

The Saving Power Of Baptism

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[0 : 00] Welcome. Thank you for choosing to listen to another Word-filled message by David Entry. Preaching is the means by which God manifests His Word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

1 Peter 3, verse 18 to 22, reading from the King James Version, it says that, For Christ also has suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah, who, in the days of Noah, while the ark was out preparing, wherein few, that is, eight souls were saved by water.

The like figure whereunto even baptism doth also now save us. Not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ, who is gone into heaven and is on the right hand of God.

Angels and authorities and powers being made subject unto Him. Here ends the reading of God's holy word. Hallelujah.

Well, in our previous session, I spoke about how God, in His own wisdom, the angels that were disobedient, the spirits that were disobedient in the days of Noah, were kept in prison, and how Christ, in His death, went to preach and to declare, went to declare the victory of the cross.

[2 : 05] Satan planned it against God, but he has lost. Now, what we just read today is very interesting. We would still have to go back to Noah, because I'll be picking it up from verse 20 again.

It said, So I'll pick it from the days of Noah, while the ark was being prepared.

Okay. The King James says that, while the ark was up preparing, King James said it was being prepared. Watch this. It says, wherein few, that is, eight souls, were saved by water.

Few, eight souls, were saved by water. I think it would be good if I read it from the New King James. New King James says that, it says, verse 20 again, it says that, In the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

King James said, saved by water. Here, it says, saved through water. Saved through water. Saved by water. I thought it was water that judged the earth.

[3 : 23] And the water was a water of judgment. But let's look at something. There are a few things I would want to establish, so everything can make sense together. I'll go back.

We want to go back to 1 Peter 2, verse 12, and verse 19. And then we go to chapter 1, verse 18. Then we go to Genesis to read about Noah.

Then we come back to the text. So please, I need you to follow this carefully. 1 Peter 2, verse 12. It says that, Having your conversation honest amongst the Gentiles, that whereas they speak against you as evildoers, they may by your good works.

So having your conversation. I explained that conversation there means way of life or conduct.

Okay? So have your way of life.

Have your conduct. It says that honest. And I remember when I was teaching this, I spoke about honest, kalos. That's the Greek word, kalos. So having your way of life, kalos.

[4 : 26] Kalos means excellent. Kalos means handsome. Kalos means beautiful to behold. Kalos means honorable. Kalos means commendable.

Kalos means admirable. Kalos means goodly. Goodly. So good. Sometimes translated goodly.

Kalos also means noble.

Kalos means better. Kalos means approved. Kalos means surpassing. Kalos means suitable. So he said having your way of life approved, suitable, surpassing, excellent, noble, beautiful to observe,

handsome, commendable.

Our way of life. Now, this is talking about how we live our lives. Not a spirit, not like in spirit, how we are in the spirit, but how we are observed practically.

That's why it says, let me read it again. It says that having your conversation, having your way of life honorable. Let me read from the New King James.

[5 : 36] The New King James puts it this way. Having your conduct honorable among the Gentiles. So your behavior must be honorable.

When the Gentiles look at you, when unbelievers look at you, when people who are not with Jesus look at you, they find your life very commendable, very beautiful.

Everybody looks at you, both believers and unbelievers, they find our lives very commendable.

Now, this is the way of life we are called to believe in. Now, look at verse 19 of the same verse which I've explained before, of the same chapter.

It said, for this is thankworthy. And as I said, this is charis. You remember that message, what is charis? This is commendable. This is acceptable. This is admirable. This is thankworthy.

This is charis. This is beautiful. So that honorable life, which is beautiful, which is thankworthy, which is gracious, which is charis, that is said that that's how we should live amongst people as a Christian.

[6 : 37] Now, it's talking about our way of life, our conduct. Okay? So as a human being, once we live amongst people, people will observe our conducts.

And then invariably, depending on the conduct that we live out, which we are supposed, if we live out that conduct, they give glory to God. But sometimes it might be through suffering.

We have to forgo some things. We have to sacrifice some things. We have to live a certain way in order for this life of beauty that has been built into us, that has been worked into us to be manifested in our actual way of life.

And he said, when it's manifested, he said, this is commendable. This is excellent. Kalos or tangwedi charis. Kalos or charis. And we can do this as we imitate, as we have Jesus as our example, as our hopo gramos.

Hopo gramos. So Jesus is our hopo gramos. You remember, I guess, I hope you remember that. So now, that is what we are called to do now. Bearing that in mind, we will now jump into look at Noah's story.

[7 : 56] In Genesis chapter 6, I will read from verse 5 to 8, and then verse 12 and 13 and 14, and then chapter 7, verse 1, verse 7, and verse 23.

Let's have a look at this quickly. And then we'll go to Hebrews and then 2 Peter. And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil.

Man, the imagination of the thoughts of man's heart was only evil. God saw that it was only evil.

Man has become so polluted. That's why the spirits were imprisoned.

Man has been so infiltrated and polluted that it has gotten beyond the point of recovery. And what God hates most is the flesh that has been contaminated, a contaminated flesh.

And the flesh was contaminated right from there. So the flesh is not anything better. I actually was supposed to read this for you before I go. Let me just do that. 1 Peter chapter 1, verse 18, which is that, For as much as you know that you were not redeemed with corruptible things as silver and gold, from your vain conversation received that.

