



Introduction

Baptism

Baptism parallels the death, burial and resurrection of IESOUS CHRISTOS, with the death and burial of our old sinful nature followed by the 'resurrection' to new life in CHRISTOS.

Just as the Ark of The Covenant, representing the presence of THEOS, once stood in the place of death, on the ground of the Jordan River, enabling THEOS' people to cross to the Promised Land, so IESOUS went to the place of death to enable us to cross into our Promised Land, precisely Eternity.

His triumph over death enables new and everlasting life for everyone who becomes a follower of CHRISTOS and is baptized in the name of the FATHER, the SON and the HOLY SPIRIT.

Forasmuch as I am baptizing you in water concerning repentance, yet the One coming after me is stronger than me, of whom I am not worthy to untie the sandals. He will baptize **baptize you in HOLY SPIRIT [Present]** and fire [Future, judgment].

From where was the Baptism of John - **from Heaven** or from men?" [...] "We [the Pharisees] do not know." And He said to them, "Neither will I tell you **by what authority [of the FATHER]** I am doing these things.

... "Did you receive the HOLY SPIRIT when you believed?" And they said to him [Paul], "But we have not even heard that there is a **HOLY SPIRIT!**" And he said, "Into what then were you baptized?" And they said, "Into the **Baptism of John.**" And Paul said, "John baptized with a **Baptism of repentance**, telling the people that they should believe in the one who was to come after him - that is, in IESOUS." [example of re-Baptism] And when they heard this, they were **baptized in the name of the KYRIOS IESOUS**. And when Paul laid hands on them, **the HOLY SPIRIT came upon them ...**

... How can we who died to sin still live in it? Or do you not know that as many as were **baptized into CHRISTOS IESOUS** were **baptized into his death?** Therefore we have been buried with him through **Baptism into death**, in order that just as CHRISTOS was raised from the dead through the glory of the FATHER, so also we may live a new way of life.

For you are all sons of THEOS through faith in CHRISTOS IESOUS, for as many of you as were **baptized into CHRISTOS** have put on CHRISTOS.

[Mat 3:11](#)

[Mat 21:25-27](#)
[Mar 11:29](#)

[Act 19:1-6](#)

[Rom 6:2-4](#)

[Gal 3:26-27](#)

