***The Analysis of Scripture, No. 5  
  
Categories of Doctrine - PH03-02***

In our preparation for the study of the book of Philippians, we are analyzing how we go about interpreting scripture. These sessions that we will have spent on this are probably some of the most valuable segments of study that you have ever experienced. We will put into print these things that we have been summarizing concerning the Greek language. We're going to go over something that will fly by pretty fast in this session, but we will also put this into print. You will be able to receive these summaries. This is important, and we will get it to you.

The elements in the interpretation of scripture we indicated can be represented by the letters that spell HICEE. HICEE stands for Hermeneutics which means principles of interpretation, and we have looked at that. I stands for Isagogics, which means the background of the time in which a book was written. C stands for Categories, classifications of Scripture, and we're going to look at that in this session. E stands for Etymology that we have looked at, and we'll look at that a little more in part in this session. The second E stands for Exegesis, the analyzing of the Word of God on the basis of the grammar of the original language of Scripture.

This is why we have been trying to alert you to the fact that if you are in the habit of gathering together with a few of your friends in somebody's home to read the Bible together to determine what God has for you, you're going to be hurt. You're going to be hurt badly. This is because the HICEE technique cannot be exercised just because a group of serious sincere Christians gather together to read the Bible with one another and share the thoughts that come out of the pages of the English translation. That which is within the depths of the Word of God can never be reached in that way. I can almost guarantee you the fact that if you do read the Bible in that way, and share with one another, particularly if there are gung-ho dominant women in the group, you will feel the muscle of those women, and you will feel it by being deceived in the Word of God and being led off into all kinds of deceptions. I could give you some current hot examples of that which I will bypass at the moment.

Some of you may have experienced this yourself. The HICEE technique is a divine provision. It is not a human invention, and it is God's method for getting to you the interpretation of the Word of God. When you understand what the Bible says, you may read the Scriptures with considerable merit and profit on your own. This is not to say that you should not read the Word of God and study the Word of God. However, you should move forward with energy in the pursuance of learning what the Word of God says. But you will not get it simply by reading.

**Baptism**

Now in this session, we want to demonstrate the segment of categories or summaries of doctrine. We're going to do this with the doctrine of baptism. We're going to analyze the word "baptize" first. That's part of etymology, the meaning of words. Then we're going to summarize the various kinds of baptism in the Bible. Right now, we would ask you the question, how many baptisms are there in the Bible? Do you know how many actual baptisms the Bible teaches? It is important that you be able to distinguish these because there's more than one kind. In Romans 6:3-4, we read, "Do you not know that as many of us as were baptized into Jesus Christ were baptized into His death. Therefore, we are buried with Him by baptism unto death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In this passage, in Romans 6:3-4, there is always a debate as to what kind of baptism the writer is referring to here. The English reader, whenever he sees the word "baptize" automatically thinks of it as referring to the ceremony of water baptism. However, the word baptize is not native to the English language, so it has no meaning of its own. The word "baptize" only has a Greek meaning. It has no English meaning. The word "baptize" that we use in the English language is not a translation, but it is actually a transliteration. That is, the Greek letters are taken and converted into English letters. So from the Greek verb "baptizo," we get the English transliteration "baptize." From the noun "baptisma," we get the English word "baptism." These are simply transliterations. The word "baptize" in the New Testament will refer both to ritual water baptism and to a real baptism performed by God the Holy Spirit upon us.

As you read a passage, like Romans 6:3-4, we have to ask ourselves the question, which baptism is he talking about? Here is a word that tells us that we are united to Christ in a certain eternal relationship as a result of baptism. Some people say that's water baptism. Thus they establish the idea that water baptism is essential to salvation. However, if this is Holy Spirit baptism, then it puts an entirely different light upon water baptism.

So let's take a look at what we mean by the word "baptize." This word, of course, you know was used in Greek classical literature before it ever came into the New Testament Bible. The word "baptizo" here is related to another Greek word "bapto."

The word "bapto" means in Greek "to dip" or "to dip under." Here are some uses of this word "bapto" in classical Greek:

* Tempering red hot iron by dipping it into water.
* The act of dipping a piece of cloth in a dye in order to color the cloth.
* A ship that goes under (a ship that has sunk).

