

# Baptismal Class 2 of 6

## *Feeling Death With Christ*

#1040

Study given by W.D. Frazee—1962

[Tape started in progress.]

...It will take the 14<sup>th</sup> chapter. John 14:26. Sylvia, would you like to read that for me? [A young girl reads the text aloud.]

“But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” John 14:26.

[Elder Frazee is talking softly to the class of young people, perhaps children.]

So who's our Teacher? Yes, the Holy Spirit is our teacher. And how much is He going to teach us [inaudible word]. That's right, that's what it says. That's wonderful, isn't it? Well, we want the Teacher to be here, don't we? Yes. The Holy Spirit is our Teacher.

So can we see Him, the Holy Spirit? But is He here just the same? Why, yes, if we open up our hearts to Him. You know, there are many things in radio and television that help us to understand. Why this room is just full of all sorts of vibrations that, if we tuned in on them, we can both see and hear things.

Now, if a person has been out in the woods all his life and didn't know anything about that, he'd say, “Oh, well, that's just foolishness. You're just hearing and seeing things.” But are those vibrations real? Why, yes, and we all know that because we've seen it operate.

Well, the Holy Spirit is just as real as that. Even though we can't see Him, He's just as real as that. We don't see gravity, but every time we let something drop, we know gravity takes hold and pulls it down, don't we? That's the thing.

So, merely because we don't see something doesn't mean that it's unreal. We know gravity by what it does. We know electricity by what it does. And we know the Spirit by what *He* does. And so, Jesus says, Now, He's going to teach you all things—all things.

So tonight, I very much want the Spirit to be our Teacher, and if He comes, why, we can have all the help we need—all the help we need. He'll help me as I try to explain some of these wonderful truths, and He'll help each of you as you seek to understand. Without that, what I say won't do any good, what we read won't do any good. It's the presence of the Spirit. So, you see, I desire that. I desire that.

Now, you know, there are some things that if a man does long enough he feels, Yes, I can do that. Suppose I'd been cutting people's hair for the last 30, 40 years. Well, I wouldn't have to get down and pray for fear I was going to make a fizzle of cutting the next man's hair, would I? Why, no. And, if I'd been building houses for 30 or 40 years, I'd say, "Well, bring on another one."

But there is something about what we're getting into tonight that, even though I've been over this with hundreds of people for the last 30, 40 years, I know that I'm just as helpless to do it and do it right as though I'd never done it before in my life. I know that unless God comes and works, what I have to say is all in vain.

So I myself feel a great need for God to be with us and be our Teacher, and I know He *will* be, and I'll tell you why I know it. Turn to Matthew, the 28<sup>th</sup> chapter. Matthew 28:18, 19 and 20.

Myrna, if you'll read 18; Tom, 19; Eddie, read 20.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"  
Matthew 28:18-20.

Now, notice that last verse. Where did Jesus say He'll be? With us. How long? Alway. How far? To the end of the world. But notice who it is that He's with. It's those that He sends to teach and baptize, see.

Nineteenth verse:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you..." *Ibid.*, verses 19-20.

Well, if Jesus has sent me to teach and baptize, then He's promised to be where? With me. And I know that. If I didn't know that, I wouldn't dare take the responsibility of teaching this class. But I know that He's with me. He's been with me all these years, teaching and baptizing, and I know He's with us tonight.

Now, how much each one of you receives will just depend on how you open up your mind and heart. Did you ever go to the door—I have many times in colporteur work, and perhaps some of you in one way or another have had the experience—you go to a door and knock, and finally somebody comes to the door and they open the door just about so much and peek out.

Can you do very much with that? No, no. That's a good safe thing to do under some considerations, but when we're dealing with Jesus Christ, we don't want

to deal that way, do we. No. We want to open up and let the light in. Open up and let the light in.

I can illustrate it in another way. Suppose we were all hungry and thirsty, too, and somebody would say, "Well now, if you'll come down to the sanitarium, we have some nice fruit punch down there, and we're going to give you some, but you'll have to bring your own container—your glass or cup or whatever you're going to drink out of. We have it down here in a big container and a faucet on it, and you come and you can have whatever you like."

