

The Importance Of Holy Spirit Baptism

There are twelve different statements given in the Bible whereby we are saved.

We're saved by:

1. Faith, according to Ephesians 2:8 and Hebrews 11:6.
(Eph 2:8 KJV) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
2. Love, according to John 3:16 and 1 John 3:16.
(John 3:16 KJV) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
3. Grace, according to Ephesians 2:5-8.
(Eph 2:5 KJV) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
4. Works, according to James 2: 14 and Acts 2:40-41.
(James 2:14 KJV) What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
5. Baptism, according to 1 Peter 3:20 and Mark 16:16.
(1 Pet 3:20 KJV) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
6. Fear, according to Jude 23.
(Jude 1:23 KJV) And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
7. The Name of Jesus, according to Acts 4:12.
(Acts 4:12 KJV) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
8. The Holy Ghost, according to Titus 3:5 and 1 Corinthians 12:13.
(Titus 3:5 KJV) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
9. Preaching, according to I Timothy 4:16 and 1 Corinthians 1:18.
(1 Tim 4:16 KJV) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.
10. Hope, according to Romans 8:24.

(Rom 8:24 KJV) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

11. Repentance, according to Psalms 34:18 and II Peter 3:9.

(2 Pet 3:9 KJV) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

12. Endurance, according to Matthew 24:13.

(Mat 24:13 KJV) But he that shall endure unto the end, the same shall be saved.

We can't just pick out one or two of these and say this is all we need in the salvation process. In fact, all of these terms play a part in the concept of man's salvation. To say I'm saved by faith and ignore the rest is to wrest the scriptures and not rightly divide the word of truth.

A. Spirit baptism is expressed in several ways:

In the New Testament church, the birth of the Spirit, the baptism of the Spirit, the gift of the Spirit, the Promise of the Father, receiving the Spirit are all speaking of the same experience that takes place at salvation.

1. Birth of the Spirit

(John 3:5 KJV) Jesus answered, 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.

Jesus expected Nicodemus to understand what he meant concerning birth of the Spirit because Nicodemus was a teacher of the Law and would have been well acquainted with the Old Testament's prophecies concerning the coming Spirit outpouring

(Joel 2:28-29 KJV) And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: {29} And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Peter quoted this prophecy and linked it to the Holy Ghost baptism on the day of Pentecost.

(Jer 31:31-33 KJV) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: {32} Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: {33} But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my

law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

This Old Testament promise is fulfilled at the outpouring of the Holy Ghost when God writes His law on our hearts.

(2 Cor 3:3-6 KJV) Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. {4} And such trust have we through Christ to God-ward: {5} Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; {6} Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

See also Ezk. 11:19; 36:26-27

2. Promise of the Father

The Bible, in several places, calls the baptism of the Holy Ghost "The promise of the Father." Why? Because it makes us sons (Acts 1:4,5; 2:33 and 39).

(Acts 1:4 KJV) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

In Gal. 3:13,14 we read of the promise of the Spirit. In Gal. 4:28 we are told how receiving the promise (or the baptism) makes us children of promise. In verse 29 the Apostle's meaning is clear: they who have received the promise (of the Father) are "Born after the Spirit."

(Gal 3:13-14 KJV) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: {14} That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(Gal 4:28-29 KJV) Now we, brethren, as Isaac was, are the children of promise. {29} But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

The promise of the Father is linked to the power of the Spirit.

(Luke 24:49 KJV) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

(Acts 1:4 KJV) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

(Acts 1:8 KJV) 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.

The promise of Father and the resultant power from on high is none other than the baptism of the Holy Ghost (Acts 2:1-4).

3. The Spirit of Christ

In Jesus Christ dwells all the fullness of the Godhead bodily (Colossians 2:9). Thus the Holy Spirit is literally the Spirit that was in the man Jesus Christ.