The word "baptizo" means to dip repeatedly. Here are some uses of this word "baptizo" in classical Greek:

* The act of sinking ships in battle.
* Taking a bath--dipping oneself repeatedly.
* The expression "soaked in wine." It is used of the phrase "over head and ears in debt," meaning completely submerged in debt (sunk).
* In the ninth book of The Odyssey, where the hissing of the burning eye of the Cyclops is compared to water when a hot iron is dipped into it for tempering.
* Euripides used it of a ship that goes under water and never returns.
* Lucian, another classical Greek writer, reports a dream of a huge bird which is shot with an arrow, and its blood baptizes (or dies) the clouds over which it flies.
* Xenophon in his Anabasis has Greek soldiers baptizing the points of their spears by putting them into a bowl of blood.

When we come to the Koine Greek, the Greek in which the New Testament is written, we have evidences again on how this word "baptize" is used. We have it in the papyri, these records of ordinary everyday transactions. "Baptizo" is defined in these documents as a submerged boat, or a person flooded or overwhelmed by calamities. This is a symbolic use of the word. In Mark 10:38, Jesus uses this word symbolically of his sufferings as being a "baptism." The word "bapto" is used in reference to dying material various colors.

When we get to the Septuagint, translation of Leviticus 4:6 has, "And the priest shall dip," and the word "bapto" is the word that is used. "The priest shall dip his finger in the blood and sprinkle," and the word "sprinkle" there is "prosraino." "Sprinkle" ("prosraino") of the blood seven times before the Lord. "Bapto" in this context is in contrast with "prosraino" which is related to another Greek word "prosantizo". "Prosantizo" means to sprinkle. What is important in this Septuagint translation of Leviticus 4:6 is that in one verse, you have contrasted the idea of baptism by sprinkling and baptism by immersion. That is, the word "baptize" never means to sprinkle. Baptism can never be a sprinkling. The only thing that the word "baptize" can convey is *immersion* in water.

In the New Testament, we have the rich man asking Lazarus to dip (and that's bapto") his finger in water (Luke 16: 24). Hebrews 9:10 speaks about the washings (the "baptisma") used of ceremonial cleansing of Judaism where they went through certain procedures to wash cups, tables, and so on. Mark 7:4 uses "baptisma" of this ceremonial washing of cups, pots, brass vessels, and tables. "Baptisma" is used in Matthew 3:7, and "baptizo" is used in Matthew 3:16 and 1 Corinthians 1:14 of the ritual of water baptism. In Mark 10:38, Jesus speaks of His sufferings on the cross and the "baptisma" with which He is to be baptized (the "baptizo").

So as we view the Greek word for "baptize" in classical literature, in the literature of the Koine Greek as it is used then in the New Testament, we discover that there are three distinct uses of this word "bapto" and of the word "baptizo" (four, including a special use). These uses are:

**Uses of the Word "Baptism"**

1. **A mechanical usage** - This is the usage of dipping a hot iron into water or dipping cloth into water to die it. In this use, the word means to place a person or a thing in a new environment, or a union with something else so as to change its relationship to its previous environment or condition. This is a mechanical use that brings about a change when the person comes into contact with this element. We have this mechanical use used several places in Scripture. I am just going to mention these to you so that, at your leisure, you may want to pursue this, and you'll see how the word "baptize" is used in this particular sense. In a mechanical use, it's found in Matthew 3:11; Mark 1:8; Luke 3:16; Luke 16:24; John 13:3; John 13:26; Acts 1:5; Acts 11:16; 1 Corinthians 12:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12; and, Revelation 19:13. Some of these verses have the word "baptize" twice. It's always the second occurrence in these verses.
2. **A ceremonial usage** - "Baptizo" came to have a technical meaning among the Jews for ceremonial cleansing that we've already referred to. You have this in Mark 7:4; Luke 11:38; and Hebrews 9:10 for "baptizo." The baptism of John the Baptist and of Jesus was a washing symbolizing purification through the repentance of the individual (Matthew 3:11). John's baptism, that is the baptism of John the Baptist, looked ahead to the coming Savior, while the Christian's baptism in the church age looks back to the Savior (Acts 19:5). The right of water baptism that we engage in is an outward testimony of an inward fact, and that is the fact of one's salvation. Water baptism always has to follow the receiving of Christ the Savior. This is because water baptism is declaring an identification. It can't declare something that you're going to do. It declares an identification that has already existed. That is the basic meaning of the word baptize--to identify. Water baptism follows receiving Christ as Savior. Water baptism, however, is not a prerequisite to salvation. In Matthew 3:11, you have the expression, "I indeed baptize you with water," and the translation should be "Because of repentance." It is not "unto repentance." It is the Greek word "eis." "Eis" here means "because of." I indeed baptize you with water because of repentance. In Matthew 3:11, the issue of salvation comes first. Then, because you are saved and are identified with Christ, water baptism follows.

