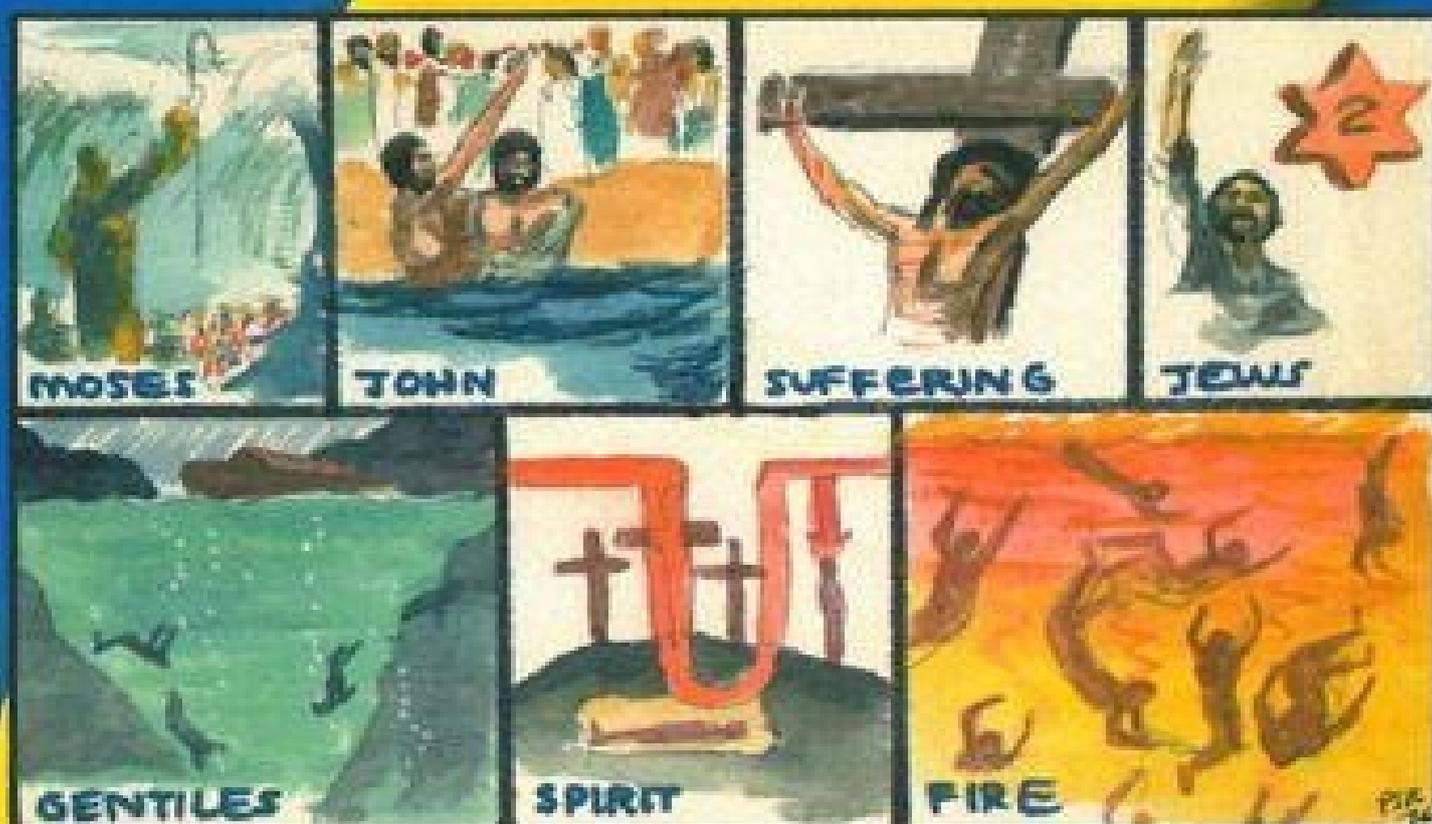


SEVEN BAPTISMS



Sermon and Chart by
Dr. Peter S. Ruckman

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Seven Baptisms

If you have a Bible, turn to Ephesians 4 and read down from verse 1 through verse 5. Paul, in that passage, is writing to New Testament Christians in this age, and he says (among other things) down there in verses 3–5 that there is **“One Lord, one faith, one baptism.”** With all the controversy there is about baptism, you wouldn’t think people would get confused on it when the Bible says there is “One Lord and one Faith and one Baptism,” and yet, Baptism is probably one of the most controversial subjects in the history of the world. There are probably more varieties of baptism, and more disagreement on baptism, than any other one subject in the word of God. The reason why is because there are Seven Baptisms in the Bible. Now Paul says, **“One Lord, one faith, one baptism,”** and then the Bible gives seven of them! There is more confusion about that than anything I know of in the word of God, so this is a message on “The Seven Baptisms.”

Now, I’m a Baptist, and Baptists have peculiar beliefs about baptism. Strangely enough, Baptists are about the only people in the world who believe that there is nothing to it! There are some folks who are way out in right field or left field and completely hyper dispensational and don’t accept water baptism at all, but if you believe in it at all, you’d better know that Baptists believe in it less than anybody. That is a strange thing. You know, when you hear the name *Baptist* you think, “Well, they sure put a lot of emphasis on water baptism.” A real Baptist doesn’t! In the world, for about 1,800 years, the only people who *didn’t* believe in baptism were Baptists!

One reason why I’m not ashamed to connect my name with that title is that from time immemorial, Baptists have stood for three things: one of them is the eternal security of the believer, which I believe in, and another is the autonomy of the local church, which I believe in, and the last one is absolute separation of church and state, which I believe in. And real Baptists believe that water baptism can’t do a thing in the world for you except get you wet! That’s what sets them off from other Protestants.

You know the word “Baptist” was originally “Anabaptist.” An Anabaptist was a person that believed in baptizing folks over again because their infant baptism didn’t do them any good. They were called “Anti pedo baptist”; that is, Baptists were people who didn’t believe that infant baptism could do a thing for you.

