

The Four Baptisms



By
Willie Martin

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MANY PEOPLE THINK THERE IS ONLY ONE BAPTISM, THE BAPTISM OF WATER, while some believe there is also a baptism of the Holy Spirit. Some people believe that there is a baptism of the Holy Spirit before a water baptism and visa versa. Scripture tells us that there is more than one type of baptism in the book of Hebrews where it states:

"Of the teaching of baptisms..." (**Hebrews 6:2**)

Since the word "baptism" is used in the plural, it should be obvious that there is more than one baptism. The purpose of this study will be to discuss the four types of baptism: Water, Fire, Spirit and Death, and to describe each of them.

It is difficult to describe the normal person's acceptance of Christ but we will assume that a person hears of God's Word and Christ through the testimony of others, and hears a preacher or two and decides to become a believer in Christ. Once a person believes, Scripture requires a confession of faith:

"And it shall be, that, whosoever shall call on the name of the Lord shall be saved." (**Acts 2:21**)

"Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: For with the heart {mind} man believeth unto righteousness; and with the mouth confession is made unto salvation." (**Romans 10:9-10**)

"He that believeth and is baptized shall be saved." (**Mark 16:16**)

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A person desiring baptism is normally required to make some kind of a verbal confession before the general congregation such as:

"I believe that Jesus Christ is the son of the living God and my personal Saviour."

Once the confession has been made then there is a water baptism, at which time some words may be spoken and another statement of faith may be required. Some churches even require that the person relate how they came to the saving grace of our Lord and Saviour.

Other protestant churches hold to a private confession, that is, one between the person and Christ. Other religions such as the Catholics baptize shortly after birth and the child is obviously not required to make any confession.

Baptism of Repentance

The water baptism is the baptism of repentance and is the first sovereign work of grace. It is the confession, admission, and / or acknowledgment of the individual that he is a sinner and is asking to be forgiven for his sins. It is a change of mind with regard to sin that is intellectual in nature that causes a person to turn away from sin. It is the belief of the Word, the acceptance of Christ, and the acknowledgment of the necessity for repentance, and the submission to a water baptism physically demonstrating to others that confession. This total process is normally referred to as "being saved;" however, conversion would be a better term. Regardless of what word you choose, there is a big distinction between conversion and salvation.

Conversion is as described above. It is the acknowledging of God. It is the effect of an aroused human. Their eyes and ears are open but they have received nothing from God. It is the realization of one's need to move from darkness to light. It is the realization of God, the confession that God is God, and the public acknowledging of that confession by the baptism of water.

In the Book of Matthew it states:

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"And they were baptized of him in the river Jordan, confessing their sins. " (**Matthew 3:6**)

And Matthew, quoting John the Baptist, states:

"I indeed baptize you with water unto repentance..." (**Matt. 3:11; Luke 3:16; John 1:31**)

John was baptizing with water but the baptism by water was a baptism of Repentance; not water. It was a baptism for the remission of sins.

"And Peter said unto them, Repeat ye, and be baptized {by water} every one of you in the name of Jesus Christ unto the remission of your sins..." (**Acts 2:38**)

Baptism by water is the physical act acknowledging the acceptance of Christ as Lord and Saviour. It is the physical act witnessing to that which has been confessed by the mouth. It is voluntary act of man seeking repentance from the Lord. Repentance for sin may be considered a gift from God, but only metaphorically.

The washing away of something is not a gift, it may be a change as something becomes clean but it is not a gift. A gift is something given by God which is received by man. The gifts of God will be listed later but let it suffice for now to say that having your eyes and ears opened is the work of God's grace but it is not a gift from God.

The baptism of repentance is separate from the other baptism {discussed later} as all baptisms normally occur separately. That is, just because a person has been baptized in water does not mean that a person has received the baptism of the Holy Spirit. The walk in the way of our Lord and Saviour is a walk full of many baptisms of which the baptism of repentance is only the first.

The Receiving of The Spirit

The second sovereign work of the grace of God is the receiving of the spirit and the baptism of the Holy Spirit. The receiving of the Holy Spirit

is not the same as the baptism of the Holy Spirit. The Holy Spirit is received by man and at that time the Holy Spirit dwells within us while the baptism of the Holy Spirit is an outpouring or an anointing of the Holy Spirit.

