

The Baptism in the Holy Spirit

(Ian Gibson - Roland October 2015)

Baptisms referenced in NT Scripture (NB. Greek '*baptizo*', 'to submerge', 'to dip').

1. Believer's water baptism by immersion (e.g. Acts 8v38).
2. The Lord's water baptism by John the Baptist (Matt 3v16)
3. The Lord's baptism of suffering at Calvary (Luke 12v50)
4. The baptism of the nation of Israel unto Moses in the cloud & in the sea (1st Cor 10v2)
5. The baptism in the Holy Spirit (Matt 3v11, Mark 1v8, Luke 3v16, John 1v33, Acts 1v5, 11v16, 1st Cor 12v13), experienced by those believers in the house in Jerusalem in Acts 2v1-4.
6. The baptism in fire (Matt 3v11, Luke 3v16), a baptism of judgment, prior to the Lord's millennial reign.

Baptism in the Holy Spirit:

For all 7 NT references to this event, scripture uses the NT Greek preposition *én* (*en*), i.e. 'in'.

- The Lord Jesus is the Baptizer, "***He shall baptize you with (in) the Holy Ghost***" (Matt 3v11, Mark 1v8, Luke 3v16); "***the same is He which baptizeth with (in) the Holy Ghost***" (John 1v33); "***He hath shed forth this, which ye now see and hear***" (Acts 2v33).
- The subjects baptized, the believers in Acts 2, represented all believers of the Church age (1st Cor 12v13).
- It was an immersion in the element of the Holy Spirit of God (Acts 2v2).

Baptism in the Spirit prophesied by John the Baptist (Matt 3v11, Mark 1v8, Luke 3v16, John 1v33):

John the Baptist gives testimony to the superiority of the Messiah "***One mightier than I***".

1. He is mightier morally, in His moral dignity, i.e. "***the latchet of whose shoes I am not worthy to unloose***".
2. He is mightier in His ministry, and in the elements in which He baptizes, "***He shall baptize you with the Holy Ghost and with fire***".

The baptism in the Holy Spirit was fulfilled at the commencement of the Church age in Acts 2.

The baptism in fire will be at the end of this Church age, when the Lord will deal in judgment with this Christ-rejecting world, prior to the establishing of His kingdom reign (see also 2nd Thess 1v8).

Mark 3v12 & Luke 3v17; John gives further prophetic explanation of this yet to be fulfilled baptism in fire; "***Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable***".

John 1v29: The Lord's great accomplished work while here on earth, "***Behold the Lamb of God, which taketh away the sin of the world***", i.e. His sacrificial glory linked with His accomplished sacrifice at Calvary.

John 1v33: The Lord's first great work accomplished in heaven after His ascension, "***the same is He which baptizeth with (in) the Holy Ghost***", i.e. His Spirit-linked glory associated with this baptism in the Spirit.

Baptism in the Spirit promised by the risen Lord Jesus (Acts 1v4-5):

The risen Lord Jesus, immediately prior to His ascension back to heaven, gives this definite promise of the imminent baptism in the Spirit, giving commandment to the disciples to "***wait for the promise of the Father***".

This baptism in the Holy Spirit was clearly an historic event; it was associated with a specific place, i.e. Jerusalem, hence they were to "***not depart from Jerusalem***" (v4), and with a specific time, "***not many days hence***" (v5), i.e. Acts 2v1 "***when the day of Pentecost was fully come***".

Baptism in the Spirit accomplished by the ascended Lord Jesus (Acts 2v1-4):

The formation or birthday of the Church, and the giving of the Person of the Holy Spirit of God, was a unique, historic, never-to-be-repeated event for this dispensation.

v1: The “*day of Pentecost was fully come*”, i.e. the final fulfillment of the annual OT Feast of Pentecost, the Feast of Weeks, 50 days after the Lord’s resurrection (fulfillment of Firstfruits).

So we do not expect to see in our day any repeat of the events of this day in Acts 2.

The company of the 120 in Jerusalem (Acts 1v15) “*were all with one accord in one place*”, a unity that the Lord had prayed about in John 17v21, “*That they all may be one ...*”, a pentecostal unity fulfilled at the beginning of the history of the Church.

v2: The disciples are gathered together as the Lord commanded them, but there is no indication that they were praying to be given the Spirit of God. What then took place was an answer to the prayer of the Lord; John 14v16 “*And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever*”.

The new dispensation of the Church age begins “*suddenly*” with “*a sound from heaven as of a rushing mighty wind*”, giving a sense of the energy, power, activity and movement of the Holy Spirit in the book of Acts.

The “*rushing mighty wind ... filled all the house where they were all sitting*”; they were literally baptized / immersed / completely surrounded in the element of the Spirit of God as it filled that house.

v3: When God introduces a new thing, he attests it in a miraculous & supernatural fashion, confirming it as being of God; so here, “*there appeared unto them cloven tongues like as of fire*”.

Each disciple received the Spirit, as evident in the cloven tongue of fire that “*sat upon each of them*”.