In the *Pensacola News Journal*, Louis Cassels, a Roman Catholic writer for the Associated Press, began a series of articles called “Great Religions of the World.” (They printed one of those in the *News Journal* every Sunday.) Louis Cassels wrote along until he got to the Catholic Church, and then he traced it back to Jesus Christ. You bet your bottom dollar! And that isn’t “prejudice”; that’s just what happened. When a man is prejudiced he makes a judicial statement ahead of time without knowing what he is talking

about; but if what he said comes to pass, he either knew what he was talking about, or he sure was a good guesser, wasn't he? When that thing went through, you found that the Methodists go back to here and the Baptists go back to here and the Presbyterians go back to here, but the Catholic Church, bless its little heart, goes clean back to Jesus Christ. That is, *the Associated Press is a church*; it's a church! *It's one particular denomination.*

In that article by Louis Cassels it said, "Baptists go back to the seventh century, early seventh century." It was a misprint, and he left out the "one"; it said "early seventh century." He didn't intend that; that's a typographical error. Oh, my goodness, they wouldn't dare put up with that: Baptists going back to the seventh century! That's much too far back! So "early seventeenth century," but Baptists do not go back just to the "early seventeenth century."

In that article it says that the main feature about that Baptist is that the Baptists do not believe infant baptism is worth anything, and that the outstanding thing about the Baptists was that even though the Catholics and most Protestants, *up to that time*, believed in infant baptism, the Baptists rejected infant baptism. That's true, but I'll tell you, if you think Christians rejected infant baptism just as far back as the early seventeenth century, you ought to buy yourself a Bible! Why, you talk about rejecting infant baptism; you can't find anywhere in the Bible where anybody ever baptized a baby! You can't find it one time. The nearest thing you would ever find to it is what I'm going to show you right now in this first baptism, but you can't find where any babies are baptized in water!

A fellow says that this rejecting infant baptism goes back to the seventeenth century; it does not! It goes back to Matthew, Mark, Luke, and John. You don't even read about Jews under the Old Testament getting baptized when they were babies! You read about babies getting *circumcised*; but when John the Baptist was down there at Jordan saying, "Come on down here and bring forth fruits meet for repentance," can't you see one and two year old babies coming down there and giving back marbles they stole and buttons they lost? Why listen, when John was down there and said, "Bring forth fruits meet for repentance," he wasn't baptizing babies! Imagine John down there! Why, the Bible says they came down and "confessed their sins" in the River Jordan. Can't you see a 6 month old baby coming up, "What did you do, son?" "Goo, goo, gah, goo!" Why, he didn't baptize them! There is no infant baptism in Matthew and none in Mark and none in Luke and none in John and none in the book of Acts and none anywhere else! And if that Catholic writer thinks that Baptist doctrine just goes back to the early seventeenth century, he needs to buy him a Bible and read some! It goes way back!

Yet, as I said before, it is controversial, as you can see. Folks say, "Well, don't preach controversial subjects." Why listen, you couldn't baptize anybody without getting into a controversy. There are some folks that believe in infant baptism and some folks that don't. Some folks believe in sprinkling; some folks believe in immersion. Some Brethren groups push them forward in the water instead of backward, and push them forward three times: in the name of the Father, once; Son, down again; Holy Ghost, down again—three times. (You know, they used to do that down South, and the colored people would say something every time they came up. One colored sister they bowed down in the water, and when she came up she said, "Glory to God." She went down again and came up and said, "Hallelujah." On the third time she ran out of anything to say, so she said, "Merry

Christmas!") Folks argue about whether it is sprinkling or immersion, or backwards or forwards. Baptism is a controversial subject.

In a colored church, one time, the preacher said, "All of you folks that wants to get washed as white as snow please stand up." Just about everybody stood up, except one fellow. The evangelist said, "Brother Jones, don't you wants to get washed as white as snow?"

And he said, "Well, brother, I already been washed as white as snow."

And he said, "Where has you been washed as white as snow?"

Brother Jones said, "Over there at the Methodist Church."

And the evangelist said, "Brother, you ain't been washed; you been dry cleaned!"

And you know, they look at it that way. There's argument about it and disagreement about it.

Now, you will find the first baptism in the Bible in 1 Corinthians 10. In 1 Corinthians 10 you read about a water baptism before John the Baptist was ever born. As a matter of fact, it was better than 1,400 years before John the Baptist was born. In 1 Corinthians 10, look down about verses 1–4, he says, "**Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.**" And when the children of Israel left the land of Egypt, they went down under those waters, and those waters curled up, and they went under those waters. If there ever was any infant baptism, it was that baptism right there! That's the baptism of Israel. And if any infant ever got baptized, he got baptized when the children of Israel came out of the land of Egypt and were baptized unto Moses when those mothers took their babies across that place in their arms. But you know something, that isn't baptism by *sprinkling*, and that isn't baptism by *immersion*; that is baptism by *aspersion*! By that I mean, he said "baptized in a cloud"; that's going through a mist or a vapor or a fog, you see. The first baptism was that one: Baptism Number One.

Now, the Bible says there is "**one Lord, one faith, one baptism.**" Well, if there is one baptism, is that it? A man said "no"; another man said, "Why not?" The man said, "Well, because that is in the Old Testament." Well, they were under grace, weren't they? They hadn't gotten the law yet. They were under the blood of the lamb, weren't they? Yes. Under the blood of the lamb, under grace, coming out of the world; but that isn't the "**one baptism.**"

When the Bible says there is "**one Lord, one faith, one baptism,**" it must mean there is one *real* baptism. I say that because the Bible says, "**...there be gods many, and lords many.**" There are many faiths, but to the Christian there is but "one Lord, one God, one faith, one Spirit, one baptism." In plainer words, when he says "**one baptism,**" he must mean there is only one *real* baptism; the rest of them then have to be figures or types. *There is only one real one.*

If you were to ask the average Southern Baptist what it is, he would say, "Baptism in water." And once he says, "Baptism in water," then a Campbellite has got him where it hurts! If the one *real* baptism is baptism by water, then that is the only baptism that can

put you into the Church of Christ! See that? If the One baptism is water baptism, every Baptist in this town is off base, and the Campbellite has got him! He's got him! Baptists say, "Well, water baptism puts you into the church." Well, if it does, it won't do you any good to get baptized in the Baptist church: you've got to get into the "Church of Christ"; you've got to get into Christ's body. That's where a Campbellite gives a Baptist a fit.

They won't give me a fit, because I've never taught that water baptism puts a man into "the church." I teach that water baptism puts a man into water! That makes me a heretic, you see. They say, "Well, he's not a real Baptist," and what they mean is, "He's not a real Campbellite." That's what they mean.

One time an old colored preacher said, "How many wants to join the Lord's army?" And they stood up around the church.