What would you bring? Would you bring a teaspoon? I don't think so. No, no. We'd want to bring something that would hold at least a cup or a glass. We might want to get something that would hold as much as a pint. But the point is, if there was a great big five-gallon container there and a faucet, we could have just as much as we'd bring the container to hold, couldn't we?

Now, that's the way it is with Jesus and His blessing for us. He wants us to have plenty, and I can promise you this. Every one of you can have tonight a bigger blessing than you've even thought possible, if you just open up your heart to Him—just open up your heart to Him—not to *me*, but to the Word of God and to the Spirit of God.

For, I'll tell you a little secret. God will talk to every one of you tonight about things that I don't say anything about at all. We'll open the Word of God together, we'll study the Word of God together, and God, by His Spirit, will help me to say some things.

But by that same Spirit, God will speak to each of you, and He'll give you an understanding of what we read in the word clearer than you've ever seen before, and He'll apply it to your individual lives.

I never cease to marvel at that. I've watched it again and again, now, for years. We'll have a study. Maybe it'll be a great big meeting or a little meeting, but somebody after the meeting will say, "Why, that was just for me." Well, it *was*. It *was* just for them. But somebody else will say, "Oh, that was just for me," and it *was*. It *was* just for them. And I think that's wonderful. That's the Holy Spirit. He's applying things to each individual.

You girls—God will have something special for you tonight. Watch for it. And the older ones—God will have something for each one of us. And so, as we study, we're going to open up our hearts to God, and He's going to hear us, and He's going to give each one of us the help we need.

Well, now, let's kneel down and ask Him because He says, Ask and it shall be what? Given unto you. That's right. Ask and it shall be given unto you. And I know that God's going to hear us.

Now, I wish we'd kneel down first, and each one quietly and silently talk to Jesus, just by yourself. Forget all about the class, and just kneel down. Ask Jesus to be your Teacher tonight, and to help you to understand the Word of God. And

then, I'd like to have two or three of you pray, just whoever would like to pray, just a sentence or two, asking God to be our Teacher, and He'll hear us.

Let's kneel together.

[Tape resumes in progress.]

... that we can be together this quiet evening hour and open the Word of God. And You have promised to be our Teacher. By Thy Holy Spirit, come and talk to our hearts through the Word and, as we read it, may we understand it and may it be applied to our hearts, and may each one of us in this class get just the help we need most, and we believe You'll help us. You've promised and we know You'll keep Your word, and we thank You for dear Jesus' sake. Amen.

Turn to Matthew, the first chapter, Matthew the first chapter, the 21<sup>st</sup> verse. That's it. Matthew 1:21. Shall we read this text all together:

"And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins"  
Matthew 1:21.

Do you know what that word, 'Jesus', means? Tom, does your Bible have a margin there? What does it say there on Jesus? That's it. That's what the word, 'Jesus', means. It means Savior. And so, really, what the angel said to Joseph was, Call His name *Savior* for He shall save His people from their sins.

Well, that's what a Savior does—He saves—doesn't He? And so, the word, Jesus, is simply the word in that language that means Savior. And if an angel had said it in English, he would have said, Call His name Savior, because He'll save His people. So, it's nice to think of that word, 'Jesus'. He's the Savior.

Now, folks, the first thing that I want you to think about in this class is this: Salvation is not something we do for God; it's something God does for us. That's it. Salvation is not something we do for God; it's something God does for us.

[People enter the room.] Well, now, we're glad to see every one of you folks. Come right in. And I have just mentioned this fact. Salvation is not something we do for God. It's something God does for us. And, oh, I'm so glad that's so.

Now, for example, suppose that I'm drowning down here in this lake, and I can't swim. I've fallen in out of the boat, fallen in the lake, and I don't know how to swim, and there I am—I'm drowning. What'll I need? I need somebody to save me, don't I?

And suppose, Tom, here—he's a good swimmer—he jumps in and he gets hold of me and pulls me out. Is that something I did for him or was that something he did for me? You see? He saved me. And how foolish it would be for me to go around telling what I did for Tom, you see. It's what he did for me. That's the thing. That's salvation.

