

MILILANI COMMUNITY CHURCH
ADULT SUNDAY SCHOOL CLASS

WHAT THE BIBLE TEACHES
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Spring 2004

LESSON 7: THE HOLY SPIRIT (Part 2): BAPTISM IN THE HOLY SPIRIT

I Corinthians 12:13: *"For we were all baptized by one Spirit into one body – whether Jews or Greeks, slave or free – and we were all given the one Spirit to drink."*

In our previous lesson on the Holy Spirit (The Holy Spirit [Part 1]: His Person and Work) we learned that there are four sovereign works of the Holy Spirit that take place in our lives at the moment of salvation. They are as follows:

Regeneration: That act of God the Holy Spirit that plants within the believer a new spiritual and moral nature. Regeneration is a creative act of God in which we are given new spiritual life so that we are enabled to respond in faith to the Gospel (John 1:13; John 3:3-8; Ezekiel 36:26-27).

Indwelling: The personal presence of the Spirit of God in the person of the believer (John 7:38-39; Romans 8:9; I Corinthians 3:16; 6:19).

Sealing: That act of God the Holy Spirit whereby He seals us by His very presence thus guaranteeing our ultimate destiny (Ephesians 4:30).

Baptizing: The act of God the Holy Spirit whereby we are placed into Christ and so into His body the church, upon believing (I Corinthians 12:13).

In our next lesson we will discuss The Filling of the Holy Spirit (See The Holy Spirit [Part 3]: The Filling of the Holy Spirit). The Filling of the Spirit is the control of the person of the Holy Spirit over the person of the believer so that the character of Christ is manifest by the power of the Spirit of God (Ephesians 5:18).

SEVEN WAYS IN WHICH SPIRIT BAPTISM IS DIFFERENT FROM SPIRIT FILLING

<u>BAPTISM IN THE SPIRIT</u>	<u>FILLING OF THE SPIRIT</u>
1. Baptism in the Spirit is once for all	1. Filling is a continuous experience
2. Baptism takes place in the past	2. Filling takes place in the present
3. Unites us to Christ	3. Contributes to our communion with Christ
4. Introduces us to Christ	4. Empowers us as members of the body of Christ to function
5. Is never commanded	5. Is commanded
6. Results in a position – in Christ and in the body of Christ	6. Results in power – to live for Christ
7. Extends to all believers (no prerequisite except faith in Christ).	7. Does not necessarily extend to all believers (depends on yieldedness)

THE MEANING OF "BAPTISM IN THE HOLY SPIRIT" IN THE NEW TESTAMENT

There are SEVEN PASSAGES in the New Testament that speak of someone being baptized in the Holy Spirit. In each case the same Greek preposition is used: *en*, which can be translated "in", "with" or "by". If we put these seven references together, we learn that Jesus Christ is the baptizer, as John the Baptist clearly foretold. According to I Corinthians 12:13 the baptized are "we all" as believers. The Holy Spirit is himself the "element" so to speak, in, with, or by (*en*) which the baptism takes place. The purpose of this baptism is incorporation "*into (Greek preposition eis) one body*" namely the body of Christ, the church.

The Gospels (In these four references John the Baptist is speaking of Jesus and predicting that he will baptize people in (or with) the Holy Spirit

Matthew 3:11: "I baptized you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire."

Mark 1:8: "I have baptized you with water; but he will baptize you with the Holy Spirit."

Luke 3:16: "I baptize you with water; but he who is mightier than I is coming the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire."

John 1:33: "He who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'"

The Book of Acts (Two passages referring to the Day of Pentecost)

Acts 1:5: "John baptized with water, but before many days you shall be baptized with the Holy Spirit."

Acts 11:16: "I remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit.'"

Paul's Epistles (One reference)

I Corinthians 12:13: "For we were all baptized in one Spirit into one body – whether Jews or Greeks, slave or free – and we were all given the one Spirit to drink."

A study of these seven passages in the Greek text (noting the use of the Greek prepositions *en* and *eis*) makes it clear that there are not two baptisms: a baptism *by the Holy Spirit* into the Body of Christ (I Corinthians 12:13) and another baptism by Jesus in which he baptizes us in (or with) the Holy Spirit. All seven passages refer to one and the same Spirit baptism, which every Christian experiences at the moment of salvation.

SPIRIT BAPTISM TAKES PLACE AT THE MOMENT OF SALVATION

The Pentecostal doctrine of the Holy Spirit divides Christians into two categories, ordinary believers and Spirit-baptized believers. But this is a misunderstanding of the biblical doctrine of Spirit baptism. Never once in the New Testament are we

exhorted or instructed to seek to “be baptized with the Spirit.” The reason for this is that Christians have already been baptized with the Holy Spirit at the moment of salvation as the Apostle Paul clearly indicates in I Corinthians 12:13.¹

A “baptism with the Spirit” as a second experience distinct from conversion cannot be proven from Scripture. Instead what is constantly urged in Scripture is that we should not grieve or quench the Holy Spirit (Eph. 4:30; I Thess. 5:19) but rather walk in the Spirit, and be filled with the Spirit (Gal. 5:16; Eph. 5:18).²

THE TRANSITIONAL NATURE OF “SECOND EXPERIENCES” IN THE BOOK OF ACTS

The disciples in the book of Acts were living at the time of the transition between the old covenant work of the Holy Spirit and the new covenant work of the Holy Spirit. See Acts 2 [Jews], 8 [Samaritans], 10 [Gentiles] and 19 [Disciples of John]. Though their experience of the Holy Spirit was a “second experience” coming long after their conversion, it is not to be taken as a pattern for us, because we are not living at a time of transition in the work of the Holy Spirit. We are not waiting for a new covenant work of the Holy Spirit as they were. Rather, we are in the same position as those who became Christians in the church at Corinth: when we become Christians we are all “baptized in one Spirit into one body” (I Corinthians 12:13).³

THE BEST TERM TO DESCRIBE “SECOND EXPERIENCES” TODAY

The best term to use to describe genuine “second experiences” today (or third or fourth experiences, etc.) is “being filled with the Spirit.” We are commanded in the New Testament “*Do not get drunk with wine, for that is debauchery; but be filled with the Spirit*” (Ephesians 5:18). Paul uses a present tense imperative verb for “be filled” which implies that it is something that should repeatedly be happening to Christians. It may involve a momentary empowering for a specific ministry (eg. Acts 4:8; 7:55) but it may also refer to a long-term characteristic of a person’s life (Acts 6:3; 11:24). Stephen was a man “full of the Spirit and wisdom” (Acts 6:35). When he was being stoned to death he apparently received a fresh new filling of the Holy Spirit in great power that enabled him to be such a witness for Christ as he died (Acts 7:55).⁴

In the following lesson we will study the subject of THE FILLING OF THE SPIRIT.

¹ Dr. Wayne Grudem has an excellent chapter on this subject in his Systematic Theology (See Wayne Grudem, Systematic Theology, Chapter 39: “Baptism in and Filling With the Holy Spirit”). In addition I recommend reading the very helpful work by John R.W. Stott, Baptism and Fullness: The Work of the Holy Spirit Today.

² John Stott, 74. See also 39-46.

³ Grudem, 772-773

⁴ Grudem, 779-784