One brother said, "I'se already joined the Lord's army."

The pastor said, "Where did you join?"

He said, "Over there at the Campbellite church."

The pastor said, "Chile', you ain't joined de Lord's army; you is joined de Lord's navy!"

There's a lot of truth in that, too.

For the second baptism in the Bible, turn to Matthew 3:11. This is old John the Baptist. The next baptism that shows up is John's baptism. Now, I know Naaman went down into the water and was baptized, but Naaman baptized himself. He went down there to heal the flesh, and that's a little different kind of a baptism. This baptism here has to do with spiritual things, with "getting right," just like the one with Moses "**in the cloud and in the sea.**" Old John the Baptist shows up there on the shores of Jordan, and he baptized them. In Matthew 3:11, he says, "**I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I...he shall baptize you with the Holy Ghost, and with fire.**" John the Baptist is out there putting them under. Now, what is his baptism for? Take your Bible and turn to John 1:31. Here, John is explaining his baptism.

Some of my Baptist brethren, with whom I disagree strongly, think I'm a heretic, and I think they are heretics. (I love them, but they are heretics, and they love me, but I'm a heretic in their sight.)

They say that the Baptist church began with John the Baptist. I've heard them say that they can trace the Baptist church clean back to John the Baptist! No, you can't! Even if you could, you would be in the wrong church! You know what John said? He said, "**He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.**" John never professed to be in the bride. The Bible says the law and the prophets are until John, so John is not in the bride; he's not part of the church. He's not part of the "body of Christ." If he were part of the body of Christ, why did Jesus say, "**Among them that are born of women, there hath not risen a greater than John the Baptist.**" Why? Because if you are sitting here tonight in the kingdom of God, you've been more than "born of woman," you've been born of woman and *born of the Holy Ghost*. You've had two births. John was not in the body; John was not in the church.

Baptists say, “Oh, I trace my ancestry back to John the Baptist.” Then you are an Old Testament circumcised Jew under the law, brother! And you had better be running around in a leather girdle and a camel’s hair coat and eating locusts, because John did!

John said, **“but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghose and wtih fire.”** And I’ll talk about that in a minute, but notice in John1:31, that John says, “I’m coming to baptize.” Why? “That he” (talking about Jesus), “might be made manifest to...” Whom? “...Israel.” Are you absolutely sure of that? Well, did you know that about 20,000 Baptist preachers aren’t a bit sure of that? John the Baptist said that he came baptizing to manifest Christ to Israel. You aren’t Israel! Do you know what John’s baptism is? *It is a water baptism to manifest Jesus Christ to Israel.* That’s all it ever has been; that’s all it ever was. John the Baptist’s baptism is not a picture of the death, burial, and resurrection of Christ. John the Baptist’s baptism is a picture of the death and burial of a sinner dying under the wrath of God, and telling that sinner that Christ has come to take his place.

When Christ comes down there, John says, **“I have need to be baptized of thee, and comest thou to me?”** And Jesus said, **“Suffer it be so now: for thus it becometh us to fulfill all righteousness.”** Why? Because the Bible says Jesus was **“numbered with the transgressors.”** Where were the transgressors in Matthew 3? Down by the river confessing their sins! So up shows Jesus, down by the river!

John says, “What are you doing here?”

Jesus says, “I’m with the sinners.”

And John says, “Why, you’re no sinner; I need you to baptize me.”

And the Lord says, “Never mind, never mind; if I’m going to fulfill all righteousness, I’ve got to do just what a sinner would do.” Down He goes and gets baptized in my place. You know, if I’ve got Him, I don’t have to worry about John’s water baptism. If I’m in Christ, I’ve already been down under the river and back up again! That’s taken care of!

In Matthew 20:22, Jesus is talking to James and John and says, **“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 on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”** Now when Jesus speaks these words, good people, He has already been baptized in water. There couldn’t be any reference there to being baptized in water because this is Matthew 20, and in Matthew 20 the Lord Jesus Christ is on His way to the cross. It’s years and years after he has been baptized; as a matter of fact, the final discourses in His ministry take place in the next two chapters. He’s on the way to the cross; His ministry is over. He says, “Are you able to be baptized with the baptism I am baptized with?” Well, what could He have been referring to? There is only one thing in the world He could have been referring to. He was referring to His death on Calvary’s cross.

You say, “Well, how do you get that?” Back in the Old Testament whenever David spoke of tremendous suffering, he spoke about “lying in the deeps,” and he spoke about the wrath of God “going over him.” When Jesus Christ hung on Calvary’s cross, He said,

“My God, my God, why hast thou forsaken me?” What was happening? The wrath of God was falling on the paschal lamb. John said, **“Behold the Lamb of God, which taketh away the sin of the world.”** That Passover lamb back in the Old Testament in the Book of Exodus was told to be “kept up” by the congregation of Israel until the fourteenth day of the first month, and then “the whole congregation of Israel was to kill it in the evening.” He said in Exodus 12 to take that Passover lamb and don’t “sodden it at all with water”: don’t put any water on it. And when Jesus Christ died on Calvary’s cross He said, **“I thirst.”** What’s happening? The Lamb is suffering, the Lamb is burning, the Lamb is taking the torment that you and I should have taken under the wrath of God. In the Old Testament that’s not only pictured as fire, it is pictured as the deep waters, and the waters. **“For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me....The waters compassed me about, even to the soul...Lover and friend hast thou put far from me, and mine acquaintance into darkness...Thou hast laid me in the lowest pit, in darkness, in the deeps.”**

David and Jonah were speaking about the wrath of God.

Why in the Old Testament, when God drowned out this world and showed His wrath on unbelieving men and sin, did He *drown them*, putting them *under* the water? When this dying Lamb came down, He came down through the universe, and you know there’s water in the universe, don’t you? Those fellows that went up, weren’t they called astronauts? Or does my memory fail me? Astro nauts? N A U T? Why do they call them astronauts? You know what a nautical man is, N A U T 1 C A L; that’s a mariner, a sailor! (That’s water they are dealing with!) The Lamb comes down through that water and takes the wrath of God and goes back up. So when He dies on Calvary’s cross, He calls it a *baptism*.

“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....” Then they are going to experience death and suffering, and sure enough, they do. James and Peter are both martyred, and there is pretty good evidence that John was martyred too. So Christ died on the cross, and that is a *Baptism of Death*.

