

Foundations Principles: Baptisms



Slice D1.3

Baptisms

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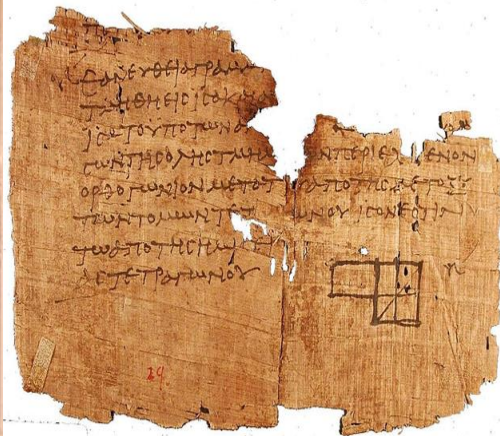
1 The Doctrine of Baptisms

The third foundation stone, the doctrine of Baptisms, is the natural progression after repentance from dead works, and faith in God. Obedience to the requirements of these baptisms is an important next step on the path of discipleship.

When we study this doctrine, we find that there are four baptisms defined in scripture:

- Baptism into the Body – conversion.
- Baptism in Water – the command from Jesus.
- Baptism in the Holy Spirit – endowment with power.
- Baptism into Suffering – persecution for our faith in Jesus.

Before beginning the study on the four baptisms it is important to define the Greek word baptizō, which comes from the primary verb bapto meaning “to cover.” Only in the early part of the last century were Biblical scholars able to identify the full meaning of baptizō when papyri manuscripts were discovered at an ancient rubbish dump near Oxyrhynchus in Egypt. Within the manuscripts was a recipe for the preparation of pickled onions. The onions were to be “baptizō,” (immersed) in the pickling liquid for several days. So, the word baptism when used in scripture refer to full immersion.



The archaeological dig site near Oxyrhynchus in Egypt and a manuscript found at the site.

2 Baptism into the Body of Christ

Scripture is clear that when a person accepts Jesus as their Lord and Saviour, they are baptised (immersed) into the Body of Christ:

1 Corinthians 12:13 (ESV)

“13 For in one Spirit we were all baptised into one body.”

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Galatians 3:27 (ESV)

“27 For as many of you as have been baptised into Christ have put on Christ.”

Romans 6:3 (ESV)

“3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death”

These scriptures emphasize the importance of each believer fully understanding they are not an island unto themselves, every believer becomes a part of the universal Body of Jesus. Each person is required to become a part of their local church, where through their gifting they will each perform an important function within the church, just as every organ in the human body is necessary for the complete health of the body.

The Church may be called the Body of Christ because of these facts:

1. Members of the Body of Christ are joined to Christ in salvation (Ephesians 4:15-16).
2. Members of the Body of Christ follow Christ as their Head (Ephesians 1:22-23).
3. Members of the Body of Christ are the physical representation of Christ in this world. The Church is the organism through which Christ today manifests His life to the world.
4. Members of the Body of Christ are indwelt by the Spirit of Christ (Romans 8:9).
5. Members of the Body of Christ possess a diversity of gifts suited to functions (1 Corinthians 12:4-31). “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So, it is with Christ” (1 Cor. 12:12).
6. Members of the Body of Christ share a common bond with all other Christians, regardless of background, race, or ministry. “There should be no division in the body, but its parts should have equal concern for one other” (1 Corinthians 12:25).
7. Members of the Body of Christ are secure in their salvation (John 10:28-30). For a Christian to lose his salvation, God would have to perform an “amputation” on the Body of Christ!
8. Members of the Body of Christ partake of Christ’s death and resurrection (Colossians 2:12).
9. Members of the Body of Christ share Christ’s inheritance (Romans 8:17).
10. Members of the Body of Christ receive the gift of Christ’s righteousness (Romans 5:17).

These 10 facts are taken from <https://www.gotquestions.org/body-of-Christ.html>. (2020/08/10).

