***Mormon Beliefs
RO67-02***

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Please open your Bibles to Romans 6:3-4. Our subject is "Death through Baptism."

**Adam's Moral Guilt is Imputed to All of Us**

Those who are students of the Bible soon discover that every human being is born with the guilt of Adam's sin. We have certainly learned that from the book of Romans. This is one of the things that the apostle Paul has made very clear in the preceding chapter, chapter 5. Everybody who is born into the human race is born with the moral guilt of Adam imputed to his account.

**A Sin Nature**

Consequently, we have a nature which is sinful – a sin nature. This sin nature is part of the human body. This sin nature is generated through procreation. It is genetically in every cell of your body. This imputed guilt for Adam's sin has so completely contaminated each of us that nobody can do one single thing in the way of divine good – that which God would have seen relative to our eternal destiny, relative to salvation. We are so contaminated throughout by the sin nature that we can do no divine good. The only kind of good we can produce is human good, which God completely rejects. Human good is a product of our human capacities. It's a product of the expression of that nature.

**Grace**

So, it is impossible for a person to do anything to merit salvation. Each person is totally evil and totally incapable of approaching God in any way whatsoever. It's impossible to do anything to earn salvation (to deserve it). Therefore, Paul has made it clear in this book that salvation for us can only be secured as a gift from God. It has to be a grace provision apart from all human doing, and that includes all human rituals. No ritual can substitute for the merit that we need.

**Mormons**

So, in short, Paul has made it very clear that we are in a very, very bad way as human beings. But, interestingly enough, you would think that the result of getting this information would cause everybody with any normal sense to throw his hand up; to look to God; and, to say, "What am I going to do? You tell me" which is exactly what God wants us to do. But when the information does come, people don't like what they hear. The old sin nature is so contaminated that it does not like the idea of a salvation apart from human doing. The person says, "That doesn't make sense. That's not reasonable." The Mormons say that people always want to get something for nothing. That's true. And the Mormons say that that's why people think they can be saved apart from works. They think they can just come to God and get salvation for nothing.

I've had good Mormons look me right in the eye and they say, "You know, Dr. Danish, that this is what's happening in our country economically. People want something for nothing." And I must agree with them that that's true, and that that is an evil within the human mind, and that it is not God's way to get something for nothing. So, the Mormon logically says, "Therefore, the Bible certainly doesn't teach that you get salvation for nothing."

Well, in a way that is true, because salvation, while it is free to you and me, did cost the Son of God a very great deal. As you know, Jesus Christ paid for it. Now, to you and me, it comes as a gift, but it comes as a gift which was paid for. That's a subtle line of logic that Satan has instilled in the Mormon mentality, and in many others who reject the grace salvation – that salvation isn't just free, and it isn't just by grace, but it is by something that has to be paid for, and then the implication is that you must be the one to pay for it. However, we're so contaminated that we cannot pay for it. We're hopelessly undone.

So, those who reject salvation by grace as a product of divine provision, apart from all human doing, very logically, you will discover, also reject another thing the Paul has taught here in Romans 5. That is that all of us have had Adam's moral guilt imputed to us, so that we are condemned by what Adam did. We are contaminated by what Adam did.

Again, using the Mormons as an example, they very logically do exactly that. They very logically teach that we are not guilty for what Adam did – that we do not have imputed to us moral guilt from Adam. Now that's logical, because the Mormons do not believe in salvation apart from human doing. They do not accept Paul's principle that salvation is by grace as a gift from God. They believe that it is based upon what Christ has done, but it is merited by what they do. It is a pure Roman Catholic system for Protestants in every way, including its authoritarian organizational structure.

**Legalism**

Now, these rejecters of salvation by grace alone always have substitutes. They substitute water baptism for grace salvation. The Mormons do that. They substitute the Lord's Supper in order to merit salvation. The Roman Catholics do that. Others observe many taboos. They have religious observances for what they believe constitute great living to earn them salvation. So, they observe certain religious holidays and certain religious ceremonies. For what purpose? Somehow to make it with God – to gain His favor. That's legalism. And I know that you are well-trained in understanding that.