And that's what the Gospel tells us about—the good news that Jesus is in the business of doing something for us. What is it? Saving us. Saving us from what? From sin. That's it, yes.

Now, of course, if I like to lie down there in the water and drown, I wouldn't want Tom to pull me out, would I? No, no. And that's one of the great problems God has, is getting us to the place where we want some salvation. And He's had that problem with some of us at times, hasn't He? Yes. But He's working on us all the while, praise His name, and whenever we want some help—whenever we want some help, He's ready to help us.

And His name is what? Jesus. And that means what? Savior. And the reason He has that name is because He does what? Saves His people. From what? Their sins.

Now, do you believe that Jesus has the power to do that? Do you believe He does? Why, yes, yes. He says so. He has all power in heaven and in earth. He made the world. He made the stars. He came down here and lived in this life with us; showed how to keep God's law. And all the way along, He's working to show us His mighty power to save us. Oh, I'm so glad for that.

Now, I want to bring you to a very practical point. You know, you're getting ready for baptism, and if you're not careful, the thought that will be in your mind is this: "Now, what are the things that I have to do in order to be baptized? What are the things that I have to do or could do?"

In other words, suppose somebody should come to me and say, Well, now, do I have to quit drinking whiskey before you'll baptize me? What would you expect me to say? You'd probably expect me to say, "Yes, you'll have to quit drinking whiskey before I'll baptize you."

But, folks, I wouldn't say that. I wouldn't say that. You say, "Well, why not?" Well, I'll explain it. Here's somebody else and says, "Well, now, do I have to quit using tobacco before you'll baptize me?" And somebody'd say, "Why, sure, you have to quit." Well, that isn't the way I'd answer that, because when you start down that road, then, don't you see, you're going to begin to make a list of the things you have to quit doing before you can be what? Baptized. And, probably, a list of the things you have to *start* doing before you're baptized.

Suppose somebody should come to me and say, "Well, now, do I have to start coming to Sabbath School and church before you'll baptize me?" You'd expect a person to be coming to Sabbath school and church, wouldn't you? Yes. But would my answer be, "Yes, you'll have to be coming for at least a few weeks before we baptize you." No, that's not the way I'd answer that.

I want to get your minds tonight on something entirely different from a list of things that you're to quit doing and a list of things that you're to start doing before you're baptized. I want to get your mind on something entirely different.

Now, perhaps I can illustrate it in this way. Suppose that you knew that in about a month or six weeks from now, best the doctor could estimate, you were going to die. Suppose you had some disease, a heart that was just about gone, and there it is, when the doctor puts his stethoscope on it, he hears the murmurs, he hears the blood swishing through the valves that aren't closing properly, your legs are filling up with fluid, and the doctor says, "You've just got about a month or six weeks yet to live."

Are there people like that? Oh, yes. Plenty of them. I wonder what you'd be thinking about. You'd be thinking about all the things that you wanted to get settled before what? Before you died. Is that right? Would that be a sensible thing to do? That's right.

If you had some property, you'd want to see that that was taken care of. If you had any money, you'd want to decide what was to happen to that. If you had some debts, you'd want to get them paid or make provision to pay them. If you had anything to make right with anybody, you'd want to get that done. When? Next year? No. Right away. Why? Well, you're going to die. You're going to die.

Death is a solemn thing, isn't it? Now, just think about that a little. We'll come back to that, but I want to come back now to the point that I was making a little while ago. Will you read that verse with me again? Matthew 1:21.

All of you here, now, all together:

"And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins"  
Matthew 1:21

All right. Now, do you know how Jesus saves us from sin? Well, that's what we're going to find out, and it's not by us making up a list of things that we have to quit doing before we're baptized. No, no. If that would save us, friends, I'd begin to give you the list fast. No. Salvation is something a great deal more costly than that.

Turn to 1 Corinthians, the 15<sup>th</sup> chapter, beginning with the 1<sup>st</sup> verse. 1 Corinthians 15, beginning with the 1<sup>st</sup> verse. And this is wonderful, friends. And we're going to read the first four verses:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved..." 1  
Corinthians 15:1-2.

