

# Getting Into Christ

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Every spiritual blessing God has designed for us is found only “in Christ” (Eph. 1:3). These include forgiveness of sins at which time our condemnation is lifted (Rom. 8:1), the privilege and ability to live a new, pure life of service to God and man is ours (2 Cor. 5:17), and at the end of all other spiritual blessings, eternal salvation (2 Tim. 2:10; 1 John 5:11). To be “in Christ” is to have these blessings and outside of Him, they are not to be found at all. There could be no more essential quest for any human being than to learn how to enter into Christ. Let us pursue this quest and discover the Scriptural answer.

How can one be free from condemnation of the guilt of sin? Only by receiving “remission of sins” (Acts 2:38) or having one’s sins “washed away” (Acts 22:16). How does one become a “new creature” in Christ, except by being “born again” (John 3:3, 5). And walking “in newness of life” (Rom. 6:4)?

Now, at what point in one’s life or upon what conditions, are these blessings said to be given by God? “Remission of sins” and “washing away of sins” are both said to come **in the act of** (not before) baptism (Acts 2:38; 22:16). One is “born again” of water (a reference to baptism) and the Spirit to become a “new creature in Christ” (John 3:3, 5). This is plain also from the fact that one rises from his burial in baptism “to walk in newness of life” (Rom. 6:4). The potential of eternal salvation is said to come **after** baptism (Mark 16:16) and for this reason Peter says simply, baptism “doth now save you” (1 Pet. 3:21). It is not our intent to imply that baptism alone is essential for salvation, for neither do the Scriptures teach nor do we believe such.

However, let us fear not to accept what the Scriptures plainly teach on this matter. Indeed, let us fear if we **refuse** to accept the Scriptures. Is it not evident from the several Scriptures referred to that baptism is the **final act of obedience** upon which God then gives men His spiritual blessings? Now, please follow carefully: If one receives various spiritual blessings at the point of baptism (which we have shown he does), and if these blessings are “in Christ” (which we have seen they are), then it must follow that **in baptism** (not **apart from** or **before**) one is **united with Christ and comes “into” Christ**.

That which the foregoing Scriptures necessarily **imply**, they elsewhere twice **explicitly** state (emph. below by DM):

Or are ye ignorant that all we who were **baptized into Christ Jesus** were baptized into His death? (Rom. 6:3).

For as many of you as were **baptized into Christ** did put on Christ (Gal. 3:27).

No other Scriptures tell us the way to get “into Christ.” Both passages plainly state that we are **baptized** into Him. Those who leave baptism and its Scriptural function out of the Gospel plan of salvation, whether in their preaching or practice, would do well to repent while they still have time.

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