

[Sunday, March 27, 2016] 1John Series, 1John chapter 2, verses 1-2 – Craig Thurman

Knowing that God is light and that in Him is no darkness at all, our claims to fellowship are true when our light agrees with that light which comes from the Word of God: *if we walk in the light as He is in the light, we have fellowship one with another ...* (1.7) The context concerns the apostles and the reality of their fellowship with God. If they walked in the light as he is in the light, then they have fellowship with the Father and the Son, and they with them. That is the true sense of the first chapter in the epistle of John. John is recommending us to that same fellowship.

**He Is the Propitiation for our Sins;
The Cleansing Blood of Christ
(1Jn.1.7, 9; 2.1, 2)**

God has reconciled us to Himself by the death of His Son, our Lord Jesus Christ. (2Co.5.18) In that reconciliation we have access to His throne at all times. There is in reconciliation a two-fold sense: reconciliation from punishment, and reconciliation from defilement. God has given to us in Jesus Christ both of these. It is to this second sense that our focus is upon today. We have through Jesus Christ our Lord the means for ongoing cleaning by His blood. His interest in us was not only to relieve us of the wrath of God, but to provide for us the means by which we may have abiding fellowship with Him. So the Scriptures teach us that it is the blood of Christ which *reconciles* the irreconciled *manner* of life to God again, and again, and again. By His death we find the provision for continual cleansing from sin before God. What exactly does this mean when we read of blood cleansing? There are some O.T. types which answer to some N.T. realities that should help us understand this properly. Is there a fountain filled with blood anywhere? Do the wounds of our Lord still flow with blood? Or does the statement, *the blood of Jesus Christ cleanseth us from all sin* have another meaning?

The statement made by John the apostle, *the blood of Jesus Christ cleanseth us from all sin*, expresses more than the fact of Christ's death for sin on the cross. It presents our Lord's present role as Intercessor to the Father in our behalf. John closed the first chapter with the cleansing blood that was available for the

apostles in their times of need, and opens the second chapter recommending all of us to that same *propitiation* we need for our sins.

First, I suspect that you might have a similar misconception that I had on the topic of cleansing. There are at least three major cleansings in Scripture. Two involve the blood of a victim, and the other is the washing of self-examination by the Word of God. There is a radical difference between blood cleansing and the cleansing which result from taking the Word of God and judging one's self. To say it again, the cleansing of the blood of Christ and the cleansing by the washing of the Word are not the same. Consider the cleansing that we receive from looking into the Word of God.

The arrangement of the Old Testament tabernacle that was pitched in the midst of the nation of Israel as they wandered through the wilderness until they reached the land of promise is something that we should all be able to run through in our minds. As we come to the center of the camp about which the nation of Israel pitched, there was the dwelling place that the LORD had designated for Himself. Coming from the east we would approach to a curtain fence which marked out a square perimeter of land. In the center of this area was a tent covered on the outside with badgers' skins. We enter into the yard through a single cloth gate. Immediately coming into our view is a large brazen altar where a fire was built and blood was shed, sprinkled, smeared, wrung and poured out, smeared; where sacrifices were offered to God that burned through the night until completely consumed. Next we come to a laver that was filled with water. This laver was made from the brass looking glasses, or mirrors, of the women. (Ex.38.8) After this, we stand before the tent of the tabernacle of the congregation. There certain victims of animals were brought to the door and killed and blood taken inside for atoning and sanctifying. Inside of this tent were two compartments. In the first, which is called the sanctuary, to our right (north side) there sits the table of showbread, straight before us, in front of the vail against the next compartment sits the altar of incense, and to our left (the south) sits the golden lampstand. Beyond the vail before us was the place called the holiest of all. In this room was placed the ark of the covenant. This was a box which contained the tables of stone upon which the ten commandments were written; Aaron's rod that budded; and a golden pot of manna. Upon the top of the ark was a lid. This lid was called the mercyseat. It was a solid gold lid upon which were fashioned two cherubs which stood facing each other, their faces

bowed toward the mercy seat, and their wings outstretched above it. What a glorious scene this was! All of the furniture and the instruments and the vessels were either shittim wood overlaid with gold or were made of solid gold. Now, go back outside of the tent to the brass laver.