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The many reasons listed above are why the author of Hebrews exhorted all believers to ensure they did not “forsake the assembling of [themselves] together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching” (Hebrews 10:25). We are immersed into the Body of Jesus and reliant on each other for growth to maturity, support, and encouragement.

3 Water Baptism



A mikva bath that was built into the steps leading up to the southern entrance of the Temple.

3.1 *Where does Water Baptism have its Origin?*

In Leviticus 17:15-16, 22 and Deuteronomy 23:9-14, God gives instructions for ritual cleansing. Anyone who encountered bodily discharge, or anything that had died was considered unclean. This person was to be isolated until they had washed in water. This instruction from God was to emphasise that the camp of Israel was a holy place, and no uncleanness was permitted there. The sacrifices offered by the priest were the blood that atoned for the sins of individuals and the nation. Uncleanness and impurity were dealt with through ceremonial washing in water. To the Israelite this was a continual reminder of the promise of Messiah, and the cleansing that would come in the Kingdom.

Herod’s temple had baths built into the steps leading up to the southern entrance, allowing for ritual cleansing before entering the Temple. This type of bathing became known as mikva, and the practice has been continued by orthodox Jews to this day.

An interesting development took place after the Babylonian captivity, when converts to Judaism were immersed in the mikvahs. This was a distinct move from the ritual cleansing of the law, towards the baptism of repentance of John the Baptist.

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3.2 What does Water Baptism Symbolise?

Baptism in water is an act of obedience, which symbolises the believer's belief in the crucifixion, burial, and resurrection of Jesus. The water is symbolic of the grave, in which the old nature of sin lies dead and defeated. The water also symbolises the washing away of sin through the blood of Jesus. The new believer is raised from the water as a new creation, with a new divine nature in Christ, which is His Life. It is a public testimony to the believer's faith in a resurrected Jesus, and that they will one day be a part of the final resurrection of the dead.

Romans 6:3-4 (ESV)

“3 Do you not know that all of us who have been baptized into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”

Colossians 2:12 (ESV)

“12 having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.”

Colossians 3:3 (ESV)

“3 For you have died, and your life is hidden with Christ in God.”

3.3 Why does a Believer have to be Baptised?

There are several reasons for a believer to be baptised, the most important being that it is a commandment from Jesus:

“Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19-20).

Scripture requires that when we go into the world to make disciples, we must follow three important steps:

1. Bring people to a saving knowledge of Jesus;
2. Baptise them;
3. Then disciple them, which will assist them to grow in maturity.

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Baptism is the very first command Jesus gives us after repentance. So, baptism is also an act of obedience, showing a willingness to follow the commands of Jesus, a first step into a life of obedience to the Lord.



Baptism is a public declaration to the world that you have decided to follow Jesus. It is also a recognition that you are putting Him first in your life, a decision to die to self, and to come forth as a passionate disciple and follower of Jesus.

The first important step Jesus made before starting His ministry, was to be baptised in the Jordan by John the Baptist:

Mark 1:9 (ESV)

“9 At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.”

If Jesus saw baptism as an important first step, then we as obedient disciples should follow His example.

Baptism is not only an act of obedience it is a demonstration of love for the Lord:

John 14:15 (ESV)

“15 If you love me you will keep my commandments.”

By faith we believe that our sins have been forgiven through repentance. This cleansing is best illustrated through the symbolism of baptism:

Acts 2:38 (ESV)

“38 Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”

Baptism is a time of joy and celebration, where the church once more witnesses the results of the grace of God. It is also a powerful testimony to those observers who are not saved.

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If you have not yet been baptized, prayerfully consider the points raised and speak to one of the elders of the church.

3.4 *Is Infant Baptism Biblical?*



The ancient historian Bryant traces infant baptism back to the practice of commemorating Noah, and his three sons' deliverance through the waters of the flood, emerging from the ark and entering a new life. To commemorate this event, the Priests of Nimrod would 'baptise' new-born infants who the fathers chose to keep, and they would become members of the Babylonian Mystery Religion. Noah was worshipped as a two-headed god, looking in opposite directions. Having lived before and after the flood he was considered to be "twice born" (Rev. A. Hislop, *The Two Babylon's*, p134).

