



Bible Student's Notebook™

The Herald of His Grace

Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 22
Issue 535

Should Water Baptism Be Practiced Today?

by — the late Kenneth J. Morgan

A question which has occupied Christianity for centuries is whether the mode of baptism should be sprinkling, pouring or immersing. However, a more basic issue exists: Should water baptism be practiced at all today?

WATER BAPTISM IN THE OLD TESTAMENT

Water baptism was not a “New Testament” innovation. Many baptismal ceremonies were prescribed in the Mosaic Law (e.g. Exodus 29:4; 30:17-21; Numbers 8:5-7, 19:1-22; 31:23). The *King James Version* does not use the word “baptism” in any of the above passages because that word is a transliteration of a Greek word and not an English translation. However, in the most extensive discussion of the ceremonial aspect of the Mosaic Law found in the “New Testament,” it is stated that the Levitical system had its basis in,

meats and drinks, and divers washings (Hebrews 9:9-10).

The word translated “washings” is *baptismos*, or “baptisms.”

Further, it is important to note that these baptisms were purifying or cleansing ceremonies (Numbers 8:7; 19:13; *et al.*). This fact will be significant below.

WATER BAPTISM IN THE NEW TESTAMENT

There is no hint in the questions posed to John the Baptist (John 1:19, 25) that the ceremony being performed by him was in any way different from what was already prescribed in the Old Testament. The Pharisees did not ask *what* he was doing, they asked *why* he was doing it.

The answer is clear: John fulfilled prophecy as the forerunner of the Messiah (Isaiah 40:3; John 1:23). To receive the Messiah, Israel was in need of repentance and cleansing from sin (Matthew 3:2; 4:17, 23), and John preached,

the baptism of repentance for the remission of sins (Mark 1:4; Luke 3:3).

Therefore, Jerusalem and all Judea came to John,

and were baptized by him in Jordan, confessing their sins (Matthew 3:5-6).

So, to prepare Israel for their Messiah and entrance into the promised Kingdom, this purifying and cleansing ceremony of the Mosaic Law became especially important.

John himself summarizes these points in John 1:31 where he stated the general purpose of his baptism:

That He [Christ] should be made manifest to Israel, Therefore am I come baptizing with water.

Is the baptism practiced in the book of Acts in obedience to Matthew 28:19-20 and Mark 16:15-18 any different?

That a negative answer is required can be seen for several reasons.

(see **BAPTISM**, page 4687)

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	<i>cf.</i> – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	<i>e.g.</i> – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	<i>et al.</i> – and others
CC: Concordant Commentary (Knoch)	<i>etc.</i> – et cetera (and so on)
CKC: Concordant Keyword	<i>ff.</i> – and the following
	<i>i.e.</i> , – that is

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The Scriptures for the Circumcision

Part 3 of 3

by — A.E. Knoch (1874-1965)

PETER'S SECOND EPISTLE

The Second Epistle of Peter was written by *Simon* Peter. This gives us a clue to the distinct character of these two letters. "Peter" was not his original name. That was Simeon or Simon. Now Simeon in Hebrew means to *hear* or *hearken*. This indicates his state when he was called. Israel was deaf and refused to hear, but Simon is representative of that class which had ears to hear. When his brother Andrew told him, "We have found the Messiah, which is, being interpreted, the Anointed," he heard and came (John 1:40-42).

The Lord immediately gives him another name,

Thou art Simon, the son of John [not Jona]; thou shalt be called Cephas, which is, by interpretation, a rock.

In fulfillment of this promise, after our Lord was rejected by the nation, and Simon had acknowledged Him to be the Christ, the Son of the Living God, He exclaims,

*Blessed art thou Simon, **bar Jonah**, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee that thou art Peter [petros] and on this rock [petra] I will build My church* Matthew 16:17-18).

Job came to a crisis when he cried out,

*I have **heard** of Thee by the hearing, but now mine eye **seeth** Thee: wherefore I abhor myself and repent in dust and ashes* (Job 42:5).

Simon *heard*; Peter *saw*. Simon *obeyed*: Simon's father was John; Peter's father was Jonah, a dove, the emblem of God's spirit.

It is a pity that Protestant expositors, in their zeal



against the Catholics, have tried to rob the name Peter of its true significance. Cephas and Peter are equivalents and do not refer to a "loose, rolling stone," unstable and treacherous. They always denote a solid rock, the very best of foundations. Peter *is* in the foundation of the New Jerusalem. True, the present church which is His body is not founded on Peter. Paul laid that foundation. Peter is a special title of honor bestowed by our Lord in recognition of Peter's spiritual apprehension, not a nickname given him for his failings.

We are prepared, then, to see that the first letter was written by "*Peter an apostle*," the second by "*Simon Peter, a **slave** and an apostle*." The dominant note in the second letter is *service*. Simon, the obedient slave, subordinates Peter the apostle. Is not the whole epistle burdened with the thought of behavior, deportment, conduct, service? It is of vast importance that it be read in this light.