We must make a distinction between what takes place here as opposed to that which takes place by Christ's shed blood. Remember, the laver is a piece of furniture made of the brass looking-glasses (mirrors) of the women.

Ex 38:8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

Ex 30:18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

So, before the priests may enter into their appointed daily services they were to stand at the laver and wash both their hands and their feet. This represents how and what we do and why and where we go. When the priests bowed to look into the laver it is understood that they saw a reflection. But that is not enough. It was not that they needed to see themselves, but they needed to see themselves in light of something else. So, now, fill the laver with water, representing the Word of God.

*Eph.5.25 Husbands, love your wives, even as Christ also loved the church, and **gave himself for it;***

*26 That he might sanctify and cleanse it **with the washing of water by the word,***

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27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

In this reflection the priests could discern their imperfections, imperfectnesses in comparison to the water they saw reflected back. Those imperfections were to be washed away by the application of that water. Only after washing their hands and their feet at this laver that they were prepared to enter into their daily services to which the LORD Himself had appointed for them. Like these O.T. priest, the N.T. priesthood of the believer, you and I of the Lord's N.T. church, must apply the *washing of water by the word of God* to our lives if we will truly be prepared for the holy services of Christ. Everything that we do, and everywhere that we go is for Him. By a personal application of the Word of God to our lives we are cleansed of imperfections, blemishes, spots, and faults. By this self-judgment we may discern things which are hindrances to fruitful service.

Imperfection? Propensities to anger, loose tongue, coldness of love, not doing my part to edify the body through the things that I do and say. Not that sin has been committed, but we see need of perfection here and there; not cheerful in service; withdrawn, etc.

But by our continual resort to the brass laver we see how we are to be conformed to the image of Christ.

*Ja.1.25 But whoso looketh into the **perfect law of liberty**, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed **in his deed**.*

Jn.13.10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

...

Joh 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

But, brethren, how important this is:

Cleansing from sin is not done at the laver.

The laver is not for that purpose. Cleansing from sin only comes by the blood of Christ. The laver is the place where we may come to examine ourselves in light of the Word of God and change things in us that need *perfecting*. Now that we have made that distinction we can consider the cleansing blood of Christ and what that means to us.

The topic of the cleansing blood of Christ requires that we understand *reconciliation, atonement, and propitiation*. These three terms are synonymous, so that we may deal with them all at one time.

Proof that these terms are synonymous:

Three sources for making this determinations are the Hebrew Old Testament, the Greek O. T. (Septuagint or LXX), the Greek New Testament Traditional Text, and the English KJV Bible.

Young's Concordance will be a great help to many of us to prove the O.T. and N.T. references.

For the O.T. (Hebrew), turn to the back of the concordance where the Hebrew and Greek Lexicons are located. The Hebrew and Greek are transliterated into English so that everyone may read these. In the Hebrew portion of the lexicon (this precedes the Greek lexicon) turn to pg. 20. Locate the words transliterated from the Hebrew, *kaphar* and *kaphorah*;

For the N.T. (Greek), and beginning at the same place noted above in the lexical portion of the concordance to the Greek part, (which follows the Hebrew) to pg. 73. Locate the worlds transliterated from the Greek, *hilaskomai*, *hilasmos*, and *hilasterion*.)

For **the LXX** I recommend Sir Lancelot C. L. Brenton's Greek and English Septuagint and a good Lexicon (Hatch & Redpath Concordance to the LXX is excellent; but this will require some knowledge of Greek). A quick reference to Leviticus, especially chapter 16 will show for the Hebrew word *kaphar* the Greek *hilasmos*, *hilasterion*, and *exhilaskein*, propitiation, mercy-seat.

In the KJV Bible look at Ro. 5.10, 11. Though the Greek word is different from anything that we have considered above, notice that that *reconciliation* and *atonement* are used synonymously. The marginal reference in verse 11 at the word *atonement* reads *reconciliation*. The Greek root for the word *atonement* is καταλλαγή, katallage. This word is translated in all other places in the N.T. with the English word *reconciliation*.