Christian baptism not only testifies to the fact that sins have been washed away by faith in Christ, but it also symbolizes the believer's identification with Christ in His death; in His burial; and, in His resurrection. That's what Roman 6 is talking about. "Baptizo" means to dip or to immerse. It never means to sprinkle. The Greek word "hrantizo" means to sprinkle, and these two words, as we've indicated, are in contrast in Leviticus 4:6 in the Septuagint translation.

Now we have the baptism of John and of the Lord's disciples used in this ceremonial sense in several places in Scripture. Here they are:

* + The word "baptizo" is used in the ceremonial sense in the age of law in Matthew 3:6; Matthew 11:1; Matthew 11:13-14; Matthew 11:16; Mark 1:4; Mark 1:5; Mark 1:8-9; Luke 3:7; Luke 3:12; Luke 3:16; Luke 3:21; Luke 7:29-30; John 1:25-26; John 1:28; John 1:31; John 1:33; John 3:22-23; John 3:26; John 4:1-2; John 10:40; Acts 1:5; Acts 11:16; and, Acts 19:4. We give you those so that you can look these up later at your leisure.
  + The word "baptisma," the word for baptism in the age of the law is used in Matthew 3:7; Matthew 21:25; Mark 1:4; Mark 11:30; Luke 3:3; Luke 7:29; Luke 20:4, Acts 1:22; Acts 10:37; Acts 13:24; Acts 18:25; and, Act 19:34.
  + The word "baptizo" is used of ceremonial washing by the Jews in Matthew 15:2; Mark 7:4; and, Luke 11:38.
  + The word "Baptisma" is used by the Jews of their ceremonial washings in Matthew 7:4 and Mark 7:8; and, of Levitical washings in Hebrews 6:2 and Hebrews 9:10.
  + "Baptizo" is used of Christian baptism in Matthew 28:19, Acts 2:38; Acts 2:41; Acts 8:12-13; Acts 8:16; Acts 8:36-38; Acts 9:18; Acts 10:47-48; Acts 16:15; Acts 16:33; Acts 18:8; Acts 19:5; Acts 22:16; 1 Corinthians 1:13-17; 1 Corinthians 15:29.
  + The word "baptisma" is used in 1 Peter 3:21 referring to Christian baptism.

Now we're giving you a complete survey. Every one of these verses that you will find in the New Testament referring to baptism fall into one of these categories.

1. **A metaphorical use** - This is the use of a word or phrase literally denoting one kind of object or idea, but it's placed in place of another, suggesting an analogy between them. This is like we say the metaphor, "The ship plows the sea." The word "baptize" is used in this metaphorical comparison in Matthew 20:22-23; Mark 10:38-39; and, Luke 12:50. In these verses, we have "baptizo" used of the Lord's suffering. The Lord was baptized with suffering. This is a comparison. This is a metaphor use. As the convert is plunged into the baptismal waters, so Christ was plunged into His sufferings for our sins. The idea was that He would be covered over by his sufferings. He would be freed from His sufferings, and arise from the dead just as a convert comes up out of the water.
2. **There is a special use also of "baptizo."** We have that in 1 Corinthians 10:2 where it says, "They were all baptized into Moses," which means clearly identification with Moses in redemption from slavery in Egypt.

So on this background of the basic uses of the word "baptizo," we come back to Romans 6:3-4 and we say, "Alright. It can be one of these three uses. It can be metaphorical, ceremonial, or mechanical. That's how the word is used." Which one is it in Romans 6? Romans 6 is certainly not metaphorical. This is not just an analogy. It's not a comparison. This baptism accomplishes within a human being something very dramatic so that he is very radically changed. "As many of us as were baptized into Christ Jesus are baptized into His death." This identifies us in some way with His death. It's not just the comparison. Nor is it ceremonial. If it was mere ceremonial, like washing a cup or a table, there's no change in the element which is washed. The issue here is that this baptism of Roman 6 breaks the power of the old sin nature (verse 2), and it gives a new nature in Romans 6:4.