[9 : 10] From your vain conversation received by tradition from your fathers. So vain conversation, that conversation is conduct, way of life. So by nature, we have vain conversation.

We can be good at some point. But generally speaking, we don't have a commendable and excellent or a callous, a charist type of life. Generally speaking.

So you can be good in one thing, but found wanting in something else because we are not perfect. And there are always flaws about us. And this, we got, how did we get this nature? It came from, it's natural, from our fathers or from your bloodline.

It's in your blood. It's in your bloodline. So he says that, for we know that we have not been redeemed by corruptible things like silver and gold. From what? From our vain. It doesn't take us anywhere.

It doesn't help us to achieve the purposes of God. It's vain. You carry it up. That's why I said that there are times people live a certain way of life. And it really makes your life be filled with drama.

[10:14] Drama. Most people whose lives are filled with a lot of drama, and this has happened, and my boyfriend has done this, and I've been arrested, and this has happened.

It's because about 80% of people whose lives are full of drama or filled with drama or anyone going through drama at a point in time, about 80% of them is because they didn't do it God's way.

80% of people with drama in their lives is because they didn't do it God's way. When you do it God's way, it's not vain. So guess what? We inherited vain way of life.

Vain way of life. Even though we have been trained well, whatever, there is still an underlying vain way of life. That vain in the sense that it doesn't bring to pass the glory of God, the purposes of God.

Vain way of living. Now, if we are supposed to live for Jesus, then the deliverance or the redemption that he gave us must also deliver us from what is this? From the vain way of life to an excellent way of life.

[11:19] Okay? So we are on a journey from being delivered, being rescued from a vain way of life to an excellent way of life.

I hope you are getting it. Now, so back to Genesis. It says that God saw that the imagination, every imagination of the thought of his heart, that's man's heart, was only evil continually.

Verse 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Pastor, what do you mean by repented the Lord?

That means that God said, ah. It's just sometimes maybe somebody has a family member who has been unwell, terminally ill. God forbid that will not be your story. And the doctors have said the person is going to pass this time.

The whole family knows, but every now and then they are visiting him or her, checking on him, and eventually the person goes. Even though the A might know that the loved one is about to die, it's not the same.

[12:22] When the person passes, it still brings grief. So God already knows what will happen, and God didn't make us do it. He gave us free will to live for him, but we used our free will against his purpose.

So sometimes when you read a scripture, you come across the phrase, and God repented, and God regretted. It doesn't mean God doesn't know anything, but it means that God knew that man would do that.

He's omniscient. And when man did that, Bible talks about how God doesn't desire that any of us should perish. Even though he knew Judas was going to choose that path, and he wouldn't stop Judas.

He knew it, but when Judas did it, it wasn't nice. So Bible says that, and it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy, watch this is very important, I will destroy man whom I have created from the face of the earth, both man and beast and the creeping things and the fowl of the air, for it repented me that I have made them.

[13:26] God said, I feel sorry I have made them, and I am going to wipe, because man was so polluted that he was completely vain, through and through, useless for the purpose of God.

So since man was useless for the purpose of God, God said, I am going to wipe out all humanity. Watch this, there is a path. I said there is always a path when God is working.

I don't know what you are going through, but let me know, let me let you know, that when God is involved in your life, there will always be a path. In this instance, Bible says that, verse 8, but Noah found grace in the eyes of the Lord.

But a lot of things are going on in your family, not good, your bloodline, your family, your background, your things in your past, and that, and that, and that. But God, I see somebody finding favor, finding grace with God, but it changes the situation.

It means that what I have said is true, but there is a change of focus and direction. There is another truth that is different from the truth I've said, another truth.

[14:30] They say they are all true, but I'm about to introduce another line of thought. So Noah found grace before God.

Remember this very well. Verse 12, and God looked upon the earth, and behold, it was corrupt, for all flesh, key word, all, all flesh had corrupted his way upon the earth.

That is too much. And God said to Noah, because Noah has found grace before God. God said to Noah, the end of all flesh is come before me. The end of all flesh is come before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth.

I will destroy them with the earth. God said, I'm going to clear everybody. So what's God's plan of doing that? He's going to bring judgment. So he said, verse 14, make an ark of gopher wood. Rooms shall thou make in the ark, and shall pitch it within and without with pitch. Now, he said, make an ark.

[15:41] Why should I make an ark? Because I'm about to destroy and wipe out humanity from the face of the earth. I'm about to bring judgment. Now, why did God have to bring judgment?

Two main reasons. Number one, God had to bring judgment because God is a God of righteousness, and he must judge on righteousness. And this, they have taken it to its extreme level, and God said, now, it's too late.

There's nothing I can do with man again, so I'm going to wipe out man and then continue with my plan, even if there's only one, I can continue my plan with him. So God had to judge, bring judgment because he's a righteous and a holy God who judges sin and must judge sin.

So that's number one. One reason why God had to bring judgment. And what was the judgment?

He allowed, before God created the heavens and the earth, if you remember, Bible says in Genesis chapter 1, the earth was without form and void, and darkness was upon the face of the earth.