The KJV:

*Le 6:30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation **to reconcile** withal in the holy place, shall be eaten: it shall be burnt in the fire.*

to reconcile, לְכַפֵּר, Piel [intensive active] Infinitive; root כָּפַר, kaphar, atone; for this precise verb, לְכַפֵּר, cf. Ex.30.15, 16; Le.8.34; 14.21, 29; 16.10, 17, 34; 17.11; 23.28, to make an atonement; Le.1.4; 10.17, to make atonement; Le.6.30; 16.27, to reconcile; Le.8.15; Ez. 45.15, 17, to make reconciliation, et. al.; But the Piel infinitive is translated in Ex. 16.20, of reconciling; Is.47.11, to put it off; Ez.16.63, when I am pacified; Piel preterite, imperative, future adds even more of the sense of the Hebrew כָּפַר, kaphar, translating with English words such as atonement, reconcile, purge, merciful; Ge.32.20, appease; pardon, forgive and pacify.

*Ps 79:9 Help us, O God of our salvation, for the glory of thy name: and deliver us, **and purge away** our sins, for thy name's sake. (Piel imperative)*

There are two parts to reconciliation or atonement, just as there are two parts to sanctification and justification. For example we are declared holy and we are to be holy; we are declared just and we are to be just; and we are reconciled, and we are to be reconciled. I am going to use either the word atonement or the word reconciliation. Both carry the meaning of *making one again* to God.

First, atonement requires that sin is *punished*. In order for the sinner to stand reconciled to God sin must have been **punished** in a suitable victim. Second,

atonement requires that the defilement for sin be *put away*. In light of these distinctions consider the terms standing versus state; or position versus condition.

- God's satisfaction for the punishment due for the offense of sin gives us standing or position to God.
- God's satisfaction for the punishment due for the defilement of sin gives us our state or condition with God.

The order is that first God must be satisfied for the punishment due for sin against Him before there can be any consideration of our state.

The Standing of the Elect:

The congregation of the elect were reconciled to God by the death of his Son. This reconciliation took effect at once at the death of Christ. This does not happen when each of the elect come to faith in Christ.

*Ro 5:10 For if, when we were enemies, we **were reconciled** (a past action affecting our standing or position to God) to God by the death of his Son, much more, **being reconciled** (a present action affecting our condition before God), we shall be saved by his life. (Both standing and state, position and condition are addressed in this text.)*

God by Christ reconciled us to Himself.

2Co.5.19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Where once the congregation of God's elect were dead in sins and condemned, when Christ died on the cross, on that very day they were reconciled to God. Their standing, at once out of order with God when they fell in their father Adam, was reconciled by the death of Christ. All of the elect have passed from death to life by Christ; from condemnation to justification; **when He died**, not when we believed.

The State of an Elect:

There is a time when the individual members of the elect of God are affected in their state. The standing was resolved by the death of Christ. Now the elect shall experience the second part of Christ's reconciliation. This begins when they are quickened to life. Each are subsequently brought to the faith of Christ through the preaching of the Word of God. From that moment forward it is their lives, their condition or their state, that begins to be reconciled with God.

*2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, **be ye reconciled to God.***

There should be no question that the the Corinthians had been reconciled to God by the death of Christ. But there is great need of their lives being reconciled to the Word of God.

21 For he hath made him to be sin for (in our behalf, ὑπέρ) us, who knew no sin; that we might be made (γινώμεθα, pres. subj.) the righteousness of God in him.

*6.1 ¶ We then, as workers together with him, beseech you also that ye **receive not the grace of God in vain.***

He reconciled the Corinthians to God by being punished in their place, now they were to be reconciled to God by putting away the manner of life that was once dedicated wholly to sin. What were they being admonished to do. Penance? No. Acknowledge their sins to God and be cleansed so they could walk on in fellowship with Him.

The elects' punishment due for sin was exhausted upon Christ when He died on the cross. Sin received a three-fold blow that day.

1. The penalty for sin was satisfied. (Is.53.11)
2. The power to sin is subjugated. (Ro.6.14)
3. The presence of sin shall be swallowed up. (1Co.15.52; 1Jn.3.2)

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The death of our Lord Jesus Christ settled every issue of sin with regard to the people of God. Listen, this is too great a matter for human devices to settle. This is the work of Christ alone. David said as much:

*Ps 65:3 Iniquities (The matters of sins; יִדְבָּר עֲוֹנוֹת) prevail against me: as for our transgressions, **thou shalt purge them away.** (Piel future)*

In His death the punishment for sin that stood against his people brought satisfaction to God once for all. So, the people of God have been restored to stand before God in Christ. The punishment for sin is gone. What remains now is to address the defilement or the filthiness contracted for sins. We need cleansing from them. So, the people of God need their state to be affected in such a way that they can be restored as their state may fluctuate because of the filthiness of sins committed.