Infant baptism became one of the sacraments of the Babylonian religion, which was necessary for salvation. The sacraments thus, began at birth with infant baptism, with other sacraments occurring throughout the individual's life. The final sacrament was an anointing with oil at death to prepare one for the hereafter. Since the Babylonian Priest was the only one who could administer these 'sacraments', the person was bound for life to the Babylonian system.

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Baptism is a symbol of our willingness to accept the Gospel of Jesus Christ. It is a conscious decision and proclamation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). Infants cannot make a conscious decision; therefore, baptising infants defeats the whole purpose of the ceremony. Also, infant baptism is not taught in the Scriptures.

The Bible gives a full description of the baptism of the Ethiopian eunuch in Acts 8:26-40. He was a high official who had come to worship in Jerusalem. The Holy Spirit sent Philip to the Ethiopian while he was in the middle of reading the book of Isaiah. Philip was then able to explain the passages in Isaiah that pertained to the Messiah to him. When the Ethiopian had grasped their significance and recognized Jesus Christ in these verses, he was ready to be baptised:

Acts 8:36-38 (KJV)

"And as they went on their way, they came unto a certain water. And the eunuch said, 'See, here is water. What doth hinder me to be baptised?' And Philip said, 'If thou believest with all thine heart, thou may.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still. And they went down into the water, both Philip and the eunuch, and he baptised him."

4 Baptism of the Holy Spirit

We have already covered the regeneration by the Holy Spirit at conversion when the Holy Spirit comes to dwell in the heart of the new believer. This then places the believer into union with God, and into union with other believers in the Body of Jesus. The Holy Spirit brings Life to our spirits, and commences the work of sanctification, transforming us into the image of Jesus. The baptism of the Holy Spirit is the next stage, where the believer is empowered for service by the Spirit of God, enabling them to bear witness to the world.

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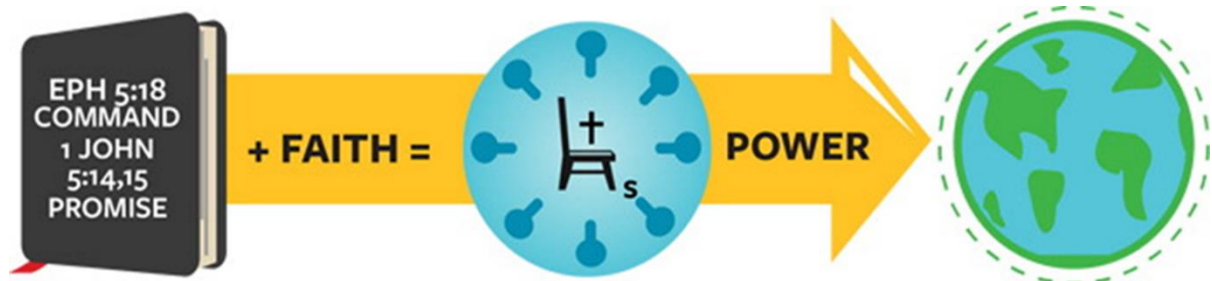
Acts 1:8 (ESV)

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

John 15:5 (ESV)

Jesus never intended the believer to fulfil the great commission on their own strength and ability, His warning was clear “...For apart from me you can do nothing” (John 15:5). The baptism of the Holy Spirit was first predicted by John the Baptist in Mark 1:8, then by Jesus before He ascended to heaven: “For John baptised with water, but in a few days you will be baptised with the Holy Spirit” (Acts 1:5). This promise was fulfilled on the Day of Pentecost in the upper room (Acts 2:1–4); those worshipping there were filled with the Holy Spirit, which descended on them all as tongues of fire. This is then seen as the start of the Church.