Every NT believer has the indwelling Person of the Holy Spirit of God from the moment of conversion.

v4: Linked with this unique event of the giving of the Spirit, each individual disciple was indwelt and “*filled with the Holy Spirit*”, and under the Spirit’s power & control the disciples spake “*with other tongues*”, i.e. real known languages & dialects that could be understood by the listeners (see v6,v8,v11).

1st Cor 13v8 indicates that the gift of tongues would cease, “*whether there be tongues, they shall cease*”. When? In 1st Cor 13v10 “*when that which is perfect is come, then that which is in part shall be done away*”; with the complete revelation of NT Scripture, there was no further need for those early sign gifts of tongues, healings etc.

Baptism in the Spirit remembered by the apostle Peter (Acts 11v16):

Peter rehearses before the Jewish brethren in Jerusalem the whole story of Acts 10 in detail & in order.

As he had begun to speak in the house of Cornelius, the Holy Spirit fell upon the men in the house, and they were heard to “*speak with tongues, and magnify God*” (Acts 10v46).

When Peter saw those Gentile believers giving evidence of their salvation, and how that “*the Holy Ghost fell on them, as on us at the beginning*” (Acts 11v15), he then remembered what the Lord had told them in Acts 1v5.

v16: “*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*”.

Acts 10 in the house of Cornelius was no repetition of the event of Pentecost; Peter was remembering an accomplished fact, and appreciating how these new Gentile believers, upon their salvation, were being brought into the good of the baptism in the Holy Spirit that took place as a completed event in Acts 2.

Baptism in the Spirit expounded by the apostle Paul (1st Corinthians 12v12-13):

v12: “*For even as the body is one and has many members, but all the members of the body, being many, are one body, so also the Christ*” (JND), i.e. Christ mystically, the exalted & glorified Head in heaven linked indivisibly to the Church which is His body.

Genesis 5v2: God “*called their name Adam* (singular)”, i.e. an indissoluble flesh union.

Ephesians 5: So also “*the Christ*”, i.e. Adam & Eve, united indissolubly as one, is a picture of Christ the Head & the Church His body, bone of His bone and flesh of His flesh, because of Calvary’s sacrifice.

v13: “*For by (in) one Spirit are (i.e. were, aorist / point tense) we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit*”.

The past completed event of the baptism in the Spirit was when “*the Christ*” came into existence as an entity. The oneness of the body, the Church, comprised of Jews or Gentiles, and of bond or free, but “*all*” equally in the good of that baptism in the Holy Spirit.

v27: “*Now ye are [the] body of Christ, and members in particular*”, i.e. the local church at Corinth.

The only visible representation of “*the Christ*” here on earth is local companies gathering to His Name.

As “*body of Christ*” characteristically, a local assembly is composed of individual believers as “*members in particular*”, and is to represent Christ the risen & exalted Head in heaven.

The Corinthian believers were not present in the house in Jerusalem (Acts 2), and none of us today were, but 1st Cor 12v13 teaches that all believers of the Church were represented by those who were present, and at salvation “*we all*” are brought into the good of that 1x only event of the baptism in the Spirit.

In God’s reckoning & omniscient foreknowledge, all believers of the Church age were present in Acts 2, and are brought into the blessing of the baptism in the Spirit, i.e. “*have been all made to drink into one Spirit*”.

At conversion, every believer is permanently **indwelled by the Holy Spirit of God**.

See also John 7v38-39, John 14v16-17, Romans 8v9, 1st Corinthians 6v19, 1st John 2v20,27.

Believers receive the Person of the Spirit; so there are no fresh outpourings of the Spirit after salvation.

Ephesians 1v13: “*after that ye believed (i.e. ‘upon believing’), ye were sealed with that Holy Spirit of promise*”. The inward seal of the Spirit is a divine work of God; see also 2nd Corinthians 1v21-22.

God sent His Son into the world to secure our salvation, and He has sent the Spirit into our hearts as the inward seal of our salvation.

The seal of the Spirit symbolises:

- the evidence of a divine work (see 1st Corinthians 9v2)
- proof of divine ownership (see 2nd Timothy 2v19)
- a purpose which is unalterable (see Daniel 6v17, Esther 8v8, Matt 27v65)

Ephesians 4v30: “*grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption*”.

The seal of the Spirit ensures our preservation until we are taken safely home to heaven.

Our responsibility is to be sensitive to having the indwelling Spirit, and not to grieve Him by our actions.

Ephesians 5v18 “*And be not drunk with wine, wherein is excess; but be filled (present tense) with the Spirit*”.

Our personal continual exercise is to allow the Holy Spirit of God complete control of all areas of our lives.

The Spirit of God fills our lives when He leads, guides & directs in all aspects of our lives.

NB. Consideration of the Corinthian believers shows that being in the good of the baptism in the Spirit (ch12v13) is no measure of an individual believer’s true spiritual condition (see ch3v1 “*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ*”).