

Figure of the True

by G.W. North

Jesus reformed the idea of baptism after His resurrection, elevating it to a visible picture of the invisible Spirit.

Scripture: Acts 2:38

Topics: "Baptism", "Presence of Christ"

Description

G.W. North emphasizes the significance of baptism on the day of Pentecost, explaining that while the apostles performed the baptisms, Jesus was spiritually present, baptizing alongside them. He clarifies that this act was not morally or ethically wrong, as Jesus had a divine purpose in allowing His name to be used exclusively. North highlights that Jesus' resurrection redefined baptism, transforming it into a visible representation of the invisible Spirit, thus elevating its meaning beyond what was understood before Calvary. The sermon illustrates how the apostles, particularly Peter, were aware that their actions were part of a greater divine transaction, reflecting God's wisdom and love in the process of salvation.

Transcript

When the three thousand were baptised on the day of Pentecost, they were baptised with Jesus Christ's baptism. Though invisible, He was there baptising together with His apostles just as He had been on earth earlier. The difference lay in the fact that during that time He had not baptised; they alone had baptised and had done so in His name exclusively. There is no question of morality involved here. It was neither morally, ethically nor spiritually wrong for Jesus to allow baptism exclusively in His name at that time. He said that all His were the Father's and that His Father had given them to Him.

Wisdom and love restrained God from thrusting upon men things they could not possibly understand.

Jesus kept the men Father gave Him during His earthly life, then at the end handed them over to His Father so that they should be Father's responsibility while He underwent death. In resurrection the Lord came again to His own and reformed the idea of baptism, placing it in its eternal context, elevating the water to be a visible picture of the invisible Spirit in which people were being baptised into His own personal baptism. Before Calvary this was entirely unknown and could only at best be implied (and perhaps also in a measure imputed) but now it is a picture of an actual experience.

Peter and those who we may reasonably assume, even though we cannot be sure, were co-opted with him into the vast operation of baptising all those people, knew that their own action was the least part of the transaction then taking place.

Source: <https://sermonindex.net/speakers/gw-north/figure-of-the-true/>

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