Just as it is a command to the unsaved of the world to repent and receive salvation, the believer is commanded to be filled with the Holy Spirit: "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit" (Ephesians 5:18). So, if it is a command to be filled with the Holy Spirit, God is going to make sure that the command is possible: "This is the assurance we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us – whatever we ask – we know that we have what we asked of him" (1 John 5:15). It is God's will that you be filled with the Holy Spirit, not because you deserve to be filled, but on the basis that it is a promise of God for all believers.



The baptism of the Holy Spirit is a baptism into God's power which, then enables God to not only guide us in our ministries but also to manifest His wonders. The book of Exodus details the Holy Spirit coming upon Bezalel and Oholiab to enhance their gifting and enable them to build the Tabernacle (Exodus 31:1-11). The book of Acts is filled with accounts of the apostles performing a large range of miracles confirming the truth of their ministry.

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4.1 *Who is the Holy Spirit and what is His Function Within the Church?*

The Holy Spirit is the third person of the Trinity and is therefore God. Understanding that the Holy Spirit is a Person is important in understanding His work in the world, and understanding His relationship with both Jesus, and mankind. He is present throughout the Bible with 88 references in the Old Testament and 261 in the New Testament. These numbers reveal that the operation of the Holy Spirit increased during the New Testament period.

An understanding of the role of the Holy Spirit is very important for the believer, in their relationship with God. The primary role of the Holy Spirit is the fulfilment of God's plans and purposes on earth, most evident in His guidance in the recording of scripture for mankind (Matt. 22:43; Acts 1:16, 4:25; John 14:26; 2 Tim. 3:16), and His work through the Body of the Church – enhancing giftings and enabling believers to perform God's will. The performance of miracles is not the primary role of the Holy Spirit but is an important part of the revelation of God as the true Almighty, Lord of all.

A Major error in the modern Church regarding the Holy Spirit is the need to “experience” the Holy Spirit. This is evident where church worship is oriented to Holy Spirit anointings, and services are focused on manifestations of His Presence on individuals. The role of Jesus on earth was to serve the Father, and just before His crucifixion, He told the disciples that God would send another Comforter, another Helper, Servant (John 14:26). The key function of the Holy Spirit is to point the world to Jesus, Jesus is to be the focus, not the Holy Spirit. If the Holy Spirit is to work through you, your centre of attention needs to be Jesus.



The Holy Spirit thus works through, and with the Church, but He also works among unbelievers. Jesus promised that He would send the Holy Spirit to “convict the world

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concerning sin and righteousness and judgment” (John 16:8, ESV). The Spirit testifies of Christ (John 15:26), pointing people to the Lord.

Currently, the Holy Spirit is also restraining sin and combatting “the secret power of lawlessness” in the world. This action keeps the rise of the Antichrist at bay (2 Thessalonians 2:6–10). It is important to recognise that the work of the Holy Spirit in restraining sin is in conjunction with the Church. The Holy Spirit moves when the Church prays. So, it is the prayers of the Church that are hindering Satan’s work on the earth. The goal of Satan is to establish the Antichrist so that the worship of mankind will be directed towards him and away from God. This will only take place after the rapture of the Church, when the hindering work of the Holy Spirit will be “taken out the way”.

The Holy Spirit therefore works through, and with the Church, but He also works among unbelievers. Jesus promised that He would send the Holy Spirit to “convict the world concerning sin and righteousness and judgment” (John 16:8, ESV). The Spirit testifies of Christ (John 15:26), pointing people to the Lord.

4.2 How do we Receive the Baptism of the Holy Spirit?

A believer seeking to be baptised in the Holy Spirit need only pray, asking for the gift in faith. Our Lord Jesus is the One who sent the Holy Spirit and He baptises us with the Holy Spirit and His power. Leaders and members of the church can assist by the laying on of hands and praying for the impartation of the gift of the Holy Spirit. At times God through His sovereign will, fills individuals with His Spirit without the prayer request, the book of Acts has several of examples, such as Acts 2:1-4; 10:44-48; 19:2-7.