Take your Bible and turn to Romans 6:1–3, and see how you fit into that baptism. Romans 6:3 says **“that so many of us as were baptized into Jesus Christ were baptized into his death”**: into *His* death, into *His* death. A Campbellite takes hold on that verse of Scripture—God bless his old heretical heart—and he will come through there and say, “You see there; when you are baptized up in that pool you are baptized into Jesus Christ’s death.” Why folks, that pool couldn’t put you into Jesus Christ’s death. How in the world could water put you into Jesus Christ? **“God is a Spirit, and they that worship him must worship him in spirit and in truth.”** Well, how in the world can a city water system put you “into the Spirit”? And there’s fluoride in it half the time, too! I guess hard water would make you a Hardshell Baptist!

Talking about water, I got hold of a Campbellite one time and just made him tell what he really believed. (They never do over the radio. Over the radio they are kind of “Scriptural Baptists,” but you take one of those old God forsaken, ecclesiastical reprobates and put him right down in a corner and just peel his hide till you find out what he looks

like.) Do you know what they believe? You say, “Don’t slander them.” I won’t slander them, but I’ll tell you just what Campbellite preachers believe to whom I’ve talked for 2½ hours, four of them in a row, in private. *They believe that when you go down in that water, your body and soul contact the blood of Jesus Christ, and the blood of Jesus Christ is applied to you in the city water system—that’s what they believe!*

Listen, if you can get any closer to blasphemy than that, I don’t know how in the world you are going to do it. Since when does the city water system become the pure blood of a spotless, sinless man? I only know one bunch of people on the face of the earth that believe in that mumbo jumbo. I only know one bunch of people on the face of this earth, besides Campbellites, who believe that when you take just ordinary water or ordinary liquor and then say a few words over it, it suddenly magically becomes blood! I don’t recall where either bunch was ever “Bible believing” in any sense of the word, in any way, shape, or form. You take a fellow and put him in the water and say, “Well, you contact the blood when you go in the water.” No, you don’t! No, you don’t! There is a baptism that puts you into Jesus Christ, but I’ll tell you one thing, it sure can’t be water. It can’t be water, because **“God is a Spirit, and they that worship him must worship him in spirit and in truth.”**

Don’t give me that stuff over in 1 John about the water and the spirit and the blood agreeing in one, because that water there is not the city water system! That’s like the water and the blood that came out of His side. That’s the one who came by water, not by blood only, but by water and blood. That doesn’t mean He came by blood and by John’s baptism! My land, people! First John 5 is talking about *a birth, a birth!* **“Except a man be born of water...,”** see? First birth. Christ the son of man, born of the virgin Mary, born of the Spirit. It isn’t the city water system he’s talking about.

Let us now turn to Acts 2:38. That’s the kingpin of the Bible, Acts 2:38. Acts 2:38 is the greatest! Did you know that at Clearwater they opened a new Christian college? They sent me a catalog. I went through it and read their English Bible courses, and they had various courses; but the only Bible books they taught were Isaiah, John and his epistles, *Hebrews*, and *Acts*. I thought, boy, what a pick! Whoee, man! Getting a fellow in Bible school and teaching him *Acts* and *Hebrews*, and the Johannine epistles (1, 2 and 3 John), and not teaching him *Genesis*, *Romans*, *Philippians*, *Colossians*, *Galatians*, and *Ephesians*! Why, *Matthew*, *Acts*, and *Hebrews* are the toughest books in the Bible! You can break your neck in more places in the books of *Matthew*, *Acts*, and *Hebrews* than any place in the word of God.

When a man goes to Acts 2:38 to start his doctrines and his teachings, then I know he is going to come out in the wrong place! It’s not because I don’t believe the Bible is the word of God. I believe it from cover to cover, and I believe it a great deal more than a lot of people believe it who profess to believe it from cover to cover. Folks say, “Well, you don’t believe *this* is for the Christian, and you don’t believe *that* is for the Christian.” There is some of it that is not for the Christian. But I believe it all from cover to cover, and I believe in **“rightly dividing the word of truth.”**

I tell you frankly, brethren, you couldn’t find New Testament salvation in Acts 2 with a flashlight, a blowtorch, a pair of pliers, a microscope, a telescope, and a laser beam! You couldn’t find it in there. Look at Acts 2:37–38. What is that question in Acts 2:37? Do you

see in Acts 2:37 anybody asking, “What must I do to get saved?” An old depraved Campbellite gets on the radio and says, “The answer to the question ‘What must I do to be saved?’ is repent and be baptized in the name of Jesus for the remission of sins.” Why, that isn’t the answer to that question. What is that question in verse 37? Isn’t it, **“Men and brethren, what shall we do?”** For what? Nothing. Just, “What must we *do*?” Nobody there is asking how to get saved! The very idea, taking a man to Acts 2:38 and saying that is the plan of salvation! Nobody in Acts 2:38 is asking how to get saved. That’s the nation of Israel asking Peter, “In view of the fact we crucified our Messiah, what should we *do*?” And the question is not, **“What must I do to be saved?”**; the question is, “What should we do in view of the fact that we nailed Him?” That’s the question. And the answer to that thing is, **“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you (Israel), and to your children (Israel), and to all that are afar off (Jews in the dispersion), even as many as the Lord our God shall call.”**

In Acts 2 you are dealing, not with John’s baptism to Israel before the crucifixion, but with Simon Peter’s baptism to Israel *after* the crucifixion. It is given to the nation of Israel. Folks say, “Well, I can look around there and find salvation in it.” Yes, you can find salvation in it, after you have read the Pauline epistles! Then you can take salvation, get it out, and read it back into Acts 2; but in Acts 2, when those tongues like fire descended upon them and they speak the word in different tongues, that was a message to Israel.

