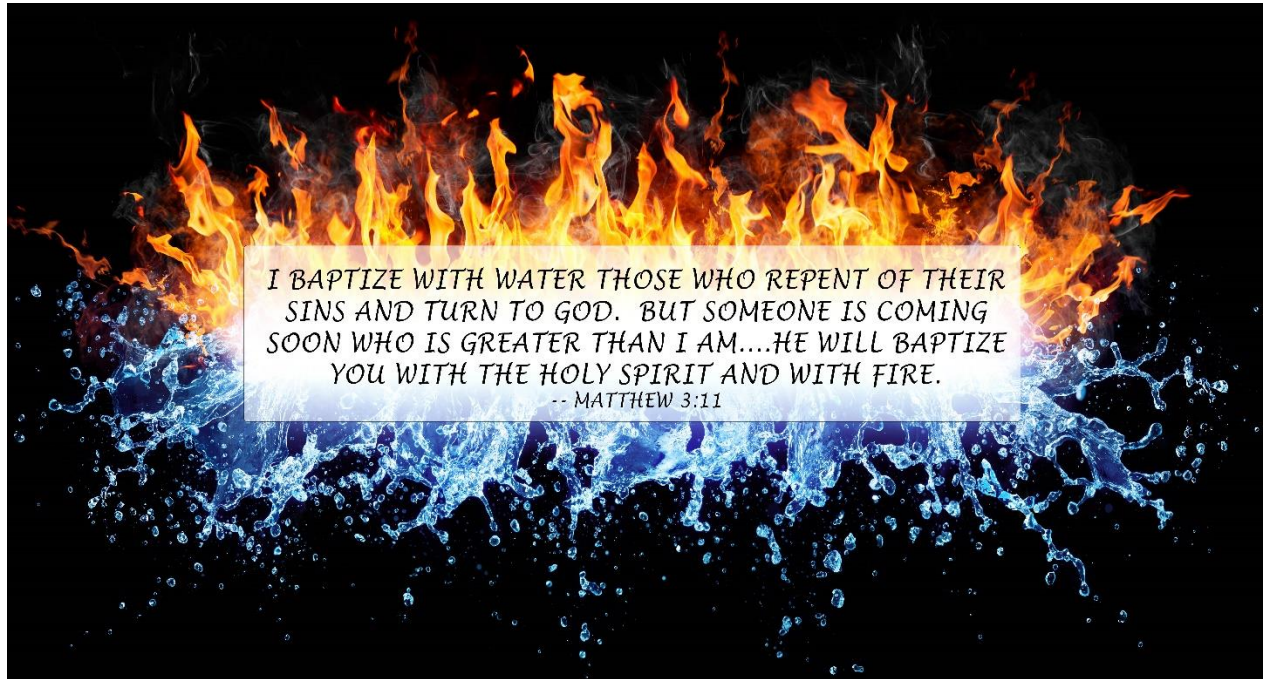


How Would "Baptism By Fire" Have Been Understood in the 1st Century?

By David Lee Burris



What are the seven baptisms mentioned in the Bible, and what do they mean?

Question: "What are the seven baptisms mentioned in the Bible, and what do they mean?"

1) The baptism of Moses ([1 Corinthians 10:1-3](#)) - when the Israelites were delivered from slavery in Egypt, they were “baptized into Moses in the cloud and in the sea.” That is, they were identified with Moses and his deliverance by passing through the Red Sea and following God’s presence in the cloud ([Exodus 13:21](#)). Paul uses this as a comparison to the way that Christians are identified with Christ and His salvation. Those who followed Moses passed through the water and were thus initiated into a new life of freedom and Law-keeping; those who follow Jesus Christ, who is greater than Moses, pass through the waters of baptism and are thus initiated to a new life of freedom and grace.

2) The baptism of John ([Mark 1:4](#)) - as John the Baptist preached repentance of sins in preparation for the coming of the Messiah, he baptized people in the Jordan. Those who were [baptized by John](#) were showing their faith in John’s message and their need to confess their sin. In [Acts 18:24-25](#), a disciple of John’s named Apollos preaches in Ephesus; however, only knowing the baptism of John and the need for repentance, he needed to be further instructed in the death and resurrection of Christ. Later in the same city, [Acts 19:1-7](#), Paul encounters some more followers of John. These disciples had been baptized for repentance, but they had not heard of the new birth or the Holy Spirit. Paul taught them the whole message of salvation in Christ, and they received the message and were subsequently baptized in Jesus’ name.