A sign that the person has been filled with the Holy Spirit, is that they begin speaking in tongues. There is a difference however between the prayer language of speaking in tongues and the gift of different kinds of tongues. We believe every believer can receive the ability to speak in tongues. The gift of different kinds of tongues is one of many gifts imparted by the Holy Spirit (1 Cor 12:10), and not all believers receive this gift of different kinds of tongues.

1 Corinthians 12:30–31 (ESV)

30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret? **31** But earnestly desire the higher gifts.

And I will show you a still more excellent way.

This is referring to the gift of different kind of tongues.

Yet the enabling to speak in tongues as a prayer language is for every believer.

The most important evidence of the Holy Spirit indwelling should be the individual operating in the fruits of the Spirit – Galatians 5:22-23.

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Receiving the Holy Spirit through the laying on of hands.

4.3 Is the Baptism of the Holy Spirit a Once-off Experience?

Yes, the Baptism of the Holy Spirit is a once-off experience, but scripture admonishes us to seek to remain filled with the Holy Spirit:

Ephesians 5:18–21 (ESV)

18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, **19** addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, **20** giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, **21** submitting to one another out of reverence for Christ.

Ephesus was a center of pagan worship and ritual. The Ephesian culture worshiped Baccus, the god of wine and drunken orgies. They believed that to commune with their god and to be led by him, they had to be drunk. In this drunken state, they could determine the will of their god and determine how best to serve and obey him.

Paul was talking about how to commune with the God of heaven, how to live for him, how to serve and obey him, how to determine his will. It was natural for him to draw the contrast between how the god of Ephesus is served and how the God of heaven is served. With the God of heaven, you do not get drunk with wine. Rather, you are filled with the Spirit. Being drunk with wine leads to the sexual sins and immorality of darkness described above. By being filled with the Spirit, you can determine God's will and serve him faithfully in moral living.

What does it mean to be **filled with the Spirit**? Some interpreters equate this command with instances of being filled with the Spirit in the Book of Acts in which miraculous things happened: people spoke in tongues; prophecies and visions were given; people were healed. "Be filled" in this verse (plarao) is not the same word as the one used in the Book

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of Acts (pimplemi), nor are the consequences the same. Rather than understanding this command in verse 18 to have anything to do with miraculous or extraordinary happenings, it is better to understand it in context. In this ethical context, it means directed, influenced, and ultimately governed by the Holy Spirit.

In Colossians 3:16, the Colossian believers are instructed to **let the word of Christ dwell in you richly**. The consequences of this are the same as the consequences here in Ephesians 5 of being filled with the Spirit. That suggests that there is a close correlation in meaning between the two.

This filling, then, is best understood, as a command for the believer to yield himself to the illuminating, convicting, and empowering work of the Holy Spirit. As he works in our hearts through his Word, our lives are brought into conformity with the will of God (v. 17)¹

In Acts, in the miraculous instances of the filling of the Spirit which resulted in speaking in tongues and other extraordinary activities, the word used for “filling” is pimplemi. In Ephesians 5:18, when we are commanded to be filled with the Spirit, the word for “filled” is “plerao.” These words have different meanings. In Acts when pimplemi is used, the results are dramatic: the person speaks in tongues, prophesies, or preaches powerful messages spontaneously. In the only two New Testament occurrences of plerao in the verb form, it has no extraordinary events occurring with it.

Second, we do not see the pimplemi filling of the Spirit after Acts 19, the last recorded incident in Acts of the message of the gospel going to Gentiles. The purpose of the miraculous manifestations of the Spirit was to validate and reinforce the message of the gospel to people who did not know Christ (Heb. 2:4).

Third, pimplemi is always aorist passive with the genitive case: aorist tense means that the filling did not last long and was not intended to last long. The passive indicates that the people who were filled had no control over the fact that they were filled. It was a sovereign work of God.