However, there are many people who are casting their eternal destiny upon just that kind of legalism, and. Upon just that kind of human effort. They devolve into superstitious trust in magical powers in order to gain their entrance into heaven. The Roman Catholic wears a medal around his neck, hanging on a chain – a St. Christopher's medal. It will protect him. It has a magical power because it has a blessing upon it. The Mormons wear sacred underwear to protect them from harm, and to ensure that they will come into heaven.

**The Mormons' Endowments**

One of the things that the Mormons don't like to talk about is what they call the endowments. I was in Salt Lake City this summer at the genealogical library. This is a fantastic place that they have built to try to collate the names of people that have ever lived, and all the people who are now living, so that they can perform religious exercises in their behalf to give them a chance to go to heaven. The man was showing us a sample genealogical table of one family. And in it, it had marks of various things that had been done for this family, and it said, "Endowments." And I said, "What do the endowments mean?" And he said, "Well, that's something we're not supposed to talk about."

Well, I'll tell you what the endowments mean. I don't mind talking about it. The endowments are going to lead back to the underwear. That's where I started, and I want to get back there, but I have to go to the endowments first to show you a very interesting connection here. But anyhow, the endowments are one of the ceremonies which Mormons perform in their temples – not in the local leading houses, but only in these specialized temples which only Mormons can enter (Mormons in good standing). You get recommended which then permits you to go to the door, and a man is standing there guarding the door so that you can get into the temple to perform these certain religious ceremonies.

**Baptism for the Dead**

Among these are baptisms for the dead – being baptized in place of the dead, because the Mormons believe, since they reject that you are not guilty from what Paul has talked about as Adam's guilt, therefore, you are only guilty for what you do. Therefore, your sins can be washed away by an action on your part. Therefore, the work of ritual baptism, which many people say is what Paul is talking about here in Romans 6 – that this is ritual water baptism – that ritual water baptism will wash away your sins. Therefore, we should be baptized for the dead, because Paul uses that phrase, and we won't go into the meaning, except that he doesn't mean being baptized on behalf of the dead for their salvation. Paul is not even approving of the thing. He's just using that as an illustration of what some people do, without indicating that that is a right or a doctrinally true thing to do. But the Mormons are logical. Let's be baptized for everybody that we can who has died, because that will give them a chance to go to heaven.

**Eternal Marriages**

So, the Mormons are baptized for the dead. They believe in eternal marriages, because the Mormons believe, very much like the Muslims believe, that one of the attractive things about heaven is that it's a great big sexual opportunity playground. Consequently, this is where the multiple wives factor comes in. Therefore, Mormons believe in being sealed to certain women in marriage for all eternity. That ensures that those women will be part of their harem in heaven and for their children. Of course, the idea is to keep your family together so you have your children sealed to you, and they are your children then for all eternity.

**Freemasonry**

Now, all of this is performed by certain magical rituals within the Mormon temple. They go through a ceremony, which I won't go into at this time in too great detail, but which, in short, is based upon the Masonic ritual – the rituals of Freemasonry. Joseph Smith and Brigham Young, the first two leaders of the church, were actually very high Masons, and the Masons in Utah particularly feel very ill toward the Mormons, because the Mormons have taken their rituals, and their ceremonies, and even their secret symbols, and they just incorporate it into the system of Mormonism. Now, Joseph Smith admitted that their system was taken over from the Masonic Lodge, but he said that the Masonic Lodge had corrupted it, and he had cleaned it up and purified it. So, now it was indeed a true expression of God's viewpoint.

So, these ceremonies are practiced within the temple, and one of them are these endowments. I'll remind you that Paul has said that no human doing is acceptable with God, because we're contaminated by the moral guilt of the sin nature. The Mormon says, "No, it's my human efforts." So, here is where that devolves to.

**Brigham Young**

Let me just let Brigham Young himself tell you what the endowments are all about. He said, "Let me give you a definition in brief. Your endowment is to receive all these ordinances in the House of the Lord (meaning the temple), which are necessary for you after you have departed this life to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the keywords, the signs, and tokens pertaining to the holy priesthood, and gain your eternal exaltation in spite of heaven and hell."