Take your Bible and look at verse 5 in that chapter, and see if that message isn’t to Israel. Look at verse 14, verse 22, verse 36, down through there. That’s a message to the nation of Israel. Simon Peter’s baptism in Acts 2 is not for a poor, lost, hell bound sinner trying to get to heaven, but it is for a nation that has killed their Messiah. **“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”** Who? The nation, the nation, *the nation!*

Listen, there isn’t a man or woman in this building that can go up and get in that water and be “baptized in the name of Jesus for the remission of sins” and get the Holy Ghost by doing it. That verse there says if you are “baptized in the name of Jesus for the remission of sins,” you will get **“the gift of the Holy Ghost,”** and you will NOT! You will die in your sins and go to Hell! This town is filled with people who have been “baptized in the name of Jesus for the remission of sins,” and they are going to Hell like a ball bearing on a greased plank, brother! You say, “Well, why did God put something in there that isn’t true?” It is true, but He said, **“Study to shew thyself approved unto God.”**

A man says, “I’m not saved; I’m not expected to study.” Then don’t start with something you don’t understand! That book’s a bear trap, see! If you are reading this and you are unsaved, you don’t have to know all of this. Let me start you off right. You are going to drop dead! How’s that? Study that awhile! You’re going to drop dead. You are going to face judgment. All right, you can’t make it. (How’s that? You don’t need a fourth-grade education to get that, do you?) You are going to drop dead, God’s going to judge you, you can’t make it. Is that clear? (That’s clear.) All right, you can’t make it. The Lord knows you can’t make it, so God sent His Son to die in your place so you can make it. Trust Him! Isn’t that clear? You don’t have to know Acts 2:38, Acts 10, Hebrews 6; NOTHING, man! These Campbellites say, “Well, let’s study and see if we can find out

what to do here to get saved.”

I was talking to one of those waterdogs the other day about this matter. We were coming down through there talking about that thing, and I said, “Now, you’re teaching these people they’ve got to study and learn the truth to find out what to do to get saved. How long have you been a preacher?”

He said, “Fifteen years.”

I said, “You’re still studying?”

He said, “Yes.”

I said, “Are you telling these people they’ve got to keep studying to find out what to do to get saved?”

He said, “Yes, the truth shall make you free.”

I said, “What are you telling me, man? Are you telling me an unsaved man has to study that Bible fifteen years, and when he has he will be just like you, *still not knowing where he’s going when he dies?*”

What a wreck, man! God never told an unsaved fellow to get in there and study for fifteen years and then come out and say, “Well, I hope I’m going to make it!” The Lord sure must have told somebody something different from what Simon Peter told them. And He did.

Take your Bibles and turn to Acts 16:30–31. Notice you have a different kind of thing, there, and you have a different kind of a question. In that passage, Acts 16:30–31, that jailer comes out distraught, and Paul says, “**Do thyself no harm: for we are all here.**” And the jailer, trembling, lights a light, springs in, takes them out, and says, falling down before them, “**Sirs, what must I do to be saved?**” Now there’s a good question, “**what must I do to be saved?**”

There are *three* questions in the book of Acts, and those three questions are found in Acts 2, Acts 16, and Acts 9. In Acts 2, it’s Israel, “**Men and brethren, what shall we do?**” In Acts 16, it’s an old, unsaved Gentile, not a Jew, an unsaved Greek, a Philippian jailer (and if you wanted to find your place in the book of Acts you would not find your place in Acts 2; you would find your place in Acts 16). After all, you are not even of “the household of Cornelius,” on the continent, in Caesarea and Palestine; *you are from the mainland.*

You folks I’m talking to right now, you are Europeans. If you have any orders on how to get saved, you are going to find them in Acts 16. That’s a Gentile, an unsaved fellow. He comes in and falls down and doesn’t say, “**Men and brethren, what shall we do?**” He says, “**what must I do to be saved?**” And what does Paul tell him in verse 31? He says, “Repent, confess, believe, be baptized, keep the golden rule, find the church that Christ founded, take the sacraments, do unto others as you would have them do unto you, and hope for the best!” (That will come out in one of these new translations in about two or three years!) Paul says to him there in Acts 16:31, “**Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**” That’s the promise.

Three questions—back in Acts 9 when a man who was already saved fell down before

the Lord, that man said, **“Lord, what wilt thou have me to do?”** And he said, **“Go into the city, and it shall be told thee what thou must do.”** And then he got baptized. Three questions—unsaved Jew, **“Men and brethren, what shall we do?”**; unsaved Gentile, **“What must I do to be saved?”**; saved Christian, **“Lord, what wilt thou have me to do?”** Everyone of them has a different answer. Unsaved Israel, **“What shall we do?”** You have to repent of crucifying Christ and get baptized in His name. Unsaved Gentile, **“What do you have to do to stay out of Hell?”** You’ve got to believe on Jesus Christ. Saved person, **“Lord, what wilt thou have me to do?”** Get up and go to somebody that’s got a Book, and they will tell you what to do. It will be shown you what to do. Three questions, three different answers.

Now, we will take the next baptism. Turn to Acts 10. This is a Gentile baptism, and in a Gentile baptism Simon Peter is preaching, in Acts 10, to the household of Cornelius. While he was preaching to the household of Cornelius, look what happens in verses 43–44. Simon Peter is preaching up a storm there, and he is coming right down through the sermon getting ready to wind it up and give the invitation. Down in verse 43 he is saying, **“Whosoever believeth in him shall receive remission of sins.”** He is just getting ready to say, **“...repent and be bup tized in the name of Jesus for the remission of sins and you shall receive the gift of the Holy Ghost”** (just like he did in Acts 2), but when he gets to verse 43, **“Whosoever believeth in him shall receive remission of sins,”** the Lord interrupts the sermon and cuts the sermon right in two. Verse 44, **“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”** All right, down in verse 47, **“Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And in the name of the Lord,”** not in the name of the “Lord Jesus Christ,” but just **“in the name of the Lord.”**

Gentile baptism is not like Jewish baptism. Gentile baptism is found in Matthew 28:19. Turn to Matthew 28:19, and notice the difference between a Gentile baptism and a Jewish baptism. The Jew is told to “repent, be baptized in the name of Jesus for the remission of sins,” but when he said, “Go baptize all nations,” he said, **“in the name of the Father, and of the Son, and of the Holy Ghost.”** So in Acts 10 you don’t read that they were baptized “in the name of the Lord Jesus Christ,” but just **“in the name of the Lord.”**

Notice in Matthew 28:19 it doesn’t say “baptize them in the name of the Father, and the name of the Son, and the name of the Holy Ghost,” but **“baptizing them in the name (singular) of the Father...Son...and Holy Ghost.”** You’ve got to find one word that will match all three of these. The only word that will match all three of those is “Lord.” In the book of Acts when Agabus speaks, he says, **“Thus saith the Holy Ghost,”** but in the Old Testament they said, “Thus saith the Lord.” When you turn to 2 Corinthians 3, it says, **“Now the Lord is that Spirit.”** You can take the word **“Lord”** and put it on the Holy Spirit without twisting anything. You can take the name **“Lord”** and put it on Jesus. **“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”** You can put the name **“Lord”** on God the Father. **“The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.”**

Baptism in the name of the Lord is baptism in THE name (one) of the Father, of the Son, of the Holy Ghost. That's why when I baptize folks I baptize them in that name. A man says, "Well, in Matthew 28 it says '...teach them to observe all things that I have commanded you,' so why don't you teach them everything that He commanded His disciples?" I've heard them go round and round on that, and I've gotten letters and books from Brother Stam, Brother O'Hare, Brother Bullinger, and Brother Grube. Then I've gotten a bunch of letters down the way from somebody else, and they say, "Well, you're not rightly dividing it there, why do you take half and leave out half?" I'll tell you why I do. I'll tell you exactly why I do.