Now both of these achievements would require some kind of supernatural power. So the baptism of Roman 6 has to be a supernatural act--not just a ceremony that you may perform. Roman 6, therefore, refers to the other remaining usage. It is not metaphorical. It is not ceremonial. It is mechanical usage of the word "baptize." That is, to place a person into a new environment or a union with something else so that its previous condition is altered. Romans 6:3-4 speaks about a believer who is baptized into vital union by Jesus Christ. Can the ceremony of water baptism do that? No. Can this be accomplished as a metaphor? No. This can only be accomplished by a different baptism than water baptism, and that is baptism of God the Holy Spirit. Romans 6, therefore, is speaking about Holy Spirit baptism. A sinner is taken out of his old environment, his old condition in Adam. He is put into a new environment. He is put into Christ by the baptism of the Holy Spirit. Water baptism can never put you into Christ. "Baptizo" here, therefore should be translated--not merely transliterated.

In its mechanical use, we should read, "As many as were introduced (placed) into Christ Jesus in His death were introduced. Therefore, we were buried with Him through the aforementioned introduction into His death." To use the word "baptize" is to be deceptive. The word "baptize" means to be introduced or to be identified with Christ Jesus. The same is true of 1 Corinthians 12:13 which should read, "For through the instrumentality of one Spirit were we all placed into one body." Now that is far more meaningful than to say, "Were we all baptized into one body," because you don't understand what the word baptize means. By one instrumentality were we all baptized by one Spirit into the body of Christ.

**The Category of the Doctrine of Baptism**

So with this background of the meaning of the word baptism as illustrated here in Roman 6, let's go to the category of the doctrine of baptism. What is the meaning of baptism? You should know now that baptize means "to identify," or "to be made one with." Something is so identified with something else that its nature or character is changed. It may also represent a real change that has already taken place in the individual. Now to the question that we asked earlier (how many baptisms are there in Scripture?), you should have answered in your own mind: seven. For there are 7 baptisms in scripture. There are two types of baptism: real baptisms; and, ritual baptisms. There are four real baptisms, and these are all dry; and, there are three ritual baptisms, and they're all wet. So let's look at the dry baptisms first.

**The Seven Baptisms**

**The Dry Baptisms**

1. **The Baptism of Moses**

First of all, we have the baptism of Moses in 1 Corinthians 10:1-2. The Jews here are declared to be identified with Moses and with the cloud passing through the Red Sea.

1. **The Baptism of the Cross**

Secondly, there is the baptism of the cross (Matthew 20:22, 2 Corinthians 5:24, 1 Peter 2:24). In this baptism, Jesus Christ is identified with our sins which He bore on the cross. He was made sin for us.

1. **The Baptism of the Holy Spirit**

The third real baptism is the baptism of the Holy Spirit (1 Corinthians 12:13, Acts 1:5, Romans 6:34, Colossians 2:12, Ephesians 4:5). Every believer, at the point of salvation, is immediately placed into the body of Christ by the Holy Spirit. In this way, a believer is identified as a Christian. Now the whole tongues movement is off beat on this issue alone.

1. **The Baptism of Fire**

For real baptism is the baptism of fire. The baptism of fire is referred to in Matthew 3:11, Matthew 25:31-33, and 2 Thessalonians 1:7-9. This refers to unbelievers who are alive at the Second Coming of Christ, and they are judged. This judgment is expressed in part through the Battle of Armageddon. This is a baptism of fire of divine judgment on unbelievers.

**The Ritual Baptisms**

Then the second category of baptisms, of the seven that we have in Scripture, are ritual baptisms. These represent identification. Here the water is symbolic of something else, though the individual is identified with the water.