Now, that is pure gobbledygook salvation by human works. What Brigham says is that by this magical ceremony performed in the temple, you will then be able to walk through the guard of angels right into the presence of God your Heavenly Father; and, without it, you will not be able to do that.

What does that ceremony involve? Well, part of the thing that it involves is going into the temple, and you put on a sheet that has a slit at the top for your head. All of your clothes are off. You put the sheet on, and you walk into the washing room. You step into a little pool, and under a ceremony where certain words are pronounced (and I won't bother reading those to you now). But here, various parts of the body are given significant meanings of one kind or another. As these parts of the body are mentioned, including the sex organs, they are touched and washed with water one-by-one – various parts of the body. Then the person dries off, and he goes into the next room, which is the anointing room, where another ceremony, again, with a ritual of words, is pronounced, as oil, which has been poured from a ram's horn, is touched to these various parts of the body, including the genitals once again.

**Mormon Exaltation**

Many people, especially former Mormons, look back upon that, particularly women, with considerable loathing and disgust. They found it very offensive. But they felt they had to go through it because this was essential to their being what Mormons like to refer to as their exaltation. And without it, you will not be exalted; that is, find yourself in the Father's presence after death.

Now, all of this evolved, as a system, once the principle was rejected that we aren't evil because of a guilt that we have inherited from Adam. And we as human beings, therefore, can do something to merit eternal life from God.

**Polygamy**

Well, after the ceremony is performed, you are given a name. This is a sacred name. Of course, this is based upon a passage in Revelation, and this name is given to you. If "Sue" is the name for that day, every woman gets the name "Sue," and she is given this name secretly. She must never reveal this name. She is only to tell it to her husband, because she will never be resurrected unless her husband calls that secret name on resurrection day. And if her husband, as in the system of Mormonism, has had a polygamous arrangement, and of course, there are Mormons today (called fundamentalists) – they are the ones who are viewed as the only true Mormons who still practice polygamy in a very secret way.

This is a very nice arrangement. I can see how this doctrine evolved, because someplace along the line, when you have a half-a-dozen or so wives, you're going to find one that you just don't really cotton to, and that you just do not spend eternity with. So, here's a wonderful way just to rub her out, because you called Mary, and Jane, and Sue, and Nancy, and you forget about Ann. She was a vixen in life, and you've had enough of her. And you just let her stay there. So, this is very important for the woman to get her endowed name so that she can be resurrected.

The Bible says, "In Adam all died, but in Christ were all made alive." But, you know, that's just the Bible. Here's a better system – Masonry worked into a religious setup.

So, the climax is coming through a curtain (through the veil) into the celestial room. And the position that a person must assume with another individual, I'm not even going to describe to you. It's the most humiliating part for women, particularly – the position they must put themselves in with usually a male who is conducting bringing them through the veil. All of this symbolizes of their now preparing themselves to come into the celestial glory land.

**Temple Garments**

Now, one of the things that happens in the ceremony, after the anointing with oil has been done, is that you are given this sacred Mormon underwear. These are called temple garments. It's a union suit. It's a one-piece union suit. When I was a teenager, we used to call them BVDs. They looked just like that. It's just a one-piece garment.

In the process of taking your endowments in order to get to heaven, since you don't have any problem with approaching God, because you have no sin guilt – in the process of doing that, you have to take certain oaths – oaths which are terrifically reminiscent of Masonic oaths. I'm going to read you the Mormon oath, so I'm going to point out to you the fantastic duplication of exactly what was in masonry, and you can see the connection. But you have to take certain oaths as you are given secret hand clasps of various kinds. And you are given secret signs. All of this is in the temple ceremony. And all of this is what you see – the angels that you're going to walk down between into your presence to the Father – they're going to ask you: What's the password? What's the secret sign?" And you're going to give it to him. Now, if you don't know how to do that, you won't get by.