Plerao in this passage is imperative passive, meaning that they were commanded to let it happen and that they could control their willingness to be filled.

Fourth, the purpose of plerao filling is person oriented. The purpose of pimplemi is task oriented. The dramatic events surrounding pimplemi are designed to accomplish a certain task. The purpose of plerao is to cause a person to be filled with joy or the Spirit as a continuous state.

Dramatic misunderstanding has occurred surrounding this teaching, because people have confused the use of the two different words. They have taken the miraculous manifestations which occurred with pimplemi and have generalized them to try to fit

¹ Anders, M. (1999). [*Galatians-Colossians*](#) (Vol. 8, p. 172). Broadman & Holman Publishers.

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Ephesians 5:18, not realizing that they weren't even the same word, not in the same context, and not the same grammatical makeup.

Regardless of what one might believe about miraculous manifestations of the Holy Spirit, we believe that when Paul commands us in Ephesians 5:18 to be filled with the Spirit he is commanding us to allow ourselves to be governed by the fullness of Christ in our lives. In Ephesians 5:18, the results of being filled with the Spirit are speaking in psalms, singing, giving thanks, and a harmony of relationships between husbands and wives, parents and children, and masters and slaves.

In Colossians 3:16, we see the exact same results of teaching with psalms, singing, thankfulness, and harmony between husbands and wives, parents and children, and masters and slaves. However, these results are produced, not by being filled with the Spirit, but by letting the Word of Christ richly dwell within you. Being filled with the Spirit and letting the Word of Christ richly dwell within you produce exactly the same results. Therefore, they must be understood to be essentially the same thing.

We are not controlled by the Holy Spirit in the same way as a hand controls the functioning of a glove. Rather, we are governed in the sense that a speed limit sign controls how fast we drive. We are governed by it, in the sense that we have yielded to its authority and are law-abiding persons.

In Acts 13:52, we see the only other occurrence of the verb form of *pleroo* in the Bible. There we read, "And the disciples were filled with joy and with the Holy Spirit." Just as the disciples were filled with and governed by joy, so we are to allow ourselves to be filled with and governed by the Spirit. We do this by allowing the Word of Christ to richly dwell within us.

As we let the Word richly dwell within us, we come to understand the will of God. The Holy Spirit applies God's truth to our hearts, and as we yield to it, allowing ourselves to be governed by it, we experience the fruit of the Spirit—peace, love, and joy. Gradually, more and more, over time we are filled with the Spirit in a nonsensational manner, but a manner just as miraculous as the dramatic manifestations of pimplemi.²

Believers should continue to yield to the Spirit of God, to His leading and His outworking in obedience thereby allowing the fullness of Christ within us to flow through us. Its as in Ezek 47 entering deeper and continually deeper into the River of God and thereby only been the Spirit of God working in and flowing through us.

² Anders, M. (1999). [*Galatians-Colossians*](#) (Vol. 8, pp. 180–181). Broadman & Holman Publishers.

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Acts 10:38 (ESV)

38 how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.

5 Baptism of Suffering

The term “baptism of suffering” comes from Luke 12:50 when Jesus speaking to the disciples of His forthcoming persecution and crucifixion said, “I have a baptism ahead of me ...” The suffering that Jesus experienced was not in vain, there was a wonderful purpose behind it – salvation for all who believe.

We are also called to experience a baptism into suffering. In Israel, they have an expression, “if you want to know God, go to the desert.” The reason for this is that the Old Testament has several examples of God using the desert to bring people into a mature walk with Him. The whole nation of Israel spent 40 years in the desert, and David fleeing the persecution of Saul ended up in a cave at Adullam, in the Negev desert. We draw closer in dependence on God in times of trial and testing. Paul wrote of this maturing process saying: “...We also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope” (Romans 5:3). So, there are two important advantages to experiencing suffering: a strong character, and a closer relationship with God. Jesus in His letter to the Laodiceans emphasised the value of being “tried in the fire,” calling the result of the suffering “Gold” – the refined individual becomes of great value to God.