1. **The Baptism of John the Baptist**

In these, we have the baptism of John the Baptist (Matthew 3:6, Matthew 11a). Here the water is symbolic of the Kingdom of God which John preached. Remember that John the Baptist was not preaching in the church age. He was preaching at the end of the Old Testament age of the law, and he was asking people to come and to be baptized (to be identified) with the Kingdom of God. That is the Messianic earthly kingdom. So people who had trusted in the Messiah who was to come as Savior came to John and said, "I am ready to go into the Jordan River and be baptized to declare and to demonstrate my identification with the coming Messiah. Those were the people that John baptized. You cannot experience that kind of water baptism. That was exclusively for the end of the age of law.

1. **The Baptism of Jesus Christ**

A second ritual baptism is the baptism of our Lord Himself. This we have in Matthew 3:13-17. Now the water has to symbolize something. What do you think the water symbolized in the case of Jesus Christ? Here the water symbolized the Father's will for the Son which was to provide salvation for all mankind. Jesus Christ himself was not a sinner, but when He went into that water, He was identifying Himself with God's plan for the salvation of sinners through His death. Now this is a unique baptism. Has anybody ever called upon you to follow the Lord in baptism? There are some groups that just love to use that expression. You can't follow the Lord in baptism. This is a unique baptism. It only happened once, and because you are not a god man, and because you're not destined to go to the cross to fulfill the Father's plan to die for the sins of the world, you cannot be baptized as Christ was, so you cannot follow Him. The only way you can follow the Lord in baptism is through the mode which was immersion.

1. **The Baptism of the Believer**

A third baptism, and this is the one that comes down to where you and I live, is baptism as a believer in the church (Matthew 28:19). What does the water represent here? Here the water represents the person of the Lord Jesus Christ. Today believers are identified with Christ in His death, in His burial, and in His resurrection. When you are baptized as a Christian, you identify yourself with something that is retroactive in positional truth, and something which is current in positional truth. It is retroactive in that you identify yourself with the death and burial of Jesus Christ. It is current position in Christ in that you identify yourself with His resurrection life. This is the ritual which represents what God the Holy Spirit in His baptism does for you. He places you in Christ, and thus He has identified you at the point of salvation with the death and burial of Christ, and currently with the resurrection and power of Christ.

So if we were going to go through the Scriptures now, and you were going to have a clear idea of these seven baptisms, it would be necessary that we make a summary. That's part of teaching the Word--to periodically stop and make summaries of the Word. So briefly, let's summarize these baptisms.

1. **The Baptism of Moses**

First of all is the summary of the baptism of Moses. The children of Israel were identified with Moses and his mission which was to lead them to freedom in the Promised Land. When they went through that Red Sea, and God opened up the Red Sea, God said, "I am baptizing you to the mission to which I have appointed Moses which is to lead you to freedom in the Promised Land. The cloud also to which they were baptized was the Lord Jesus Christ who was leading them to freedom. So in the baptism of Moses, the children of Israel were identified on the one hand with the goal of freedom in the Promised Land and with the guidance of Jesus Christ to bring this about.

1. **The Baptism of the Cross**

Baptism number two is the baptism of the cross. In Matthew 26:39, we have the word "cup." The word "cup" is used of the cross. Christ is going to drink this cup. What was in this cup? This cup contained the sins of the world, though He was sinless (2 Corinthians 5:21). John 18:11 indicates that Jesus Christ drank from this cup. The drinking of this cup is a picture of the judgment of God's wrath. The Father's wrath (that is, His righteousness and justice) fell upon the Son when the Son drank from this cup. That is, the Son bore our sins. The Father judged those sins (Isaiah 53:4-6). God's wrath is against sin, but the sins were poured out on Christ. He drank the cup to the bottom. He bore all the sins that ever will be, and therefore the Father's wrath was poured out upon Him.

Here's what we're saying. In this summary, we're declaring that Jesus Christ deliberately drank of the cup filled with the sins of the world. This is in the active voice in the Greek. He did this by personal choice. He received the judgment of the wrath of God upon Himself for drinking these sins. That's in the passive voice in the Greek. Now the Father dealt with our sins in this way. That's point number one. He judged all of our sins at the cross.

But there's something else. Again I discovered, even among people who were trained in the Word of God, that there is in our old sin natures an element of good. The Bible calls it our righteousnesses. When I was in Guatemala, I spoke to a man who was a an educational leader, and he found it difficult to believe that out of our old sin nature could come any good. Yet that's exactly what happens. Out of our old sin nature comes this human good. What has God done with that? God has rejected human good at the cross, and He is going to leave it for a future judgment.