What is cleansing? In the N.T. the noun, καθάρως, katharos, is translated with the English words *pure* and *clean*. The verb καθαρίζω, katharidzw, is translated *purify* and *purge*. *Cleansing* is the result of *atonement*, *reconciling*, or *propitiating*. It is the blood of Christ alone which cleanses away both the offense and the defilement of sin. The Day of Atonement addresses both of these issues.

Once a year, on Yom Kippur, The Day of Atonement, the high priest would present himself before the LORD alone.

*Ex 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: **once in the year** shall he make atonement upon it throughout your generations: it is most holy unto the LORD.*

*Lev.16.2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he **come not at all times** into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.*

*Heb 9:7 But into the second went the high priest **alone once every year**, not without blood, which he offered for himself, and for the errors of the people ... (also cf. Lev. 16.34)*

Only the high priest performed this service. It was the LORD who prohibited all others from entering into the tabernacle during the time of this service. In this type we see the work of Christ our High Priest alone. Christ alone atones, reconciles, and propitiates.

*Lev.16.17 **And there shall be no man in the tabernacle of the congregation** when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*

He.9.7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

This is further illustrated by a ban for eating the sin offering.

Le 6:30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

When the O.T. high priest offered the sin offering, he offered for his sins, the sins of his house, and for all the people. The order of the sacrifices were such that we can discern two aspects of atonement affecting standing and state.

First Standing/Position: the young bull (sin), ram (burnt), and two kids of the goats (sin) offering killed: (my focus is upon the kids of the goats); this is atoning:

Le 16: 15 ¶ Then shall he kill the goat (Le.4.4, lay his hand on the head and kill it; substitutionary death) of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock,

What was it that was done with the blood of the bull?

Taking the censure, coals from brazen altar with hands full of sweet incense beaten small, enter vail of Holiest place, put on the incense so that the smoke covers the mercy seat.

and sprinkle it (with his finger) upon the mercy seat (eastward), and before the mercy seat (seven times):

16 And he shall make an atonement (a reconciliation) for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he (the high priest) goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the (first) goat (of the sin offerings), and put it upon the horns of the altar round about.

*19 And he shall sprinkle of the blood upon it with his finger seven times, and **cleans** it (Piel Preterite of טָהַר, pronounce it clean), and **hallow it from the uncleanness** of the children of Israel.*

God should have broken out in wrath against all of the people, but He made satisfaction for Himself by the blood of Christ, who was the victim, the High Priest, Mercy Seat, the brazen altar, and the blood was sprinkled, daubed, and poured) in the holiest of all, and in the sanctuary, and upon the brazen altar. It is these things being reconciled to God because of our sin. It is by Christ's shed blood alone that we come into the presence of God and enter into the holy services feeding upon the Word of God, being illuminated in our minds by the Light of life, offering prayers, approaching to the throne of His mercy, beholding the gift of life in Jesus Christ His Son, slain for us. Here we view the wonderful things of glory through the blood of Christ. The wrath of God is *appeased* or *pacified*. (Ge.32.20 *appease*; Ez.16.63, *pacified*) The way is opened into the holiest of all!

He.10.18 Now where remission of these is, there is no more offering for sin.

19 ¶ *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*
20 *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*
21 *And having an high priest over the house of God;*
22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

The standing of the people of God has been restored before God.

Second, state/condition: the scapegoat is released: (this is also atoning)
*Le.16.20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, **he shall bring the live goat:***

*Le.16.10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, **to make an atonement with him**, and to let him go for a scapegoat into the wilderness.*

...