**Secrecy**

So, all of this has been given to you. These are secrets. And very often the people who are about ready to go through the temple are told, "Now, once you start, you cannot turn back. What you will be shown and told here you must keep absolutely secret. And if you cannot, or you're not prepared to do that, then turn back now.

**Mormon Underwear**

The oaths bear a very terrible consequence that a person swears that would be brought down upon him. The underwear is designed to remind him of these oaths, because on the underwear, there are marks at certain points. They look like buttonholes. There is, over the heart, the symbol of the carpenter square – a right angle. Over the right breast is the compass for drawing circles. These, of course, are both Masonic symbols. And over the stomach is a small hole, and over the right knee there's a large hole.

In the process of the oath of Mormonism, these symbols signify a reminder to the Mormon, when he wears this underwear, that he has taken these oaths, and the consequences if he breaks them. For in the process of taking these oaths, he has sworn to have his heart torn out if he reveals these secrets. Thus the mark over the left breast – over the heart. He has also sworn to have his throat cut if he reveals these secrets. Thus the mark over the right breast. He has sworn to have himself disemboweled if he reveals these secrets. And thus the little circle over the stomach area. He has sworn to have his legs cut off if he reveals these secrets. Thus the mark on the right knee.

**The Mormon's Underwear Takes him to Heaven**

These marks remind them that they have a sacred oath. But when these marks are on this garment, they are protected. They are protected, they believe, from injury; from sickness; and, from death. You are protected from sickness. If you do become sick, you won't get very sick. If you do get very sick, you won't die. If you die, you'll go to the celestial heaven. So, it's foolproof all the way down the line. You just can't lose with a system like that. And this is to get you to heaven. Your underwear takes you to heaven.

Mind you now, we all started back with rejection of the concept of salvation apart from grace. I'm trying to show you just how far out you can get once you reject a scriptural principle relative to salvation by grace. There's just no stopping. And this system of Mormonism is a classic example. Your underwear gets you to heaven. Your underwear protects you now, and it protects you all the way into the Father's presence. That's why very serious Mormons will never take this underwear off. When it has to be washed, they take one arm off and put the arm through the next pair. And they go from one to the other. Even in childbirth, a Mormon woman who has been through the temple, if she is really a serious true Mormon, she'll have this under her head or someplace on her body in the process of childbirth, or having an operation, or anything else. If you take a bath, you put it in the tub and you sit on it. Now that is salvation to the most paganistic, grossest kind.

Let me read you a few of the oaths. Here's the first one you'll take as you go through the temple: "We, and each of us, do solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with its accompanying name, sign, or penalty. Should I do so, I agree that my throat may be cut from ear-to-ear and my tongue torn out by its roots. The new name of the candidate is the name of this token which name he received when he was given his garments."

In the first oath that you take in Freemasonry, you make a statement something to the effect that: "If I reveal these secrets, that my heart should be torn out and buried in the sands where the seas ebb and flow every 24 hours" – something to that effect. But it's the identical idea of the heart being torn out, and the tongue being torn out, and so on.

All right, here's the second one. Let me read this one for you. This is your second oath: "We and each of us do solemnly promise to bind ourselves to never reveal any of the secrets of the priesthood with its accompanying sign, name, grip, or penalty. Should we ever do so, we solemnly agree that our breasts may be torn open so that our hearts and vitals can be torn out and given to the birds of the air and the beasts of the field."

The third oath is: "You, and each of you, do covenant, promise, and agree that you will never reveal any of the secrets of the priesthood with its accompanying sign, name, and penalty. Should you do so, you agree that your body may be cut asunder so that your bowels may gush out." And they go through appropriate hand signs and symbols that also demonstrate this sort of thing, just exactly as in the secret lodges of masonry.