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	Comment	Scripture	
A very rich Symbolism	Circumcision. No male Jewish believer in the Old Covenant could be saved without circumcision. We are now principally saved by grace and faith, and the outward sign of Past Salvation is –compared to circumcision– a very gentle process. But we have to take this step seriously and not dis-miss it as optional or lapidary.	... in Him all the fullness of deity dwells bodily, and you are filled in Him, who is the head over every ruler and authority, in whom also you were circumcised with a circumcision not made by hands, by the removal of the body of the flesh, by the circumcision of CHRISTOS, having been buried with Him in Baptism , in which also you were raised together with Him through faith in the working of THEOS, who raised Him from the dead.	<u>Col 2:8-12</u>
	The Exodus. THEOS saved the Israelites in the very mo-ment they crossed the water for the first time (Red Sea = Baptism = Past Salvation). The wilderness wandering can be compared to our Sanctification after being born again. When the Israelites crossed the water for the second time, they came to the Promised Land (Jordan River = Promised Land/Eternity = Future Salvation).	<i>But the Israelites walked on the dry land in the middle of the sea. The waters were a wall for them on their right and on their left. And KYRIOS saved Israel on that day from the hand of Egypt, and Israel saw the Egyptians dead on the shore of the sea.</i> <i>... our fathers were all under the cloud and all went through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was CHRISTOS. But THEOS was not pleased with the majority of them, for they were struck down in the desert.</i> <i>And the priests carrying the Ark of the Covenant of KYRIOS stood firmly on the dry land in the middle of the Jordan while all Israel crossed on dry ground, until all the nation finished crossing the Jordan.</i>	<u>Exo 14:29–30</u> <u>1Cor 10:1-5</u> <u>Jos 3:17</u>
	The Flood. Noah, his family and selected animals had been rescued through water, while we are saved through immersion in water.	... who were formerly disobedient, when the patience of THEOS waited in the days of Noah, while an ark was being constructed, in which a few – that is, eight souls – were rescued through water. And also, corresponding to this, Baptism now saves you ...	<u>1Pet 3:20–22</u>
	Jordan River – Baptismal Site. · the Israelites entered the Promised Land here	... all the nation finished crossing the Jordan .	<u>Jos 3:17</u>
	· Elijah parted the waters of the Jordan here	Elijah took his cloak, rolled it up, and struck the water . It divided in two, and the two of them crossed over on dry land .	<u>2Kin 2:8</u>
	· then Elisha parted the waters once again	Then he picked up Elijah’s cloak that had fallen off of him, and he returned and stood on the bank of the Jordan. He took Elijah’s cloak that had fallen from upon him and struck the water. Then he said, “Where is KYRIOS, the THEOS of Elijah?” So he also struck the water, and it divided in two , and Elisha crossed over.	<u>2Kin 2:13-14</u>
	· John the Baptist baptized here · IESOUS and His disciples were baptized here · IESOUS’ disciples baptized here	And in those days came John the Baptist , proclaiming in the wilderness of Judaea. 3:2 And he was calling: " Repent , for the Kingdom of the Heavens has drawn near! 3:3 For this is the One spoken of by the prophet Isaiah, saying: A voice of one crying in the wilderness. Prepare the way of KYRIOS! Make His paths plain! " [...] Then Jerusalem and all Judaea was going out to him, and the entire vicinity of the Jordan. And they were being baptized by him in the Jordan river, confessing their sins.	<u>Mat 3:1–6</u>
History - John The Baptist	Baptism initiated in the New Testament – precisely through John the Baptist.	John was there baptizing in the wilderness, proclaiming a Baptism of repentance for the forgiveness of sins.	<u>Mar 1:4</u> <u>Act 13:24</u>
		... ‘John baptized with water, but you will be baptized with the HOLY SPIRIT .’	<u>Act 11:16</u>
		Paul said, “John baptized with a Baptism of repentance , telling the people that they should believe in the One who was to come after him – that is, in IESOUS.” And when they heard this, they were baptized in the name of the KYRIOS IESOUS .	<u>Act 19:4–5</u>
History - IESOUS And His Disciples	Even IESOUS Himself had been baptized.	When IESOUS was answering, He said to him: "Yield now, for thus it is appropriate for us to fulfill all justification ." Then he yielded to Him. And having been baptized, IESOUS ascended immediately from the water. And behold, the Heavens were opened [to Him.] And He beheld the Spirit of THEOS descending as a dove and coming upon Him. And behold, a voice was speaking out of the Heavens: "This is my SON, the Beloved in whom I delight."	<u>Mat 3:15</u>
	He did this in order to show us the main essence of baptism, our identification with the Kingdom of THEOS.	‘It behoveth, therefore, of the men who did go with us during all the time in which the KYRIOS IESOUS went in and went out among us, beginning from the baptism of John , unto the day in which He was received up from us , one of these to become with us a witness of His rising again.’	<u>Act 1:21-22</u>
	Simply put, if we refuse to get bap-tized by immersion, then we neglect to identify ourselves as Christians. We might already speak, act and dress as Christians, but in a spiritual sense which is most important, our identi-fication only occurs fully with and through water baptism.	... after the Baptism that John proclaimed: IESOUS of Nazareth – how THEOS anointed Him with the HOLY SPIRIT and with power , who went about doing good and healing all who were oppressed by the devil ...	<u>Act 10:36–38</u>
	At least some of IESOUS’ disciples had been baptized, when they previously had been disciples of John.	... John was standing there, and two of his disciples [=baptized by John], and looking at IESOUS as he was walking by, he said, “Look! The LAMB of THEOS!” [...] Andrew, the brother of Simon Peter, was one of the two who heard John and followed him .	<u>Joh 1:35–42</u>
	IESOUS’ disciples baptized many others.	After these things IESOUS and His disciples came into Judean territory, and there he spent time with them and was baptizing. Now John was also baptiz-ing at Aenon near Salim, because water was plentiful there [= baptism by immersion] , and they were coming and were being baptized.	<u>Joh 3:22-23</u>
		Now when IESOUS knew that the Pharisees had heard that IESOUS was making and baptizing more disciples than John (although IESOUS Himself was not baptizing, but His disciples), he left Judea and departed again for Galilee.	<u>Joh 4:1-3</u>