And then God commanded the water to back off and commanded the land to emerge. So everywhere was covered with water. So he said, okay, I'm just going to bring water back to wipe out the waters of, it's called the waters of judgment.

[16:59] So watch, this is very important. So God brought water back. He said, I'm going to bring water on this earth to flood the whole earth and wipe out everybody apart from Noah.

But if I'm going to bring water on this earth and flood everywhere, Noah is also on this earth. And so I have to preserve him. So that's why God told Noah, build an ark. So what was the purpose of the ark?

The purpose of the ark was to save Noah from what? Not from the, what was to save Noah actually from the flood that was coming.

And the flood stood or represented the judgment of God. Okay. So the flood had to come to clear off. That was God's judgment of punishment for the human beings.

How about the spirits? They were put in prison. All right. So God wiped them out. So Noah needed the ark to save, which is very important, to save him from the, from the judgment or from the judging waters.

[17:59] Now watch the chapter seven, verse one says that. And the Lord said unto Noah, come thou, all, come thou and all thy house into the ark. For, for thee have I seen righteousness before me in, in this, the same generation in which God said, there's none right.

They all have polluted themselves and are spoiling everything. They, they fill the earth with violence. God said, yet have you, you, you said for, he said, for thee have I seen.

In righteous. God said, you are righteous before me. You are behaving well. And I like you and your household. That means that his household was also righteous because the Bible calls him, he was a preacher of righteousness.

Second Peter chapter two, verse five. Look at this. Second Peter chapter two, verse five. I was said, and spared not the old world. That's talking about God. Time will not be able to go free from this. But spared not the old world, but saved Noah.

God saved Noah and the, and saved Noah, the eighth person. A preacher of righteousness bringing in the flood upon the wells of the ungodly.

[19:10] So the flood came on the wells of the ungodly to clear them off, but saved Noah. So if there's a flood, there is something that can handle flood. That is a boat or a giant ark.

So he said, build an ark, not for me, but for the saving of your house. So God brought judgment.

Look at faith. When you look at Hebrews chapter 11, verse seven, it said, by faith, Noah being warned of God, of things not yet seen, seen, moved with fear, prepared an ark.

Watch this. Toward the saving of his house. So the ark was to save his house. From what? From the judging flood. So the flood came to judge the earth.

One reason for the flood is because God is righteous and he had to judge and punish unrighteousness. So he brought the flood as punishment and to, as a, as judgment and punishment

against the ungodliness that has saturated the earth.

So number one reason is to bring the, for the flood was to judge ungodliness. But how can he spare Noah? He, Noah needed an ark to save him.

[20 : 23] So what was the purpose of the ark? The purpose of the ark was to save him. From what? From what? From the judging waters. So waters came.

Look at this. Back to Genesis chapter seven, verse seven. It says that Noah went in and his sons and his, his wife and his sons' wives with him into the ark because of the waters of the flood. So they went in and they escaped from the waters of the flood. And finally, look at verse 23 of Genesis chapter seven. And he says that, and every living substance was destroyed, which was upon the face of, face of the ground, both man and cattle and the creeping things and the fowls of the heaven.

And they, and they were destroyed from the earth. Everything was destroyed from the earth. Everything, the flood came to destroy everything. And however, watch this.

And Noah only remained alive. And they, that way, with him were in the ark. So the ark saved them. Watch, this is very important. This is where I'm going. The ark saved Noah and his family from the flood.

[21 : 35] From the judging flood, they had the ark to save them. So God had the purpose to bring judgment. But what was the second purpose of the ark?

Sorry, of the, of the flood. The second purpose of the flood. Why did God bring the flood? Number one, to judge or yeah, to bring judgment on the earth.

Number, so how would Noah be delivered from the judgment that was coming? An ark. So the ark delivered him. However, we, going back to our text in 1 Peter chapter 3.

I need you to follow this very carefully. In 1 Peter chapter 3, back to the verse 20 from the latter part. Let me read from the New King James Version. It says that, no, while the ark was being prepared, in which a few, that is, eight souls were saved through water.

King James, it says that, um, wearing few, that is, eight souls were saved. Now, saved, watch this. This is very important.

[22 : 44] Saved by water. New King James says, saved through water. Then he said, saved by water. Ah, watch this. Pastor, I thought you said the ark saved them.

Yeah, the ark saved them from the water, from the flood. But here it says that, rather, they were saved either through the flood or by the water. So the flood, the water, actually, oh, oh.

Watch this. The flood that came in the days of Noah. The waters that came in the days of Noah were not just judging waters, but they were also saving waters. Hallelujah!

Saving waters. The water came, it's from, right, right, you can see in the text, the water came and saved Noah and his family. Eight people were saved through the water.

They were saved by the water. I thought the water came to judge. One purpose for the water to judge. Second purpose of the water was to save. Hallelujah! Second purpose of the water was to save.

[23 : 46] Was to save them from then what? Because the flood saved them from the judgment that God brought on the earth. So they were exempt from the judgment. But how about the water?

The water was their judgment. So how, in what way was the water saving them? The water saved them from a polluted generation. So that because he was righteous, God had to save the righteous man from being overrun, being run over, being infiltrated by this unrighteous, heavily polluted generation.

