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BAPTIZED?

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Baptized?

The Bible speaks of four different baptisms. Before we look at the four baptisms, we must understand what the word “baptism” means. There are some who call themselves Christians, yet do not know the meaning of “Baptism,” therefore they use other means of baptism for infants, which is not found in the Scriptures. The Greek word for “baptism” is “baptisma.” It comes from another Greek word “baptizo,” meaning “to immerse, submerge; to make fully wet.” Therefore, baptism is complete submersion. Water baptism is completely submersed under water (completely covered by water). Sprinkling of water on the head is not Scriptural baptism.

There are four baptisms mentioned in the Bible. They are:

(1) Baptism unto Moses (1 Cor. 10:2).

(2) Water baptism unto repentance by John the Baptist (Matt. 3:11, Mark 1:8, Luke 3:3, John 1:26, Acts 1:4,5).

(3) Baptism into the body of Christ (1 Cor. 12:13, Eph. 4:5).

(4) Baptism in the Holy Spirit “baptism of fire” (Matt. 3:11, Acts 1:5, 8, 2:4, 8:15).

Why are there four baptisms mentioned and what is their significance? How can we know which one is right when Ephesians 4:5 says, **“One Lord, one faith, one baptism”**?

There were two different baptisms before Jesus went to the Cross, and there are two different baptisms after Jesus went to the Cross.

(1) Baptism unto Moses in the Red Sea. In 1 Corinthians 10:2 it says, **“And were all baptized unto Moses in the cloud and in the sea.”** This is the first baptism spoken of in the Bible, although it is not spoken of as a baptism in the Old Testament.

This baptism unto Moses is a type and shadow of the baptism into the body of Christ. Moses is a type and shadow of Jesus. God used Moses to deliver His chosen people from the bondage of slavery under Pharaoh of Egypt. Pharaoh is a type and shadow of Satan, who holds Christians captive at his will. In 2 Timothy 2:26 it says, **“And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”** Many Christians are being held captive by the devil, not knowing the truth that can set them free. Just as God people, the Israelites were held captive in Egypt by Pharaoh. They must be delivered (that is saved), from the works of the devil.

Moses confronted Pharaoh with great signs and wonders (ten plagues were cast upon Pharaoh and all Egypt). Moses is a type of Jesus. Jesus confronted the religious leaders of the Jews with great signs and wonders (healing, deliverance, casting out devils, raising the dead, etc.). Moses challenged Pharaoh and his wise men, the sorcerers, and magicians of Egypt (Ex. 7:11), to the point where they could not duplicate the signs and wonders. Jesus challenged Satan, through the religious leaders with signs and wonders to the degree that Satan could not stop Jesus.

Therefore, Satan entered into Judas Iscariot, and he delivered Jesus over to the Jewish leaders, and Pontius Pilot to be crucified. Yet, death could not hold Jesus in the grave, and He arose again from the dead on the third day. Satan was defeated, and now has no power over those who are born again into the body of Christ *“and believe on the name of Jesus.”* Those who do not believe in the power of the name of Jesus Christ are still held captive in sickness and disease.

As a type and shadow of Jesus, when Moses led the children of Israel across the Red Sea, there they were set free of Pharaoh, in the cloud that covered them as they crossed the Red Sea. At that time, Pharaoh was drowned in the Red Sea with his army as the waters came upon them (Ex.

14:15-31). All of Pharaoh's army, including Pharaoh himself was drowned in the Sea. The children of Israel would never again see that Pharaoh, nor would they be in slavery to the army of Pharaoh.

Therefore, Jesus also set us free of Satan and all the demons that held us in bondage to sin and death, when He defeated Satan for us on the Cross of Calvary.

The children of Israel and the mixed multitude that crossed the Red Sea with Moses were saved. They were all accepted by God (even possibly some Egyptians, and Ethiopians, etc.). For Moses, later, married an Ethiopian woman (Num. 13:1).

Exodus 12:38 says, **"...a mixed multitude went up also with them..."** These were all saved as they crossed the Red Sea, and Pharaoh and his army was destroyed behind them. By a type and shadow, they were baptized unto Moses in the cloud as they crossed the Red Sea.

They were saved yet, not all followed Moses after they were saved. We see the same type and shadow in the New Testament. In Acts 2:47, it says, **"...And the LORD added to the church daily such as should be saved."** The LORD adds souls to the church through the new birth, yet they still need to be saved. Many do not receive healing and forgiveness of sins even though it is the will of God for them to receive.