3) The baptism of Jesus ([Matthew 3:13-17](#)) - this was Jesus’ act of identifying with sinful humanity. Although Jesus did not need to repent of sin, He came to John to be baptized. John balked at performing the baptism, saying that Jesus should be the one baptizing him ([Matthew 3:13-14](#)). But Jesus told John to proceed with the baptism: “Let it be so now; it is proper for us to do this to fulfill all righteousness” (verse 15). In this baptism, Jesus put His stamp of approval on John’s ministry and also began His own. As Jesus came up from the water, the Father spoke from heaven, and the Holy Spirit descended in bodily form upon Jesus (verses 16-17).

4) The baptism of fire ([Matthew 3:11-12](#)) - John prophesied that Jesus would baptize men “with fire.” This speaks of Jesus’ judging the world for its sin (see [John 5:22](#)). Immediately after mentioning the baptism by fire, John describes Jesus as overseeing a harvest to come: “His winnowing fork is in his hand & he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire” (verse 12; cf. [Matthew 13:24-30, 36-43](#)). Those who are judged by Christ in the last day will be cast into the lake of fire ([Revelation 20:15](#)).

5) The baptism of the Holy Spirit - John also predicted that Jesus would baptize men with the Holy Spirit ([Matthew 3:11](#)). The first people to experience the baptism of the Spirit were the believers in [Acts 2](#) on the Day of Pentecost.

6) The baptism of the cross ([Mark 10:35-39](#)) - Jesus used the language of baptism to refer to His sufferings (and those of His disciples). James and John, the Boanerges, had come to Jesus asking for a place of honor in the kingdom. Jesus asked them, “Can you . . . be baptized with the baptism I am baptized with?” ([Mark 10:38](#)). They replied that they could, and Jesus confirmed it: “You will . . . be baptized with the baptism I am baptized with” (verse 39). The “baptism” Jesus speaks of here is the suffering He was to endure. James and John would suffer, as well.

7) The baptism of believers ([Matthew 28:19](#)) When we are saved, we are “buried” with Christ and “rise” to newness of life; our sins are “washed away,” and we are cleansed “All of us who were baptized into Christ Jesus were baptized into his death[.] We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” ([Romans 6:3-4](#)). - *Got Questions Internet Site*

THOUGHTS ON THE THIRD BAPTISM OF MATT. 3:11

Barnes' Notes on the Bible

Whose shoes I am not worthy to bear - The word translated here as "shoes" has a signification different from what it has in our language. At first, in order to keep the feet from the sharp stones or the burning sand, small pieces of wood were fastened to the soles of the feet, called "sandals." Leather, or skins of beasts dressed, afterward were used. The foot was not covered at all, but the sandal, or piece of leather or wood, was bound by thongs. The people put off these when they enter a house, and put them on when they leave it. To unloose and bind on sandals, on such occasions, was formerly the business of the lowest servants. The expression in this place, therefore, denotes great humility, and John says that he was not worthy to be the servant of him who should come after him.

Shall baptize you - Shall send upon you the Holy Spirit. The Spirit of God is frequently represented as being poured out upon his people, [Proverbs 1:23](#); [Isaiah 44:3](#); [Joel 2:28-29](#); [Acts 2:17-18](#). The baptism of the Holy Spirit is the same, therefore, as the sending of his influences to convert, purify, and guide the soul.

The Holy Ghost - The third person of the adorable Trinity, whose office it is to enlighten, renew, sanctify, and comfort the soul He was promised by the Savior to convince of sin, [John 16:8](#); to enlighten or teach the disciples, [John 14:26](#); [John 16:13](#); to comfort them in the absence of the Savior, [John 14:18](#); [John 16:7](#); to change the heart. [Titus 3:5](#). To be baptized with the Holy Spirit means that the Messiah would send upon the world a far more powerful and mighty influence than had attended the preaching of John. Many more would be converted. A mighty change would take place. His ministry would not affect the external life only, but the heart. the motives, the soul; and would produce rapid and permanent changes in the lives of people. See [Acts 2:17-18](#).