Then here's the final oath of vengeance. You will, each of you, covenant, promise, and agree that you will pray and always continue to pray Almighty God to avenge the blood of the prophets upon this nation – that you will pray and never cease to pray Almighty God, that He will guide the hand of the prophet against this nation, and teach the same to all your children." This is the Mormon prophet, and particularly to avenge the death against the United States of Joseph Smith, the first prophet: "Each man and woman is here instructed to raise his or her hand, making a solemn vow of agreement. Candidates are instructed that if they disobey or reveal this oath, that their blood should be shed as an atonement. Other terrible penalties are also explained if the above is disobeyed." I'm reading from a book entitled I Visited the Temple by John L. Smith.

This is serious business. And, incidentally, that last remark there is the basis of the blood atonement concept of Mormonism that was taught in days past. Mormons have a way of easing up on doctrines that are not popular. Mormonism, for example, has never given up the concept that a man should have multiple wives – that this is God's order for him, and that polygamy is the way. Most have given up the practice of it, but never the doctrine of it. Those who are true Mormons still practice it secretly and privately.

I also have a little booklet here with the boys on the bicycle used. This is the guidebook for the Mormon missionaries who go out two-by-two – the young men who go out for a two-year stint of service. And this is their guide book for what they are to convey to the people that they are able to speak to. And I just have two points here on basic conclusions that they want to reach in one of their discussions – ideas that, they in various ways, want to instill in the thinking of the people that they're trying to reach for Mormonism: "Jesus Christ overcame spiritual death by paying for our individual sins if we repent." You could interpret that so that wouldn't be too bad if you understand that "repentance" means "believing." But they need an action on the human part.

The second point: "He (Jesus Christ) removes our sins if we keep His commandments." Now, we are more specific. If we do what is right, then our sins are removed.

The next point is: "Faith without works is dead." Now they come right down to it. Salvation is by works.

The next point is: "We repent but no longer sinning." Ah, now we see what they meant by "repent" in point number one. They meant your human doing – behaving yourselves.

The last point (this is what they're going to convey to people now): "My sins will be removed through repentance and water baptism." Now, that is a works salvation, and that's all that it is. And these goals, and these rituals, and these devices may be very gross to it, may be very offensive to you to think that there is such a witchcraft-type of thing like sacred underwear that could take you into the celestial glory land, but that's exactly the logical outcome of a salvation by grace which these people rejected. That's where they went wrong.

So, if today you find that salvation by grace just doesn't set well with you, I'll give you the warning to use the Mormons as an example of where you are logically eventually going to come in your human efforts. There's no limit to the confusion.

God's grace, of course, is exercised on the basis of His holiness. A sinner is helpless to save himself, and consequently, he cannot justify himself. But God's holiness is not compromised, though He justifies helpless sinner. Paul has made it clear to us that God's holiness is never compromised. Because divine justice has been satisfied by Christ on the cross, God's grace can super-abound to remove the sinner's guilt. And Paul has told us that where sin was in prominence, God's grace was in greater prominence.

So, the opponents of grace salvation suggest that a Christian can gain much greater grace by simply living under the authority of the old sin nature. But the Christian, we found, has died to the authority of the old sin nature at salvation. The Holy Spirit is now the sovereign ruler in his life. This change was brought about by a baptism. And we have indicated that this is the baptism of the Holy Spirit at the point when an individual trusts in Christ as personal Savior. It is the baptism of the Holy Spirit that unites a person with the death of Christ – with His payment for sins on the cross.

**Is this Ritual Water Baptism in Romans 6?**

This baptism that we are looking at in Romans 6 has been perverted into ritual water baptism by opponents of grace salvation. Anyone who comes along and wants to pervert the concept of grace salvation inevitably sees water baptism in Romans 6. Some people see water baptism in Romans 6 who are not saying that it is a means of salvation. But they have a hard time explaining what this verse says, because what this verse tells us is that there is a baptism that unites you with the merits of Christ, so that you are saved as a result of what this baptism does. And verses 3-4 tell you that specifically. It says that this baptism causes you to be saved. So, don't kid yourself. This baptism is indeed a real baptism that does something.