Everywhere they turned, they were polluted people. The people were filthy. They were gone. They were of no good again for God. And Noah was there and his family.

Noah's family had to be protected. So God saved them. In fact, the same Peter. Peter, in Acts chapter 2, verse 40. Recall my time. Acts chapter 2, verse 40.

Bible says that, and with many other ways, he exalted them. Verse 38 talks about how he said, 37 said, what shall we do? The people asked him when he was preaching, talking about Peter. And 38, Peter said to them that, repent and, watch this, repent and be baptized.

[24 : 55] Be baptized for the remission of sins. Uh-oh. And you shall receive the gift of the Father, the gift of the Spirit. So repent. When they asked Peter, what should I do? Peter said, repent and be baptized.

Repentance and baptism are your way forward. Repentance and baptism are your way forward. You need repentance. You need baptism. Those two is one root. It's just a root.

You can't have only repentance without baptism. And you can't have only baptism without repentance. They go hand in hand. Repentance is the key. Baptism is the physical outward evidence of the manifestation or of the exercising of somebody's faith.

Watch this. So Peter said, repent and be baptized. Then in verse 40, Bible says, with many other words, he exhorted them and saying, be saved from this generation.

Uh-uh. Remember Noah's Day. Peter, same Peter spoke about it in Peter chapter, 1 Peter chapter 13, chapter 3. Here, he said, repent, be baptized. And then he kept talking to them.

[25 : 56] And the Bible said, with many words, he was actually exhorting them to be saved from this corrupt generation. New King James, I think, says that perverse generation.

King James says that untoward generation. This generation that is bad. Polluted generation. What does that mean? What does that mean? What we receive?

Traditions. Uh-oh. The vain way of life which we have received. We need to be saved from this vain way of life. So Peter, just the same way that Noah was saved, he had his household.

They were saved through the waters. Watch this. Through the waters from a perverse generation.

Peter also told them, repent, be baptized. So you will be saved from this pervert generation.

Are you trying to tell us that salvation is about the generation? No. Two ways. Mainly, salvation is to save us from God's judgment. To save us from hellfire. To save us from God's anger.

[26 : 55] And to make peace with God. Bible says God reconciled the world to himself through Christ. So we have been reconciled. We have been saved from the judgment of God.

From the punishment of God. From hellfire. We have been saved when you are born again. But that's not the only salvation. There's also the second aspect of your salvation that must be manifested.

We have to be saved from our vain conversation. Vain manner of life to an excellent man. You remember, callos, callos, callos. That excellent and honorable.

A befitting. A beautiful. A handsome. A admirable. A commendable way of living.

A goodly way of living. A useful way of living. A magnificent way of living. A praiseworthy way of living. A surpassing way of living.

[27 : 49] A suitable way of living. Hallelujah! Hallelujah! Genuine way of living. This, we are supposed to live like that. It's a way of life. But you can't just flow into it without being saved.

What, Pastor, what do you mean? We are saved from the judgment of God. So we won't go to hell. But whilst we are on earth, we also have to, sister, you have to be saved from the pollution from the people around you.

The wealth around us. The things that we see. The Bible says that we know that the whole world, 1 John 5, verse 19. We know that the whole world lies under the sway of the evil one.

It lies under the sway. The evil one is the one determining the tune of the song. And the world is dancing to the tune of the song of the evil one. But we are a chosen generation.

Because we have been redeemed from the power of darkness. He told Paul, I'm calling you and sending you to go and redeem them from the kingdom of darkness.

[28 : 56] From Satan's power. Satan's authority and his kingdom. I'm sending you to move them from darkness. I said, I'm sending you to go and turn them from the power of darkness to light.

From the power of Satan unto God. So anyone who is not in Christ is under the control of the enemy. Now, when we are born again, there is still, watch this, this is the key point.

You are born again, but there is still the influence, the worldly influence by virtue of your human nature. And the pollution in the flesh.

We are flesh. And the desires of the flesh is called the filth of the flesh. The filth of the flesh is, the flesh is filthy. The flesh is polluted.

The human nature is not the best. When I say it's not the best, so long as God's agenda, God's economy, God's purpose is concerned and glorifying God. The human nature.

[29 : 52] That's why when anyone dies, they rot and they have to be buried because they will stink. And they will transfer sicknesses or they will become an agent of sickness and causing problems.

Because this flesh, this flesh, this flesh. That's why we have to keep washing, bathing, taking care of the flesh. Because once you leave it, it's growing. It's on its way down. The flesh is on its way down.

The flesh is on it. And that is why it's a very, it's not the best thing for a person to give all your focus on your body, your physical. You have to take good care of your body. Why? Because your spirit needs this body to function.

It's a house. But that house is not permanent. So don't live like all there is to you, sister. All there is to you, there is to you is just your makeup. All there is to you is just your hairstyle, brother.

All there, you spend all your time at the gym, every time going to gym. And you are looking powerful and maturistic. So, you know, some people, all their focus in life and their value has got to do with their looks.

[30 : 52] How they are eating well, drinking well, exercising well, and that's all. If you take that out, there's nothing to you. No, no, that's not a good life. That's not a good life. That's not an excellent life.