With fire - This expression has been variously understood. Some have supposed that John refers to the afflictions and persecutions with which men would be tried under the Gospel; others, that **the word "fire" means judgment or wrath**. According to this latter interpretation, the meaning is that he would baptize a portion of mankind - those who were willing to be his followers - with the Holy Spirit, but the rest of mankind - the wicked - with fire; that is, with judgment and wrath. Fire is a symbol of vengeance. See [Isaiah 5:24](#); [Isaiah 61:2](#); [Isaiah 66:24](#). If this is the meaning, as seems to be probable, then John says that the ministry of the Messiah would be far more powerful than his was. It would be more searching and testing; and they who were not suited to abide the test would be cast into eternal fire. Others have supposed, however, that by fire, here, John intends to express the idea that the preaching of the Messiah would be refining, powerful, purifying, as fire is sometimes an emblem of purity, [Malachi 3:2](#). It is difficult to ascertain the precise meaning further than that his ministry would be very trying, purifying, searching. Multitudes would be converted; and those who were not true penitents would not be able to abide the trial, and would be driven away.

Expositor's Greek Testament

[Matthew 3:11-12](#). *John defines his relation to the Messiah* ([Mark 1:7-8](#); [Luke 3:15-17](#)).

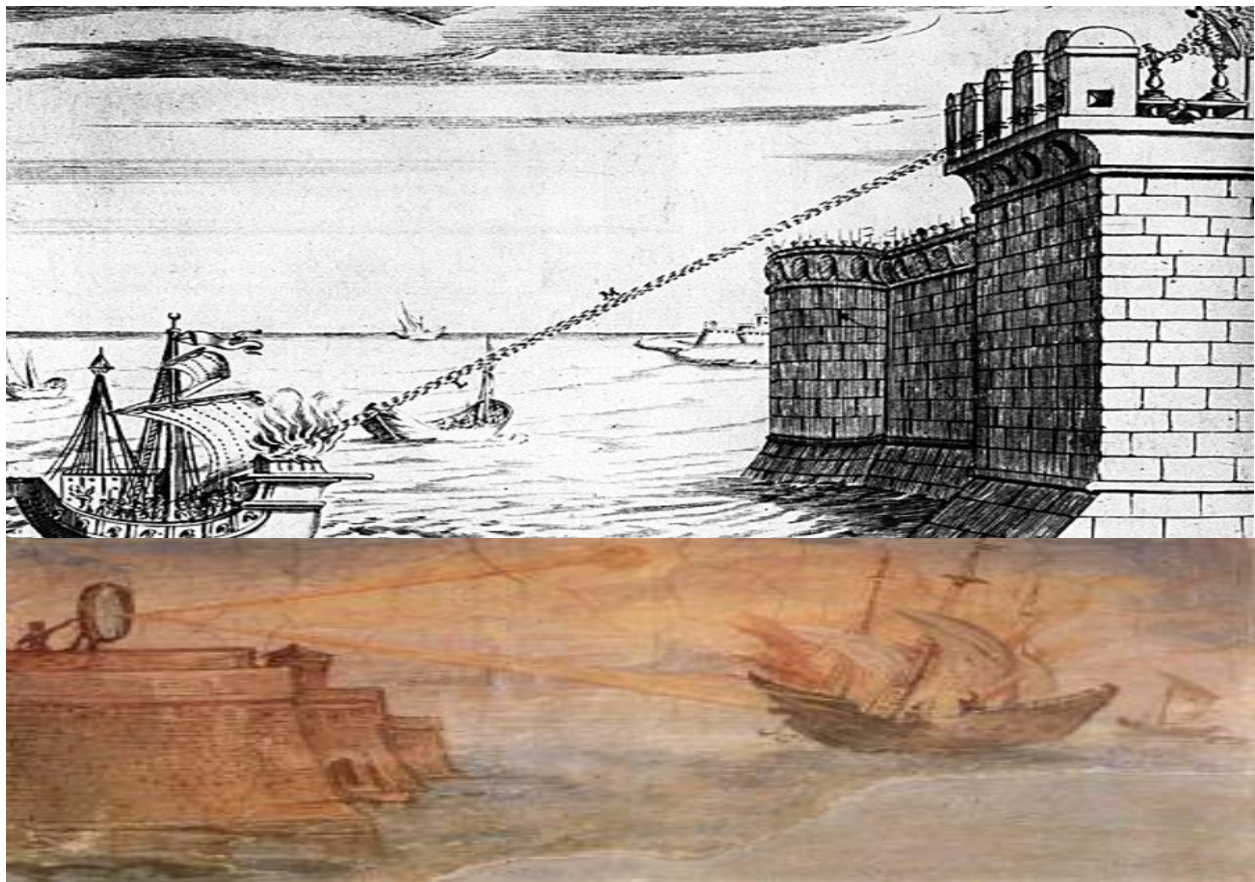
This prophetic word would come late in the day when the Baptist's fame was at its height, and men began to think it possible he might be the Christ ([Luke 3:15](#)). His answer to inquiries plainly expressed or hinted was unhesitating. No, not the Christ, there is a Coming One. He will be here soon. I have my place, important in its own way, but quite secondary and subordinate. John frankly accepts the position of herald and forerunner, assigned to him in [Matthew 3:3](#) by the citation of the prophetic oracle as descriptive of his ministry.—ἐγὼ μὲν, etc. ἐγὼ emphatic, but with the emphasis of subordination. My function is to baptise with *water*, symbolic of repentance.—ὁ δὲ ὁ μ. ἐρχόμενος. He who is just coming (present participle). How did John know the Messiah was just coming? It was an inference from his judgment on the moral condition of the time. Messiah was needed; His work was ready for Him; **the nation was ripe for judgment. Judgment observe, for that was the function uppermost in his mind in connection with the Messianic advent.**

