

Transitional Perspective

As soon as Jesus shows up, all the New Testament doctrine that we tend to take for granted did not just magically appear. And when it was revealed, it was not automatically tacit knowledge.

Often, once we learn a good doctrine, we try to force that good doctrine onto every passage of scripture, every time similar words are used. However, there are transitions in the Bible. The doctrine we have now was arrived at through a process of God's divine providence, and we have to keep those transitions in perspective as we wield the Sword of the Spirit.

Baptism, Jews-Gentile, Gospel

BAPTISM

- [Matthew 3:11-12](#) - John the Baptist contrasts water-baptism with Jesus' Baptism with the Holy Ghost and with fire

- [Acts 1:5](#); - Jesus contrasts water Baptism with Baptism of Holy Ghost

- [Acts 2:38](#) - Peter evangelizes with a message of repentance and baptism (Peter doesn't even know that Gentiles can get saved at this point)

- [Acts 10:43-44](#) - Gentiles receive the Holy Ghost prior to Baptism

- [Acts 11:15-16](#) - Peter recounts how this finally helps him understand what Jesus meant in [Acts 1:5](#)

Definition of Baptism: (BLB Lexicon)

"Baptizo" should not be confused with "bapto." The clearest example that shows the meaning of "baptizo" is in a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptized' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptizing the vegetable, produces a permanent change.

[...permanent change in the nature or identity of the subject.]

- **There are Seven Baptisms mentioned in the New Testament**

1. Jews Baptized to Moses in a Cloud - [1 Cor. 10:1-4](#);
2. Jewish Baptism for Israel - [Matthew 3:1-2](#), [5-6](#); [John 1:31](#); [Mark 1:4](#);
3. Jewish Baptism after Resurrection - [Acts 2:38](#);
4. Baptism of Suffering - [Matthew 20:22-23](#);
5. Baptism of Fire, Hell, Judgment - [Matthew 3:10-12](#); [Revelation 20:15](#);
[Revelation 14:9-11](#);
6. Gentile Water Baptism - [Matthew 28:19-20](#); [I Peter 3:20-21](#);
7. Spirit Baptism - [1 Cor. 12:13](#); [Eph. 4:5](#);

- [Ephesians 4:5](#) seems to contradict with the presence of seven Baptisms in the new testament

- There is only **ONE Baptism that is salvific** in the New Testament - [1 Cor. 12:13](#); [Gal. 3:27-28](#);

- This baptism is what places the Christian into the Body of Christ which makes a Christian even MORE secure than [John 10:27-30](#) doctrinally.

- In a sense, baptism IS involved in salvation but NOT WATER baptism.

- Those who espouse Baptismal regeneration ALWAYS read "baptism" where they see "water" ([John 3:5](#); [Eph. 5:26](#); [Titus 3:5-6](#)) and they always read "water" where they see Baptism ([Romans 6:1-4](#)).

- When does the spiritual baptism take place: [Eph. 1:13-14](#);

- These facts do not do away with water baptism completely; it is still the first act of obedience for the new believer, and it still symbolizes one's identity with Christ's death burial and resurrection.

JEWES TO GENTILES

- [Matthew 10:5-6](#) - Jesus starts his ministry with a strict Jewish focus.

- This is a direct conflict with [Matt. 28:19-20](#) and [Acts 1:8](#);

- A Christian cannot take any passage from any where and apply it to right now; it must be understood in the proper context.

- [Matthew 15:24](#) - Jesus ministers to Gentiles by exception, not as a main focus of ministry. His main focus to toward the Jews.

- In [Matthew 28:19-20](#), Jesus gives a command regarding evangelism of all types of people. In [Acts 1:8](#), Jesus foretells a future condition regarding the evangelism of all types of people. However, the disciples appear to be very slow on the uptake.

