

Doctrine of Baptism

1. Definition: The word Baptism as used in this doctrine has various meanings; the purpose of the doctrine is to review the uses in Scripture.

2. Etymology: The Greek word **Baptizo** means "to be identified with something or someone."

2.1 Homeric Uses:

2.1.1 A sword dipped in blood

2.1.2 Metal being cooled as it was dipped in water

2.1.3 A ship sinking

2.2 The Word can be found more than 80 times in the New Testament where in all but one case it is translated baptized-the exception being Luke 11:38 where it is translated washed:

Luk 11:38 And when the Pharisee saw it, he marveled that he had not first **washed** before dinner.

Luk 11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

2.3 The noun form of **Baptizo** is **Baptisma** and can be found 25 times in the New Testament where in the KJV it is translated baptism 23 times and twice it is translated washing or washings in Mar 7:8 and Heb 9:10 respectively.

Mar 7:7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

Mar 7:8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Mar 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Heb 9:9 This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

Heb 9:10 They are only a matter of food and drink and various ceremonial washings--external regulations applying until the time of the new order.

Heb 9:11 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.

3. The Scriptures speak of eight different baptisms, four of which are real and four are ritual.

3.1 The real are: Moses at the Red Sea, sin at the cross, the universal indwelling of the Holy Spirit and the judgment of Christ called the "baptism of fire."

3.1.1 The baptism of Moses at the Red Sea - notice the context, not all of Israel was positive just as today not every believer is pleasing to God.

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

1Co 10:2 And were all baptized unto Moses in the cloud and in the sea;

1Co 10:3 And did all eat the same spiritual meat;

1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1Co 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

3.1.2 The baptism of the cross. The sins of the world are identified with the spiritual death of Christ. There is no one who follows Christ in His baptism, it is uniquely His as He says, we do not follow Christ as believers when we choose to be baptized but rather we are identifying ourselves with His death and resurrection and as a testimony of our faith in Him.

Mat 20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

3.1.3 The universal Baptism of the Holy Spirit during the Church Age. Joh 7:37-39; Rom 5:5, 8:9 and 11, 1Co 2:12, 6:19, and 20, 12:13; 2Co 5:5, Gal 3:2, 4:6; 1Jo 3:24.

3.1.4 Baptism of fire. This occurs only to unbelievers at the Second Advent of Christ.

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2Th 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

3.2 The ritual baptisms are: that done by John the Baptist, the Baptism of Jesus, the Baptism of early church age believers, and water Baptism done since Pentecost.

3.2.1 By John: This is a water baptism where people were identified with the Kingdom of Heaven because they accepted the Messiahship of Jesus either to come or as One having come. Mat 3:1, 2, 5 and 6

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,

Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand ...

Mat 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Mat 3:6 And were baptized of him in Jordan, confessing their sins.

3.2.2 Of Jesus: This a unique baptism because our Lord is identified with the Will of God, i.e, to be the Lamb without spot Who goes to the cross and is resurrected to take away the sins of the world.

Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Mat 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?...

Mat 3:16 And Jesus, when he was baptized, went up straightaway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

3.2.3 Of early church age believers before Pentecost. This ritual identified those being baptized with the death, burial and resurrection of our Lord and with the certainty to come when there would be a baptism by the Third Person of the Trinity. Philip, Peter, John and Paul baptized many to testify they were identified with the death, burial and resurrection of Jesus. These people had not as yet received the permanent indwelling as prophesied by the Lord.