Note the attributes he ascribes to the Coming One. The main one is *strength*—ἰσχυρότερος fully unfolded in the sequel. Along with strength goes *dignity*—οὐ οὐκ εἰμι, etc. He is so great, august a personage, I am not fit to be His slave, carrying to and from Him, for and after use, His sandals (a slave's office in Judaea, Greece and Rome). An Oriental magnificent exaggeration.—αὐτὸς ὑμᾶς βαπτίσει: returns to the Power of Messiah, as revealed in His work, which is described as a baptism, the better to bring out the contrast between Him and His humble forerunner.—ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Notable here are the words, ἐν πνεύματι ἁγίῳ. They must be interpreted in harmony with John's standpoint, not from what Jesus proved to be, or in the light of St. Paul's teaching on the Holy Spirit as the immanent source of sanctification. **The whole baptism of the Messiah, as John conceives it, is a baptism of judgment. It has been generally supposed that the Holy Spirit here represents the grace of Christ, and the fire His judicial function; not a few holding that even the fire is gracious as purifying. I think that the grace of the Christ is not here at all.** The πνεῦμα ἅγιον is a stormy wind of judgment; holy, as sweeping away all that is light and worthless in the nation (which, after the O. T. manner, is conceived of as the subject of Messiah's action, rather than the individual). The fire destroys what the wind leaves. John, with his wild prophetic imagination, thinks of three elements as representing the functions of himself and of Messiah: *water, wind, fire*. He baptizes with water, in the running stream of Jordan, to emblem the only way of escape, amendment. Messiah will baptize with wind and fire, sweeping away and consuming the impenitent, leaving behind only the righteous.

In the Bible World Enemies Were Those
Recipients of A Literal Baptism By Fire

GREEK FIRE BC: SEIGE DEFENSE

Archemedes' burning mirror, a device that was thought to concentrate the sun's rays into a laser beam that repelled an invading Roman fleet in 212 BC, was more likely a steam cannon.



- By Jeremy Hsu LiveScience Senior Writer

Greek inventor Archimedes is said to have used mirrors to burn ships of an attacking Roman fleet. But new research suggests he may have used steam cannons and fiery cannonballs instead.

A legend begun in the Medieval Ages tells of how Archimedes used mirrors to concentrate sunlight as a defensive weapon during the siege of Syracuse, then a Greek colony on the island of Sicily, from 214 to 212 B.C. No contemporary Roman or Greek accounts tell of such a mirror device, however.