This letter is written to the same ones to whom the first epistle was written, for the apostle calls it his second epistle to them (II Peter 3:1). It is expressly written to "*those who have drawn the lot*" (John 19:24) of equally precious faith with us in the righteousness of God and our Savior, Jesus Christ. In Israel the lot settled everything. Instead of being regarded a "lottery" of blind chance, it was seen to be an appeal directly to Jehovah. The whole disposal of it was of Jehovah. When the soldiers did not wish to tear our Lord's tunic they cast lots for it just as soldiers today would toss up a coin among themselves.

So those to whom Peter writes had "*obtained*" equally precious faith with Him as a direct result of God's lottery. In conformity with the epistle, however, this is in the *righteousness* of God. This precious faith was theirs because of the divine decree that their service and suffering must be rewarded. God is doing right in giving it to them. ►

Let us not “rob Peter to pay Paul,” for Paul has no need of anything which belongs to Peter. Everything we steal from Peter impoverishes us. It hides and hinders the enjoyment of the transcendent celestial grace which Peter himself was never able to apprehend, much less enjoy.

THE EPISTLES OF JOHN

The nations, or “Gentiles,” are mentioned only three times in the Circumcision Epistles (I Peter 2:12; 4:3; III John 7). These instances are enough to confirm the fact that these letters are not intended for the nations but were written to the Circumcision. Peter speaks of them as being “among the nations,” and John deepens the distinction by the declaration “taking nothing from those of the nations.” This is the outlook all through John’s epistles. The present interval of grace as ministered by the apostle Paul is entirely overlooked by John. True, he does take in the whole world, but it is in accord with the prophets, with Israel as the channel of blessing, as it will be in the Day of Jehovah.

He is the propitiation for our sins: yet not for ours only, but also for the whole world (I John 2:2).

The emphatic force of the word “ours” is seen by its use in the Book of Acts: “our tongues” (2:11), “our

law” (24:6), “our religion” (26:5). It is not that Christ is the Propitiation for the sinner as well as the saint, but for the world beyond the pale of Judaism, to which the propitiation had hitherto been confined. All of the salient truths of the present period are in direct contrast to the teachings of John, and not a little confusion has come from the persistent attempt to fit them to our experience today.

We do not know Christ after the flesh (II Corinthians 5:16). John insists on this relationship at the very outset and refers to it again and again. Unlike the apostle Paul, who never saw the Lord before His glorification, John testified to that which he had heard and had seen with his eyes, and his hands had handled.

In accord with this John teaches regeneration (I John 3:9; 5:1) as the Lord Himself had done, whereas we are subjects of a *new creation* (II Corinthians 5:17). All of the grave difficulties which have arisen concerning the “sin unto death” (5:16), the sinlessness of the regenerate (3:9), the promise to answer all petitions (5:15), will vanish when we apply these to the period to which they appertain and not to the present transcendent grace.

JUDE

Jude introduces himself as the brother of James, and



247 pp., PB

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A beautiful mosaic, a ‘picture puzzle’ if you please, with never a piece missing. – *CA*

After going over this treatise, the apparent discrepancies of Christ’s last week disappeared. – *PA*

The Harmony of the Last Week

A Complete Rearrangement of the Last Week in the Life of Christ

by — Eugene Charles Callaway

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Callaway (1864-1957) was an Atlanta business and civic leader, owner of Fulton County Home Builders and built the Imperial Hotel. He was director and a trustee of the YMCA from 1908 until 1956. He was also the author of *The Harmony of the Eons*.

The best work ever published on the subject. – *OK*

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conflicts in the Bible narrative. You ought to have a copy of this book. – *Court of Appeals Judge*

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exhorts his readers to remember the words spoken by the apostles of the Lord (:17). It is a fitting prelude to the judgment scenes which follow in the next book. It is the final warning against the apostates who have found their way into the company of those who had been hallowed by God the Father and are preserved in Jesus Christ. It will have a fitting fulfillment in the times portrayed in the seven letters to the ecclesias as they appear in the Unveiling.

THE UNVEILING OF JESUS CHRIST

Perhaps the title of no other book voices so much of its contents as the opening words of this book. It tells us that the lowly One, Who is hidden in the heavens, is about to be publicly manifested to the earth. The title “Christ” is the key to the characters in which He will be unveiled, first as Prophet, then as King and then as Priest.

It is the closing book of the Circumcision series. All that the prophets foretold, all of the hopes and aspirations contained in all of the Scriptures, outside of Paul’s epistles, find their fruition in this final unfolding. The coming of the Lord to earth, the reign of Israel’s saints for a thousand years as kings

and priests and the promise of a new earth are all fulfilled in its visions.

The fact that it was given to God’s slaves through John corresponds with the viewpoint maintained throughout. Israel is first and foremost. The nations are subordinate. They will be ruled with a club of iron (12:5). Even in the new earth they will bring their glory and honor into the New Jerusalem.