But this is what we have received by tradition from our fathers. And we have been delivered from that as well. And so when Peter said, be delivered, be saved from this generation, that is what he meant.

Noah was saved by the water from this generation. I hope I've made myself clear. Now, let's take it further a little bit. When you read the Bible very carefully, I want to teach you something. I want to explain some theological terminologies.

It's not a big theology, but it's biblical terminology. For instance, Romans chapter 5, verse 14. It says that, Nevertheless, death reigned from Adam to Moses, even over those who have not sinned, according to the likeness of the translation of Adam, who is a type of him who is to come.

Adam is a type of him who is to come. A type. The key word here is type. Type. It's a type. Adam is a type of him. So, as I taught the other time, when you look at the Old Testament, there were different people in the Old Testament who were, a type means like a picture.

[32 : 03] When you look at Isaac, in a certain way, Isaac is like a Jesus. Okay? When you look at Joseph, in a certain way, his brothers rejected him and they sold him into slavery.

Jesus was rejected and was sold by his own people. All right? So, when you look at that, there's a way where Joseph is a type of Jesus.

He's not Jesus. Moses is the type of Jesus. In what way? How Moses brought the Israelites out of bondage from Egypt. Jesus brings us out of the kingdom of darkness into the kingdom of light.

So, when we read type, like the lamb that was slain or the Passover lamb, I mentioned it the other time, the Passover lamb is a type of Christ.

He is our actual Passover according to 1 Corinthians 5 and 7. So, Christ is our Passover. So, a lot of things in the Old Testament, they are actually depicting or pointing to Christ and they are actually types.

[33 : 00] So, Adam was a type of Christ. Okay? So, in the Old Testament, it's not only Christ that was typified there. So, in the Old Testament, when we say something is a type, when you come to the New Testament, whatever that thing was a type of, that thing becomes, it's called an anti-type.

So, for instance, this is the Old Testament or this is the Old Testament. This, what you are seeing in the Old Testament is a type of this. So, like Moses was a type of Christ.

Okay? He's a type of Christ or from the text we just read, Adam is a type of Christ. So, how about Christ? Christ is the anti-type of Adam. Okay? Christ is the anti-type of Adam whilst Adam is a type. So, the original thing that was being represented is the anti-type and whatever was representing it is the type. Like, let's say, I cast my shadow on the wall. My shadow is a type of me and I am the anti-type of my shadow.

This brings me to another word, shadows. When you read the New Testament, particularly Hebrews chapter 8 verse 5, it talks about how these are shadows. The things that they did, those things were shadows.

[34 : 12] So, chapter 10 verse 1, 8 verse 5, 10 verse 1 and Colossians chapter 2 verse 17. It talks about how all those things they were doing in the Old Testament, they were shadows. They were shadowing something.

So, they foreshadowed it. So, the original is Christ and the New Testament church. So, once it comes, we don't need, that's why in church we don't burn candles. That's why in church we don't burn candles as a way of worshiping God.

That's why in church we don't slaughter cows and sacrifices because those things were all a type. They were shadowing Jesus Christ. So, Jesus Christ is the ultimate sacrifice.

All right? So, these are shadows. So, now I've mentioned types. I've mentioned anti-types and I've mentioned shadows. But then figure. So, sometimes anti-type is also called a figure.

That means when we say something is a type or anti-type, it's just a picture. It's depicting something else. It's depicting something else apart from itself.

[35 : 09] So, Moses was depicting Christ apart from Moses. So, the way you look at Moses, you can see the works of Christ being manifested in a certain miniature version in the life of Moses.

Now, here he says, having understood this, let's go back to 1 Peter chapter 3 verse 20 again.

So, 1 Peter chapter 3 verse 20. It's, I'm reading from the new, I prefer to read from the new King James Version so it makes it a little bit easier. 1 Peter chapter 3 verse 20.

1 Peter chapter 3.

Watch this, watch this. So, there is also an anti-type now which is saving, who are they asked? We, the church. We, the New Testament church. There is an anti-type.

[36 : 27] What is an anti-type? Which is just like the type, what happened in the days of Noah?

What? They were saved by water. They were saved through water. Now, it says that there is also an anti-type.

And the original, that was a type of what is originally to come. What was a type? Noah's flood was a type. And what did the flood do? The flood brought judgment. But second one, the flood saved Noah.

The flood, from what we just read, they were saved by the flood. And now, we are also being saved.

Because he said there is an anti-type in our times. A picture of what happened is still happening.

So, the original thing that is to happen, that was being foreshadowed by Noah's time, is now what we are going to experience. And what is it? They were saved from the perverse generation. Peter said, be saved from this perverse and this dangerous generation.

Now, see what he said. How do you save from this dangerous generation? I read it again. There is also an anti-type. King James says, figure. There is also an anti-type which saves us.

[37 : 30] Baptism. Hallelujah. What? Pastor, say that again. No, I didn't say it. The scripture said it. It said, baptism is... Baptism is an anti-type.

In other words, I think anti-type makes it too complex. Baptism is a picture. It's a picture. It's an accurate depiction of how Noah and his family were saved through the water.