Both engineering calculations and historical evidence support use of steam cannons as "much more reasonable than the use of burning mirrors," said Cesare Rossi, a mechanical engineer at the University of Naples "Federico II," in Naples, Italy, who along with colleagues analyzed evidence of both potential weapons.

The steam cannons could have fired hollow balls made of clay and filled with something similar to an incendiary chemical mixture known as Greek fire in order to set Roman ships ablaze. A heated cannon barrel would have converted barely more than a tenth of a cup of water (30 grams) into enough steam to hurl the projectiles.

Channeling steam power

Italian inventor Leonardo da Vinci sketched a steam cannon in the late 15th century, which he credited to Archimedes, and several other historical accounts mention the device in connection with Archimedes.

Indirect evidence for the steam cannon also comes from the Greek-Roman historian Plutarch, who tells of a pole-shaped device that forced besieging Roman soldiers to flee at one point from the walls of Syracuse.

The Greek-Roman physician and philosopher Galen similarly mentioned a burning device used against the Roman ships, but used words that Rossi said cannot translate into "burning mirror."

Rossi calculated that such cannons could have fired a cannonball weighing roughly 13 pounds (6 kilograms) at speeds of roughly 134 miles per hour (60 meters per second). That allowed cannons to possibly target troops or ships at distances of approximately 492 feet (150 m) while firing at a fairly flat trajectory to make aiming easier.

By contrast, Greek fire emerged in many historical accounts as a deadly threat for ancient warships. The unknown chemical mixture reportedly burned underwater, and saw most use by the Byzantine Empire that dominated the Eastern Mediterranean starting in A.D. 330. Other records mention earlier versions of the burning mixture.

In the end, the engineering talents of Archimedes did not save him from death when the Romans finally stormed Syracuse. But at least a love of history among Rossi and his colleagues may lead to the resurrection of some of his ancient devices.

GREEK FIRE AD: Weapon of the Roman Empire



The unquenchable Greek fire



Greek fire being used against the Arab navy (Illustration by Peter Dennis, Osprey Publishing)

Greek fire was an ancient version of napalm used by the Eastern Roman Empire. It was not possible to extinguish this fire, except with hides soaked in vinegar mixed with sand and old urine. It burned even on water. The liquid was sticky and stuck to a ship or human flesh.

Greek fire was blown at enemy ships through a special tube via compression. The tube, called *siphon*, was placed on the ship's prow. The Byzantines made the tube look like a lion's head adding to the terror. The Byzantines of the Eastern Roman Empire also used jars filled with Greek fire and catapulted them at the enemy.

Greek fire gave the Byzantines an unprecedented advantage over their adversaries. Often outnumbered, the Byzantine navy won a battle simply by using Greek fire. This weapon was a major factor in the successful defense of [Constantinople](#) during the Arab siege.

Greek fire extended the survival of the Byzantine Empire for centuries.

The recipe for Greek fire was a state secret. They split the recipe among many individuals, including the Byzantine emperor. By doing so, the Byzantines prevented the recipe from falling into the enemy's hands. Each person knew only one substance needed to manufacture Greek fire. We still don't know how to manufacture the Byzantine version of Greek fire.



ADULT BELIEVER BAPTISM: EITHER FAMILY OR ENEMY

MANKIND ACTED AS AN ENEMY

Romans Chapter Five, Verses 7 thru 10

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

...But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (8)

...Much more then, being now justified by his blood, we shall be saved from wrath through him. (9)

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

MANKIND TREATED AS FAMILY

Romans Chapter Five, Verses 7 thru 10

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

...But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (8)

...Much more then, being now justified by his blood, we shall be saved from wrath through him. (9)

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

What Is the Baptism of Fire?

By [Wayne Jackson](#)

“In Matthew 3:11, John the Baptist said: ‘I indeed baptize you in 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 in the Holy Spirit and in fire.’ A Christian brother recently identified this ‘fire’ with the outpouring of the Spirit on Pentecost. Would you comment on this?”

I believe the brother is mistaken in his view. Several things should be noted.