21 *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:*
22 *And the goat shall bear upon him all their iniquities*

What sins? Weren't the sins just punished in the victim of the previous goat? Yes. That animal's death bore the punishment for Israel's sin. This goat shall bear away the filth or the defilement of sins before God. Notice that it is with the living goat, the scape goat that both the hands are laid upon its head and confession of sins is made. This was not done to the sin offering. Are we beginning to understand that there is parallel between this and 1Jn.1.7, 9 ...
confession of sins and cleansing by the blood of Christ?

unto a land not inhabited: and he shall let go the goat in the wilderness.

...

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*30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from **all** your sins (in a type, all sins past, present, and future) before the LORD.*

So we conclude that it is only because of the blood of Christ sinners were made *clean, pure, and purged* of sin's punishment before God; *and* because of the blood of Christ sinners are cleansed, purified, and purged of sin's defilement before God.

The type of the scapegoat represents the intercessory work of Jesus Christ.

The provision of cleansing from the *defilement* of sin by the blood of Christ marks for us *the intercessory work of Jesus Christ* in our behalf before the Father.

*Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, **who also maketh intercession for us.***

Why is our Lord making intercession? We have a present infirmity to sin and He provides the remedy. The Scriptures clearly speak of continued filthiness and defilement for sin upon the people of God. (2Co.7.1; Eph.5.4; Ja.1.21, *filthiness*; Re.3.4, *defilement*)

*2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all **filthiness** of the flesh and spirit, perfecting holiness in the fear of God.*

*Eph 5:4 Neither **filthiness**, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*

*Jas 1:21 Wherefore lay apart all **filthiness** and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.*

*1Co 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak **is defiled.***

*Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many **be defiled**;*

*Jas 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it **defileth** the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*

Remember in 1Jn.6-10 there were 3 lies:

1. He who claimed fellowship with God while walking in sin. (v.6)
2. He who denied the capacity to sin. (v.8)
3. He who made a denial of sin when he committed it. (v.10)

We have an advocate with the Father, Jesus Christ the Righteous. He is the fit God-man who not only suffered our punishment for sin, but by His intercession to God for us the filthiness and defilement of sin are removed as we make confession of them.

Heb 7:25 Wherefore he is able also to save them to the uttermost

εἰς τὸ παντὶλὲς, πᾶς + τέλος, unto all ends, or unto every end ...
in both considerations of atonement: to punish and to put away sins

that come unto God by him, seeing **he ever liveth to make intercession for them**. (Why? Because we need cleansing, and He sends grace to help in our time of need.)

*Isa 53:12 ... and he bare the sin of many, and **made intercession for the transgressors**.*

Elijah interceded to God, not to put away their sin, but to pronounce their sin:

*Ro.11.2 ... Wot ye not what the scripture saith of Elias? how he **maketh intercession** to God against Israel, saying,
3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.*

He.4.14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

This brings us to appreciate Christ our Advocate or Comforter with the Father.

(Read Is.57.15-21)

*Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, **with him also** that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (Contextually we read on 16-18 of the elect of Israel and how the Lord, in spite of natural propensities to sin in them, shall heal them; but not so for the wicked. [19-21])*

Vs. 18 and restore comforts [LXX, παράκλησιν, acc. sing.]

*Is.57.18 (KJV) I have seen his ways, and will heal him: I will lead him also, and restore **comforts** unto him and to his mourners.*

*Is.57.18 (LXX) I have seen his ways, and healed him, and comforted him, and given him true **comfort** (LXX, παράκλησιν, acc. sing.) ...*

*Jer 31:9 (KJV) They shall come with weeping, and with **supplications** will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.*

*Jer 31:9 (38:9) (LXX) They went forth with weeping, and I will bring them back with **consolation** (παρακλήσει, dat. sing.), causing them to lodge by the channels of waters in a straight way, and they shall not err in it: for I am become a father to Israel, and Ephraim is my first-born.*

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How is it that any come to Christ? It is because they see in Him everything of the love of God to save them to the uttermost. He is their Comforter, Advocate with the Father, the one and only who stands in their behalf to God. This salvation came by the precious blood of Jesus Christ.

The command of God continues to go out: *Ac 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Do you know that Jesus Christ is your sin-bearer? Do you know that He died for your sins to God? If so, say so if you never have. He commands you to be baptized because you have received already forgiveness of sin. This is the first commandment that rests upon you as a newborn believer. After this, let me encourage you to join with one of his N.T. churches and walk with them until the He returns again as King of kings and Lord of lords.