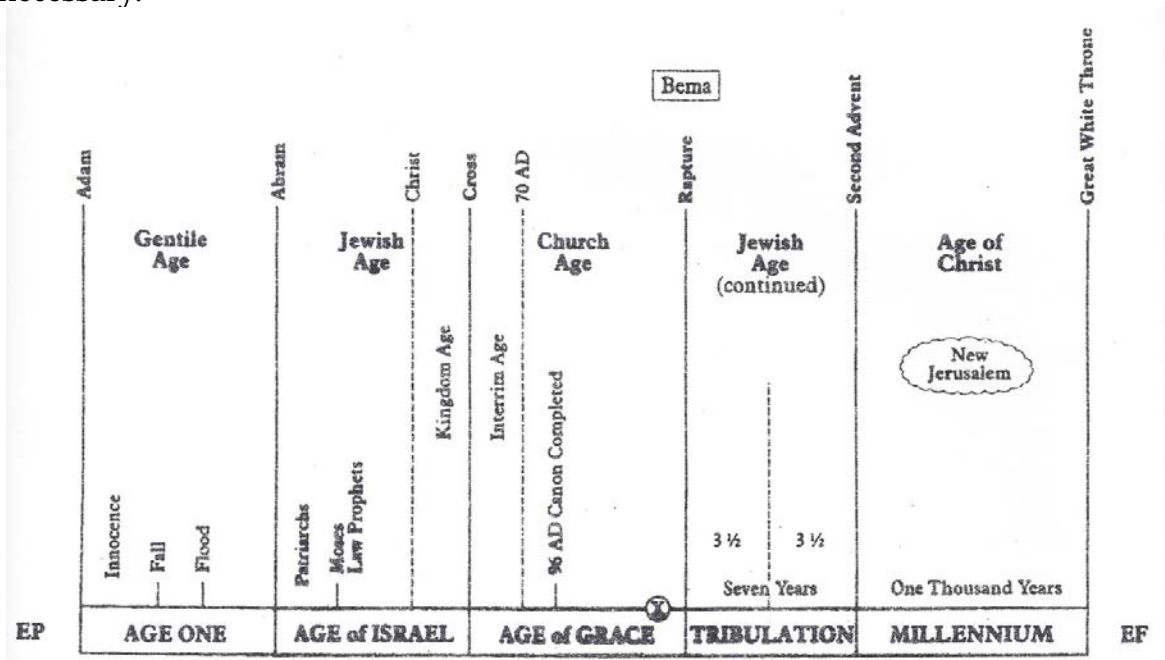
Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

3.2.4 Of believers today: Virtually every Church traditionally performs some type of ritual and some think they perform a real baptism.

4. Baptism of The Holy Spirit :

4.1 The Holy Spirit is the Third Person of the Trinity.

4.2 To properly understand the concept, an understanding of dispensational application is necessary.



4.3 In the Gentile and Jewish Ages there was no universal indwelling of believers.

4.4 In both of these ages the Holy Spirit did come upon certain people to perform special work, such as Kings, Prophets, Artisans etc.

4.4.1 Uniquely in the Kingdom Age He glorified the Lord Jesus and assisted in the resurrection of the Lord Jesus.

4.5 Also in the Kingdom Age He was ready to indwell the followers of Christ if they would but ask Him.

4.5.1 They did not ask but to sustain them during the 40 days following His resurrection Jesus gave them the Spirit.

Luk 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Joh 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Joh 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

4.5.2 To better understand the role of the Holy Spirit in the Kingdom Age the following Scriptures are provided:

Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Joh 14:25 These things have I spoken unto you, being yet present with you.

Joh 14:26 But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

4.6 All believers of the Church Age receive the indwelling and the filling of the Holy Spirit at the moment of Salvation.

4.6.1 Like the disciples who did not understand the power they were forgoing, we as believers today do not understand the power of having the Spirit of God indwell and fill us.

4.6.2 The same Spirit who was and always has been part of the Trinity and Who was so instrumental in making order out of chaos during the restoration process lives in the soul of every believer and controls our life when we use rebound.

4.6.3 At the Eternal Life Conference in eternity past God the Father, God the Son and God the Holy Spirit designed and agreed on the execution and revelation of that plan and it is that same Spirit Who is a member of the Trinity, He has agreed to indwell and fill us.

Isa 48:16 "Come near me and listen to this: "From the first announcement I have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD has sent me, with his Spirit.

Isa 48:17 This is what the LORD says--your Redeemer, the Holy One of Israel: "I am the LORD your God, who teaches you what is best for you, who directs you in the way you should go.

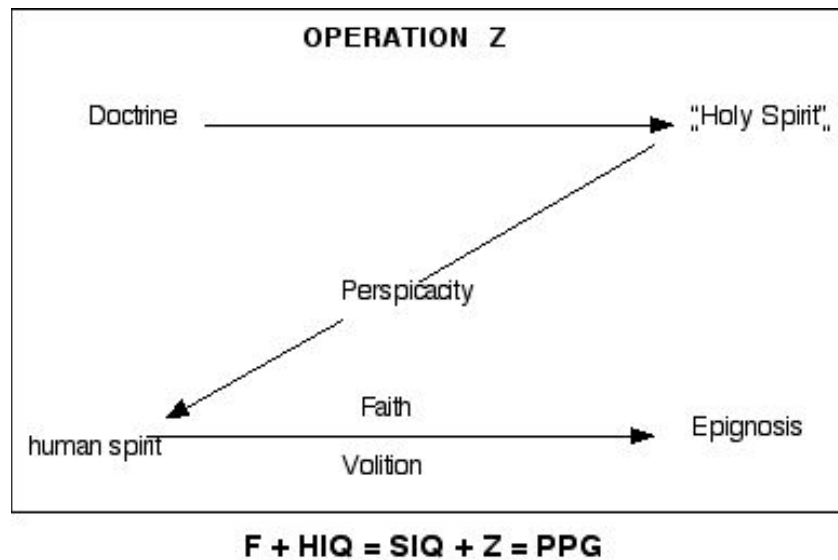
Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