The LORD saved all that crossed the Red Sea following Moses. The LORD saves us through the new birth. Ephesians 2:8 says, **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."** Baptism into the body of Christ saves us. But, we must continue in our salvation, and not murmur and complain and desire to go back to the ways of the world as the children of Israel did in Numbers 14. We must mix faith with the Word of God and enter into a rest in the Holy Spirit (Heb. 4:1-11).

(2) Water baptism of John the Baptist is spoken of in Matthew, Mark, Luke, John, and Acts. In Mark 1:4, it says, **"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."** This was a **"baptism of repentance"** for the remission of sins.

Repentance means "change." This **"water baptism"** is a sign of repentance for the remission of sins. Remission of sins follows repentance. In Luke 24:47, Jesus instructed His disciples, saying, **"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."** Repentance must come first, then remission of sins. In 1 John 1:9 it says, **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."** Confession comes before we are cleansed from all unrighteousness.

Water baptism follows our new birth. The new birth is an inward sign of our repentance. Water baptism is an outward sign of our repentance. Repentance means change. Water baptism is a sign of a change in our lives. The change is the new birth, born again into the body of Christ.

Before Jesus died and arose again, John the Baptist baptized those who were chosen by God as the children of Israel. Some who came showed no sign of repentance, therefore, Matthew 3:5-12 tells us,

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

And 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.

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, and with fire:

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.

Baptism in water alone does not save us. It's the new birth that saves us, not the water baptism.

There is a question often asked by those who came from some of the denominations about water baptism. Some say, "I was sprinkled with water when I was a child, do I still need to be baptized again?" Basically, the way to know is, was there repentance of sins before you were sprinkled with water? Were you actually baptized (submerged in water at that time)? If not, then it would be good if you were baptized again; this time, after you are born again and after repentance (turning away from your past life of following the world's system).

Usually, the best way to answer that question is, "if you have a question concerning your first baptism with water, then there is no reason why you could not be baptized again." You can be baptized in water more than once, just as you can come back to the LORD if you have strayed away at any time. Repentance and water baptism go together. Yet, if you were water baptized "after you were born again," there is no need to be water baptized again. Once you are born again, you remain born again until you go to be with Jesus, or until you reject Him and denounce Him as your LORD and Savior. The same applies to water baptism, once you were properly baptized in water, there is no need to be baptized again.

Water baptism is good for us. Yet, our salvation is for this life on earth, not for our entrance into heaven. The thief on the cross on one side of Jesus was not baptized in water, yet he entered into heaven with Jesus. Abraham, Isaac, and Jacob were not baptized in water, yet they will be in heaven when you get there.

Water baptism is a baptism unto repentance. Repentance of sins is for this life here on earth. It puts us in right standing with God. It cleanses us from all unrighteousness, and restores our fellowship with the Father, the Son, and the Holy Spirit. Thereby, we can come boldly before the throne of God and make our request known. We can expect answers to our prayers when we are in right standing with God. Yet, water baptism is only an outward sign of what happened inside when we became born again of the Word and the Spirit. Water baptism will not get us into heaven, and not being baptized in water will not keep us from going to heaven.

Water baptism "**for the remission of sins**" started with John the Baptist. When Jesus came to John the Baptist in Matthew 3:15, He said to John, "**Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.**" Jesus was water baptized by John to fulfill all righteousness for all who are born again.

Because that Jesus did baptize with water, (that is, while He was with His disciples, they did the baptizing in water for Jesus--John 4:1,2), the apostles continued to water baptize after Jesus ascended unto the Father. Peter said in Acts 10:47, "**Can any man forbid water, that these should**

not be baptized, which have received the Holy Ghost as well as we?" We continue water baptism today, because Jesus did it and the apostles did it following Jesus ascension. Yet, the Apostle Paul himself only baptized a few new converts (1 Cor. 14-17).

Water baptism is an accepted doctrine of Christ (the church). Hebrews 6:1,2 says,

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

(3) Baptism into the body of Christ is actually "the new birth" but called a baptism. In 1 Corinthians 12:13 it 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."**

The first baptism (the baptism unto Moses in the Red Sea) (1 Cor. 10:2), is a type and shadow of the third baptism, where we are all baptized into one body, the body of Christ (1 Cor. 12:13). This baptism is a total and complete act of God. All we do is respond to God's will in our lives. It is sometimes called a baptism unto salvation. Peter wrote, **"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ"** (1 Peter 3:21). Peter was speaking of how that eight souls were saved during the flood at the time of Noah. Noah, his wife, his sons, his son's wives were all saved in the ark during the flood. They were in the ark, under the protection of God while the remaining people were not saved, but died in the flood.