	Comment	Scripture	
Require- ments	Belief is essential for Baptism.	But when they believed Philip as he was proclaiming the good news about the Kingdom of THEOS and the name of IESOUS CHRISTOS , both men and women were being baptized ...	Act 8:12-13
	Receiving His Word is essential for Baptism.	So those who accepted his message were baptized , and on that day about three thousand souls were added.	Act 2:41
	Repentance is essential for Baptism.	And having noticed many of the Pharisees and Sadducees coming to his baptism , he said to them: "Offspring of snakes! Who admonished you to flee from the coming wrath? Produce therefore fruits worthy of repentance!	Mat 3:7-8
	Sufficient water (e.g. river; lake) for a full immersion .	Now John was also baptizing at Aenon near Salim, because water was plentiful there , and they were coming and were being baptized.	Joh 3:23
	► Alternative methods had been discussed by the so-called 'Apostolic fathers' (see Mat 23:9 which proactively forbids the use of the term 'father' in such an authoritative context), but methods such as pouring water over the head 3 times, or sprinkling the head with water, have absolutely no biblical authority and are rather associated with highly problematic denominations and religions, which legitimize themselves through the beforehand mentioned 'fathers'. ► The Old Testament passage of Leviticus 11:36 (600+ Old Covenant Laws which are past, but do still present an important principle) can be applied to baptism as it describes the importance of clean running water (like a spring or cistern) for purification, which parallels the baptism for spiritual cleansing. This verse can be seen as a precursor to baptism because it establishes the principle of ritual purification using water that is not stagnant. This clearly excludes baptisms by pouring and / or sprinkling, which might only be acceptable in situations of emergency or significant physical limitations, but only upon specific prayer asking THEOS for His guidance in the particular situation. If He grants such exception in one case, we should never use this as blueprint try to blurry boundaries between exceptions and the ordinary mandate.	36ΠΙΛΗΝ ΗΡΗΘΥΝ ΥΔΑΤΩΝ ΚΑΙ ΛΑΚΚΟΥ ΚΑΙ ΚΥΝΑΓΩΓΗΝ ΥΔΑΤΟΣ , ΕCΤΑΙ ΚΑΘΑΡΟΝ. Only if the water be of [1.] fountains of water [G4077 ΗΡΗΤΗ पेge: a fount, that is source or supply (of water), (not necessarily the original spring): - fountain, well.], or [2.] a pool [The word ΛΑΚΚΟΥ lakkou means a hole or depression in the ground; it can also refer to a natural or artificial lake], or [3.] confluence of water [G4864 ΚΥΝΑΓΩΓΗC sunagoge: an assemblage of persons (or in this case of water); - assembly, congregation, synagogue.], it shall be clean; but he that touches their carcasses shall be unclean. 37 And if one of their carcasses should fall upon any sowing seed which shall be sown, it shall be clean. 38 But if water be poured on any seed, and one of their dead bodies fall upon it, it is unclean to you. Only, a fountain or pit, a collection of water, is clean, but that which is coming against their carcass is unclean; 37and when [any] of their carcass falls on any sown seed which is sown—it [is] clean; 38and when water is put on the seed, and [any] of its carcass has fallen on it—it [is] unclean to you.	Lev 11:36 (Consolidated Bible) Lev 11:36-38 (Brenton) Lev 11:36-38 (LSV)
Baptism As A Command!	We are commanded to go and baptize new disciples of CHRISTOS.	Therefore, go and make disciples of all the nations, baptizing them in the name of the FATHER and of the SON and of the HOLY SPIRIT , teaching them to observe everything I have commanded you ...	Mat 28:19-20
Baptism Against Demons	Matthew tells us that demons do not like water. We can therefore conclude that the act of baptism is also an important security for indeed being freed from any unclean spirits, although the precise implications are unclear.	And He said to them: "Go!" And having gone out, they went into the pigs. And behold, all the herd rushed down the overhang into the lake and died in the waters .	Mat 8:32
		"When the unclean spirit has gone out of a person, it passes through waterless places seeking rest , but finds none. Then it says, 'I will return to my house from which I came.' And when it comes, it finds the house empty, swept, and put in order.	Mat 28:19-20
Baptism Is Essential For Future Salvation	Baptism is a requirement for becoming part of the ultimate Kingdom of THEOS .	IESOUS answered [to a jew], "Truly, truly I say to you, unless someone is born of water and [the Holy] SPIRIT , he is not able to enter into the Kingdom of THEOS .	Joh 3:5
		↔ Weighting this verse with 1Cor 6:9:11 ↗	
		Neither sexually immoral people, nor idolaters ... adulterers ... thieves ... drunkards ... abusive persons ... swindlers will inherit the Kingdom of THEOS .	1Cor 6:9-11
		And Peter said to them [a crowd of Jews and residents], " Repent and be baptized , each one of you, in the name of IESOUS CHRISTOS for the forgiveness of your sins, and you will receive the gift of the HOLY SPIRIT .	Act 2:38