4.7 We soon after rebirth lose the filling but never the indwelling.

4.8 We can regain the filling by naming sin back to God as the Holy Spirit shows; this is called Rebound.

4.9 There is nothing a believer can do to lose the indwelling although we can quench and grieve The Holy Spirit; by sinning we quench the Spirit and by refusing to use operation Z, we option for human good, and grieve the Spirit.



4.10 Notice the many Scriptures that tell us of the universal and perpetual indwelling of the Holy Spirit.

1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1Co 6:19 What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

2Co 5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

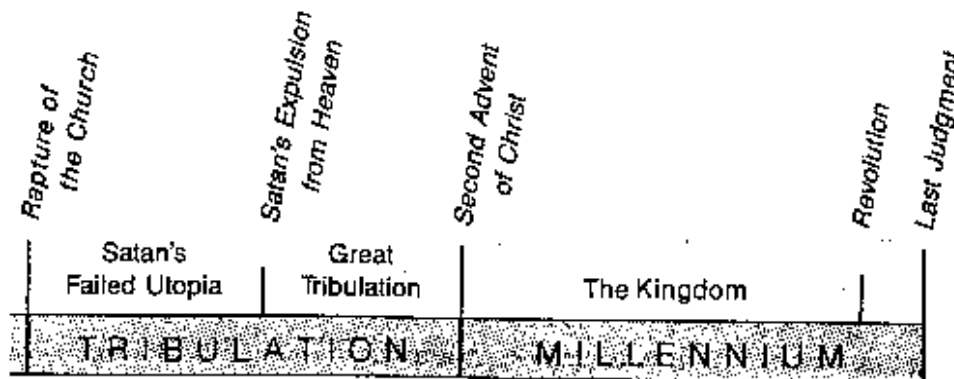
Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

4.11 To begin the Tribulation the Holy Spirit is removed at the Rapture because Church Age believers are removed. The Holy Spirit, since the Tribulation is a Jewish affair, returns to His Jewish Age modus operandi.



4.12 In the Millennium the ministry of God the Holy Spirit seems to be a facilitator, to implement the New Covenant.

4.12.1 It would seem the work of the Holy Spirit would also serve to convict of sin in this age although judgments at this point are clouded given the unique role of Christ in His Age.

4.12.2 A few Millennial Scriptures which relate to the Holy Spirit are:

Eze 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Eze 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Isa 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Eze 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the Lord.

Eze 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

4.13 The universal indwelling was unique to the Church Age.

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

4.14 The indwelling was prophesied by Jesus:

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

4.15 The Holy Spirit takes us at the moment of faith in Christ and puts us in union with Him and this is one of the things that distinguishes Christianity from "religion."

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

4.16 The principle of retroactive identification with the Christ, a function of the Holy Spirit, makes us Royal Family.

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

4.17 There are two means of unification in the devil's world.

4.17.1 Baptism of the Spirit

Eph 4:5 One Lord, one faith, one baptism,

4.17.2 Transforming the mind together using the two power options.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ

Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

5. The Baptism of the Spirit relates to our heirship.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

6. The Holy Spirit and salvation:

6.1 The Spirit convinces of sin, righteousness and judgment.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

6.2 He is declared to be the agent of regeneration:

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.

6.2.1 Joh 3:5 is today misinterpreted by certain denominations to make water baptism a condition precedent for salvation "...except a man be born of water and of the Spirit he cannot enter the Kingdom of God."

6.2.2 The water of Joh 3:5 is the amniotic fluid which surrounds the fetus and being born of the Spirit is regeneration.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit;

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

7. As we have seen there is a difference between the indwelling and the filling of the Spirit just as there is a difference between the indwelling of Christ and the indwelling of the Father.