This New Testament (New Covenant) baptism takes place when a person is born again into the family of God. This new birth is of God. In John 1:13, it says, **"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."** We become born again of the Word (1 Peter 1:23), and of the Holy Spirit (John 3:5). At that time, the Holy Spirit baptizes us into the body of Christ (1 Cor. 12:13). As we look at Ephesians 4:4-6, it says,

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all.

The subject is the body of Christ, the whole body is made up of many members. We are all baptized into Christ (the body of Christ) by the Holy Spirit.

Baptism into the body of Christ is complete submersion into God. Colossians 3:3 says, **"For ye are dead, and your life is hid with Christ in God."** Through the new birth, we are completely submersed into the Father, the Son, and the Holy Spirit. We are in the Father and the Father is in us all. Ephesians 4:6 says, **"One God and Father of all, who is above all, and through all, and in you all."** We are in Jesus Christ. In 1 John 5:11 it says, **"And this is the record, that God hath given to us eternal life, and this life is in his Son."** Ephesians 4:4 says, **"There is one body, and one Spirit, even as ye are called in one hope of your calling."** In 1 Corinthians 6:17 it says, **"But he that is joined unto the Lord is one spirit."** Then in verse 19, it says, **"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"**

Therefore, through the new birth we are in the Father, the Son, and the Holy Spirit. All three

dwell in us, our bodies are the temples of the Holy Spirit. We are one Spirit with the LORD and the Father. In 2 John 1:9, it says, “...**He that abideth in the doctrine of Christ, he hath both the Father and the Son.**”

Baptism is important for us. Paul wrote in Romans 6:3,4,

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

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

When we are baptized “**into Jesus Christ**” we are to be committed unto an everlasting walk with Him, wherever He leads us by His Spirit. The children of Israel were baptized unto Moses in the Red Sea. They should have been committed unto the LORD in following Moses after the Red Sea. The crossing of the Red Sea should have been the point of no return. They should have never desired to return again into bondage in Egypt. They should have set their faces and hearts to follow the LORD under the leadership of Moses wherever He would lead them. A commitment should have been made and kept that they would never again return to slavery to anyone other than the LORD. The signs and wonders the LORD performed at the hand of Moses should have caused a decision within them, never to leave the LORD, for He never left them. He went before them in a cloud by day and a pillar of fire by night. He fed them with manna and quail in the wilderness forty-years. He did many great signs and wonders in Egypt, and in the wilderness, that they knew it was the LORD, and not some other god.

The crossing of the Red Sea, the miraculous deliverance from Pharaoh and his army should have convinced them that the LORD is God and there is none other that can save them.

The same importance should apply to our lives. When we know, we have been saved by the new birth. When we know heaven is our home and earth is our dwelling place. We should never again have any desire to return to the old life, the life of the flesh. We should desire to walk after the Spirit every day of our lives. Our new birth should be a sign of a change that will last forever. Never again to return to the old way of life, but to continue on in the newness of life purchased for us by our LORD Jesus Christ.

The ways of the world should no longer tempt us, for this new life in Christ should be so important to us that all desire for the old life should be gone.

We should hunger for “**righteousness, peace and joy in the Holy Spirit**” (Rom. 14:17). To walk after the Spirit and not after the flesh should be our greatest desire. Our hearts should be filled with joy, knowing that Jesus Christ is our LORD and Savior. Knowing that with God all things are possible, and nothing is impossible to them that believe. That greater is He that is in us than he that is in the world.

For, we are “**Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead**” (Col. 2:12). “**For ye (we) are dead, and your (our) life is hid with Christ in God**” (Col. 3:3). We are saved by the operation of God in our lives, if we continue in the faith unto the end.

This baptism into the body of Christ should be a new beginning, a new life in Christ that excites us and gives us new meaning to life, a life that continues forever and ever with God, and our LORD Jesus Christ. We should never desire to live as the world lives, seeking the things of this

world, but forever seeking the things of God, where Jesus sits upon His throne with His Father. There should be joy in our hearts, unspeakable, never ending. A peace and a joy the world does not know. But we know it, for it is in us by the power of His Spirit dwelling in us.