All of Christendom confesses that Jesus is Lord, and II Corinthians 3:17 plainly identifies the Lord as the Spirit:

2 Cor. 3:17 "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

The Bible also describes the Holy Spirit as "the Spirit of Christ," "the Spirit of his (God's) Son," and "the Spirit of Jesus Christ" (Romans 8:9; Galatians 4:6; Philippians 1:19).

(Rom 8:9 KJV) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

(Gal 4:6 KJV) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(Phil 1:19 KJV) For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

The way that Christ dwells in our hearts is by the Holy Spirit (Romans 8:9-11; Ephesians 3:14-17). Baptism of the Spirit is how we receive Christ into our lives. There is no separation between the Holy Spirit and Jesus Christ for the Holy Spirit is the Spirit of Christ (Rom. 8:9)

(Rom 8:9-11 KJV) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. {10} And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. {11} But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Christ dwells in us by the indwelling of the Spirit.

(Eph 3:14-17 KJV) For this cause I bow my knees unto the Father of our Lord Jesus Christ, {15} Of whom the whole family in heaven and earth is named, {16} That he would grant you, according to the riches of his glory,

to be strengthened with might by his Spirit in the inner man; {17} That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

To be filled with the Spirit is to receive Christ. It is impossible to receive Christ on one occasion and receive the Spirit on another occasion when the bible teaches that there is only one Spirit. (Eph 4:4; 1Cor. 12:13)

According to Romans chapter 8, the Spirit of God, the Spirit of Christ and Christ being found in us are all synonymous terms relating to the same experience.

Rom 8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Rom 8:10 "And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness."

How can Christ be in us? By the Spirit dwelling within. According to Ephesians chapter 4, there is only one Spirit. Jesus himself declared that God is a Spirit. Jesus was speaking of the Father in that context. Jesus himself declared that the supernatural feats performed by him were accomplished through the Father (Spirit) that dwelt in him (John 14:8-10). The eternal Spirit that resided in Jesus is that of the Father, the one Spirit of John 4:24. When the Spirit of Christ therefore dwells within us, the bible is referring to none other than the one Holy Spirit of Ephesians

Eph 4:4 "There is one body, and one Spirit, even as ye are called in one hope of your calling;"

John 4:24 "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Christ in us is the hope of our future transformation to immortality.

Col 1:27 "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"

According to Romans 8, we determined that Christ in us was synonymous with the Spirit of Christ within. In verse 11 of Romans 8, we see that the Spirit within us at the time of the rapture will instantaneously transform our bodies to a state of immortality.

Since there is one Spirit indwelling, the Spirit of Christ, to be baptized with the Spirit and to be filled with the Spirit are all references to the same experience

4. Filled and/or baptized with the Holy Ghost

To receive the promise of the Father, to be filled with the Holy Ghost and to be baptized with the Holy Ghost are simply synonymous terms describing the same experience.

Acts 1:4 "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me."

Acts 1:5 "For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence."

Acts 2:4 "And they were all filled with the Holy Ghost. and began to speak with other tongues, as the Spirit gave them utterance."

Acts 2:38 "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."

In Acts 10 we find the Holy Ghost falling upon them that hear the word.

Acts 10:44 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

In the next verse the same experience is described as the gift of the Holy Ghost being poured out.

Acts 10:45 "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the of the Holy Ghost."

Verse 47 expresses this experience as having received the Holy Ghost.

Acts 10:47 "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Yet in Acts 11:15, Peter is explaining to the Jewish Christian leaders back in Jerusalem what had happened to the Cornelius' household. Here Peter expresses this experience as them having been baptized with the Holy Ghost.

Acts 11:15-16 "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how

that he said, John indeed baptized with water: but ye shall be baptized with the Holy Ghost."

Therefore, for the Spirit to fall; to have the Spirit poured out; to receive the Holy Ghost; and to be baptized with the Holy Ghost are all synonymous terms describing the same experience.