		... "The THEOS of our fathers has appointed you [...] And now why are you delaying? Get up, be baptized , and wash away your sins ...	Act 22:14-16
		... one body and one SPIRIT [...], one KYRIOS, one faith, one Baptism , one THEOS and FATHER of all ...	Eph 4:1-6
	Baptism can either precede or follow a Past Salvation , but it is essential for a Future Salvation (see also separate study on 'Salvation').	[giving the Great Commission to His disciples] The one who believes and is baptized will be saved , but the one who refuses to believe will be condemned.	Mar 16:16
		"Sirs, what must I [the Philippian jailer] do so that I can be saved?" And they said, " Believe in the KYRIOS IESOUS and you shalt be saved , you and your household!" And they spoke the message of the KYRIOS to him [...] he himself was baptized at once , and all those of his household. And he brought them up into his house and set a meal before them, and rejoiced greatly that he had believed in THEOS ...	Act 16:25-34
	While Baptism is necessary for Salvation, it is not the actual act of Baptism that saves us, but principally THEOS' grace, love, mercy and resurrection, together with our hearing of the Word, believing in IESOUS and His resurrection, having faith, repenting from being a sinner and confessing with your mouth.	... Baptism now saves you [Peter addressing Jewish Christians], not the removal of dirt from the flesh, but an appeal to THEOS for a good conscience through the resurrection of IESOUS CHRISTOS ...	1Pet 3:21
	Baptism was a requirement in the early church for partaking in communion and should be so today.		
If we resist being baptized, our repentance is most probably not genuine and THEOS does not truly have our heart. Consequently, we are in rebellion towards Him and will not be saved.			
Exceptions			
	Exceptions might apply for people who are willing to be baptized but die shortly after their conversion. But the only respective example for an exception from Baptism in the entire Bible is the thief on the cross - obviously an outmost particular situation with IESOUS enabling him directly- without creating any pattern for future Christians. If THEOS applies an exception for a specific event (e.g. Isaiah going naked for 3 years), it does not nullify the normal order of things (to cover nakedness). Though, the -divine- Salvation of the thief on the cross should not motivate us to absolutize this as a common rule for all believers, especially being an event of the Old Covenant and also preceding the introduction of the Baptism of the HOLY SPIRIT .		
	The thief on the cross.	And he said, "IESOUS, remember me when you come into your kingdom!" And He said to him, "Truly I say to you, today you will be with me in paradise ."	Luk 23:42-43
	Other difficult Bible passages include Mat 9:2, Luk 7:37-50 and Luk 18:13-14, but forgiveness of past sins or Past Justification does not necessarily lead to Future Salvation, and those examples are therefore no proof for the theology of optional Baptism.	And IESOUS, having seen their faith, said to the paralytic: "Son, be encouraged, your [past] sins are forgiven . [no hint for Baptism nor Future Salvation, for we do not know if the paralytic started sinning again after a while]"	Mat 9:2
		... He said to the woman, "Your faith has saved you [Past Salvation; unclear if Baptism and Future Salvation followed]. Go in peace."	Luk 7:37-50
		But the tax collector [...] "THEOS, be merciful to me, a sinner!" I tell you, this man went down to his house justified [Past Justification; unclear if Baptism and Future Salvation followed] rather than that one! ...	Luk 18:13-14
Timing	No waiting time is required for Baptism.	And he ordered the chariot to stop, and they both went down into the water - Philip and the eunuch - and he baptized him .	Act 8:37-38
	Churches that create man-made prerequisites for Baptism (specific waiting times of sometimes months; courses; formal church membership), walk on a very slippery road and the respective elders might be held responsible on judgment day for any believer who fell away in the months waiting for their Baptism.	And immediately something like scales fell from his eyes and he [Saul] regained his sight and got up and was baptized , and after taking food, he regained his strength ...	Act 9:18
		And he took them at that very hour of the night and washed their wounds, and he himself was baptized at once, and all those of his household .	Act 16:33
	Baptism in the HOLY SPIRIT should rather not be repeated by man (except in case of infant baptism). If so, we would 'crucify IESOUS' a second time.	... let us move on to maturity, not laying again a foundation of repentance from dead works and faith in THEOS, teaching about Baptisms [...] For it is impossible concerning those who have once been enlightened , and have tasted the heavenly gift, and become sharers of the HOLY SPIRIT, and have tasted the good word of THEOS and the powers of the coming age, and having fallen away , to renew them again to repentance, because they have crucified again for themselves the SON of THEOS and held Him up to contempt.	Heb 6:1-6