While the water baptism is performed by man, Scripture tells us that only Christ can baptize a person with the Holy Spirit as John the Baptist stated: "I indeed baptize you with water unto repentance, but he that cometh after is mightier than I, whose shoes I am not worthy to bear: he {Christ} shall baptize you with the Holy Ghost {Spirit}..." (**Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33**)

"And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him {the Christ}. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever, thou shall see the Spirit descending, and abiding upon him, the same is he {Christ} that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." (John 1:32-34) It should be noted that Christ was thirty years of age before He was baptized by water and the Spirit of God descended to anoint Him, and it was not until then that the Father worked in and through Him in miraculous ways, as Christ was later to state:

"...but the father abiding in me doeth his works." (**John 14:10**)

The Apostles and The New Covenant

The apostles cast out demons and performed many other good works before they were anointed with the Holy Spirit. In fact, they never received the Holy Spirit until after the resurrection of Christ:

"Jesus therefore said to them again, Peace be unto you: as the Father has sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost {Spirit}." (**John 20:21-22**)

When God created Adam He performed a like thing:

"And the Lord God, formed man of the dust of the ground, and breathed into his nostrils the breath of life; and an became a living soul." (**Genesis 2:7**)

When God created man, He created a body and then He made that body a living soul {being} with His breath. Now Christ, with His breath, created, or caused man to receive, the Spirit within. This was the beginning phase of the new covenant described in Hebrews 8 which states:

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their {Israel's} mind, and on their {Israel's} heart also will I write them: and I will be to them {Israel} a God and they shall be to me a people {the chosen of Israel}." (**Hebrews 8:10**)

As God gave Adam a living soul with His breath so Christ gave His chosen the new covenant. The author of Hebrews then explains the old covenant with Israel was one of divine service, addresses the sanctuary, and then makes reference to the Holy Spirit stating:

"The Holy Ghost {Spirit} this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; Which is a parable for the time now present..." (**Hebrews 9:8**)

In chapter 10 the author continues:

"...He taketh away the first that he may establish the second. And the Holy Ghost {Spirit} also beareth witness to us: for after he hath said. This is the {new} covenant I will make with them {the chosen of Israel} after those days, saith the Lord; I will put my laws on their {the children of Israel} mind also will I write them." (**Hebrews 10:9, 15-16**)

Christ began phasing in the new covenant when He {gave} breathed upon them the Holy Spirit and said: "Receive ye the Holy Ghost {Spirit}." The apostles never asked for it. Christ gives it only to those whom He has called and chosen for service:

"And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they {the chosen of Israel} that have been called may receive the promise of the eternal inheritance." (**Hebrews 9:15**)

The Baptism of The Holy Spirit The Anointing of Christ

Peter in talking to the people of Caesarea, said of the baptism of Christ:

"That saying ye yourselves know, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached: Even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him." (**Acts 10:37-38**)

There is no evidence anywhere in Scripture that Christ performed any miracles prior to His baptism by the Holy Spirit. After His Baptism by John He went into the desert, returned to Bethany or Bethabara and made some disciples, and then He went to the marriage at Cans, in Galilee, where He performed His first miracle.

However, God had been with Him from the beginning, but with the anointing by the Holy Spirit, God was actually "within Him" or "dwelt in Him." Christ was baptized with the Holy Spirit and then He received power and was later to become the first fruit and chief cornerstone of the temple. But at the time of His baptism only Christ was worthy enough for God to completely dwell within. The giving {receive ye} of the Holy Spirit within is apparently different from the giving {anointing} of the baptism of the Holy Spirit. Hopefully you will soon be able to make a distinction

between receiving the Holy Spirit and the anointing baptism of the Holy Spirit.