Now you and I as individuals, therefore, may choose the divine good of the cross. That is the work of Christ on the cross. That was divine good. If you reject the divine good of the cross, then you're going to have to stand on your own human good. If you reject the divine good of Christ through the baptism of the cup which He experienced, then you will stand before God on your human good works. So either you let Christ drink God's wrath for you, or you will drink it for yourself. If you reject what Christ performed in the baptism of the cup (the baptism of the cross), then the only alternative is for you to face the wrath of God with your human good. At His First Coming, Jesus drank this cup. At His Second Coming, you unbelievers will drink this cup.

Now that's the tremendous truth behind the baptism of the cross. Christ drank your sins. He provided divine good. If you reject that, you will drink the wrath of God, and you will receive His wrath, and all you will have to offer will be your human good. And it will not count.

1. **The Baptism of the Holy Spirit**

A third baptism that we looked at was the baptism of the Holy Spirit. The baptism of the Spirit did not occur in the Old Testament or in any previous dispensation (Acts 1:5). It's the future tense. You shall be baptized with the Holy Spirit. However the baptism of the Holy Spirit was prophesied by John the Baptist (Matthew 3:11, Mark 1:8, Luke 3:16). The baptism of the Holy Spirit was prophesied by Jesus Christ (John 14:20, Acts 1:5). The mechanics of how this is brought about is in 1 Corinthians 12:13. There we're told that the Holy Spirit places a believer at the moment of salvation into union with Jesus Christ. The baptism of the Holy Spirit occurred the first time on the day of Pentecost. It happens at the point of salvation. The unification of the believer is achieved only through the baptism of the Holy Spirit.

That's why it's ridiculous for the tongues people to be running around seeking the baptism of the Holy Spirit. If you don't have that, you're not even a Christian. This occurs at the moment of salvation (Ephesians 4:5, Hebrews 2:11). Water baptism could not be in mind here as being the one baptism that unites us, because water baptism divides Christians. The thing that unites believers is the baptism of the Holy Spirit. Galatians 3:26-28 tell us that all social distinctions are removed by this baptism. We are on equal ground in the Lord.

So here is the principle of retroactive identification with the death of Christ. This is brought out in Roman 6:3-4 and Colossians 2:12. The baptism of the Holy Spirit relates us back to His death and burial. The baptism of the Holy Spirit relates us to His resurrection so that we walk in newness of life. It begins in the church age. Matthew 16:18 says its future. Acts 1:5 indicates that it has taken place. Acts 11:15-17 says that it took place on the day of Pentecost. 1 Corinthians 12:13 says that it forms one body out of all believers. Now the baptism of the Holy Spirit is not an experience. What we mean by that is that when you are baptized by the Holy Spirit, you will not feel anything. You will not suddenly start speaking in tongues. You will not have the baptism the Holy Spirit and get happy. You will not go into ecstatics. It is not an experience. There are five things that happen at the moment of salvation to the believer. Baptism of the Holy Spirit is one of them. None of them are experiences. You simply believe. You simply receive.

Now I want to point out to you that some people, because they have an emotional nature, may respond to salvation in an emotional way. They may get very happy, and they may get very bubbly. They may have a very emotional reaction. If you don't happen to be constructed on an emotional basis, you will receive Christ as your Savior in a very unemotional way. It is extremely deceptive to give people the idea that emotion somehow has to be involved with people being saved. I had a seminary student not so long ago who was foaming at the mouth over the fact that he was distressed that we were saying that you don't have to cry when you're born again. Now if you are an emotional type of person, and God the Holy Spirit baptizes you into the body of Christ because you have trusted in Christ as your Savior, you may want to cry about it. And that's alright. But don't get the idea that you have to cry about it.

As a matter of fact, when it comes to leading people to the Lord, don't ever get the impression that you have to keep emphasizing to people how you love them; to be nice to people; or, to pursue people. This is extremely deceptive. Your business as a witness is to get the information to the unbeliever. And do you know what God is going to do? God is going to lead you, as an unbeliever, with that information to the place where you will believe it or you will reject it. And He will do it whether you as a witness tell the person, "I love you," or "I hate you." It doesn't matter what you tell him or don't tell him. The issue is the message of the gospel, and God the Holy Spirit working. Don't get the idea that you have to run around and become pleasant people for the Lord to use you as His witnesses in His work. I can tell that many of you are extremely discouraged because you are unpleasant people by nature. Yet, the Lord has just as much use for your witness. Don't ever be conned into thinking that emotion has to be played in your telling the gospel or in a person receiving it. It's got nothing to do with it.