	Comment	Scripture	
Children	Children and Baptism.	<i>And they were bringing young children to Him so that he could touch them, but the disciples rebuked them. But when IESOUS saw it, he was indignant, and said to them, “Let the young children come to me. Do not forbid them, for to such belongs the Kingdom of THEOS. Truly I say to you, whoever does not welcome the Kingdom of THEOS like a young child will never enter into it.” And after taking them into His arms, He blessed them, placing His hands on them.</i>	<i>Mar 10:13-16</i>
	Children ought to receive a blessing (primarily by their father, and eventually also by a church elder), both when they are born and on important ‘way-points’ in life. (Secondary references are found in Deut 6:6-7, 1Sam 1:27-28, Pro 22:6, 2Tim 3:15, Eph 6:4 and Gen 27:25-27)		
	There is no instance in Scripture about an infant being baptized.	... Send men to Joppa, and call for Simon, who is surnamed Peter, 14who shall speak sayings by which thou shalt be saved, thou and all thy house [Strong's G3624, OIKOC, oikos: a dwelling, home, house; often translated by extension with 'household', but essentially meaning 'house', which does even include servants and not necessarily infants or small children]. 15And in my beginning to speak, the HOLY SPIRIT did fall upon them, even as also upon us in the beginning, 16and I remembered the saying of KYRIOS, how He said, John indeed did baptize with water, and ye shall be baptized with the HOLY SPIRIT ...	<i>Act 11:13-16</i>
	There are several instances where the word 'house' is translated by extension with 'household', but in order to believe they involve infant baptism, we have to inject it based on a preconceived belief rather than getting it from the text itself.	... and when she was baptized, and her house [Strong's G3624, OIKOC, oikos: a dwelling, home, house; unclear extension], she did call upon us, saying, 'If ye have judged me to be faithful to KYRIOS, having entered into my house, remain;' and she constrained us.	<i>Act 16:14-15</i>
	Generally speaking, we see in this study that baptism is related to repentance, to hearing the Word, to receiving the Good Message and to believing. While it could be true that an infant does not need to repent of any sin, and that phrase is simply to be ignored in the case of infants, it is apparent that those conditions as a whole (repent + hear + believe) are rather not applicable to infants and small children.	... and they spake to him the Word of KYRIOS [an infant won't understand the Word], and to all those in his house [Strong's G3624, OIKOC, oikos]; and having taken them, in that hour of the night, he did bathe [them] from the blows, and was baptized, himself and all his presently [most translations interpolate the word 'household' or 'family' here which is not found in the Greek text], having brought them also into his house, he set food before [them], and was glad with all the household [Strong's G3832, ΠΑΝΟΙΚΙ, panoiki; here indeed meaning household or family], he having believed in THEOS.	<i>Act 16:33</i>
	But we should not commit the error of using the prerequisite of having faith as an argument to rule out infant baptism. Firstly, no denomination has a proper and settled definition of faith - the more 'denominational' it gets, the more our concept of faith is actually being blurred. Secondly and when looking through the lens of THEOS, we can rather assume that a small child who believes in Him has an infinitely more pure, and more 'native' faith than the majority of adults will ever have with all their theological constructs in their head.	And Crispus, the ruler of the synagogue did believe in KYRIOS with all his house, and many of the Corinthians hearing [this 'hearing' does rather exclude small children and especially infants] were believing [an act which rather excludes infants and small children], and they were being baptized.	<i>Act 18:8</i>