What's that word? Saved. Well, that's the word we had in the other—Call His name Jesus, Savior, for He shall what? Save His people.

All right. By this Gospel, this good news:

"...ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" 1 Corinthians 15:2.

Now, 3<sup>rd</sup> verse. Here's what Paul preached. This, as he says, is the Gospel that saves people. Let's read it together. 1 Corinthians 15:3 and 4. All together:

“For I delivered unto you first of all that which I also received,  
how that Christ died for our sins according to the scriptures;  
And that He was buried, and that He rose again the third day  
according to the scriptures” *Ibid.*, verses 3-4.

Now, this is the Gospel, and this is what saves you. From what? From sin. It isn't making up a list, because when you begin to make up the list, finally, you get down to something and you begin to think, “Oh, is this bad enough that I have to give it up? Surely, this isn't so bad. Maybe I could keep this one.” No. Don't get your mind on that.

The Gospel is God's way of saving people, and Paul tells us here what the Gospel is. What's the first thing he says? Third verse. Christ died. What for? For our *sins*.

Do you mean that sin is so bad that Jesus had to die to get rid of it? Is that true? That's right. Christ died for our sins. Well, that's the way He saves us from sin. He *died* for our sins. He died for our sins.

Now, what's the next thing He did? He was buried. Did He really die? Yes. He really died. And then He what? He was buried. And then, what was the third thing? He rose. That's it. That's it.

Now, I want you to think about that.

Here comes the blackboard, just when I need it. And right on this blackboard, I'm going to put a cross through the middle. And I want you to think of what happened there on that cross.

What did happen on the cross? What happened on the cross, Sylvia? Jesus died. Is that where He died? He died on the cross. Now, that's why we talk about the cross and sing about the cross. Some years ago, I think the favorite hymn was—favorite Gospel song—The Old Rugged Cross.

On a hill far away, stood the old rugged cross,  
And I love that old cross, where the dearest and best,  
For a world of lost sinners was slain.

He died for what? He died for our sins. All right. And then what happened? He was buried. All right. [Elder Frazee is writing on a blackboard.] He rose—came to life again. Now, Paul says that's the Gospel, that's the good news—those three things. And, dear friends, it took all of that to save us. That's what it took, and that's the way we're saved.

See what Paul says there. Second verse:

“By which also ye are saved, if ye keep in memory...” 1  
Corinthians 15:2.

Oh, that's it. We've got to remember it. That's right. It won't do us much good unless we do remember it, will it? Why, no. So tonight, let's think about those two, three great things. Jesus died for us. He was buried, and He what? He rose again. One, two, three. In that order? That's right. He had to die before He was buried, didn't He? And He had to die and be buried before He could be resurrected. There are the three.

Now, because that's so important and because that's the way we are saved is by keeping in memory that, Jesus has given us a wonderful way of showing our faith in Him and demonstrating it.

Let's go to Galatians, the 3<sup>rd</sup> chapter, and the 27<sup>th</sup> verse. That's just the next book after Corinthians. 1 Corinthians, 2 Corinthians, then Galatians. The 3<sup>rd</sup> chapter, and the 27<sup>th</sup> verse. Galatians 3:27. We're baptized into what? Into Christ. Baptism leads us into sharing with Christ in these three experiences.

Let's go now to Romans, the sixth chapter. That's just back before Corinthians. We'll put down the texts we're having tonight. I see most of you are doing it. I hope every one of you is, and then when you get home, during the week, you can look over these texts and keep studying them.

We're ready now to look at Romans, the sixth chapter, and the 3<sup>rd</sup> verse, and see what baptism has to do with these three things—the death and the burial and the resurrection of Christ. We'll read verses 3, 4 and 5. Do you all have it? Very well. Let's read together:

“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. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection” Romans 6:3-5.

There, you have it. There are the three great tracks.

Now, what is there about baptism that's like what Jesus went through? Yes. It represents His death, His burial, His resurrection, see. Just as a person dies and then is buried, and then in the resurrection he rises again, so you and I are to die and be buried, in the *watery* grave, and then to be lifted up again. And that represents, first of all, our faith that Jesus did all that, you see.

