

Ye Shall Be Baptised

by G.W. North

Jesus' references to baptism reveal the significance of the Baptism in the Holy Ghost, a created experience of God available to all believers.

Scripture: Matthew 28:19-20, Mark 10:38-39, Mark 16:15-16, Luke 12:50, Luke 20:4, Acts 1:5

Topics: "Baptism", "Holy Spirit"

Description

G.W. North emphasizes the significance of baptism as articulated by Jesus, highlighting seven key references that illustrate its importance for believers. He explains that Jesus' baptism is unique and serves as the foundation for the baptism available to all, particularly the baptism in the Holy Ghost. North clarifies that while Jesus underwent a distinct baptism, He created the means for all believers to experience this transformative immersion into God. The sermon underscores that baptism is not merely a ritual but an essential experience that connects believers to the divine. Ultimately, North calls for a deeper understanding of baptism as a vital aspect of the Christian faith.

Transcript

Jesus' own simple references to baptism should be regarded as of chiefest importance to every man. There are seven in all. Set out in order of statement they appear as follows:

- (1) 'I have a baptism wherewith I must be baptised.' Luke 12:50.
- (2) 'Are ye able to be baptised with the baptism wherewith I am baptised?' Mark 10:38.
- (3) 'Ye shall indeed be baptised with the baptism wherewith I am baptised.' Mark 10:39.
- (4) 'The baptism of John, was it from heaven or of men?' Luke 20:4.
- (5) 'Go ye into all the world and (preach the gospel to) teach all nations, baptising them in(to) the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I AM with you always, even unto the end of the age.' Matt. 28:19 & 20, (Mark 16:15.)
- (6) 'He that believeth and is baptised shall be saved.' Mark 16:16.
- (7) 'Ye shall be baptised in the Holy Ghost not many days hence.' Acts 1:5.

Selecting some relevant phrases from this list, we arrive at the following:

- (1) 'I must be baptised.'
- (2) 'Are ye able to be baptised?'
- (3) 'Ye shall indeed be baptised.'
- (4) 'Ye shall be baptised in the Holy Ghost.'

Let us leave the other three words for the enjoyment of this moment of blessed realisation of what the Lord is saying with utmost simplicity. Jesus is telling us that He had to be baptised, and that the medium, element or means of baptism is the Holy Ghost. Could anything be more plainly, honestly and simply stated? Primarily and therefore important above all else, the Baptism in the Holy Ghost is nothing other than being baptised with the baptism wherewith He was baptised.

Re-reading the phrases above, it is clear that what was uniquely to Him 'a baptism', became when He underwent it 'the Baptism'. First spoken with the indefinite article, baptism is afterwards referred to by Him with the definite article, thus: 'a baptism' -- 'the Baptism'. What part of that baptism was exclusively His remains so for ever; that apart, the Baptism is now available to all believers, for He created it precisely so that it should become their (our) Baptism. It is an open door, an entrance, an experience by which we are carried away into God, an immersion into a state of being not otherwise possible to us.

A Created Baptism

We see then how the scripture itself by its very language, bears witness to and sets forth what alone is 'the Baptism' and can do no other. Until it was created by God, this Baptism could not exist, for, except in the mind and will of God, it had no being at all until the Lord brought it into being. Although there are some outstanding typical illustrations of it in the Old Testament, no direct reference had ever been made therein to such a thing.

John Baptist, the man sent from God to minister water baptism, was the first one to make mention of Baptism in Spirit. He himself did not know what it meant, for he had no experience of it. He knew it existed and said he needed it, but it was Jesus alone who spoke of this baptism with complete knowledge of it. At the time He did so, He could not speak of it as 'the Baptism' as when referring to John's baptism, for all knew John's, and perhaps all His followers had been baptised with it, but none knew His. He Himself had been baptised in water by John, but quite distinct from everyone else, He had not been baptised with John's baptism. He had no need of it, neither had He need of John in the role he filled to the rest of Israel. John's baptism to them was unto remission of sins upon repentance, but Jesus, having no sins, had no need of repentance; therefore He had no need of John's baptism in that respect.

John's mission to Jesus was in the capacity of forerunner and friend. Jesus only needed John's baptism as a means of identification and presentation to Israel as: (1) Son of God, (2) Lamb of God, and (3) Baptizer in the Holy Ghost. His baptism at the hands of John was entirely different from everyone else's. That is why He said, 'I have a baptism wherewith I must be baptised'. He knew the real baptism had to be created by Him in order for it to exist as 'the Baptism' for us throughout this age

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