7.1 The Father, Son and Holy Spirit all indwell the Church Age believer.

7.2 The Spirit and the Father indwell universally and permanently all Church Age believers.

7.3 Christ indwells Church Age believers so long as they are "hot" for Doctrine.

7.4 Jesus the Christ indwells Church Age believers who are positive to the Word. Eph 3:17; 2Co 13:5; Rev 3:20-21.

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

2Co 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

7.5 The reality of the indwelling of the Father:

7.5.1 Since we are "in Christ" at point of saving faith, we are said to be in union, like him, and joint heirs of all that He is or has. A comparison of the following scriptures certainly provide great assurance of the Father's indwelling.

John 10:3 "I and my Father are one."

John 10:38 "But if I do the works of the Father, though you believe not me believe the works, that ye may know and believe that the Father is in Me and I in Him".

John 14:10 Believe you not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He does the work."

John 14:20 At that day (when Jesus leaves) you shall know that I am in my Father, and you in Me and I in you."

7.5.2 In John 17:11 our Lord and Savior prays directly to the Father that we may also be one as Christ and the Father are One.

John 17:11 And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through thine own Name and Reputation those whom You have given Me, that they may be one as We are."

7.5.3 The two fold result expressed by Christ is expressed in seven of the smallest yet most meaningful words.

7.5.4 In addition, there is the obvious fact that it is Christ's desire that the Father also grant a oneness with Him, He in us and we in Him.

7.5.5 When this prayer is answered, and who could assume that Christ's prayer to the Father would not be answered, there will be unique oneness with the Father as well with one another.

7.5.6 In view of the above, the conclusion must be reached that there is achieved through the supernatural power of God, a supernatural union between Christians which is similar to the reality of the union which unites the persons of the Godhead with all believers.

7.5.7 There is a unique unity between the Father, Son and Holy Spirit together with all believers.

7.5.8 The oneness between the Father and the many adopted sons is again reiterated by Jesus in Joh 17:21.

Joh 17:21 That they all may be one, as Thou, Father, are in Me, and I in You, that they also may be one in Us; that the world may believe that You have sent Me.

7.5.9 Notice in 1 John 4:15 there is a specific statement that believers are indwelt by the Father.

1 Joh 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

7.5.10 The same concept continues in 1Jo 4:16 "And we have known and believed the love that God has toward us. God is love, and He that dwelleth in love dwelleth in God and God in him."

7.6 There is certainly enough evidence in Scripture to indicate that we are permanently indwelt by the Holy Spirit, have a unique oneness by means of the indwelling of the Father and by Jesus the Son.

7.7 By way of summary let's take look at a passage often used to urge baptism for salvation. Acts 2:38

KJV

Acts 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.

NIV

Acts 2:38 Peter replied, "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.

8. The context of verse 38 is Peter's sermon which is being given to a number of Jews who had just witnessed the New Testament manifestation of tongues falling on the disciples.

9. They were being evangelized in a foreign tongue known to the hearers.

10. Peter answers "what must we do now" having seen this phenomena and heard the gospel mysteriously presented uniquely to them; they then wanted to know what to do.

10.1 Peter answers: they must "believe in Christ as the Messiah" and then receive water baptism which was at that time a divine ordinance and a teaching ritual, teaching of the forgiveness of sin and its subject being raised out of the water to walk in newness of life; it was then said Peter that each respective believer would receive the gift of tongues.

11. The Greek of Acts 2:28 says: "And Peter said to them "change your mind about Christ, then be baptized with a view toward forgiveness of sins and then you will receive the gift of the Holy Spirit."

12. Water baptism was important and was a valid ordinance at this time and will continue as a valid ordinance until about A.D. 56 when the Scriptures will go mysteriously silent about "water baptism."

13. It was quite common up until A.D. 56: to believe in Christ, then get baptized in water and then tongues would fall upon the believer.

14. This all changed as we began to get some New Testament Scriptures distributed and pastor teachers ordained, trained and assigned to teach those Scriptures .

15. Water baptism:

15.1 After 56 A.D. there is no mention of water baptism in the Scripture.

15.2 Prior to 56 A.D. there is record of many believers receiving water baptism.

Acts 8:36 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 baptized? ...

Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

15.3 Water baptism in the early Church Age was a ritual to remind of the coming of the Holy Spirit, and to remind of the resurrection of our Lord. Water baptism was an excellent training aid before the completion and dissemination of the Canon.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

Acts 2:38 Peter replied, "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.