The Anointing of The Apostles

At the time of Acts, chapter 1, the apostles had received the spirit within from the breath of Christ (John 20:22) but not the anointing baptism of the Holy Spirit as Christ stated:

"...he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: For John indeed baptized with water; but ye shall be baptized with the Holy Ghost {Spirit} not many days hence."
(Acts 1:4-5)

Whatever the time frame, the words "ye shall be" is obviously a future tense. Therefore either they did not previously receive the Holy Spirit in John 20:22, or there are two receivings of the Holy Spirit - one within and another as a baptism or an anointing. The apostles were finally baptized with the Holy Spirit on the day of Pentecost when they were all gathered together:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it {the Holy Spirit} sat upon each of them. And they were all filled with the Holy Spirit..." **(Acts 2:1-4)**

This anointing, sitting upon, or "being filled with the Holy Spirit" has to be the baptism referred to in Acts 1:5. In Corinthians it is described thusly: "Now he that stablisheth us with you in Christ, and anointed us in God; Who also sealed us and gave us the earnest of the spirit in our hearts." (2 Corinthians 1:21-22) After the apostles received the anointing of the Holy Spirit they began to speak "with other tongues, as the Spirit gave them utterance." The tongues they received were probably in the nature of a

foreign language - not native to Palestine. The apostles were not schooled in the manner of the Pharisees, nor men of great learning, and yet they were going to other countries where they would have need to know other languages. This appears to be true as after they spoke in other tongues it is recorded:

"Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound (wind) was heard, the multitude came together, and were confounded, because that every man **Heard Them Speaking in His Own Language**. And they were all amazed and marvelled saying, Behold are not all these which speak (in our tongues) Galileans? And how hear we, **Every Man in Our Own Language**, wherein we were born?" (Acts 2:5-8)

So we can see here that they were not speaking in some gibberish that no one understood; but were speaking in the foreign tongues of the people who were there with them. It is certain sects of the Judeo-Christian clergy that run around on the stage or behind the pulpit speaking some sort of gibberish, and if they are a Jew, they are speaking in Yiddish which Christians think is the language of the angels or something. And call it speaking in tongues; never realizing that the Judeo-Christian preacher is laughing behind their backs when in private.

When questioned on their speaking in foreign tongues or languages Peter quoted Joel saying:

"...I will pour forth of my Spirit on all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams--Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit, and they {my servants and handmaidens} shall prophesy." (Acts 2:17-18)

It should be noted that while verse 17 indicates that God shall pour out His Spirit on "all flesh," in the following verse we see that it is restricted to "my servants and handmaidens." It is obvious that those who were

marvelling in verse 5 through 8 did not receive the baptism of the Holy Spirit.

The baptism of the Holy Spirit has some positive benefits. According to Acts one who has received the Holy Spirit may be able to speak in another tongue, prophesy, and have visions or dreams. Other gifts will be covered later.

Receiving The Baptism of The Holy Spirit

From the scriptural examples there are two ways in which the baptism of the Holy Spirit is received.

- 1). Direct: Before the baptism of water. Received directly from Christ.
- 2). Indirect: After baptism by water. Received after prayer and the laying on of hands by another who has the Holy Spirit.

The physical examples of receiving the Holy Spirit based upon what is recorded in Scripture are:

- 1). It is recognizable by another who has the Holy Spirit.
- 2). The receiver speaks in tongues (other languages).
- 3). The receiver prophesies (teaches).
- 4). The receiver magnifies God.

Fruits of The Spirit

The fruits that come with the receiving of the Holy Spirit are found in the epistle to the Galatians as follows: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, Meekness, (and) temperance..." (**Galatians 5:22-23**)

None of these gifts involve any special kind of power. They are generally gifts of attitude and character in contradistinction to gifts that are manifested by and through action or power.

Gifts of The Spirit

When Christ received the baptism of the Holy Spirit it was recorded that God:

"How God anointed Jesus of Nazareth with the Holy Ghost and with power." (**Acts 10:38**)

What are generally referred to as the gifts of the Spirit are really: "manifestations of the Spirit" and it is so stated in 1 Cor. 12:7. These manifestations are:

"But to each one is given the manifestation of the Spirit to profit withal. For one is given through the Spirit of the word wisdom; and to another the word of knowledge—To another faith, in the same Spirit; and to another the gifts of healing—And to another the workings of miracles; and to another prophecy; and to another discerning of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: But all these worketh the one and the same Spirit, dividing to each one severally even as he will." (1 Corinthians 12:7-11)

Notice that in both cases there are nine fruits or gifts - not 7,8,10, or 11, but 9. In numerology 9 is the last of the digits, marking the end, and is significant of the conclusion of a matter. Nine is the number of finality or judgement.