Suffering for God has a purpose, Joseph for example not only grew in maturity – which he badly needed – and developed a strong hope in God, suffering additionally brought security and protection for his family. This message was clearly summarized by Joseph, when he attained great authority in Egypt, and had the power of life and death over his brothers. He said to his brothers: “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. So then, do not be afraid. I will provide for you and your children” (Genesis 50:20-21).

Paul writing to the Romans emphasises that any suffering we experience for God has a reason, God has a plan and a purpose: “We know that in all things God works for the good of those who love him, who have been called according to his purpose” (Romans 8:28). When we commit our lives to God, the divine potter starts to mould and shape the clay of our lives to produce a vessel of honour.

Suffering in the life of a believer has both temporal and eternal benefits, with our dedication and service to God we are earning eternal rewards.

The “Baptism of Suffering” study must be concluded with a warning for the Church: We are to remember that we are in the last days, and before Jesus returns for His Bride, the

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Bride needs to cleanse herself of the contamination of man's wisdom. Jesus hates the mixture (syncretism) and is going to draw a line in the sand, there will be no sitting on the fence. There is going to be a clear distinction between the Bride of Yeshua and the apostate church of the Antichrist. To cleanse His Bride of the philosophies of men, Jesus will refine His Church through times of testing. Those churches built on solid ground with Jesus as their cornerstone will remain firm, the rest will be drawn into the apostate Church. We will do well to remember the warning Jesus gave to ALL his disciples:

John 15:20 (ESV)

"Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you."

Note the distinction, this applies only to those who are committed to serving the Master. These are the eternally minded believers who are willing to give up their lives to serve God in this life, as they know they will be gaining eternal rewards.

6 Practical Application - How?

Baptism into the Body – become a part of your local church, where opportunities to express your gifting will perform an important function within the church. Other opportunities to become immersed in the body will occur when attending Home Groups, Bible studies, Prayer Meetings, etc.

Baptism in Water – If you have not been baptised in water, speak to one of the elders or deacons of the church who will guide you through the process.

Baptism in the Holy Spirit – Baptism of the Holy Spirit may be imparted through the laying on of hands by an elder or deacon. Speak to one of the elders or deacon who will then guide you through the process of receiving the baptism of the Holy Spirit and His power.

Baptism into Suffering – By showing your willingness to serve the Lord, He will then proceed to mould you into a vessel of honour. The trials and testing the Lord will guide you through will be specially designed to purify you as gold tried in the fire. Therefore, enabling you to fulfil His plan and purpose for your life. The understanding of the importance of this baptism is the distinction between a nominal/fleshly Christian and a mature, eternally minded believer.

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7 Proclamation

I recognise the need to immerse myself in the Body of His church. In doing so, I will also ensure that I receive both the baptism in Water and the baptism of the Holy Spirit. Through my commitment to serve the Lord with my gifting, I understand that I will go through trials and testing, aimed at strengthening my faith. I am willing to face these trials knowing that “suffering produces perseverance; perseverance, character; and character, hope in my Lord and Saviour.

8 Prayer

Lord, I recognise that these four baptisms are designed to help me attain a closer walk with You. I ask now that You will assist me to walk in and achieve the fullness of the baptisms in my life. Then through that obedience to Your Word enable me to attain all that You have planned for me.

9 Assignments

Baptisms

1. A new believer has just joined your church, this is a good first step in being baptised into the body of Christ. What advice would you give to the new believer for step two and three of their immersion into the church? **(2)**
2. In one succinct sentence, state the core symbolism of water baptism. **(2)**
3. What advice would you give to a person who has just received the baptism of the Holy Spirit, and who asks you what their next step in their relationship with God should be? **(2)**
4. In your own words give a definition of baptism by fire. Then give an appropriate example from your own life. **(4)**

Total (10)