They were saved through the water. And baptism, you need water for baptism. So, the baptism, you can put it... The water of baptism, the water of judgment in the days of Noah is a type of the water of baptism.

Oh, so if the water of baptism saved them, so long as saving is concerned, saved them, then the water of baptism is also saying, it saves us. That is what the scripture is saying that which now saves us.

Let me read it again. Very interesting. It says that there is also an anti-type which now saves us.

Now, we are also being saved from what? The way they were saved by the water from what?

[38 : 40] From the corrupted generation. We are also being saved from the corrupted generation or being saved from the corruption of vain...

Watch this. Vain way of living. Vain manner of life. Where do we get it from? From our fathers and from the transition of our fathers. We are being saved from the vain, useless manner of life so we can live the callous manner of life.

The useful, the beneficial, the beautiful, the handsome, the commendable, the admirable, the noble, the honest, the excellent manner of life.

That is charis. Hallelujah. Hallelujah. So to live that life, you have to be saved to live that life. But saved by what?

It's saved by baptism. Now, on this note, may I say this? There are people who teach... Some of you might not be aware, but it's good to know. Something which is called baptismal regeneration or baptismal salvation.

[39 : 50] That makes it easier. What's baptismal salvation? The teaching that says you are not saved until you get baptized. And it doesn't matter what you do. Once you get baptized, that means salvation.

No, no, no, no, no. Baptism is not what saves. The thief on the cross, Luke 23, 43, was not saved, but he made it.

Sorry, he was not... I'm sorry about that. He was not baptized, but he made it. House of Cornelius. Because whilst Peter yet spoke these words, the Holy Ghost came upon all those who were listening.

And Acts chapter 10, from verse 44, 45. And they began to speak in tongues. So the Holy Ghost, and when he went back, he said, if you please God to save them, well, to also give them the Spirit. How can God give the Spirit to an unsaved person? So they were saved. They believed that we were saved. So, watch this. Baptism is not a requirement for your salvation.

[40 : 47] But, Pastor, you say it saves us. Yeah, I'm going there. It's going there. Because, I think, let me read it again. Watch this. It says that there is also an antitype which now saves us. Baptism. Then he had to put into bracket.

Please bear in mind. Not the removal of the filth of the flesh. So this is not the one that takes care of our sins. It's not that. It's not about the filth of the flesh. It's not saving us.

The filth of the flesh is in two ways. I'm going to explain that. But let me finish explaining the baptism bit. So baptism is means of God's... So what is baptism? Sorry.

I was talking about baptismal salvation. Baptismal regeneration. Baptismal regeneration is where they say once you're baptized, that means you are saved. No. If you are not baptized, you are not saved.

No. Salvation comes purely by faith in Christ Jesus. Okay. So baptismal salvation, they quote scriptures. The scriptures for that is Mark chapter 16, verse 16.

[41 : 44] He said, go into the world and preach. And then those who believe, he said, those who believe and are baptized shall be saved. So he says, see, baptism is what saves you. And then in Acts chapter 22, verse 16, Ananias said to Saul, what are you waiting for?

Get up and get baptized, call on the name of Jesus so you'll be saved. So they say, see, he was saved by baptism. No, we are not saved by baptism, but we are saved by faith in the blood of Christ. We are saved by faith in the work of the cross.

We are saved by faith in Jesus Christ. It's faith alone. It's faith alone in Christ alone. Sola fide in solos Christos.

Sola fide in solos Christos. Faith alone in Christ alone. That is what saves us. Not faith plus something. No, faith alone.

But faith that saves us is not alone. Because it says, they that believe, Mark 16, 16, they that believe and are baptized. Now, so why do we have to be baptized?

[42 : 47] That is why I'm teaching this. When you are baptized, baptism, watch this. This is very important. Baptism is a symbol that you are a believer. Baptism is a symbol that you have identified with the death.

Okay. So you identify with the death of Christ. You identify with the burial of Christ. And guess what? If you identify with his death and identify with his burial, that means that you also identify with his resurrection.

Hallelujah. Hallelujah. And so that is, baptism is a symbol of identifying with the death and burial and resurrection of Jesus Christ. Number two, baptism is not just a symbol. It is also a counterpart of faith.

In other words, if you have a, if you have saving faith, you, you, if you have saving faith, you will be baptized. Get yourself baptized, bro. You are in church. You've been in church for a long time. You said you are born again.

You believe in Jesus. Why is it that you haven't been baptized? I was baptized when I was a child. No, no, that's not what, that one, it didn't, it wasn't the faith one. It was a church tradition. But now you have to be baptized.

[43 : 49] It's called credo baptism. Baptism after your creed, after your faith. Baptism that goes with your faith. Baptism is a counterpart of faith.

So if you, after you believe you haven't been baptized, then you are, you are missing out on something. Does that mean I won't go to, you won't go to heaven? No, you will go if you are genuinely born again. But guess what?

On this earth, something is not quite okay with your spiritual life. Get baptized. I challenge you based on scripture. Get baptized. So baptism is a symbol. Baptism is a counterpart of faith.

But now going back to the text, look, listen to what he said. He said, not the removal of filth, filth of the flesh, but the answer of a good conscience towards God.