Now, how foolish it would be to be baptized, then, if we didn't believe in the resurrection of Christ. It would be meaningless, wouldn't it? But, also, notice this: Baptism shows not only that we believe that Jesus died on the cross and that He was buried and rose again, but that He did it for who? For us. That's right.



And when I'm baptized, I say, I believe Jesus died, and He died for me. He died for my sins. I believe He was buried. He was buried for me. And I believe He rose again, and He rose for me, and He's gone there to heaven to plead for me and He's preparing a place for me, and He's coming again for me. Ah, yes.

Baptism, you see, then, expresses my faith in the historical fact that Christ died and was buried and rose again, and also, it expresses my faith that He did it who for? For me. For me.

Now, let me ask you folks, each one of you, do you believe that Jesus died? Do you believe He was buried? Do you believe He rose again? Do you believe that? It's a fact. Why, sure. You all believe it.

Now, I want to ask you another question. Do you believe He did it for *you*? Do you believe He died for *you*, that He was buried for *you*, that He rose again for *you*? Ah, that's the good news. That's the Gospel.

And when I'm baptized, that's what I'm baptized for. It isn't because I've made up a long list of things that I've quit doing and started doing, and that baptism is a sort of an initiation into a lodge and I've gone through a certain ceremony, you see. No, it isn't that at all.

Baptism means I believe Jesus died and was buried and rose again, and I believe He died for *me*, and I believe He was buried for *me*, and I believe He rose again for *me*. Do you see that? Is that clear?

Well, that's the meaning of baptism, friends. That's what baptism is for. And if you believe that Jesus died and was buried and rose again, and that He did all that for you—for your sins—to take away your sins—oh, folk, then you're ready for baptism. And, if you don't believe that, it wouldn't make any difference how many things you'd *quit* doing or how many things you *started* doing, you wouldn't be ready.

I think sometimes of a man that I met 33 years ago. I was holding a series of meetings in a large city, and a number of people were accepting the message, and this man had already been keeping the Sabbath before I ever came to that city.

And somebody brought him to me and said, "Now, this man wants to be baptized," and so we talked together. I was getting ready to have a class—baptismal class—and one of the first things that man said to me was, "I can answer any question a minister would ask me." And right away, I was suspicious, and instead of it making me say, "Well, now, here's a wonderful man. He's all ready for baptism." No. It made me suspicious.

You know, we never did baptize that man. He wasn't ready for baptism. I don't doubt what he said, that he could probably answer the questions on the Bible. I don't doubt that. And he was keeping the Sabbath. He was doing a long list of things.

But, ah, folk, he needed to be saved. He needed to be saved. Not just from drinking whiskey or using tobacco. He needed to be saved from what? From sin. And there's a lot of sins besides whiskey and tobacco. Just a lot of them.

All right. Now, let's go a little deeper into this text. It's right here in the text. Baptism is not only a sign that you believe that Jesus died and was buried and rose again, and that He did it for *you*. Baptism is something more yet than that. Watch.

Read with me again, verses 3 and 4 and 5. All together:

"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. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" *Ibid.*

All right. Now, look at those texts and tell me, is baptism simply something that happened to *Jesus*? Is baptism simply to remind us of something that Jesus did for us? What is it? Baptism—watch it—is something not only to remind us of what Jesus did for us, but something that we *share* with Jesus.

Now, look at the text, and we'll see that. Notice that fourth verse. We are what? Buried. What are the next two words, Linda? With Him. Oh, Jesus not only was buried for us but we are what? Buried, *with* Him.

That isn't all. Notice the eighth verse. Before people are buried, what happens to them? They die. Isn't that right? Do we bury people alive? I hope not. Oh, no. What happens before we bury people? They die.

And so, the eighth verse, read that together:

"Now if we be dead with Christ, we believe that we shall also live with Him" *Ibid.*, verse 8.

All right. Notice those words, then, Dead with Christ. [Elder Frazee is writing on a blackboard.] Dead with Christ. Do you see that right there in the Bible? All right. Dead with Christ.