	We should also not commit the error of equating circumcision in the Old Covenant with baptism in the New Covenant (although there are definitely some basic parallels): · Only boys were circumcised, but baptism includes both genders. · Everyone needed to be circumcised, it was not a faith-, but a national and especially holiness issue. · Circumcision occurred per command independently of faith, while baptism is a free-will decision and should never be institutionalized like e.g. in the Orthodox or Catholic Church, in order to artificially increase the number of church members. Making disciples is at times hard work, but we should not bypass that process under the disguise of 'church' tradition.	... and I did baptize also Stephanas' house [Strong's G3624, OIKOC, oikos] - further, I have not known if I did baptize any other.	<i>1Cor 1:16</i>
	Concluding, we should not judge any person or any denomination based on their stance on infant baptism (but we can judge wrong motifs), simply because we have not the full truth, because THEOS did not reveal it to us in a specific way. Who are we to be judges on an issue not defined by THEOS? We ought to make sure that our children grow up as disciples of CHRISTOS and especially to have them baptized before the important Age of Accountability of 20 years . Children up to the age of 19 years are saved if they die, but not anymore if they pass that age, and are not baptized as a result of existing faith in IESOUS CHRISTOS. This is the one important fact overlooked in the vast majority of discussions. The Age of Accountability is not obvious in the Bible, but also not hidden. Read the respective study if you belong to that majority who has never learned about this.		► See the study 'Topics · Age Groups'
Baptism of SPIRIT & Fire	The Baptism in Water is for repentance (Present) the Baptism in the HOLY SPIRIT is for life (Present Gifts & Future Glorification) and the Baptism in Fire is for perdition (Future only)		
	Both an aspect of the Baptism of the HOLY SPIRIT , and the Baptism of Fire will occur in our future. It has 2 functions: 1. It will burn up the chaff (wicked) 2. It will purify those vessels of honor (of gold and silver) for His Holy purposes.	<i>Forasmuch as I am baptizing you in water concerning repentance, yet the One coming after me is stronger than me, of whom I am not worthy to untie the sandals. He will baptize you in HOLY SPIRIT and fire, with the winnowing fan in His hand. And He will thoroughly cleanse His threshing-floor and will gather His wheat into the storehouse. But the chaff He will burn up in unquenchable fire."</i>	<i>Mat 3:11-12</i>
		<i>I came to cast fire on the earth [Our end times], and would that it were already kindled! I have a baptism to be baptized with, and how great is my distress until it is accomplished!</i>	<i>Luk 12:49-50</i>
Baptism & Tongues	Speaking in tongues is nowhere presented as something all Christians should expect when they are baptized in the HOLY SPIRIT.	<i>1 Behold, I send forth my messenger, and he shall survey the way before me: and the KYRIOS, whom ye seek, shall suddenly come into His temple, even the ANGEL OF THE COVENANT, whom ye take pleasure in: behold, He is coming, saith the KYRIOS Almighty. 2 And who will abide the day of His coming? or who will withstand at His appearing? For He is like a refiner's fire and like fullers' soap. He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to KYRIOS. Then the offering of Judah and Jerusalem will be pleasing to KYRIOS as in the days of old and as in former years.</i>	<i>Mal 3:1-4</i>
	In fact, out of all the conversion accounts in the New Testament, only two record speaking in tongues in that context. Tongues were not, and never had been, the only evidence of receiving the HOLY SPIRIT.	[Tongues before Baptism] ... for they heard them speaking in tongues and glorifying THEOS. Then Peter said, “Surely no one can withhold the water for these people to be baptized, who have received the HOLY SPIRIT as we also did!” So he ordered that they be baptized in the name of IESOUS CHRISTOS. Not all are apostles ... prophets ... teachers ... workers of miracles ... have gifts of healing ... speak with tongues, do they? Not all interpret, do they?	<i>Act 10:47-48</i> <i>1Cor 12:29-30</i>