Oh, baptism is an answer of a good conscience towards God. Yes. So the end, New American Standard Bible says that it's an appeal.

[44 : 42] That's the original Greek word. The original Greek word translated an answer to a good, it's epirotema. Epirotema means that there have been a bit of theologians and scholars, have a very base on their meaning.

But it means appeal. It means answer. It means craving. It means intense desire. So he says that it's an intense desire to God. Baptism is an intense desire to God.

Let me read it again. He said, baptism is an answer. So the answer means intense desire. It's appeal. Appeal of a good conscience to God.

Appeal of a good conscience to God. I will come back on that in a minute. But let me go again and throw a little bit more light on baptism. Baptism, there are two major events in the Old Testament that were typifying baptism.

When I say typify, I guess you get what I mean. A type of baptism, which is now an anti-type. The first one is what we just spoke about, Moses. The second one, in Exodus chapter 14, verse 22, the Bible says, they walked through the Red Sea on dry grounds with the sea becoming like wall on the left and the right.

[45 : 56] And then verse 29, 2 says the same. The sea, they walked through the sea. Okay. And then we found out by Paul in 1 Corinthians chapter 10, verse 2. It says that they were all baptized into Moses.

Wow. They were all baptized in the wilderness into Moses. So when they went through, watch this. When they went through the Red Sea, it was also a type of baptism. Because baptism must always be with water.

In John chapter 3, verse 5, Jesus said, except you be born of the Spirit and of water. It's water. Matthew chapter 3, verse 11, John the Baptist said, I baptize with water.

But there's one coming who baptizes with the Spirit. So water, baptism, water, water plays a major role. And so they went through water. That's why we have to also be baptized in water.

When we are baptized, we are identifying with Christ, his death, burial, and not only death and burial with resurrection. So it says that Moses, sorry, they were baptized into Moses.

[46 : 59] How about us? You remember I told you Moses was actually a type of Christ. So if they were baptized into Moses, we are also being baptized into Christ. Galatians chapter 3, verse 27.

It said that we are baptized into Christ. It's there. Galatians 3, 27. We are baptized into Christ. In the book of Romans chapter 6, verse 3, it talks about if we are baptized into Christ, we are baptized into his death.

So baptism means we are being baptized into the death of Christ. We are uniting. We are uniting with Christ in his death so that we will also be, oh, oh, the death part, the entering the water is not the end.

The end bit comes. Hallelujah. That is where when you go into the water, you come out. Noah and the family went through the floodwaters, the judging waters.

And when they came out, guess what? They have been saved. Saved from what? From the perfect generation. They came to meet a whole brand new world. A brand new world. And there was no, oh, thank you.

[48 : 00] There was no way they could go back. They could go back to their former life. There was no way they could go back to the tradition received from their fathers. The vain, the vain manner of life.

They couldn't go back because it was too late. Why? Because they've been through the baptismal water. Hallelujah. They couldn't go back. So they could only go forward to an excellent life. They could only go forward to a charis type of life, a tanguously type of life, a commendable type of life, an excellent type of life.

How about the children of Israel? When they came after the Red Sea, Pharaoh was terminated. Pharaoh and his Egypt was terminated. There was no way they could go back to Egypt. Egypt was now history.

Egypt because of the waters of baptism. And so these two major waters of baptism or types of baptism in the Old Testament, we could see there was no way they could go back.

But rather from when they came out of the water, they were introduced into a new world. I'm telling you, God is bringing you into a new world. He got us born again to bring us into a new world, a new

world of a certain conduct, a new world of honorable conduct, a new world.

[49 : 09] But you can't just leave it. You need to go through the baptism. In what way? Pastor, I've been baptized, but I still have these feelings. I've been baptized, but I still go through these things. Oh, yes, I have an answer for you. He said that it doesn't remove the feels of the body.

It's there. It's there. First Peter chapter 4, chapter 3, verse 21. There is also an antityp that now saves us.

Baptism. Not the removal of the filth from the flesh. So the death of the fallen nature. Baptism is not there to remove the death or the defilement of the fleshly lust.

The defilement of the fleshly lust is still there. So there's a way we can be skewed and every now and the feelings might come back. But guess what? When we are baptized, we are baptized onto a new way of living.

Okay? Into a new way. Baptism onto a new way of living. Baptism onto an excellent way of life. Baptism onto an... We are baptized onto an excellent way of life.

[50 : 11] How does that happen? Because remember, we inherited a vain way of life from our fathers by nature. The fallen nature donated to us a vain way of life.

But thank God for the deliverance in Christ, the redemption in Christ. So what Christ accomplished on the cross is what brings us redemption. But when we receive that, it is received by us and applied in baptism by the Holy Spirit.

So when we go to the baptism, Holy Ghost is actually working, applying the work of the cross, the finished redemptive work of the cross in our physical living.

He's beginning to apply so that when you come out of the water, guess what happens? In Romans chapter 6, verse 4 and 5. Romans chapter 6, verse 4 and 5.

It says that when you come out of the water, you want to see this? Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also...

[51 : 19] Hallelujah! Even... I like those. You know, I like those phrases. Even so. Two major phrases. Even so, we also. Even so, we also.