**This is the Baptism of the Holy Spirit in Romans 6**

Now, that is not ritual water baptism. As we have indicated, this is the baptism of God the Holy Spirit. Ritual water baptism can never put a person into union with Jesus Christ. Water baptism is a human doing. Water baptism is a ritual that human beings do. And the world is full of people who are going to hell, who have had water baptism administered to them. If there's any thought of water baptism on the apostle Paul in Romans 6:3-4, it is in terms of water baptism being the symbol of the baptism of the Holy Spirit. And indeed, our ritual Christian water baptism does portray the work of God the Holy Spirit in uniting us with Christ. But it is the work of the baptism of the Holy Spirit that does the job not the symbol representing it.

So, what are we saying? We're saying that a person can go to heaven without ritual water baptism performed by a man, but a person can never go to heaven in the church age without having received the baptism of the Holy Spirit performed by God. You remember that we said that the word "baptize" has a meaning. It's never translated in the Bible. It's just transliterated – Greek letters into English. The meaning is "to place into" or "to introduce into." And it connotes identification with.

**Seven Baptisms in the New Testament**

We found that the New Testament refers to seven different baptisms.

**Dry (Real) Baptisms**

First, we have real baptisms, which are actual identification with something, but with no water used. The first one is the baptism of Moses. We have the baptism of the cross, which referred to the death of Christ. We have the baptism of the Holy Spirit, which will look at a little more in a moment. We have the baptism of fire, which is the judgment at the end of the tribulation period.

**Wet (Ritual) Baptisms**

Then we had three ritual baptism. These were representative identifications, and they used water to portray this symbolic identification. We have the baptism that John the Baptist used. We have the baptism of Jesus, which was different from John the Baptist's normal baptism. And then we have the baptism of Christians in the church age.

**A Mechanical Usage**

The question is, what do we have in Romans 6:3? "Don't you know that as many of us as we're baptized into Christ Jesus were baptized into His death?" We have three distinct uses of the word "baptize" in the New Testament. First of all, we have a mechanical usage. The mechanical usage is illustrated, for example, in Luke 16:24: "He cried and said, 'Father Abraham, have mercy on me and send Lazarus that he may baptize the tip of his finger in water, and cool my tongue from tormented in this flame.'" Putting your finger in water is a mechanical use of the word "baptized."

This is illustrated by a hot iron which is immersed in water, or cloth which is immersed in a dye. It is used when God does the baptizing, and it refers to an exercise of divine power. This is God who exercises the idea of baptizing in a mechanical way. The usage is when something is placed into a new environment so as to change its relationship to its previous environment or condition. Thus, in the case of the hot iron, the hot iron in air goes cold in the water environment. You've changed its environment, so you've changed its relationship now that it once had to the air. In the case of a piece of cloth: it's one color in the air; you put it in the dye; and, you change its relationship to its color in the air because you have now dyed it. That's a mechanical use – a dipping use.

**A Ceremonial Usage**

Then, secondly, the word "baptize" is used in the ceremonial sense. The word baptism had a technical meaning among the Jews for ceremonial ritual cleansing. It refers to this usage when a man does it. The water baptisms of John and of the church-age are outward portrayals of inward facts. So, water baptism that you and I use today is a ceremonial baptism. John's baptism was a ceremonial baptism. The baptism of Jesus was a ceremonial baptism. This usage basically symbolizes some inward spiritual reality – sins which were washed away by faith in Jesus Christ as Savior – identification with Him in His death and His burial and His resurrection.

**A Metaphorical Usage**

Then we have a third use, which we may call a metaphorical use or a symbolical use. This use literally denotes one kind of object in place of another, by suggesting an analogy between the two. For example, you have the phrase the ship plows the sea. Well, a ship doesn't plow. That's an analogy to convey an idea of something that the ship is doing in the form that a plow actually does. A literal ship is spoken of as if it were a plow in its movement through the water. This is just a symbolical use.

Now, Jesus was baptized (immersed) in the sufferings of the cross. That's a metaphorical (a symbolic) use. He was immersed in sufferings as one is immersed, for example, in water. And he is viewed, therefore, as being covered over with His sufferings. You have this in Matthew 20:22-23, Mark 10:38-39, and Luke 12:50.