First, it should be understood that Matthew’s record is a very abbreviated account of John’s ongoing ministry. Vast multitudes were pursuing John as he preached in “the wilderness of Judaea” (3:1, 5). The verb “went out” (v. 5) is an imperfect tense form, which suggests a steady stream of auditors.

Additionally, the careful student will recognize that these crowds were of a mixed quality. Some were sincere; they confessed their sins and were immersed by John in the Jordan (v. 6). Others, quite obviously, were caught up in the emotionalism of the occasion. Among these were Sadducees and Pharisees.

John characterized these Jews as “offspring of vipers,” who would be advised to “flee from the wrath that is to come” (v. 7). This possibly has a more immediate reference to the destruction of Jerusalem (cf. the reference to “even now the axe lies at the root of the trees” [v. 10]), but then, more remotely, to the final day of human reckoning (v. 12).

Also, John’s language in verse eleven would be obscure but for hints within the immediate context and additional information elsewhere relative to baptism in the Holy Spirit. His statement is characterized almost certainly by wide-sweeping, generic terminology, which applied to more than one group.

In light of these factors, please consider the following:

The promise, “he shall baptize you in the Holy Spirit,” has reference to the **apostles**. The Savior’s testimony in Acts 1 establishes this: “[F]or John indeed baptized with water; but you shall be baptized in the Holy Spirit not many days hence” (v. 5).

It will hardly be denied that there is a connection between Acts 1:5 and Matthew 3:11. The promise was fulfilled on Pentecost when the apostles received an “overwhelming” (the significance of baptizo) measure of the Spirit’s power (Acts 2:1ff).

But what is the significance of the “fire” in John’s statement? The immediate context would suggest that it is an allusion to the final fate of the wicked. Verse ten says that “every tree that brings not forth good fruit is hewn down & cast into the fire.” Then, at the conclusion of verse twelve, Jesus continues: “whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.”

Why should the “fire” of verse eleven be viewed as something **different** from that referenced in verses ten and twelve, without some sort of compelling justification?

Of this expression in Matthew 3:11, J. H. Thayer commented: “to overwhelm with fire (those who do not repent), i.e., to subject them to the terrible penalties of hell” (1958, 94). W. E. Vine noted regarding the “fire” of this passage: “of the fire of Divine judgment upon the rejectors of Christ, Matt. 3:11 (where a distinction is to be made between the baptism of the Holy Spirit at Pentecost and the fire of Divine retribution)” (1991, 308). Arndt and Gingrich speak of the “fire of divine Judgment Mt. 3:11; Lk. 3:16” (1967, 737). Finally, as J. W. McGarvey observed, the phrase “baptize you . . . in fire” cannot refer to Pentecost, because there was no “baptism of fire” on that day. Parted “tongues,” which were merely “like as of fire . . . sat upon” each of the apostles. Those brothers were not “overwhelmed with fire” on that occasion (1875, 38).

Conversion: New Testament Baptisms

*Cecil Willis
Marion, Indiana*

It is our intention to try to approach the subject of baptism just as though there had never been anything written on it, except that penned by inspired writers, and just as though we know nothing about the subject. With open minds we shall diligently investigate the writings of inspired authors, honestly seeking their teaching. From strictly a human standpoint, it doesn't matter what the conclusion is as to the essentiality or inessentiality of baptism. Baptism is not a difficult command to obey. Therefore, one should be able to openly and fairly survey God's teaching, seeking for the truth, with the sincere intention of doing exactly what the Bible tells him to do. But from the human standpoint of one's relation to God, if it is seen that baptism is a commandment of God, it is a very vital theme, and whether one obeys this command or not is of grave consequence.

In this lesson we want to devote our study to the different kinds of baptisms in the New Testament. Every time the word "baptism" occurs in the New Testament, it does not necessarily refer to the same baptism, since there are several mentioned.

Baptism of John

The first baptism we want to reflect upon is the baptism of John the Baptist. John's baptism was one that was preached to prepare the people for the reception of Christ, His kingdom and baptism. When one responded to the preaching of John, he was baptized unto the remission of sins. Matthew says, "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins" (Matthew 3:5, 6).