Now, in the fourth verse, we read we are what? *Buried* with Him. All right. Let's put that down here. Buried with Him.

Now, there's one more thing. What is it? Risen with Him. That's right.

Fourth verse:

"...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" *Ibid.*, verse 4.

Eighth verse, all together:

“Now if we be dead with Christ, we believe that we shall also live with Him” *Ibid.*, verse 8.

All right. So, dead with Christ, buried with Him, and then what? Live with Him. That’s what it says. Baptism, then—watch this—teaches us three things about three things. Jesus died, was buried and rose again. Baptism, first of all, means I accept that as a fact. I believe Jesus died and was buried and rose again.

But, second, baptism means He died for *me*, He was buried for *me*, and He rose for *me*.

But, oh, third, baptism means I have chosen to die with Him, I am choosing to be buried with Him, and I am choosing to live with Him. Sure. That’s what it means. I accept His death for *me*, and I choose to share that death with Him, share that burial with Him, and I accept His resurrection for me and I choose to live that new life with Him.

Shall we do it, folks? Well, that’s it. That’s it. That’s it. That’s the Gospel:

“By which also ye are saved, if ye keep in memory...”  
1 Corinthians 15:2.

If you keep it in memory.

Now, I want to read it to you out of Phillips translation. It’s plain enough there in your King James, but it’s just a little different way of stating it in modern English. I’m going to read from the third verse a little bit here, and you watch it there and I’ll read it here.

“Have you forgotten that all of us who were baptized into Jesus Christ were, by that very action, sharing in His death? We were dead and buried with Him in baptism, so that just as He was raised from the dead by that splendid Revelation of the Father’s power so we too might rise to life on a new plane altogether. If we have, as it were, shared His death, let us rise and live our new lives with Him” Romans 6:3-5, J.B. Phillips New Testament.

What do you say? Isn’t that what we want? And that’s what a baptism means.

Now, I’d like to have you think for a little while and that in a practical way, and I said to you a while ago, suppose the doctor were to tell you that you had just about a month or six weeks to live; then you were going to die. You’d be making some plans, wouldn’t you? It’d be a little different plans than we ordinarily make.

Now, suppose that instead of the doctor telling you that you were going to die, suppose you’re all in good health. As far as you know, you can just live on. But

suppose that you were living in a country—there have been such places in the world—where to accept Christ meant that you'd probably be a martyr.

Do you know what a martyr is? Yes. There were millions of them. And here you are—you're thinking about, "Now, shall I be a Christian or shall I not?"

Let me tell you about an actual experience that happened over in one of the countries of Europe where a certain church has a great deal of power. There was a young woman who had heard this message and she was accepting it, and she was getting ready for baptism, just as you're getting ready for baptism. And the people in that place—they came to her and they said, "Now, look here, you can't do this, and if you do, we're going to kill you. We're going to kill you, so you'd better not do it."

And the day came for her baptism, and she came on down to the river and was baptized. And the baptism was no more over than here came a mob to carry out what they'd said—they were going to kill this woman.

And she ran across a bridge that was there by the river, but another part of the mob was waiting over on the other side of the bridge in ambush, so when she started to run across the bridge they closed in from there, and there she was—one mob at one end, one at the other—and they caught her and killed her, threw her in the river. She died. The day of her baptism was the actual day of her death. Yes.

Now, they warned her, didn't they? Yes, yes. Well, was it worth it? She *literally* died with Christ that day, didn't she? Yes. He had died for her; now she died for Him. Do you suppose He appreciated it? Was she willing to do that? Why, yes. It wasn't any idle threat. She knew what she was going to.

And, dear folks, young and old, as you think about your baptism, this is the thing I want you to think about: Has Jesus done enough for me, that I'm willing to die for Him? Has Jesus done enough for me, that I'm willing to die for Him?

Now, unless you are, baptism doesn't mean a thing, because that's what it means. If it means anything, that's just what it means. That's what we read here. Do ye not know, He says, that all of us who were baptized into Jesus Christ were by that very action sharing in His death?

Now, the man that wrote this—did they in one place where he went and preached the Gospel—did they drag him out of the city and stone him till they thought he was dead and leave him there? Yes. God raised him back up. That's why I know it.