It would appear that when a person "becomes saved" and "baptized by water" he enters a new phase of life. At some point in time a person may receive the Holy Spirit within (John 20:22) which allows the new-born child of God to begin the race to maturity. In this beginning phase, the Holy Spirit is received and the fruits become manifest in the daily actions

of the believer. In other words his character begins to change as he receives and displays love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and temperance. Again no special talents or powers are associated with the receiving of these fruits.

It would appear that when a person matures sufficiently, he then receives "the baptism {anointing within} of the Holy Spirit" and with the anointing comes the "manifestation(s) of the spirit to profit withal." The Concordant Literal New Testament translates "to profit withal" as "with a view to expedience."

Ferrar Fenton states "for mutual benefit." From the wording of verses 4 through 7 and 12-31 of Corinthians chapter 12, it would appear that these manifestations are given as needed and are not given to everyone, and that they are given for the benefit of all - not necessarily for the benefit of the individual receiving the manifestation. In verse 28 Paul refers to apostles, prophets, teachers, miracles, gifts of healing, helps, governments, divers kinds of tongues, and in verse 29 and 30 makes it clear that all do not receive or possess all the manifestations of the Spirit.

While it is not within the scope of this presentation to study these manifestations, it should be pointed out that wisdom, knowledge, and faith can be worked towards by the individual. Having a discerning spirit may be gained with experience but many are always deceived. Healing, miracles, prophecy, tongues, and interpretation of tongues all are beyond any of our natural abilities and can only be exercised by those who have received the Holy Spirit or those having been baptized by the Holy Spirit.

Sequence of Baptisms

There also is some controversy over whether a person should be baptized by water before he receives the Holy Spirit. However, Scripture reveals it is possible to receive the Holy Spirit before the baptism by water. Later on in the Book of Acts it states:

"While Peter yet spake these words, the Holy Ghost (Spirit) fell on all of them which heard the word." (**Acts 10:44**)

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This was apparently an unusual happening to those present, who had come to this area with Peter, as it is also recorded in verse 45 that these witnesses were amazed that these people could receive the Holy Spirit:

"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles (Israelites) also was poured out the gift of the Holy Ghost." **(Acts 10:45)**

They were concerned that these people of Caesarea received the baptism of the Holy Spirit because they were gentiles, and as such they would not have received the baptism of water. But they recognized their baptism by the Spirit because:

"...they heard them speak with tongues, and magnify God." **(Acts 10:46)**
Because those with Peter expressed such concern over their receiving the baptism of the Holy Spirit, he answered them stating:

"Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost {Spirit} as well as we?" **(Acts 10:47)**

It would appear that at least one reason that at least one reason the witnesses knew that the people from Caesarea had received the Holy Spirit was because they spoke in tongues and magnified God. If there were other reasons they are not recorded. In the above case the people received the Holy Spirit prior to being baptized by water.

There are cases where it is recorded that the reverse happened. Philip was preaching the Word of God in Samaria:

"But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." **(Acts 8:12)**

What is interesting is that none of these people received the Holy Spirit prior to, with, or even after their baptism by water. Later John and Peter

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went to Samaria and prayed that the Samaritans who had been baptized would receive the Holy Spirit:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost {Spirit}. For as yet he was fallen upon none of them: only they had been baptized {by water} into the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost (Spirit)." **(Acts 8:15-17)**

In this case, the apostles prayed that the people would receive the Holy Spirit. After some prayer, they laid hands on them and then "they received the Holy Ghost {Spirit}." It is not recorded how the apostles knew how the people had received the Holy Spirit but it is quite obvious that they did know.

In another case, after Peter had his vision of the unclean animals, he went to a home where he was asked who would speak the words to them that they might be saved:

"And as I {Peter} began to speak, the Holy Ghost (Spirit) fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." **(Acts 11:15-16)**

In this case it is recorded that the Holy Spirit "fell on them as on us at the beginning." This would mean that Peter witnessed an outpouring as at Pentecost:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." **(Acts 2:2-4)**

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At Pentecost and as recorded in Acts 11, it would appear that the baptism of the Holy Spirit was quite an event and in these cases it would be difficult not to see and understand that something remarkable had just happened.