The purpose of the baptism administered by John seems to be to get the people to repent & to receive remission of their sins by being baptized, in order that they might be ready to flock to the Lord at the appropriate time. It might be worthwhile to point out that when these men were baptized they confessed their sins, and not their righteousness. When men are baptized today, they are asked by denominational preachers if they have had their sins remitted. They must testify that they have already been saved, and then if they have, they may be baptized. Men under John's baptism confessed their sins, and were then baptized in order to have their sins remitted, and not because they were already saved.

The baptism of John was not something that one could participate in or not, and still please the Lord just as well. Men say that one can be baptized if he wants to, but if one should decide that he does not want to be baptized, all is as well. To them, baptism is optional. With the baptism of John, it was a matter of obeying, by being baptized, or perishing.

There was no option to it. Luke speaks of certain ones that refused to be baptized like this: "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him" (Lk. 7:30). Luke says that when these men were not baptized, they were not rejecting John, but they were rejecting God.

If one can be saved while he rejects God, then he can be saved without being baptized. To reject God's baptism was equal to rejecting the counsel of God.

From the baptism of John, one further can see the nature of baptism. The Gospel according to John says, "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized" (John 3:23). The act of baptism required much water, and therefore John did his baptizing in an area where this much water could be had.

Baptism of Jesus by John

Another baptism mentioned in the New Testament is the baptism of Jesus at the hand of John the Baptist. The record reads: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased."

Jesus was baptized, though reluctantly, by John the Baptist. Sometimes we think that Jesus was baptized just like all the rest that were baptized of John's baptism, but instead of receiving John's baptism, Jesus received an exception of it. Our Lord is described as having been "tempted in all points like as we, yet without sin" (Hebrews 4:15), and as Him "who did not sin, neither was guile found in his mouth" (I Peter 2:22). Since Christ -could not have been baptized for the remission of sins for He had no sin, and John's baptism was for the remission of sins, then it follows, that even though the immersion was performed by John the Baptist, Jesus did not receive the same baptism as did the others baptized by John. He received an exception of John's baptism.

It may also be seen by implication from Christ's baptism, that baptism is immersion, for He came up straightway from the water. Christ was immersed.

Baptism of Fire

The next baptism that we shall briefly study is the baptism of fire. We are referring to Matt. 3:10-12: "And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in 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 in the Holy Spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

Some time ago I heard of a church that was named after the baptism of fire. They maintain that this prophecy of the baptism of fire found its fulfillment on the day of Pentecost when the apostles were baptized with the Holy Spirit. They read in Acts 2 where it says, "And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them," and from this they conclude that this was a fulfillment of the prophecy of Matthew 3:10-12. If one will notice the statement in Matthew 3, he will see that the Lord promised two baptisms, one of the Holy Spirit, and one of fire. On the day of Pentecost when the apostles were then baptized of the Holy Spirit, one finds a partial fulfillment of the prophecy, but what occurred on Pentecost was not a baptism of fire. **The tongues that appeared unto the apostles, and that sat upon them were not of fire, but they were "like as of fire."** If one will but study the context of Matthew 3, he will see that the speaker, John the Baptist, was making two classifications. He spoke of the tree that bore good fruit, and of the tree that did not bring forth good fruit. The useless tree is hewn down and is cast into the fire. Then he also speaks of the wheat's threshing. The wheat is good, but the chaff is to be burned with unquenchable fire. **This baptism of fire is the punishment of hell, or the casting into the lake of fire, and is therefore a baptism that each of us must shun.**

Baptism of Suffering

There also was another baptism, which we shall call the baptism of suffering. This baptism is not called the baptism of suffering in the Scripture, but his certainly is that to which it refers.

Jesus Christ had long since been baptized of John's baptism, and then He referred to another baptism that would come upon Him. He was thinking about the things that were before Him, in the way of physical pain and suffering. "Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 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. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and one on my left, is not mine to give, but it shall be given by them for whom it is prepared of my Father" (Matt. 20:20-23, K.J.V.). Christ was about to endure the pain and suffering of a death on the cross, and he told these two disciples that they may also be baptized with the same baptism with which he was to be baptized. So, we see that there is another New Testament baptism which refers to the sufferings and agonies of our Lord on the cross.