If that thing in Matthew 28:19–20 is a Tribulation commission, and I'm sure it is doctrinally, I know one thing for certain. (Now maybe you don't know this, so I'm not going to put my convictions on you; it's a free country.) As far as I'm concerned, I'm standing right on this platform right now on a planet called the earth. It's in a solar system at the tail end of an "S" shaped galaxy (I like to know where I am, you know!) I'm on the back end of that thing, and right straight up above me, about right there (North), is "home." Between me and home there's a body of water that would make the Pacific Ocean look like a mud puddle! *And I am preaching under that water.* When Jesus came down He had to come down under that water to get me, and the reason I know that is that when He came down, the first fellows He called to preach were fishermen. He said, **"Follow me, and I will make you fishers of men."**

When He came down somebody said, "Who are you like?" And He said, "I'm like Jonah." Jesus said, "You know Jonah got down in the mouth." (He was in that fish, and that fish swam down to the bottom of the mountains and then spit old Jonah back up. Jesus said that is the only sign given to this adulterous generation. It's a sign for me!)

You know why I baptize them in water and immerse them with a passage like that, which some of the brethren might think is kind of doubtful? Because I think baptism is as old as Genesis 1:2, **"The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."** I believe old Enoch was under the water before the Lord hauled him out. I believe when He hauled Enoch out He hauled him right slap through the water! Folks say, "Well, you're crazy." Well, we'll see, we'll see! You had better learn how to swim and ride a horse! That's right, you swim going up, and ride a horse coming back! (That's some more of that fanatical doctrine.) All right, there are one, two, three, four, five baptisms.

Take your Bibles and turn to 1 Corinthians 12:13. First Corinthians 12:13 says, **"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."** Now, I can't draw you a spirit, so I'll just draw you an outline of Jesus Christ here (He's the Holy Ghost). He's called a Ghost because a ghost has a bodily shape. The Bible says, **"By one Spirit are we all baptized into one body."** I know what *that one* is: the baptism of Ephesians 4. The baptism of Ephesians 4 is "Spirit." **"For by one Spirit are we all baptized into one body."** There's the body of Jesus Christ, and there's you!

Down in that passage in 1 Corinthians 12, Paul says because some of you are a foot and not a hand, you've got no right to say, "Nobody has any need of me because I'm not a hand." And the eye has no right to say, "I'm all the body." He says all the body isn't the

eye, it isn't the hand, it isn't the foot. He says, "There is one body, and you are members in particular." Some of you Christians are in Christ in the eyes, some of you are in Christ in the hands, some of you are in Christ in the feet, some in the ears, but you are all IN Jesus Christ. Ephesians 5 says, **"For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."** And 1 Corinthians 6:17, **"But he that is joined unto the Lord is one spirit."** *One Spirit.*

In plainer words, when you got saved, not only did the Holy Spirit come into you (**"Christ in you, the hope of glory"**), but He put you *in* Christ. It's **"Christ in you, the hope of glory."** He's in you, and you are in Him. When you got saved, the Holy Spirit came in and made you a part of a spiritual body, **"God is a Spirit,"** and you are in that body. A lot of the brethren find fault with that.

Some of my finest brothers in the ministry, whom I love and who helped me out and have been a blessing to me, think that is the worst heresy they ever heard. They say, "Why, there's no invisible Body of Christ. The only Body of Christ is the local church." I ask them, "Well, what about Martin Luther?" You can't see him. *Is he in the church?* They say, "He's in the church in *prospect.*" You know, that kind of thing, oh yes, yes! It seems to me I've heard that song before! When they start pulling these words out of Aristotle and Plato to prove a Bible doctrine, I just pull out the other way. In the church in "*prospect.*" *You never read that in the Bible!*

A fellow says, "The sovereignty of God." You didn't read that in the Bible, either! A fellow says, "Total depravity." You didn't read that in the Bible. A fellow says, "The church in *prospect.*" I've never read that in ANY Bible, not even in the new ones! Why, Martin Luther is a member of the Body of Christ, and I've never seen him. John Wesley is in the Body of Christ, and I've never seen him. We've had to bury some saints here that have died in the last four or five years, and you mean to tell me they aren't in the body? Sure, they are in the Body. You can't see them, though. There's an invisible Body. So you are in the Body.

Do you know what the Devil will tell you? Just as soon as a fellow gets saved he says, "Look here, you may be saved, but you don't have the Holy Ghost unless you are baptized in a Campbellite church." (That's where they get all their converts, Baptists who don't know the word.) And then you've got another bunch of folks who say, "You may be saved, but you don't have the HOLYGHOST! You don't have the HOLYGHOST unless you talk in tongues." Folks, you know what that is; that's the Devil trying to talk you out of your salvation! That's the Devil trying to convince you that the Holy Spirit doesn't indwell your body, because if you are not conscious of that fact and aware of that fact, you will make a mess of your Christian life. You know what the Devil wants you to do? He wants you to forget that your body is the temple of the Holy Ghost, so he says, "Well, you got saved, but you didn't get it because you didn't talk in tongues!"

Take your Bible and turn to 1 Corinthians 12 and look on down the page at the end of that chapter, the last five verses, "Are all apostles. are all teachers, are all prophets, are all workers of miracles, do all speak with tongues?" (Verse 29–30.) No, they don't! Look at that list of questions. The answer is "No" to every one of those questions. "Are all

apostles?” No. “Are all workers of miracles?” No. “Do all speak with tongues?” No.