Thus ends the series written to the Circumcision. From the earliest promise to make Israel a priest kingdom to reign over the other nations and to bring them near to Him, this purpose is steadily kept in view, notwithstanding their failure and apostasy. Never is there the slightest hint of the nations receiving anything from Jehovah apart from their mediacy. This was a secret reserved for us, which we shall never truly appreciate unless we also apprehend Israel’s priority on the earth. ■

(edited)

Unsearchable Riches, Volume 10 (1919)



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The Fixed Ideas of Religious Notions

by - Vladimir Gelesnoff (1877-1921)

Old notions of every kind, and most of all religious notions, are hard to dislodge from the mind. It does not matter how unscriptural they may be, or illogical, or even absurd, if only they have been believed for generations, if only they have been entertained by good and learned men, if only they have found a way into the current versions of the Bible, they are reverently received and become "fixed" ideas.



the ecclesiastical systems which produced them, were not inspired, and the peculiar reverence frequently given to their opinions is not grounded in reasons, and would often be amusing if it were not sad. Traditions of good men and current versions (even though "authorized") are broken reeds to lean upon, and those relying thereon are certain to experience disappointment. ■

— *Unsearchable Riches*
volume 5, page 241

The original Scriptures were divinely inspired, and therefore all of their statements on a given subject are in full accord one with another; but the translations of the Scriptures, like

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BAPTISM (continued from page 4681)

- (1) Jesus was still being presented to Israel as their Messiah (Acts 2:16-40; 3:12-26; 5:29-32);
- (2) As did John the Baptist, Peter commanded Israel to,
repent and be baptized ... for the remission of sins (Acts 2:37-38; 3:19);
- (3) It was in Acts that the prophesied Kingdom was actually offered to Israel (Acts 3:19-21).

IS WATER BAPTISM FOR TODAY?

The answer is no. Baptism was part of the Mosaic Law. The believer today is strictly admonished not to place himself under the Law or any part of it (Romans 6:14-15; Galatians 3:2-3; 4:9; 5:1-4, 18; *et al.*). The ordinances of the Law have been taken out of the way and nailed to the Cross¹ of Christ (Colossians 2:14).

Israel rejected the offer of the Kingdom and as a result was, as a nation, temporarily cast aside (Acts 28:25-28). Therefore the whole basis for water baptism in the “New Testament” is removed.

It was the Apostle Paul whom God raised up to dispense the new, previously unrevealed message concerning the

1. [Editor:] *i.e.*, “An upright stake or pale, without any crosspiece.” – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information read *THE “CROSS”*: *Was Christ Nailed to a “Cross” or a “Stake”?* by – Clyde L. Pilkington, Jr.

origin, doctrine, position, walk and destiny of the Body of Christ (Romans 16:25-27; Ephesians 2:11-3:12; Colossians 1:24-29). This Apostle even early on clearly states that,

Christ sent me not to baptize, but to preach the gospel (I Corinthians 1:17).

The “Great Commissions” of Matthew 28 and Mark 16 were given to Peter and the Eleven. This commission does not direct the dissemination of the gospel for today. There is only “*one baptism*” for today – the baptism which unites the believer with Christ and fuses him into the Body of Christ (Ephesians 4:5; *cf.* Romans 6:1-10; I Corinthians 12:13; Colossians 2:10-12). ■

(edited)

FURTHER STUDY:

For more information on the subject of “*water baptism*” see the following *Bible Student’s Notebook* articles:

- Israel’s Baptisms*, Clyde L. Pilkington, Jr. (Issue 329)
- Paul and Water Baptism*, Denis Durham (Issue 307)
- Water Baptism*, Richard Jordan (Issue 185)
- What About Ordinances?* Ike Sidebottom (Issue 184)



72 pp, BK.

See order form.

The Myth of Easter

“The Christian Mythology” Series

by — Clyde L. Pilkington, Jr.

There are many myths in Christendom. They have managed to master their own form of mythology. Easter is an example of such a religious fable.

If Easter is the celebration of the historical fact of our Lord Jesus Christ’s resurrection, then why does its date change every year? Historical dates do not fluctuate; but Easter Sunday can fall anywhere between March 22 and April 25. Have you ever wondered why?

It is one of the glaring clues that something is seriously wrong with Christendom. The Western Christian religion can’t seem to get anything right when it comes to even the simplest of Scriptural truths.

Have you ever really considered if there is any scriptural basis of Good Friday or Easter Sunrise Services that are so commonly observed by the religious community? Additionally, have you ever considered what Easter Rabbits and Easter Eggs have to do with the resurrection of Christ or teachings of God’s Word?

Although millions of people are of the opinion that Easter and all of its customs are Christian and originated as a result of Christ’s resurrection, it is a historical fact that the observance of Easter long antedates Christianity by centuries.

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