

Baptism and Commissioning

I. History of Baptism

- A. Jewish ceremonial washings
- B. Non-Jewish converts to Judaism (continues to this day!)
- C. John's Baptism
 - 1. He called them to repentance, saying that they were spiritually dirty. Their baptism wasn't one representing their forgiveness, but the fact that they acknowledged their guilt.
 - 2. He called them to repent because the promised Spiritual Rescuer - the Messiah - was on the horizon
- D. Jesus arrives and as he calls people to himself, people begin to get baptized (not by him but by his followers)
 - 1. At this point in time, it is about identifying with following Jesus. Believing that he is the one John was saying would arrive.
- E. Jesus dies on a cross to save sinners, paying the death penalty for our sin before a holy and righteous God (according to the prophecies recorded in the Old Testament), and then, three days later, is resurrected from the dead to live forever, as the first person, the first Adam, of a new, born again humanity - one freed from the power of sin and death.
 - 1. He gives his followers these marching orders: *Matthew 28:18–20, And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*
- F. He commands his followers to baptize new disciples in the name of the Father, the Son, and the Holy Spirit
 - 1. This baptism is an act of obedience for all followers.
 - 2. When should it happen? Ideally, it should happen as soon as a person considers themselves to be followers of Jesus. We don't wait to be "good enough" to get baptized, b/c that isn't the point of baptism.
 - 3. **You aren't good enough, but Jesus was good enough and he gives his righteousness to all who trust in him by faith.**

II. Baptism is an identification with Jesus in his death and resurrection.

- A. *Colossians 2:9–15, [9] For in him the whole fullness of deity dwells bodily, [10] and you have been filled in him, who is the head of all rule and authority.*
 - 1. *Jesus is God*
- B. *[11] In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,*
 - 1. The Jews used to circumcise their baby boys as a sign of being in covenant with God. Baptism has replaced this sign, not at birth but at

REBIRTH b/c being born again marks your entrance into the NEW covenant.

C. *[12] having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. [13] And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, [14] by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. [15] He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.*

1. Amen! So to be baptized is to say, "I identify with my need for a savior. I identify with the fact that Jesus paid for my sins. I identify with the fact that I died with Jesus. I identify with the fact that I was raised from the dead along with Jesus and now I am part of this new family that he has created."
2. Which leads us to...

III. Baptism is an identification with His Body, the Church.

- A. *1 Corinthians 12:12–13, For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.*
- B. Jesus is forming one body, one humanity. As Adam was the father of the first, fallen humanity, Jesus is the father of a new, reborn and redeemed humanity.
- C. As circumcision identified the Jewish males as Jews in their culture, baptism marks all of God's people who trust in Jesus as members of his people
- D. We are part of one body - no matter our ethnic background, sinful history

IV. Baptism is an identification with His Mission.

- A. Since all followers of Jesus identify with Jesus and are commanded to obey all that he has commanded, this continues with perpetuity. In other words, the command given in Matt 28 to the apostles also applies to you - to go out into all the world, from Cape May to Crete, and make disciples, baptizing them and teaching them to obey King Jesus.
- B. Today we are celebrating not just identification w/ Jesus through baptism, but also the commissioning of one of our own families to this task as they move to Greece for the next three months to work amongst refugees and bring them the gospel.

V. First will be baptisms

- A. Testimonies
- B. Dunking

VI. Last will be praying over Maccombers

A. *Romans 10:8–17 [8] But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); [9] because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. [10] For with the heart one believes*

and is justified, and with the mouth one confesses and is saved. [11] For the Scripture says, "Everyone who believes in him will not be put to shame." [12] For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. [13] For "everyone who calls on the name of the Lord will be saved." [14] How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? [15] And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" [16] But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" [17] So faith comes from hearing, and hearing through the word of Christ. (ESV)