So, you have these three useless. Now, which one of these applies to Romans 6? It certainly is not metaphorical. We can cross that one out. This is not an analogy. Metaphorical means an analogy. So, when he talks about baptism here, it's not in terms of an analogy. Secondly, we can cross out ceremonial. This is not a ceremonial use. The baptism of Romans 6 breaks the power of the indwelling authority of the old sin nature. And only a very uninformed and a very naive person would suggest that water baptism can break the power of sin within an individual. And that is not true. We are dealing with something in Romans 6 that is a supernatural act of God, not an act of man.

Therefore, we come to the third one that's left, and that is the mechanical use. This is what Romans 6 is talking about. It is using the word "baptized" in a mechanical sense – placing a person into a new environment, or a new union with something, so that its previous relationship has changed. What was our previous environment? In Adam – death. Once we are baptized by this baptism, which is the baptism of the Holy Spirit, there's been a mechanical change. We have been taken out of "in Adam" and we've been placed "in Christ," the place of eternal life." Once we were in the environment of eternal death; but now, we are in the environment of eternal life. We have been placed in such a relationship to Christ that our relationship to Adam has been changed.

So, in Romans 6:3-4, we have the apostle Paul speaking about a believer who is placed into the new environment of union with Christ in place of his previous environment of union with Adam. The sinner is taken out of death in Adam, and placed into life in Christ. Now all of this is accomplished by the supernatural power of the Holy Spirit. And 1 Corinthians 12:13 describes that for us: "For by one Spirit are you all baptized into one body.

So, verse 3-4 should be translated this way: "As many as were introduced (or placed into) Christ Jesus (were introduced into His death), therefore, we were buried with Him through the aforementioned introduction into His death." The key passage on the baptism of the Holy Spirit is 1 Corinthians 12:13, which reads: "For by one Spirit were we all baptized into one body." It uses the Greek word "baptizo," which means "to place into" or "to introduce into." The one body here is the church, the body of Christ, made up of all believers from Pentecost to the rapture. 1 Corinthians 12:27, Colossians 1:18, and Colossians 1:24 teach us that the church is the body of Christ. He is the head. And being in the body of Christ (the church) means to be saved. In this age, to be in the church, the body of Christ, means that you're born-again. You're justified because you've been identified with Jesus Christ. So, you have had His absolute righteousness credited to your account.

When it says, "By one spirit, it's referring to God the Holy Spirit. And the word "by" here is this Greek word "en," which literally means "in." But in this case here, it's in a construction that indicates agency. So, we say "by means of:" "By means of the personal agency of one Spirit;" that is, God the Holy Spirit. He's the Spirit who does the baptizing here. This is a dry baptism, but it's a real baptism. It's a mechanical baptism. It's a placing into Jesus Christ – into union with Him.

In 1 Corinthians 12:13, we should read: "For through the instrumentality of one Spirit were we are placed into one body."

Now, the purpose of this baptism is given in our passage in Romans 6, which is that we have been united with Christ in His death. In other words, we have died with Him; we have been buried with Him; and, we have been raised with Him in the eyes of God. Furthermore, in 1 Corinthians 12:13, this word "for by one Spirit were we all baptized" is in that aorist tense, which in the Greek means it's a once-for-all thing.

We do not receive the Holy Spirit in baptism. This word "en" means "by." He is the agent. And the grammatical structure is very clear. There is no other way that you could translate 1 Corinthians 12:13: "For (by means of) one Spirit were we all baptized (at a point in time, once-for-all) into the body" (that is, the body of Christ). Therefore, the charismatic promise to people to come to church, and: "Tonight, we're going to ask for the baptism of the Holy Spirit to fall upon you," suggests to people that they can receive the Spirit, and they can receive power from Him – that is not true. Power from God the Holy Spirit comes as a result of his filling you and controlling you – your life functioning on doctrine.