Disciples Expectations:

- Literal, physical Kingdom (then and there!)
 - [Luke 17:21](#) - forgotten
 - [Acts 1:6-7](#)
 - [Matthew 24:3, 15](#)
 - The promise of return in [Acts 1:9-11](#) is not something that they expected to take nearly 2,000 years.

- [Deuteronomy 32:21](#) ([Romans 10:19](#)) wasn't actually fulfilled until later in the book of Acts.
- Messiah is rejected OFFICIALLY four times before God completely turns to the Gentiles
 - Jesus Crucified - [Matt. 27](#)
 - Peter and John are Rejected and beaten by the council - [Acts 5](#)
 - Stephen is stoned - [Acts 7](#)
 - Paul is rejected by the Chief council - [Acts 23-25](#);
- The transition to the Gentiles is Gradual
 - [Acts 13:46](#)
 - [Acts 18:6](#)
 - [Acts 22:21](#)
 - [Acts 28:28](#)

Practical Transition from Jew to Gentile:

- [Acts 1-7](#) is completely Jewish ([Acts 2:10](#))
- The First Gentile is saved in [Acts 8](#)
- Paul is the Apostle to the Gentiles ([Romans 11:13](#)), but he is not even converted until [Acts 9](#)
- Peter gets the vision of the sheet and evangelizes a Gentile in [Acts 10](#)

- [Acts 5:31](#) - When Peter first describes the mission of the Messiah, it is completely Jewish in nature and focus
- [Acts 11:18](#) - Years later, Peter learns that God has also Granted repentance to the Gentiles (see [Acts 11:19](#))
- [Acts 15:9-11](#), The council in Jerusalem - the first time every that it is understood OFFICIALLY that Jews and Gentiles are saved the same way and by Grace through faith. This understanding is reinforced several times in the New Testament:
 - [Romans 10:12](#)

- [Galatians 3:27-28](#)
- [Ephesians 2:18-22](#)
- [Colossians 3:11](#)

So far, so good?

Then why the following:

- There's a book addressed specifically to the Hebrews?
- James is addressed to the twelve tribes?
- Why is there such a Jewish focus in Revelation? (ch. 7 & 14, 144,000)

Answer:

God has unfinished business with the Jews, and there is another transition yet to take place after the Church is raptured out of here.

Notice how these things that are true now were not automatic as soon as Christ showed up on the scene.

Apostle to the Gentiles:

- [Romans 11:13](#)
- [Galatians 2:7-8](#)
- [Romans 15:8-16](#) - this marks Paul as the successor of Jesus as far as doctrine and ministry to the Gentiles is concerned

THE GOSPEL

(Good News!)

Definition of the Gospel: [Romans 1:15-16](#)

Content of the Gospel: [1 Corinthians 15:1-4](#)

- Christ died for sins
- Was Buried
- Rose again the third day

Is the Gospel given in this passage: [Luke 18:31-33](#)?

- Did the disciples understand it? [Luke 18:34](#)
- Then what were they preaching in [Luke 9:1-6](#)?

Depending upon usage, the word "gospel" could refer to at least 10 different things:

1. The Gospel according to St. Matthew.

2. The Gospel according to St. Mark.
3. The Gospel according to St. Luke.
4. The Gospel according to St. John.
5. The Gospel according to Abraham ([Gal. 3:8](#)).
6. The Gospel according to Caleb and Joshua ([Num. 13-14](#); [Heb. 4:2](#)).
7. The Gospel according to Jews in the Millennium ([Isa. 52:7](#); [Matt. 24:14](#)).
8. The Gospel of the Grace of God ([Acts 20:24](#)).
9. The Gospel of the the Kingdom ([Matt. 4:23](#)).
10. The Everlasting Gospel of the Tribulation ([Rev. 14:6](#)).

If we prefer what we may be conditioned to think is "good doctrine" above what the scripture actually says, then we are merely setting up our children to be deceived later by JWs, Mormons, or other cults. We also set them up to mature and consider the entirety of Christianity to be a farce since what we preach and teach does not actually match what the Book says.