However, I'll tell you who likes that idea: his Majesty, the devil. He is really on the skids. He has only one thing to hang on to. Everything else, in this intensified stage of the age of apostasy, has been wrenched from his hand now. He has one thing, and that is emotion. If you deny him emotion, you have denied him the only weapon he has left by which to get to people. So don't be conned because he's promoting that idea.

1. **The Baptism of Fire**

The other baptism here is the baptism of fire. This is the baptism of judgment that comes at the Second Advent. When Christ returns, unbelievers are put to death, and believers go into the millennium. The doctrine of the baptism of fire is stated in Matthew 3:11-12, Luke 3:16-17, and 2 Thessalonians 1:7-9. There is an analogy here: as the baptism of fire; and, as the days of Noah. You find that in Matthew 24:37-41. Here the one (the unbeliever) is taken in judgment; the other (the believer) is left to go into the ark or into the millennium.

We have a series of parables in the Bible. These all illustrate this baptism of fire. The parable of the wheat and the tares is in Matthew 13:24-44. The wheat are the believers who go into the millennium; and, the tares are the unbelievers who are put to death. In Matthew 13:47-50, we have the parable of the good fish who go into the millennium; and, we have the bad fish (the unbelievers) who are put to death. In Matthew 24:43-51, we have the parable of the good man of the house which is prepared to go into the millennium. In Matthew 25:1-13, we have the parable of the ten virgins. The wise virgins go into the millennium. These are Jewish believers. The foolish virgins are unbelieving Jews, and they are put to death. We have the parable of the sheep and the goats in Matthew 25:31-46. This refers to unbelieving and believing gentiles, the nations. The believing gentiles are the sheep. They go into the millennium. The unbelieving gentiles are the goats, and they are put to death. We have the parable of the talents in Matthew 25:14-30. This again applies to the Jews. The five-talent man and the two-talent man are saved Jews. They go into the millennium. The one-talent man, the unsaved Jew, goes into judgment, and he is put to death.

So the baptism of fire, from the standpoint of the gentiles, is found in Matthew 25:31-36 (the nations). The baptism of fire from the standpoint of the Jews is found in Matthew chapters 24-25 and Ezekiel 20:30-38. When the Jews are brought back into the land, the unbelieving Jews are judged and put to death at the Second Advent of Christ. The born again go into the millennium. All unbelievers are removed from the earth by this baptism of fire before the Millennial Kingdom begins.

1. **The Baptism of John**

We have the baptism of John. John the Baptist lived in the dispensation of Israel. His baptism is not one in which we operate today. His message was to believe on the Lord Jesus Christ, just as ours is today. And when a person believed in Christ, John took him down to the Jordan River and he baptized him. The believer thereby was identified with the Kingdom of God--a spiritual identification. The water represented the kingdom of God. He went into that kingdom, and the baptism was a testimony to the fact that he was part of it. The Kingdom of God refers to those who are believers. It's a general term. The believer is put under the water and identified with this kingdom that John preached. Coming out of the water, he is identified with the air which is the possession of eternal life.

So John's baptism signaled a special kind of identification; that is, with Christ. When they believed, they were identified through this water with that Kingdom Age. John's baptism is in Acts 19:1-6. John's baptism was different than Christian baptism because you had some believers who had believed, yet they were not part of the church age. Paul had to, by laying on of hands, bring them into the church age. They had to be baptized as believers. It's a whole different ballgame altogether.

Now there are a couple more baptisms, and these are rather important. We don't want to go over those very quickly, so we're going to leave those for the next session. By the next session, we hope that we'll have all these in print for you, so that as you listen, you can see what we mean by classifications of doctrine. So you'll be able to take a look and know that there are seven baptisms in Scripture. You will know what each one represents; what each one teaches; and, why God gave us that baptism, and you'll know how you fit into each one, and how it functions. In the next session, we'll cover these other two baptisms, and then we'll go on into the book of Philippians itself.

Dr. John E. Danish, 1973

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