Even so. So Christ didn't stay in the grave. He was resurrected from the dead. He came out into a new... That's why he could vanish through walls. That's why he went up. He just went up with his resurrected body.

Now, when he resurrected, Bible says according to 1 Corinthians chapter 15, verse 45, that he became a life-giving spirit. 1 Corinthians 15, verse 45. Jesus Christ became a life-giving spirit.

So we have the resurrection life. When you are born again, it's the spirit of resurrection that is at work in you. When you go through the baptism... Watch this. So when you go through baptism, the finished work on the cross, the Holy Spirit that...

When we accept it, the Holy Spirit applies it to us in baptism. How does he do it? Through the resurrection. Yeah, it's there. It's there. Let me go back to the text.

[52 : 19] 1 Peter. Let me read it from the King James. Anyway. Okay. New King James. New King James, verse 21. There is also an antityp which now saves us.

Baptism. Not the removal, removal, removal. Not the removal of the filth of the flesh. But the answer of a good conscience towards God. I didn't explain that.

Good conscience towards God. When you are being baptized, you are actually pledging a good conscience towards God. You are demanding. You are pleading. You are pledging. You are desiring.

You are craving a good conscience. Your work with God requires good conscience. As you work with God, you must have good conscience because Christ has saved you. But there are things that were in your life that you have to sort out with God.

So once you go through the water of baptism, it's a faith statement that I have actually believed everything you have done on the cross for me. And I'm taking this physical act because the faith is in the heart.

[53 : 16] But I'm taking this physical act to seal it. So it's like you have sorted things with God. It brings you peace. So it brings you peace. So baptism saves us from this corrupt generation or corrupt influence of the generation and allows us to have the opportunity to walk in newness of life.

That's very important. Just as Christ was raised. Let me go back to Romans again. Romans chapter 6 verse 5. For if we have been planted together in the likeness of his death, we shall also be in the

likeness of his resurrection.

We. Yeah. There's a power of resurrection that gets activated in us. Let me read verse 4. Therefore, we are buried with him by baptism into death that like as Christ was raised from the dead by the glory of the Father, even so we also will walk in what new.

We will walk. We will walk. It's there. It's there. Even so, even so we also will walk. It's our manner of life. We will live this newness of life which is called the excellent way of living.

So, we need the baptism and then after baptism we come out of the water just like Noah and his team came out of the water. Just like Moses and the children of Israel came out of the Red Sea into a new world.

[54 : 30] We too will go into the waters of baptism and came out into a newness of life just like the resurrection brought Jesus into a newness of life. And then it is the resurrection is the key point in this text.

The resurrection is what makes it possible. Watch this. Let me read it again from the original text. What we're reading. First Peter chapter 3. Therefore, there is also an antityp which now saves us. Baptism. Not the removal of the filth of the flesh but the answer of a good conscience towards God through the resurrection of Jesus Christ. So, it's the resurrection of Jesus Christ.

It mentions it here. Remember in 1 Peter chapter 1 verse 3. It says that we are regenerated unto living hope. Unto a life. A way of life that is full of hope.

A living hope. An active hope. We are living in hope. That new way of living. That new life. It says that by the resurrection. Do you see that? Of Jesus Christ.

[55 : 27] So, we were regenerated unto a live. God has regenerated us unto a living hope by the resurrection. So, when you go into the water. The reason why you go into the water is because you are supposed to come out of the water.

So, you go out into the water. So, Noah's day. The waters were waters of judgment. But the waters came to save Noah from the past. Save Noah from the corrupt generation.

Save Noah from the tradition. Vain tradition. Vain manner of life. Vain manner of life. Vain manner of life handed by the fathers into a new way of living. Into an excellent callous way of living.

Excellent way. Beautiful way. Handsome way. commendable way, admirable way, noble way, goodly way, honest way, all of that. We have been born again.

So when we go through the water, we emerge. We come out of the water in faith. But once I've been baptized, I don't feel it. It's not about feeling. It's a reality. Once you put your faith in Jesus, it actually has been endorsed.

[56 : 32] Now you can live the excellent life. We can't challenge people to live an excellent life if they haven't believed in Jesus. And demonstrating their belief by going through baptism. Because once you go through baptism, you have completed the, you have sealed the cycle on earth that it requires.

The cycle it requires to work in this excellent way of life. I'm talking about baptism into an excellent way of life. I know you say, Pastor, I said, what does baptism do?

Baptism is a symbol of we identifying with Christ, death, burial, and resurrection. Number two, it's the counterpart of our belief.

Number three, it's an appeal. It's a witness. It's a testimony. It's a testimony. It's a witness. Appeal of a good conscience to God. A conscience that's testified. Yeah! Yes!

I got it right with God. Yes! I'm saved. Yes! The baptism sealed that. It's an appeal. It's a witness. It's a testimony of a good conscience towards God.

[57 : 34] And then finally, let me add this. Once your conscience is clean towards God, it gives peace in living the glorious life or the excellent life. You have the peace to live the excellent life by the spirit of resurrection who is in you.

By the spirit of resurrection who is in you. In the mighty name of Jesus. Amen. Thank you for listening to this message by David Entry.

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