Baptism should mean to us, a putting away of the things of the flesh, **“the cares of this world, and the deceitfulness of riches, and the lusts of other things”** (Mark 4:19). Eternity is forever, the things of this world are only temporal, but the things of God are eternal. Baptism should be an end to all that the world has to offer, and a beginning to a walk after the Holy Spirit in everything we do.

(4) Baptism in the Holy Spirit. John the Baptist mentioned this baptism, and Jesus mentioned it also. In Mark 1:8, John the Baptist said, **“I indeed have baptized you with water: but he (Jesus) shall baptize you with the Holy Ghost.”** This is the baptism of the Holy Spirit that Jesus mentioned in Acts 1:5, saying, **“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”**

Water baptism is a type and shadow of the baptism with the Holy Spirit. John the Baptist used water baptism as an example of the Holy Spirit baptism. Water baptism came before Jesus died on the Cross. The Holy Spirit baptism comes after the Cross and after the new birth.

Water baptism is a sign of an inward change (the new birth). The Holy Spirit baptism (with the evidence of speaking in tongues) is a sign of an inward change. The Holy Spirit baptism, with the evidence of speaking in tongues, signifies that the Holy Spirit is in control, for the utterance comes from the Holy Spirit, out of our inner being. We speak as the Holy Spirit gives us the utterance. Look at Acts 2:4, it says, **“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”** They did the speaking, but the Holy Spirit gave them the utterance.

Like water baptism, which signified repentance and the new birth, the Holy Spirit baptism signifies “placing the Holy Spirit in control of our lives.” Walking after the Spirit and not after the flesh (Rom. 8:1-8). Children of God should “walk after the Spirit and not after the flesh.” If we walk after the flesh, we are out of the will of God. Galatians 5:17 says, **“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.”** The flesh; that is, our own will of the flesh wants to do certain things that are opposed to what the Holy Spirit wants to do, therefore, we must yield to the Holy Spirit and set aside our will of the flesh.

The baptism in the Holy Spirit gives us the ability to communicate with the Holy Spirit as the Spirit wills, not as the flesh wills. It gives us the opportunity to be taught the mysteries of God by the Holy Spirit Himself. In 1 Corinthians 14:2, it says, **“For he that speaketh in an *unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.*”** The Holy Spirit baptism gives us the ability to edify ourselves in a way that we are not puffed up, or exalted. In 1 Corinthians 14:4, it says, **“He that speaketh in an *unknown tongue edifieth himself; but he that prophesieth edifieth the church.*”** The baptism in the Holy Spirit gives us the ability to pray in the Spirit, and not in our understanding. In 1 Corinthians 14:14,15 it says,

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

What is it then? I will pray with the spirit, and I will pray with the understanding also:

I will sing with the spirit, and I will sing with the understanding also.

By praying in the Spirit, we build up our faith. In Jude 1:20 it says, **“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.”** The baptism in the Holy Spirit enables us to be used in the gifts of tongues and interpretation of tongues (1 Cor. 12:10).

In actuality, we enter into the kingdom of God when we receive the baptism in the Holy Spirit. In John 3:5, Jesus said to Nicodemus, **“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”** Therefore, we must be born again of the water (the Word) and the Spirit (the Holy Spirit), before we can enter into the kingdom (reign) of God. We enter into the reign of God the Holy Spirit when we make the Holy Spirit our source of all that we do. We put the Holy Spirit in complete control when we speak in tongues as the Spirit gives us utterance.

The Holy Spirit baptism is very important to Christians, for it puts the Holy Spirit in control (when we yield over to Him), by speaking in tongues.

Jesus told His disciples, *“not to go anywhere until they received the baptism in the Holy Spirit”* (Acts 1:4,5,8). Jesus said in Acts 1:8, **“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”** It’s after the Holy Spirit comes upon us that we have the power to do the works that Jesus did (John 14:12).

In summing it all up, Hebrews 6:1,2 mentions that there is **“a doctrine of baptisms;”** that is, “an accepted teaching of more than one baptism.” The most important is the baptism into the body of Christ. This is the new birth, born again of the Word and the Spirit, whereby we become children of God with eternal life. Water baptism follows the new birth, but not necessarily before the baptism in the Holy Spirit with the evidence of speaking in tongues. In Acts 10:44-47, the Holy Spirit baptism came before water baptism.

