. 12:2](#)) and of a land ([Gen. 15:18](#)). These national and territorial promises refer only to the saved, natural circumcised seed of Abraham. Great dispensational and doctrinal confusion has resulted from trying to spiritualize these physical and material promises and apply them to the Church of this dispensation. In no sense has God made the Church a nation, nor has He given the Church the land lying between the river of Egypt and the Euphrates. What or where, pray tell, are these rivers when spiritualized? Literal, historical interpretation of the Old Testament is the only system that is consistent and makes sense.

“There is neither Jew nor Greek” **this was not always the case!** Something changed. Romans 3:1+2 What advantage then hath the Jew? or what profit is there of circumcision? **Much every way:** chiefly, because that unto them were committed the oracles of God.” Imagine being entrusted with the words of God!

Paul lists seven ways Jews were treated more special than Gentiles in the O. T. Romans 9:4 Who are Israelites; to whom pertaineth the **adoption**, and **the glory**, and the **covenants**, and **the giving of the law**, and **the service of God**, and **the promises**; Whose are the fathers, and **of whom as concerning the flesh Christ came**, who is over all, God blessed for ever. Amen.”

The list is much bigger than the apostle mentions here. Jehovah was their personal bodyguard for one thousand nine hundred and 50 years! He fed them supernaturally for 40 years, He fought their battles against all their enemies, he gave them a special land, He gave them miracles and dealt personally with hundreds of hero's throughout their elevated times.

For the most part the only gentiles mentioned from Genesis through Acts 9 were those who were in contact with Jews.

John 4:22 Ye worship ye know not what: we know what we worship: *for salvation is of the Jews.*

There was a middle wall of partition between Jews and Greeks erected by God. Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

The middle wall is 3320 mesotoicon mesotoichon mes-ot'-oy-khon Only here. The type is seen in the stone palisade, about three cubits high, which separated the court of the gentiles from that of the Jews, to pass which was death to any gentile. Robertson's N.T. word pictures "In the temple courts a partition wall divided the court of the Gentiles from the court of Israel with an inscription forbidding a Gentile from going further (Josephus, Ant. VIII. 3, 2). See the uproar when Paul was accused of taking Trophimus beyond this wall (#Ac 21:28).

This separation between Jew and gentile is seen as late as Cornelius in Acts 10:1 the first gentile ever personally dealt with by God in Acts, and it was through the Jew Peter that God dealt with him.

It did not go smoothly either.