They got him there at Rome, put him down in a dark, damp dungeon and one day dragged him out and took him outside the city, cut his head off. Did it mean death to him to accept Jesus? Yes. Was it worth it? He said it was, yes. Jesus had done everything for him, and he was glad to give his life for Jesus.

Now, you've studied the prophecies. You know that ahead of us is some persecution, isn't it? Yes. Turn over there to Revelation 13. I want you to see this. Revelation 13:15:

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” Revelation 13:15.

Well, are you going to worship the image of the beast? Well, then, there's going to be what against you? A death decree. Now, it's true that after probation closes, none of God's children are going to be killed, but it's going to look like they're going to be. And some will be killed before probation closes. Some are being killed right now.

Down in Columbia, in the last few years, quite a number of our people have been killed—some of them by mobs—for their faith. And any one of you in this baptismal class may be called upon to lay down your life as a martyr for Jesus and a witness for this truth.

And, unless you're willing to do that, don't even think about being baptized because it wouldn't mean a thing. Baptism means I'm sharing Jesus' death with Him. I'm perfectly willing to die for Him any time. He died for me. I'm willing to die for Him.

Now, I'm going to ask you a question. I don't want you to raise your hands. I want you to answer it in your own heart. Are you willing to give your life for Jesus in that way? Are you willing to do that? That's the thing you must face.

And baptism means, “Yes. Yes, Lord, I'm willing. I believe you died for me, and I'm willing to die for you. I believe you were buried for me, and I'm willing to be buried with you. And I know you were raised, and I know at the right time you'll raise me.” And what we go through in the waters of baptism represents our faith that Jesus did that for us, and our willingness to do that for and with Him. Do you see that? That's what it means.

Well, that's a whole lot more important and a whole lot bigger than making up a list of things you have to give up before you're baptized, isn't it, folks? You see that. It isn't just a matter of giving up this *thing* or that *thing*. It's a matter of giving up what? Your life, yourself, the whole thing, not just this thing or that thing. Giving your life, yourself—that's what it means.

Now, that leads me to the next point. If you are willing to die for Jesus, and you take baptism as the day that you're buried, just the same as if you were thrown in the river like that young woman was over in Europe—that ends your life as far as this world is concerned. God will probably raise you from that watery grave—that's what we expect Him to do—and say, Now, you can serve me best by living on in a new life for Me.

But the old life should close just as fully as though you never came out of the water. That's the point I want you to get. And you should make your plans that way. That's something to think about, isn't it? That's something to think about.

And that's the thing I want you to think about between now and the day you're baptized. You're closing up your old life. You're getting everything fixed up. If you have anything to make right, get it made right before you go down in the water, for that marks the end of the old life.

If you've wronged anybody, ask them to forgive you. If there's anything you need to get right—you children, if you've been disobedient to parents, ask them to forgive you. Any of us older ones, if we have anything to make right. Why? Well, we're going to our death. We're going to our burial. This is the end of that old life. And everything about the past must be buried in that watery grave.

[Comments made by class member.]

Well, I'll tell you the answer to that, sister. It's in 2 Corinthians 8:12. Just turn and read that. Might help somebody else, too. You know, every question that we need an answer to, the Bible has the answer. And you see if this doesn't answer it. 2 Corinthians 8:12.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not"  
2 Corinthians 8:12.

Yes. The first thing is what? A willing mind. The thing is, are you willing to make things right? And if you are, it's accepted:

"...it is accepted according to that a man hath, and not according to that he hath not" *Ibid*.

Let me illustrate it. The thief on the cross—was he accepted? Yes. Did he get down from the cross and go and take back all those things he stole? No. Was he saved? Yes. Who said he was? Jesus. That's right. But was he willing? If he could have gotten down, would he have gone and done it? Yes. But could he? No. But was he willing? Yes. Did Jesus save him? That's it. Will Jesus save you if you're willing? That's right.

Does that answer your question? All right. That's fine. There's an answer in the Bible for everything we need to know the answer to.