Go back to verse 13, “For by one spirit are we ALL baptized into the body of Jesus Christ.” Every Christian is in Christ. Every Christian has the baptism of the Holy Spirit, but not every Christian *talks in tongues*. Is that clear? Brother, that had better be clear! You’ll be fooling around saying, “Lord, give me The Baptism, give me The Baptism.” Listen, if you are saved, you’ve got the baptism.

Take your Bible and turn to Colossians 2 and look at verses 8–9. I don’t mean to be hateful about it. I love a lot of these brethren, but my goodness, they’re stupid! They give you such a hard time, you know. They ask me, “Brother Ruckman, have you ever had The Baptism?” Yes, sir! Yes sir, I sure have! “Did you ever talk in tongues?” Yes sir, I talk in more tongues than all of you! They say, “Well, you weren’t in the spirit.” Man, if you are saved, you are already in the Spirit. If you are saved you are “in the Spirit” and the Spirit is in you and if you are not “in the Spirit” and the Spirit in you, then you aren’t saved! (“Ain’t” sounds better; it’s so much stronger. You a i n’t, you ain’t, you *ain’t* saved! You *are not* saved!)

Colossians 2:8–9. Paul says, “**Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him....**” In Him, in Him, in Him, IN HIM! “**which is the head of all principality and power.**” And come on down there and he says, “**In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism....**” Look at that thing right there. It says, when you got saved you were cut on with a knife which nobody could see, and the verse which says, “**buried with him in baptism,**” says you are “**risen with him through the faith of the operation of God.**” When I take a man and put him in the pool, and put him down and bring him back up, that isn’t the operation of God, that’s the operation of *me*!

Somebody said to Jack Hyles one time, “What is your position on baptism?” He said, “This.” (Then he simulated baptizing a convert.) That verse over there in Colossians 2 says that when you went down and when you came back up, you did it “**through the faith of the operation of God.**” That’s a spiritual operation with a spiritual knife, and it’s the spiritual baptism that puts you into Jesus Christ! The thing is spoken of as “burial”! I appreciate that. If you are going to have water baptism at all (maybe some of you fellows won’t have it, but I believe in it), it should be a burial, preferably in *running* water, man! I think that’s good, right out in an open creek and down you go! In my Bible, every time baptism is spoken of, it’s a burial. Even where it is *spiritual* it is a “burial.” I don’t think that Romans 6 refers to water baptism. I don’t think Colossians 2 refers to water baptism, but the baptism which puts me into Jesus Christ is a burial: it’s a submersion, and when you baptize a man in water you ought to put him under.

I was sprinkled, when I was a baby about six months old, in the Episcopal church. I had a “god father” and a “god mother” there and a cocktail party afterwards. I don’t know what I was doing, (I wasn’t old enough to remember), but I probably cried and hollered. That Rector threw water all over me and made the sign of a cross on my forehead. Why, that isn’t a picture of burial! When you bury a man you don’t stand him up against a tree

and throw dirt at him! You don't say, "I baptize you, brother," and then throw dirt at him. Listen, when a man is dead and you are going to bury him, you put him away, and you pack him down, and you cover him up. So we Baptists for years and years have been taking them and putting them under, and nothing makes me any madder than for some "dumb thump" of a Campbellite to go around saying, "Our church goes back to Acts 2." Man, we Baptists were doing that before Alexander Campbell had the syrup taken out of his formula! That's right! Alexander Campbell didn't even show up until 1800 or 1802. Where were those Campbellites before then? They weren't dunking. They weren't even around. *Burial* is putting a fellow under, putting him under and in resurrection bringing him back up. So the spiritual baptism of Colossians 2 is a "Saving Baptism" and pictured by a burial.

Now, last of all, go back to Matthew 3, and let's pick up at verse 11. In Matthew 3:11, John the Baptist is talking. John the Baptist said, "**I indeed baptize you with 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 with the Holy Ghost (there it is), and with fire**" (there it is). Strangely enough, some of our brethren (and I think some of them are really saved people) get some wild idea that a Christian is supposed to pray for the baptism of fire! I wonder where they get that from? Keep on reading, look at verse 12; "**Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.**"

See that? You don't want to pray for that. There are a bunch of folks who say, "Lord, give me the baptism of the Holy Ghost and fire!"

Have you ever noticed how when a heretic gets going he always has a peculiar way of talking that messes him up? Have you ever noticed that? I mean whenever a fellow gets off the Scripture, he develops a peculiar way of pronouncing words that gives him away. A Campbellite will say, "Bup tize," and "You ought to be bup tized." He's getting that from the Greek word "baptidzo"; he's trying to be half Greek and half English, so he says, "Be bup tized."

One time a Campbellite preacher on the radio said, "This preacher, the good doctor" (that's what he called me; I appreciate it—that's what Eck and Tetzels called Martin Luther!) "*the good doctor* says, 'Campbellites.' What is a Campbellite? How does one spot a Campbellite?" The next time I came on the radio I said, "A Campbellite is easy to spot, he always bup , bup , bup tizes!" And you know, that water dog came splashing back on the radio, and for three weeks he said "baptize." And then he began to slip, and the first thing you know he was "bup tizing." Once you get in the habit of saying it wrong, you can't get out of it! Some of our dear brethren that are saved, they can't say, "Baptize with the Holy Ghost." They say, "You've got to get the baptism of the HOLYGHOST." It's *Holy Ghost*; you don't have to say HOLYGHOST. And so they are down there praying, saying, "Lord, give us the baptism of the HOLYGHOST and fire!"

I hate to say it, but I think maybe sometimes that's what happened to that church up on Michigan Avenue! That's a horrible thing to think, I know, but sometimes I think that maybe that little Holiness church up there was praying, "Lord, send the old time fire!" Whoops, down she came, brother!

I know what evangelists mean by the expression, “Lord, set us on fire.” I like to see people “on fire for the Lord.” I don’t say expressions like that, though, because it just seems to me that it doesn’t fit. You usually think of fire as something burning and irritating and tormenting and consuming. I know there may be some places like **“his word was in mine heart as a burning fire shut up in my bones,”** but generally you don’t find fire used too much in regards to Christian living in the New Testament. Very seldom. So maybe they weren’t praying for that when the church burnt to the ground. Maybe that’s a bad thing to say about them; maybe they weren’t, but *most of those folks do.*

They say, “Lord, give us the baptism of the HOLY GHOST and fire.” Well, listen, that fire of Matthew 3:11–13 is going to be in Hell! I guess you realize that, don’t you? Look up at verse 10. Doesn’t he say, **“Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire”**? Isn’t that in there somewhere? (Verse 10, and this is the context of that passage.) It’s a reference to unsaved people rejecting the gospel and going to Hell! That’s one place you don’t want to go.

