

Water In The Plan Of God

Introduction. God used fire in several instances as a means of judgment or punishment (Genesis 19:24-25; Leviticus 10:1-2; Numbers 11:1-3; 2 Kings 1:10-12). As maker of the whole earth God can use anything He chooses, but we do not know why in most instances that God chose a particular method. With all this in mind we would like to look at how God used water as a means of judgment in the past and as a means of salvation in the present.

I. ***Cases Where God Used Water***

A. The flood (Genesis 6:5-8; Hebrews 11:7).

1. God chose to use water as a means of destroying a sinful world. He could have used other means, but He chose the waters of a great flood upon the earth.
2. In doing so He removed the corruption, and saved Noah and his family. Thus water became a "dividing line" between the lost and the saved (2 Peter 2:5).

B. The Red Sea (Exodus 14:1-4).

1. When God delivered the children of Israel from Egyptian bondage, he led them to the Red Sea. This was not the regular route out of Egypt. Not far to the north was a dry-land route. The Egyptians pursued Israel.
2. The Bible recounts how the Egyptians were drowned when the waters came together (vss. 21-30). Thus water became a "dividing line" between bondage and freedom.

C. Naaman (2 Kings 5:1-5, 9-14).

1. The use of water would seem to be a very strange requirement to anyone who was seeking a cure for leprosy.
 - a) Naaman thought it was strange. In fact, had his servants not prevailed upon him to obey what Elisha had said we might never have read this interesting account.
 - b) However, we know that when Naaman submitted to God's command and dipped seven times in Jordan, he was healed of his leprosy.
2. Some might ask, "Was there anything in the water that contributed to this healing?" Yes, Naaman was in it, which is where God told him to be.
 - a) We all recognize that the healing power was God's. However, it was not applied until Naaman was in the water, where God told him to be.

- b) The healing was by God's power, but it was only applied when God's requirements were obeyed. Thus water became the "dividing line" between sickness and health.
- D. The man born blind (John 9:1-7).
 - 1. Jesus put clay on his eyes and told him to wash in the pool of Siloam. Once again, we see God using water as a "dividing line." In this instance, it was a "dividing line" between blindness and sight.
 - 2. God, with divine power, cleansed the world, freed Israel, healed the leper and gave sight to the blind. In all these manifestations of His power He used the element of water. He asked the subjects to use that water as He directed – and He withheld the blessing until they demonstrated their faith. No one questions God's right to have chosen the element of water in all these instances.

II. ***God's Use Of Water In Baptism***

- A. 1 Peter 3:18-21.
 - 1. God chose to make water the "dividing line" between saved and lost.
 - 2. Peter describes baptism as an "answer (appeal) to God for a good conscience" (cf. Hebrews 10:22).
- B. Mark 16:15-16.
- C. Acts 2:22-23, 38.
 - 1. Some would have us believe that water is not in these verses. They furthermore tell us that the baptism of the great commission was the baptism of the Holy Spirit. This essentially takes water out of the equation.
 - 2. However, when one considers the relationship between just a few passages (Matthew 28:19; Mark 16:16; Acts 2:38; 10:47-48), one can readily see that Cornelius already had been baptized in Holy Spirit, therefore the element had to be water!
- D. John 3:3-5.
 - 1. Being "in Christ" equals being a "new creature." If one is "in Christ" he is "born again." How does one get "in Christ" and be "born again" (Galatians 3:27; Romans 6:3; 2 Corinthians 5:17)?
 - 2. One in an unsaved state is called the "old man" (Romans 6:6; Ephesians 4:22). The converse of this state is a "new creature" or one who is "born again."

Conclusion. No one questions God's use of water in examples under our first point. Why should anyone question His use of water in the second set of cases we have reviewed? In light of all this, is it not difficult to understand how people who claim to have faith would question Jesus when He

said, "He that believeth and is baptized shall be saved" or His command to be baptized "for the remission of sins"?

Upon hearing the proper application of these verses, some will say, "You believe in water salvation." Would they accuse Naaman of believing in "water salvation"? Would they accuse the blind man of John 9 of believing in "water healing"?

In light of the ways in which God used water as a dividing line in the beginning of the lesson, is it really so strange that God would choose to use water as the "dividing line" between the old life of sin and the new life in Christ? It is just as puzzling to see people reject baptism today as it is to read of Naaman's initial problem with dipping seven times in the Jordan!