The indwelling of the Holy Spirit takes place at the point of salvation. A little later, Romans 8 will tell us that if we have not the spirit of Christ, we are none of His, and we do not belong to Him. Therefore, you do not receive the Spirit of God in this baptism in Romans 6, but you receive something that he does for you. And that something is taking you and uniting you to the person of Christ. He unites you in the past (retroactively) to what took place on the cross. You are united to His death and to His burial. That's God the Holy Spirit, through His baptism, joining us to what Christ did in the past. We are also joined to a current truth, and that is that we are in Christ. We have His power of resurrection. So, we are buried with Him in the baptism of the Holy Spirit into His death, and we are also related to His resurrected life.

**The Newness of Life**

And we're are going to look next time at what he calls the newness of life – the most exhilarating, enthralling, marvelous truth about you and me – incapacitated sinners. The baptism of the Holy Spirit is not something that you seek as a Christian. It comes automatically when you are saved. You should seek to be filled with the Holy Spirit, and that's another doctrine altogether.

It is not something subsequent to salvation. These people who are running around in the charismatic movement looking for the baptism of the Holy Spirit have been conned by Satan. They're being made fools of, and they're going to pay for it in one way or another for all eternity – some of them with their very souls. The baptism of the Holy Spirit is possessed apart from your spiritual condition.

**The Church at Corinth**

1 Corinthians was written to the Corinthian church. The Corinthians church was the most carnal church in the New Testament. It was in the heart of Corinth, the good-time city of the ancient world. And this book was written in part to try to disentangle the moral life of the people that constituted the churches in Corinth. Yet, isn't it interesting that here the apostle Paul is writing to these people, where many of them were deep in carnality and in sin, and he says to them, "You all were baptized once-for-all into one body." What 1 Corinthians 12:13 is referring to was everybody in the churches who was born again in Corinth – no exclusion.

**No External Evidence**

The baptism of the Holy Spirit is not marked by any external evidence. It's not an experience. You don't feel it. Isn't it gross how the charismatic preachers play upon people, and give them the impression that they'll feel something when they received the baptism of the Holy Spirit?

How would you feel if we told you that tonight you're going to come, and we're going have a marvelous service, and we're going to have the baptism of the Holy Spirit, and those of you that have it are going to burst out speaking in tongues? Others of you are going to burst out praising the Lord. Some of you are going to dance. And then you come to the service tonight, and we go through the ritual, and we give you the double, triple whammy to give you the baptism of the Holy Spirit, and you don't feel anything. What are you going to do? You look around you. Here's Gilmore Holt dancing a real jig. He's got it. You look over here. There's his sister, Joyce. She's babbling in tongues. She's got it. There is Mrs. Holt. She's got her hands over her head, and she's just all aglow. Now how do you think Mr. Holt feels? He doesn't feel anything. Do you think he's going to let that go? He's going to fake it. He's going to start jumping over chairs. He's going to start praising the Lord.

Oh, listen, I've been charismatic meetings. I've seen guys. I've been fascinated by them. They are gymnasts like you wouldn't believe – how they go over chairs and pews and whatnot. Well, they're going to fake it out.

**Not the Source of Spiritual Power**

However, the baptism of the Holy Spirit has no evidence. The speaking in tongues that was evidenced in the New Testament was always associated with filling. That's where the power and the control of God comes from, not this moment of uniting us with Christ. So, it's not marked by external evidences. It's not the source of spiritual power for Christian living or serving.

**Positional Sanctification**

The baptism of the Holy Spirit will not make you a spiritual person. It will not make you any better Christian, or anything of that nature. The baptism of the Holy Spirit produces positional sanctification for the believer, and that is what we're headed for. Remember that we are headed, in Romans, for how to be a godly person. And it is a baptism of the Holy Spirit that gives you positional sanctification. You have been set apart to the absolute perfection of Christ.

Now the question is: how do I make my position real in my experience? It all begins with a baptism of the Holy Spirit. And that is what Paul, dear friends, is referring to in Romans 6:3: "Are you ignorant possibly of the fact that as many of us (which includes all of us) were placed into Christ Jesus?" We were placed into His death on the cross (physical and spiritual) for sins. Therefore, verse 4 is going to explain it, and we'll pick that up next time.

Dr. John E. Danish, 1977

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