B. Objections to the necessity of Holy Spirit baptism:

1. Some claim that there are examples of people saved in the book of Acts without receiving Holy Ghost baptism.

For example, the book of Acts doesn't explicitly declare that the following groups or persons received Holy Ghost baptism:

1. 5,000 who believed after the healing of the lame man (Acts 4:4)
2. The Ethiopian eunuch approached by Philip (Acts 8)
3. Lydia (Acts 16)
4. The Ethiopian jailer (Acts 16)

There is no verse that says that they didn't receive Spirit baptism either. This is an argument from silence. The truth is that the Luke didn't go into deep detail concerning each and every conversion in the book of Acts. In the same sense, each of the gospel writers didn't give the same emphasis to each circumstance of Christ's ministry. Some wrote extensively about a particular event while others virtually ignored the same event.

Luke was inspired by God to write extensively about four varied conversions where there is specific information concerning their Spirit baptism. Luke recorded enough information from these four conversions in order to establish a pattern that covered all classes of people. These four conversions include:

1. The 120 Jews on the Day of Pentecost (1st day of the grace dispensation)
2. The believers at Samaria (A people of mixed race, both Jew and Gentile)
3. Cornelius and his household (First Gentile converts)
4. The disciples of John (These were rebaptized and altered their doctrinal views to accommodate the gospel message)

Paul asked the disciples of John two very important questions:

1. Have you received the Holy Ghost?
2. How were you baptized?

Paul, by asking these two specific questions gives us further evidence that baptism in Jesus' name and the baptism of the Holy Ghost with accompanied tongues was indeed the norm for the New Testament church.

2. Some teach that confessing Christ and being filled with the Spirit are the same experience.

To the Samaritans, Philip preached Jesus Christ and they believed his message concerning the kingdom of God and the name of Jesus Christ (Acts 8:12). As some teach, these Samaritans should now be filled with the Holy Ghost. Yet in verses 15-16, we find that the apostles from Jerusalem came and laid their hands on them that they might receive (be filled with) the Holy Ghost, because none as of yet had received it.

Acts 8:15-16 "Who, when they were come down, prayed for them, that they might receive the Holy ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"

The Samaritans had believed the message and had been baptized. According to Acts 8:15, they had not yet received the Holy Ghost. Since being filled with the Spirit and receiving the Spirit are synonymous terms, obviously the Samaritans had not been filled with the Spirit.

C. Evidence of Holy Spirit Baptism or Infilling

Commonly stated proofs for having received the Holy Ghost.

1. By seeing a bright light or vision? (Acts 9:3; 10:3) No! (Acts 9:17; 10:46)
2. Because I have believed on Jesus' name, given heed to the word, and was baptized? (Acts 8:6; 8:12) No! (Acts 8:16)
3. Because I experience a great deal of joy? (Acts 8:8) No! (Acts 8:16)
4. Because I am continually praising and blessing God? (Luke 24:53) No! (Acts 2:4)
5. Because I pray allot and have unity with the brethren? (Acts 1:14) No! (Acts 2:4)
6. Because God have given me power to cast out demons and heal the sick? (Mat. 10:1) No! (Acts 2:4)
7. Because God has revealed things to me? (Mat 16:17) No! (Acts 2:4)

What then is the evidence that I have received the Holy Ghost?

Lets compare the biblical evidence. Note the bible rule for applying scriptural evidence. Deut. 19:15 establishes the principle of witnesses needed to authorize scriptural doctrine, and condemn a man for wrongdoing.

At the mouth of two or three witnesses shall every word be established"
(Deut. 19:15).

A church trial requires at least 2 witnesses before the accused can be reprimanded.
(Mat. 18:15-17)

Just 2 witnesses (believers) can loose or bind things on the earth in prayer. (Mat. 18:18)

Just 2 witnesses (believers) can constitute a church. (Mat. 18:20)

Even Jesus supported this principle of witnesses needed to support a claim. John 5:31 tells us that Jesus declared, "If I bear witness of myself, my witness is not true." Jesus went on to say though that he had plenty of witnesses testifying as to who he was:

Vs. 33 John is a witness

Vs. 36 The works that Jesus did was a witness testifying as to who he was.