When Paul was in Ephesus, he came across some disciples and asked them if they had received the Holy Spirit when they believed. They responded that they were unaware of the Holy Spirit being given but had received the baptism of John.

"And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."
(Acts 19:4 & 6)

In this case these people received the baptism by water before the baptism of the Holy Spirit. Again, here is another case where people received the Holy Spirit after having hands laid upon them and with prayer. In addition, Paul was able to know that they had received the Holy Spirit. It is also recorded that when they received the Holy Spirit they also spoke in tongues and prophesied.

Baptism by Fire

The third sovereign work of God is Baptism by fire. Baptism by fire is the trials of life. It is those challenges, obstacles, and tests received from God to solidify faith in God. It is the process of maturing from a babe in Christ to a mature follower of Christ.

Abraham's greatest baptism of fire came when he had to present Isaac as a sacrifice for the Lord. The story is told in Gen. 22:1-12. An angel of the Lord called to Abraham and said:

"—Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee unto the land of Moriah; and offer him there for a burn offering upon one of the mountains which I shall tell thee of." **(Genesis 22:2)**

Once Abraham had stood the baptism of fire the angel said:

"...lay not thine hand upon the lad, neither do thou anything to him: for now I know that thou fearest {revere} God, seeing thou hast not withheld thy son, thine only son, from me." (**Genesis 22:12**)

Isaiah, in addressing Israel, stated:

"...when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle thee." (**Isaiah 43:2**)

God promised that there would be no burden too great to bear. The walk through the fire is the challenges of life, the trials and tribulations of living and following God's laws and calling. As mentioned earlier John the Baptist stated that he would baptize with water but another would baptize with fire.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost {Spirit} and with fire..." (**Matthew 3:11; Luke 3:16**)

In the book of Revelation it is stated:

"I counsel thee to buy of me gold refined by fire..." (**Rev. 3:18**)

It could be better stated: it is faith in Christ that allows us to overcome the trials {refinement by fire} making us worthy of His purchase. Likewise it is only gold, which has been refined by fire, that is worthy of purchase. However, a person weathered or refined in the ways of the Lord {refined by fire} is more valuable than any amount of gold.

And in chapter 8 of the Book of Revelation, it states: "And the angel taketh the censer; and he filed it with the fire of the altar, and cast it upon the

earth: and there followed thunders, and voices, and lightning, and an earthquake." (**Revelation 8:5; also see Leviticus 16:12**)

There is a fire of blessing or strength for believers to persevere in the face of trials and a fire of judgement which brings the wrath of God upon His enemies so they might understand and know that there is but one true God. (**See Ezekiel. 38:21-23**)

Baptism of Death

The fourth sovereign work of God is Baptism of death. The first references to such a baptism are in Mark and Matthew.

"And there came near unto him, James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink; or to be baptized with the baptism that I am baptized with? And they said unto him, we are able. And Jesus saith unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized..." (**Mark 10:35-40; Matthew 20:20-23**)

When Christ told them "Ye know not what ye ask" He was referring to His baptism of death, in effect He was telling them that they didn't understand that they would have to be willing to suffer and die to obtain what they wanted, and had they realized what the price was, they may not have asked to sit by His side.

Christ continued talking to James and John and made it plain that He came to give His life that all may live. "For verily the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (**Mark 20:28; 10:45**)

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In the book of Luke Christ stated:

"But I have a baptism to be baptized with; and how am I
straightened till it be accomplished!" **(Luke 12:49-50)**

Christ had already been baptized in the water, the Holy Spirit dwell within Him and upon Him, and He had passed all the earthly tests by fire Satan had to offer, therefore the baptism referred to in the above passage is a baptism other than water, Spirit, or fire - it is the baptism of death.