They said to a colored preacher one time, “Why don’t you puts more Hell in your sermons?”

And he said, “Well, the trouble is every time I puts more Hell in my sermons, de folks makes such a noise fanning themselves, dat dey can’t hear me over de microphone!” (I believe that’s probably the truth in a lot of big churches these days. If the preachers got up there and really began preaching Hell, I’ll bet there would be a tremendous *fanning* in the congregation.)

I’ll probably never get to do this, and maybe it is just as well. I have always thought I would like to go down to the First Baptist Church downtown, one time, get in good with Brother Pleitz (*kind of a blood relationship from the Alte Heimat, just to get a chance to speak one time*), and get in there some Sunday and preach on “The Lake of Fire” or the “Damnation of Hell” or “Hell fire and Damnation” or “A Letter From Hell” or something like that. Brother, I’ll bet you would have more coughing going on in that auditorium than the Smith Brothers could take care of in 300 years. That’s right, boy!

So he says, **“He shall baptize you with the Holy Ghost,”** that’s for saved people; **“and with fire,”** that’s for the unsaved. And if that passage means anything, and I always take it to mean what it says and baptism means anything, and I take it to mean what it says and to say what it means, do you know what it means? It means there are not only going to be folks floating out there in the Lake of Fire, there are going to be folks who can’t stay afloat and are *swimming around* in it and even lying on the bottom of it! It’s an immersion! *It’s an immersion in fire.*

Do you know what David said one time? He said about those wicked people, he said, **“Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.”** Folks say, “Oh, that’s a terrible thing to say.” Yes, it is. Folks say, “It’s a terrible thing to think about.” Yes, it is. Folks say, “Well, how could God be that cruel?” Well, I don’t understand a lot of things in the Bible, I don’t profess to, but I know one thing: I know that when the Bible says something, it means it. And if that Bible means what it says and says what it means, I am talking to somebody reading this book who is

going to spend an eternity out there in that place the Bible calls a “Lake of Fire.” In my Bible a “baptism” in fire is a *burial*; it’s an immersion. He says, **“he shall baptize you with the Holy Ghost.”** He also says, **“and with fire.”** With fire, with fire! Don’t you go.

I don’t know what the Lake of Fire is, and I’m not going there to find out; but if I read my Bible correctly, the Lake of Fire is a fiery furnace. It’s a furnace where a fellow will float awhile, then he will sink awhile, and then he will swim awhile, and then he will float awhile, and then he will go to the bottom, and then he will go to the top, and then he will go to the bottom—but he will never get out!

Modern man says, “How could God do such a thing?” God *didn’t do* that for you. The Bible says, **“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”** God didn’t make Hell for *you*.

You know what God has done for you? God has prepared twenty rooms, ten feet square out of solid gold for you, brother. Transparent, just like glass, in a sinless, perfect city up there, where astronauts will never come anywhere near it (thank God!). He’ll put you in a place there where you’ll never have to worry about a thing again: never worry about crying again or bills again or taxes or any thing! That’s what God has done for you!

Now, let me ask you something. What have you done for God? What have you done? Folks say, “Well, I don’t see how God can do a thing like that—sending people to Hell!” God doesn’t do a thing like that—*you do it!* You pay your ticket all the way.

The Bible says, **“the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”** What has God done? He has offered you a gift. **“The wages of sin is death, but the GIFT of God is eternal life through Jesus Christ our Lord.”**

Now these are the seven baptisms. One, Moses in the Old Testament. Two, John to Israel. Three, Christ on the cross. Four, Peter to Israel. Five, Peter to the Gentiles. Six, the saving baptism of the Holy Spirit. Seven, the baptism of damnation, in the Lake of Fire, burning for ever and ever!

If you are not saved, what should you do? Put your faith in the blood; trust the shed blood. When you trust the shed blood, then God has a basis whereby His holiness can come in and get inside that old corrupt shell of a body, and sit down in there and dwell there, because blood covers the sins of that body, and the Holy Spirit can live in it: the Lord Jesus can live in it.

Would You Like to Know How to be Saved?

Those of you who have read this book are faced with a choice: to respect and believe what the Bible says, or to reject the word of God as unimportant and ignore it. Ultimately, your fate is entirely up to you: whether you wish to go to heaven, or whether you wish to remain lost in your sins and hell bound.

The final question is this: Where will you spend eternity?

- (1) Living with God in a perfect universe forever (Heaven).
- (2) Burning with Satan in fire and brimstone forever (Hell).

These are the only two options presented in the Bible, and the Bible has never been wrong about anything. If you wish to live with God, then you have to accept His terms.

Since you, as a human being, cannot make yourself holy (“Not by works of righteousness which we have done...” Titus 3:5), the Lord is ready to give you His Righteousness (His Goodness) instead. His Righteousness is contained in Jesus Christ, who went to the Cross “to be sin for us...that we might be made the righteousness of God in him” (2 Corinthians 5:21). Jesus Christ came to save you from hell when He suffered for your sin on the cross. If you receive Jesus Christ as your Saviour, then you receive perfect Righteousness and Holiness, so that you can please God and be acceptable in His sight. Any other attempt to gain God’s acceptance will not work. God “now commandeth all men everywhere to repent” (Acts 17:30). That means you have to give up your old way of thinking and living, and turn to God. The Bible says, “For whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13). That is the invitation. Neither your “church,” your “baptism,” nor your “good works” can save you: you must trust Jesus Christ alone, by grace through faith (Ephesians 2:8–9). It’s very simple. Wherever you are, bow your head and pray a simple prayer something like this:

“Lord Jesus, I know I am a sinner, and unless you save me, I am lost forever. I now come to you, the best way I know how, and ask you to save me. I receive you as my Saviour and trust you to forgive and justify me, and present me without fault before God’s throne in the Day of Judgment.”

If you have done this, then you have made the greatest decision of your life. Don’t be ashamed of this decision. “Whosoever believeth on him shall not be ashamed” (Romans 10:11). You should find a Bible-believing church and start attending that you may grow (2 Peter 3:18). Also begin to read your Bible (Authorized King James Version) daily and talk to God in prayer. God has given you a brand new life (2 Corinthians 5:17); live it for Him.

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