Vs. 37 The Father Himself was a witness

Do you have 2 or 3 witnesses for your experience?

Below are scripture references that tell what happened when people received the Holy Ghost.

Acts 2:4

Rushing wind

Fire

Tongues

Acts 10:46

Tongues

Magnifying God

Acts 19:6

Tongues

Prophesying

Rushing wind, fire and prophesying are not established by 2 or 3 scriptural witnesses and hence may or may not occur when you receive the Holy Ghost.

1. What is the common element? *Tongues*
2. Where is the scripture where we cannot receive it this way?
3. Where is the scripture for receiving it another way?

Concerning tongues as evidence of Holy Ghost baptism, this law of 2 or 3 witnesses is applicable.

Q. Do all speak with tongues when they receive the Holy Ghost? Yes!

The Apostles did (Acts 2:4)

Mary, the mother of Jesus did (Acts 1:14; 2:4)

The Samaritans did (Acts 8:17-18)

Cornelius and his household did (Acts 10:44-46)

The disciples of John did (Acts 19:6).

Q. If tongues is not the evidence of the Holy Ghost baptism, then tell me, what is?

If there is not one universal uniform sign of the Spirit infilling, how are we to know that we have received it?

Q. Am I to claim and base my salvation on an ambiguous feeling or twitch, vision, measure of joy, blessing or perhaps no change at all, rather than basing it on a universal supernatural sign from God such as speaking in tongues?

There are three manifestations or uses of tongues in the New Testament:

1. **Tongues as evidence of the Holy Ghost baptism.** (discussed above)
2. **Devotional tongues** (private or individual communication with God where no interpretation is necessary) Personal edification is the purpose for this use. (See 1 Cor. 14:2-4)
3. **Divers kinds of Tongues** (1 Cor. 12:10) to be used in conjunction with the Interpretation of Tongues, one of the nine gifts of the Spirit.
1 Corinthians 12-14 deal with instructions that Paul gave to the church at Corinth concerning the proper use of the nine gifts of the Spirit. Several different factions in the Corinthian church were misusing the nine gifts of the Spirit trying to wrest control and authority over the church body. (See 1 Cor. 1:10-17) Divers kinds of tongues was being misapplied and used in excess, therefore Paul devotes 3 chapters to dealing with this subject.

Objections:

1. **Some say that tongues is not important, citing 1 Cor. 14:19.**
However, the subject here is Divers kinds of tongues (gift of the Spirit), not tongues as evidence of Holy Ghost baptism. In fact, Paul says in verse 18, "I thank my God, I speak with tongues more than ye all." Paul also ends the subject with the conclusion, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." (1 Cor. 14:39)
2. **Others say that tongues is not for everybody, citing 1 Cor. 12:30.**
Here again, the subject is Divers kinds of tongues, of which we agree, not everyone will possess. (See 1 Cor. 12:8-11)
3. **Still others say that tongues is not for us today.**
This gift, they say ceased with the death of the apostles or at the completion of the bible canonization. They use 1 Cor. 13:8-10 explaining that since the bible is which is perfect has come (canonized), there is now no need for tongues.

Reading the entire text from verses 8-12, we discover that "that which is perfect" will be that one whom we will see "face to face." In verse 8, we see that prophecies, tongues and knowledge are all references to gifts of the Spirit found in chapter 12. Most will agree that at least some of the gifts of the Spirit operate the church body of today.

When Divers kinds of tongues ends, so will the Word of Knowledge and the gift of Prophecy. These gifts will no longer be needed when we meet Jesus Christ face to face in glory!

Supportive scripture for the above is found in I Cor. 1:7 *"so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."*