John and James would later receive their baptism of death but only after they had completed their mission. This wilful suffering and giving of one's life is the baptism of death and the greatest baptism of them all. Christ stated:

"Greater love hath no man than this, that a man {the son of
Man} lay down his life for his friends. Ye are my friends, if
ye do the things which I commanded you." **(John 15:14-15)**

Wasn't Christ about to lay down His life for His friends? When we are prepared to lay down our life for our friends or for Christ, then we too are prepared for the baptism of death. Christ was not killed by the soldiers. No one could kill Christ. However, He could and did give His life freely and He demonstrated His symbolic baptism of death in the Garden of Gethsamane. It was here that Christ:

"—took with him Peter and the two sons of Zebedee, and
began to be sorrowful and sore troubled. Then saith he unto
them, My soul is exceedingly sorrowful, even unto death..."
(Matthew 26:37-38)

Then He began praying saying three times:

"—let this cup pass away from me: nevertheless not as I will
but as thou wilt—if this cannot pass away, except I drink it,
thy will be done...and prayed again a third time, saying again
the same words." **(Matthew 26:39, 42, 44)**

This was the final Baptism of Death for Christ. It was at this time that He acknowledged that all had been completed except for the cross. But at this time He laid down His life for all mankind that we might have everlasting life, and not until we are so dedicated can our baptism of death be completed.

Sanctification

The sanctified are the mature in Christ who look forward to and await Christ's return and the coming resurrection. The promise of the resurrection is best outlined in Romans and Corinthians.

"—We who died to sin, how shall we any longer live there? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away that so we should no longer be in bondage to sin; For he that hath died is justified from sin."
(Romans 6:2-7)

"Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? {What shall they do who are being baptized? It is for the dead if the dead rise not at all}. Why do we also stand in jeopardy every hour? I protest that by glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily."
(1 Corinthians 15:29-31)

The doctrine of the resurrection was preached by the apostles as the proof of the truth of the gospel of the kingdom of God. Christ's death and resurrection was the evidence, the proof, and His pledge to all mankind that so as it happened to Him so it can happen to us. The resurrection was the evidence of the promise that all who believe on Him and who will

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make the greatest sacrifice of all {being willing to wilfully give your life for Christ} shall have the reward of the resurrection.

Those who have been baptized into death with Christ are those who have already given their life to Christ as He wilfully gave His up at Gethsemane.

As the wilful baptism in water was symbolic of the death of sin in a person's life and the acceptance of Christ as the Saviour, so the wilful giving or sacrifice one's life to live one's life for Christ {symbolized by the daily walk of the individual with Christ}, is the person who demonstrates the perfect faith in the resurrection.

This is the person who "stand(s) in jeopardy every hour" and who states "I die daily" for Christ Jesus. It is this "he that hath died" in Christ Jesus, it is he who has become "united with him by--his death," who displays the perfect faith in the resurrection and Christ Jesus.

The walk of life seems to be marked with a series of baptisms as the life of an individual is marked with certain happenings and experiences. First the child is conceived, born, grows into a man, becomes wise, and at full maturing dies.

In the walk with God men are born into the knowledge of Christ, accept Him as their personal Saviour, submit to the water baptism, receive the baptism of the Holy Spirit, become refined by the baptism of fire, and at full maturity they die {are baptized with death}.

Sanctification is the completeness of the individual in Christ. It is the total acceptance of Christ. It is the person who has receive all the baptisms who becomes sanctified.

Once a person dedicates all to Christ, to include deliberately giving up his right to life to Christ, and identifies himself entirely up his right to his life Christ, and identifies himself entirely with God's interest in himself and other men, then than individual ran the race and met the test, and is qualified to receive "an inheritance among them which are sanctified."

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"And because ye are sons, god hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ." (**Galatians 4:6-7**)



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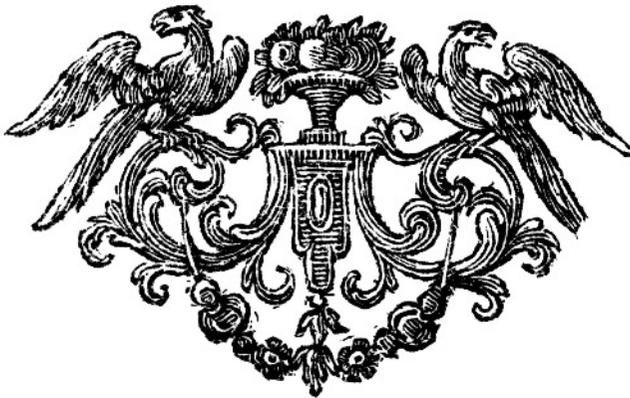
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