All right. Now, I want every one of you in this class to do something. I want you every day this week—our next class will be next Sunday night, 6:30—I want every one of you every day this week to have some time alone with God, just like you were going to die in a few weeks from now, either die of heart failure or die as a martyr for Jesus, like they were going to throw you in the river like they did that woman.

And I want you say to Jesus, "Dear, Jesus, help me to love you so much that I'll just be glad to give my life for you. And then, Lord, bring to my mind anything that I need to get settled before I die, before I'm buried. Bring to my mind anything that needs to be arranged, anything that needs to be taken care of."

Be just as definite with God about this as though it was the end of your life, and if you'll do that, folks, then, when you're baptized, that can mean to you two things—the end of the old, the beginning of the new. Oh, that's the wonderful life, folks—that new life in Christ that starts with the waters of baptism. Of course, we begin it in a sense before we're baptized, but you see what I'm getting at, don't you? That's right.

All right. Now, I want you to do that every day. I can't do that for you. You and God must do that together. Remember, salvation is not something you do for God. It's something God does for you. Call His name what? Jesus, Savior, because He'll do what? Save His people from their sins. And you go to Jesus every day and say, "Jesus, save me. Jesus save me, and put a glad willingness in my heart to give my life."

Now, your old selfish heart won't like that. I'll just tell you in advance. It won't like that at all. Don't pay any attention to it. You've seen something better than living for self, haven't you? Living for Jesus is the great thing, and, oh, He was so glad to give His life for you. Be glad to give your life for Him. Be glad to do it.

You see, when we get this view of it, folks, what other people think—that hasn't anything to do with it. That hasn't anything to do with it. You've got to give your life for Jesus. You can't do that and pay attention to people. Oh, no. You're just going to live for Jesus.

Now, I'd like to give you another very practical thought. You need this now and you're going to need it all the rest of your life. Somebody says, "Well, Brother Frazee, what shall I do about this thing or that thing or the other thing? Is this something I need to give up or is this all right?"

The thing that I want you to get used to is settling those things with Jesus. Now, I'll be glad to help you any way I can, but Jesus is your Savior, not me. And there are going to come up questions in your mind of things, and you're going to say, "I wonder if this is something I ought to quit or if this is something it's all right for me to do."

You know who ought to decide that? *Jesus* ought to decide that. You're giving your life to *Him*, see. That's another reason that I'm not making up a list of things that you've got to quit before you're baptized. Jesus may have you quit some things that I wouldn't think about. He might, if you give your life to Him.

Are you going to be willing to do what Jesus makes clear to you, whether I say anything about it or not? Will you do that? That's what it means, you see. Baptism means that you say, I'm willing to do anything Jesus makes clear to me to do.

On the other hand, I wouldn't want you to quit something merely because I told you to. This isn't the Roman Catholic Church. We don't have a priest that tells us you've got to do this and you can't do this and you've got to do something else. Ministers are to preach the Word, and it's what you see in the Word that you're to follow.

So I want you children and you older ones—I want you to get in the habit of going to God with your problems, and you’ll have problems—some of you have them already—and you’re going to think, “Well, now, what am I going to do about this? How am I going to get out of this situation?” Go to God with your problem and pray, and tell God, “Now Lord, just as fast as You’re making the thing clear to me, I’m going to do it.” If it isn’t clear, wait till it is, that’s all. It’s just that simple. It’s just that simple.

Everything in your life—your reading, your music, your diet, your dress, your associations, your work, what to do with your money, what to do with your life—say “Dear Jesus, it’s just one thing I want to know: what do You want me to do? You said You’d save me from sin. What are the sins You want to save me from? Point them out in my life Lord. You can take them away. It’s all right with me. Anything You make clear to me, I’ll do.” If there something that isn’t clear, just keep praying and studying until it is. Some of those things will get settled before you’re baptized, but I can tell you this: A year from now, after you’re baptized, there’ll come up some new question and you’ll say, “Now what should I do about this or that?”

I want you to get in the habit before you’re baptized of going to the Lord. As I say, if I can help you in any way with any of those problems, I’d be glad to. But it isn’t *my* answer...

[Tape stopped in progress.]

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