

The Baptism of Christ: Seven Baptisms: Introduction: Baptizo: Immerse, Dip, Dye, & Influence; Baptism of Moses: Commissioned by the Lord to Command the Exodus, Ex 13:11-12; Fear Chooses Slavery over Freedom; Moses Responds, Ex 14:10-14

XXII. The Baptism of Christ

A. The Seven Baptisms:

Introduction:

1. The Greek word βαπτίζω (*baptizō*), means to immerse one object into another object, thus changing the first object. The idea is identification of the first object with the second object which permanently changes the first object.
2. When this occurs the first thing is now indelibly identified with the second thing. The concept of identification carries with it the principles of faith and influence.
3. Faith is a transitive verb which demands an object. If a person's faith is to have meaning, then it must be placed in an object that is capable of fulfilling the purposes of that faith.
4. In salvation faith is placed in Christ for the purpose of salvation which results in eternal life. The subject must believe that the object has the integrity to follow through on these two promises.
5. When such faith is expressed by an individual he is said to be "in Christ," a term that refers to being immersed spiritually into Christ.
6. The "first thing – the subject who believes – is spiritually immersed into the object, Christ who promises salvation, thus permanently changing the subject in many ways including salvation from the lake of fire and possession of eternal life insuring he will go to heaven when he dies.
7. When one has faith in the integrity of an object, such as Jesus Christ or Bible doctrine, then that person is influenced by the Object.
8. This permanent change is illustrated by the word's use in classical Greek where it was used to describe the dying of clothes, e.g., a fabric when immersed into a vat containing dye permanently changed its color. Therefore, the word *baptizō* carries with it the concept of immersion.
9. Classical writers used the word to describe the sinking of a ship: βαπτίξειν τὸ σκάφος (*baptizein to skaphos*) and a person who drowned.
10. In the New Testament, the primary use of the word group is "cleansing by washing," "to immerse," "to dip" while its secondary use is "to dye or stain." To dip and "to dye" are used as follows:

**John 13:26** - Jesus then answered, "That is the one for whom I shall dip [ βάπτω (*baptō*) ] the morsel and give it to him." So when He had dipped [ βάπτω (*baptō*) ] the morsel, He took and gave it to Judas, the son of Simon Iscariot.

**Revelation 19:13** - He [ Jesus Christ ] is clothed with a robe dipped [ βάπτω (*baptō*) ] in blood, and His name is called The Word of God.

11. In the first example, the Lord dipped a piece of bread into a sauce and gave it to Judas, an act of both courtesy and grace to the one He knew would soon betray Him.
12. In the Revelation passage the Lord's robe is dyed with the blood of the combatants in the Armageddon Campaign which He has just defeated.
13. There are seven baptisms in Scripture in two categories: (1) Real, which are dry and (2) Ritual, which are wet.

**As immersion serves to bring the thing immersed under the influence of the element into which it is submerged, so a thing becomes baptized by another when even without physical envelopment one thing exercises a positive influence over another.<sup>1</sup>**

### The Four Real Baptisms:

#### (1) The Baptism of Moses

1. Moses was given the responsibility of leading the Israelites out of Egyptian bondage into freedom, an objective that required Moses to place complete faith in the veracity of the One giving the order.
2. The conversation is documented in Exodus 3. God recognized the plight of the Israeli people and expressed to Moses that He intended to rescue them. He appointed Moses as his agent to which Moses responded:

**Exodus 3:11** - "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"

3. Good question. Moses considered this to be beyond his pay grade which at the moment was punching sheep for his father-in-law, Jethro. But he was soon to learn, as Paul would centuries later, "...when I am weak, then I am strong" (2 Corinthians 12:10). The Lord provided the necessary encouragement:

**Exodus 3:12** - "Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain."

4. This answer required Moses to have absolute confidence in the integrity of the Object. It was this confidence that enabled Moses to organize the Israelites into a force that would eventually galvanize into an Exodus in the wake of the famous Ten Plagues imposed on the Egyptians by God in most of which He used Moses as the conduit.
5. In our study, *The Way to Santa Fé*, we observed the movement of the Israelites out of Ramses southeastward to Little Bitter Lake where they encamped on its eastern shore just north of the Red Sea.
6. While encamped Pharaoh and his army approached from the north sending shock waves of fear into the souls of the Israelites:

**Exodus 14:10** - Now when Pharaoh had caused his army to approach, the sons of Israel lifted up their eyes and behold, the Egyptians were advancing after them. They were extremely frightened and consequently the sons of Israel screamed in panic to Jehovah.

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<sup>1</sup> Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Seminary Press, 1948), 7:32.

7. Fear trumps faith. The Israelites' fear was due to lack of confidence in Moses' leadership whom they charged with the crime of genocide:

**Exodus 14:11** - And they said to Moses, "Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? What is this you have done to us to cause us to leave Egypt?"

**v. 12** - "Is this not the word which we spoke to you in Egypt, saying, 'Why don't you just leave us alone that we might be slaves to the Egyptians?' It would have been better for us to serve the Egyptians than to die in the wilderness."

8. Moses is only following orders. His assigned task is to lead these people into freedom, yet they betray a desire to maintain status quo in slavery.
9. In effect, the Israelites of the first generation are identified in their souls with Pharaoh, not the God of Israel. In order to survive they need to become identified with Jehovah.
10. Thus, they have an option: they can remain identified with Pharaoh and slavery, or they can become identified with Jehovah and freedom. Fear keeps them in the firm grip of the former.
11. The only thing that can tear them loose is a demonstration of divine power which Moses introduces with one of the Bible's more famous quotes:

**Exodus 14:13** - But Moses said to the people, "Do not fear! Do not fear! Stand fast and watch the deliverance of the Lord which He will produce for you here today. The Egyptians, whom you have seen today, you shall never see again."

**v. 14** - "The Lord Himself will fight for you, but you must keep quiet."