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but that only one of each is valid. Thus, the prophet to the Hebrews urged his readers, *“Leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment”* (Hebrews 6:1-2). Inspiration shows more than one baptism has existed, and distinguishing between these baptisms is foundational and elementary. Failure to recognize the difference between baptisms hinders perfection, that is growing to maturity.

There was the baptism of John, which was temporary (Luke 7:29-30) and has been replaced (Acts 18:24-26; 19:1-5). The baptism of the Holy Spirit occurred only twice (Acts 1:1-8; 2:1-4; 10:44-45; 11:15-18), and even when it happened, those who received it still needed water baptism in the name of the Lord (Acts 10:46-47), so it is not the one baptism. The baptism of suffering referred primarily to Jesus’ passion (Luke 12:50) and secondarily to the persecution His apostles would undergo (Mark 10:38-39). The baptism of fire (Luke 3:16-17) means everlasting condemnation in hell (Matthew 13:36-43) insomuch as hell is the lake of fire (Revelation 20:15); this is a baptism meant to be avoided. Baptism into Christ (Galatians 3:27) and into His death (Romans 6:3-6), which removes sin (Acts 2:38; 22:16) and brings salvation (Mark 16:16; 1st Peter 3:21) is, manifestly, the *“one baptism”* that is currently valid and will remain so until the judgment.

Like John’s baptism and Holy Spirit baptism, the baptism of Moses is a baptism of the past. It served a tremendously important purpose for one people at one time, but is no longer relevant beyond learning from examples (1st Corinthians 10:11). And it was, in fact, a baptism. Paul said the Israelites were baptized *“in the cloud and in the sea”*. This refers to their exodus from Egypt through the Red Sea. *“The pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that. Then Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left”* (Exodus 14:19-

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WHAT IF THEY DON'T LISTEN?

Gary Craig Rice

“Then Moses answered, ‘But behold, they will not believe me or listen to my voice, for they will say, “Jehovah did not appear to you”’” (Exodus 4:1).

That fear sometimes exists in us too when we ask ourselves:

- What if my children don’t listen?
- What if my efforts go unnoticed?
- What if someone rejects what I say?

God gave Moses tools, but He didn’t promise results. And that matters. We are not responsible for outcomes in others. We are responsible for obedience in ourselves. Whether in the home, in the church, or in the world: Faithfulness speaks even when results are uncertain.

“Listen. I hope we don’t go to church for ‘what we get out of it,’ as if it was an orange we were trying to juice or a strategic market investment. I hope we go to church the way the heron goes to the pond, the snapping turtle, the bullfrog, the ribbon snake. Because it is the ecosystem for which we were made and to which we belong. Not as customers seeking goods and services from a retailer called ‘The Church,’ but as homing creatures to the place that forms and holds us and is made continually the richer by the lives within it.”

– Caitlin Beauchamp

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22). Behind them was the cloud and beside them on either side was a wall of seawater. Since they were surrounded by water in this way, they were, effectively, immersed. Israel was baptized.

Paul made no comparison between the baptism of Moses and the baptism of Christ. Rather, he noted that the exodus was a baptism in and of itself. Therefore, trying to compare the subjects of that baptism to the subjects of Christ’s baptism is absurd. The subjects of John’s baptism were Jews only, the subjects of Holy Spirit baptism were the apostles at first and later the first gentile converts, the subjects of the baptism of suffering were Christ and the apostles, and the subjects of the baptism of fire will be all sinners who refuse to repent. None of that has any bearing at all on who the subjects of Christ’s baptism are because they are different baptisms for different purposes.

**"WHAT MUST I DO
TO BE SAVED?"**

ACTS 16:30

LEARN THE GOSPEL

John 6:45; Romans 10:17

BELIEVE IN CHRIST

Hebrews 11:6; John 3:16

CONFESS CHRIST

Matthew 10:32-33; Romans 10:9-10

REPENT OF SIN

Acts 3:19; 17:30

BE BAPTIZED INTO CHRIST

Mark 16:16; Romans 6:3-6

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

**"THE ASSEMBLING OF
OURSELVES TOGETHER"**

HEBREWS 10:24-25

SUNDAY

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

WEDNESDAY

Studies & Worship @ 7:00 p.m.

THURSDAY

Men's & Ladies' Studies @ 6:20 p.m.

75 Sherrod Boulevard
Belén, New Mexico

Seekers Welcome.
Members Expected.

**"IF A MAN IS OVERTAKEN IN
ANY TRESPASS...
RESTORE SUCH A ONE"**

GALATIANS 6:1

CONFESS TRESPASSES

James 5:16; 1st John 1:9

REPENT OF SIN

Acts 8:22

PRAY FOR FORGIVENESS

Acts 8:22

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

**"A WORD FITLY SPOKEN IS
LIKE APPLES OF GOLD IN
SETTINGS OF SILVER"**

PROVERBS 25:11

"The hardest prison to escape is
the comfort that made you
weak."

– Unknown

"WHOLE COUNSEL"

ACTS 20:27

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**PEDOBAPTISM POORLY PROPOSED:
THE EXODUS ANALOGY**

Bryan Matthew Dockens

A pedobaptist defends his belief that children ought to be baptized, saying, "And the crossing of the Red Sea is also compared to a sort of baptism, I'm sure you would agree infants were there too."

The Scripture this person refers to is this: *"All our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea"* (1st Corinthians 10:1-2). Describing this as a comparison and "a sort of baptism" is simply inaccurate. The exodus was a baptism, period. That is what Paul called it, saying *"all were baptized"* – not "as if they were baptized" or "like they were baptized".

While it is true there is only *"one baptism"*, it is equally true there is *"one Lord"* and *"one God"* (Ephesians 4:4-6), but the apostle acknowledged, *"Even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live"* (1st Corinthians 8:5-6). The point made in the list of seven ones – body, Spirit, hope, Lord, faith, baptism, God – is not that there are not others, – Continued on page 2 –

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