1Co 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

15.4 Baptism with water today makes the one baptized no better or worse for the experience.

15.5 The last mention of water baptism in Scripture can be found in Paul's first letter to the Church at Corinth in 1Co 1:14-17 and 1Co 15:29.

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

15.6 As you can see Paul puts very little priority on baptism and it was in the early Church a cause of controversy and schism.

15.7 Water baptism summary:

15.7.1 Water baptism is last mentioned in A.D. 56. There were numerous books of the Bible written after 56 like 1Timothy, 2nd Timothy, Titus, Hebrews, Jude, Ephesians, Philippians, Colossians, Philemon, 1st Peter, 2nd Peter, 1John, 2nd John, 3rd John and Revelation. Water baptism vanished after A.D. 56 and Paul's negative comment about water baptism.

15.7.2 The last record is one of dissension; it was apparently causing factions and divisions among the brethren. Clearly from 1Co 15:21-29 Paul recognizes water baptism when it was authorized was a teaching aid.

1Co 15:21 For since death came through a man, the resurrection of the dead comes also through a man.

1Co 15:22 For as in Adam all die, so in Christ all will be made alive.

1Co 15:23 But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him.

1Co 15:24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

1Co 15:25 For he must reign until he has put all his enemies under his feet.

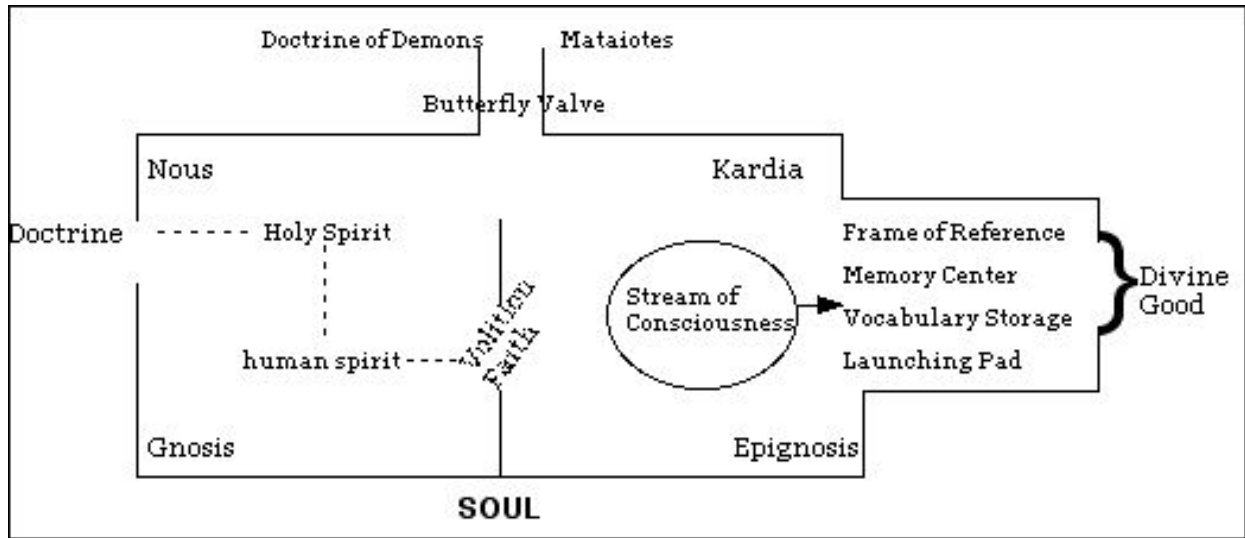
1Co 15:26 The last enemy to be destroyed is death.

1Co 15:27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ.

1Co 15:28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

1Co 15:29 Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

15.7.3 Today we have the grace mechanisms for spiritual growth: the teaching ministry of God the Holy Spirit to positive believers.



15.7.4 Water baptism divided the early church even as it does today.

15.7.5 Joh 3:5 is today misinterpreted by certain denominations to make water baptism a condition precedent for salvation "... except a man be born of water and of the Spirit he cannot enter the Kingdom of God." The water in John 3:5 is the amniotic fluid surrounding the fetus and the being born of the spirit is the "rebirth which occurs" at point of faith in Christ.

15.7.6 Water is often used as a metaphor in Scripture, e g., as the Word in Joh 7:37 and the Holy Spirit in Joh 7:38.

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."