Yet, the Holy Spirit baptism is very important, but cannot come before the baptism into the body of Christ. Those who are not born again cannot receive the baptism in the Holy Spirit (John 14:17). It is not good for any born again Christian “to not receive the baptism in the Holy Spirit.” The evidence of the baptism in the Holy Spirit is the speaking in new tongues. Jesus said in Mark 16:17, **“these signs shall follow them that believe; In my name shall they...they shall speak with new tongues.”** Those who believe will speak in new tongues. Yet, there is no evidence that a Christian will not enter heaven without the baptism in the Holy Spirit, just like the thief on the cross; he was not water baptized and neither was he baptized in the Holy Spirit. But, Jesus said to him, **“Verily I say unto thee, To day shalt thou be with me in paradise”** (Luke 23:43).

Now, for the big question on water baptism! In what name do we baptize? Do we baptize in the name of Jesus, or in the name of the Father, the Son, and the Holy Spirit?

We have Christians all over the world arguing and even splitting churches over this issue. Basically, they are trying to figure out what the Word of God teaches according to the flesh (their own human understanding), and not according to the Spirit.

In Matthew 28:19, Jesus said, **“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”** This is what Jesus said to His disciples.

In Acts 2:38 it says, **“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the**

Holy Ghost.” We know that Peter was speaking of water baptism, for he said it was **“for the remission of sins.”** In Acts 19, it tells about the apostle Paul at Ephesus, where Paul said,

Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

The question Paul started with was, **“Have ye received the Holy Ghost since ye believed?”** In finding out that they had not so much as even heard of the Holy Spirit, Paul changed the subject to water baptism. Paul then baptized them in water, in the name of the LORD Jesus. Then he laid his hands upon them and they were baptized in the Holy Spirit.

So, in what name do we water baptize Christians? To make it simple, Jesus said in Matthew 28:19, **“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”** All three names could be used, the name of the Father, the Son, and the Holy Spirit.

All water baptism should be done **“in the authority of the Name of Jesus.”** As an example, we do not baptize in our name. Just as the Apostle Paul asked the question in 1 Corinthians 1:13, **“Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?”** We are never to baptize in our own name. Not in the name of Paul, not in the name of Apollos, or any other name than the name of Jesus. This is not speaking of the name we use in baptism. The name we use in baptism is **“the name of the Father, the Son, and the Holy (Spirit) Ghost.”** That is what Jesus told us to do. When the apostles baptized in the name of Jesus, they baptized **“in the authority of the Name of Jesus.”** They were given authority to baptize in Jesus' Name.

Christians all over the world are given authority to use the name of Jesus wherever they go, and in whatever they do. In water baptism, we baptize **“in the authority of the name of Jesus.”** When we do things in the name of Jesus, we are doing it in the authority that was given to us by Jesus. That is to say, in the power and the authority of the name of Jesus, we baptize “not in our name, not in our authority, but in the authority of the name of Jesus Christ.”

The Apostles used the name of Jesus in many ways. They exalted the name of Jesus above every name, in heaven, on earth, and beneath the earth. Wherever they went, they raised up the name of Jesus, and we should do the same. We should not baptize in any other name than “in the authority of the name of Jesus.” But, when we baptize someone, they should be baptized “in the name of the Father, the Son, and the Holy Spirit.” That is what Jesus told us to do, and if we follow the leading of the Holy Spirit, and not our natural mind, we will flow with God in everything we do.

Yet, if other Spirit-filled Christians do it in another way, it makes no difference for it is what happens on the inside that counts. Even if a Christian was never water baptized it would not make any difference when they leave this earth, they will still go to be with Jesus in heaven, if they are truly born again into the family of God.

For those who have questions about receiving the baptism in the Holy Spirit with the evidence of speaking in other tongues; there are four ways mentioned in the New Testament to receive. The first way mentioned is in Luke 11:13, which says, **“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”** Jesus said, the Father will give us the Holy Spirit if we ask Him.

The second way mentioned is in John 14:15,16,

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

If we obey Jesus’ commandments, He will pray the Father for us, and the Father will give us the Holy Spirit.

The third way mentioned is in Acts 5:32. It says, **“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”** God will give the Holy Spirit those who will obey Him.

The fourth way mentioned is in Acts 8:14,15,17, which says,

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

Then laid they their hands on them, and they received the Holy Ghost.

By laying on of hands. They laid their hands upon them and prayed, and they received the Holy Spirit.

These four ways are available to anyone who is already born again into the family of God. There is a need for every born again Christian to receive the baptism in the Holy Spirit. To live without the baptism of the Holy Spirit is to live on this earth with no power over the works of the devil (Acts 1:8). Satan can still have control in the lives of those who have no power. Therefore, every Christian needs the power of God to stand against the works of the devil.