Baptism of the Holy Spirit

We now come to discuss a baptism probably referred to more times by denominational preachers of today than all these other baptisms combined. This baptism, of course, is the baptism of the Holy Spirit. This was the promise of Christ unto His disciples. It should be remembered that the baptism of the Holy Spirit is always a promise, and is never a command. It is impossible to find one single individual who was ever commanded to be baptized of the Holy Spirit.

Some were told that they would be, but none was ever commanded to be baptized of the Holy Spirit. John the Baptist said, "I indeed baptize you in 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 in the Holy Spirit & in fire" (Matthew 3:11). While the Lord was yet on earth, but was preparing for the ascension, he promised the apostles that he would send them a comforter. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). Further Christ said, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak of himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (John 16:13). The Holy Spirit baptism was a special gift of Christ to the apostles, that was to help in their deliverance of His teaching to the whole world. Thy Holy Spirit was to guide them in all truth, and to bring to their remembrance all that he had said unto them. The apostles were not to begin their preaching until they received power from on high (Luke 24:49) and they were to receive the power "after that the Holy Spirit is come upon you" (Acts 1:8), and so when the Holy Spirit came upon them on the day of Pentecost, they all began to "speak in other tongues as the Spirit gave them utterance." The Holy Spirit, promised to them by Christ, before His ascension, had come & was doing the very thing for which He had been sent. **Holy Spirit baptism was thus restricted to the apostles, and possibly to the household of Cornelius. The purpose of the baptism of the Holy Spirit was never to save anyone. People who claim to have the baptism of the Holy Spirit completely misunderstand His mission when He did come upon the Apostles.**

Baptism Commanded by Jesus

*We further want to mention the baptism as commanded by Christ. Christ was baptized by John, but then He later gave a baptism of His own. After His death, and just prior to His ascension into heaven, Christ charged the disciples that they were to go into all the world, and preach the gospel to the whole creation. He then informed them what they were to preach, and what they were to do. Matthew says, "And Jesus came to them and spake saying, All authority hath been given unto me in heaven and earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matthew 28:18-20). Mark reads, "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but **he that disbelieveth shall be condemned**" (Mark 16:15, 16). Christ commanded that they preach to every man, baptizing all those who believed for the remission of sins.*

MANKIND TREATED AS FAMILY

Romans Chapter Eight, Verses 14 thru 17

"For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba (Daddy), Father' "

MANKIND TREATED AS FAMILY

Galatians Chapter Four, Verses 4 thru 7

"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba (Daddy), Father' "

In conclusion, for our Pentecostal and other charismatic friends to actually pray to receive the Baptism of Fire is pure madness... Such a prayer is the equivalent of begging God to please let them burn in hell.

SUDDENNESS PREPARED

THREE LEVEL MORTIFY

- **Molecular Level:**
- **Death-In-Life by Daily Starvation**
- **{Lord's Supper}**
- **Cellular Level:**
- **Death-In-Life Program Apoptosis**
- **{Buried in Baptism}**
- **Tissue Level:**
- **Death-In-Life by Healing Process**
- **{Life of Continual Prayer}**

SUDDENNESS PREPARED
FIVE STATES FIVE STEPS

Five States of the Soul:

- **EXEMPTION:**
- **Ezekiel 18: 20; Matthew 18: 1 – 3**
- **CONDEMNATION:**
- **Galatians 3: 22**
- **JUSTIFICATION:**
- **Romans 5: 1, 2; 8: 1, 2**
- **DAMNATION:**
- **Matthew 23: 3; Mark 16: 16**
- **GLORIFICATION:**
- **Romans 8: 17, 30; II Thess. 1: 7 - 12**

SUDDENNESS PREPARED
FIVE STATES FIVE STEPS

Five Steps For Saving:

- **HEARING:**
- Romans 10: 17; Matthew 7: 24 - 27
- **BELIEVING:**
- Hebrews 11: 6; Mark 16: 15, 16
- **REPENTING:**
- Acts 2: 38; 17: 30; Luke 13: 3
- **CONFESSING:**
- Matthew 10: 32, 33; Acts 8: 36, 37
- **BAPTISM:**
- Romans 6: 3 – 5; Acts 8: 36 - 38