



## BAPTISM WITH THE SPIRIT

1. The term "baptism of the Spirit" is not found in the Bible. The correct term is "baptism with the Spirit."
2. Spirit baptism is mentioned eleven times in the New Testament (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; Rom. 6:1–4; 1 Cor. 12:13; Gal. 3:27; Eph. 4:5; Col. 2:12). References before Pentecost are prophetic; references after Pentecost describe existing reality. More space is devoted to this baptism than to any other baptism.
3. This baptism is a ministry of the Holy Spirit in the Church Age.
  - a. Jesus is the baptizer (the Holy Spirit never baptizes anyone into the body of Christ).
  - b. The Holy Spirit is the element with which believers are baptized (corresponding to water in water baptism).
  - c. Jesus sent the Spirit; the Spirit does the actual work of forming the body of Christ.
4. The baptism with the Spirit joins believers to the body of Christ (1 Cor. 12:13).
  - a. We are all baptized with one Spirit into one body (*eis hen soma*) (1 Cor. 12:13).
  - b. We are baptized with the Holy Spirit (*en pneumati hagioi*) into Christ Jesus (*eis Christon Iesoun*) (Rom. 6:3; Gal. 3:27).
  - c. Jesus, then, baptizes us with the Holy Spirit into Himself.
5. Spirit baptism provides believers with a new position "in Christ" (John 14:20; Rom. 6:3–4). It is the basis of positional truth.
6. The baptism with the Spirit is the basis of Christian unity: it makes us one with all other believers (1 Cor. 12:13; Gal. 3:27–28; Eph. 2:15; 3:6).
  - a. Racial, cultural, and social distinctions exist experientially but not positionally in the body of Christ.
  - b. God made no racial distinctions in giving the Holy Spirit to Jews and Gentiles (Acts 15:9).
7. Spirit baptism is not found in the Old Testament. The two wave loaves offered during the Feast of Pentecost, however, are a type of the future baptism with the Spirit (Lev. 23:15–22).
  - a. Grains of wheat from the new harvest picture new believers in Jesus Christ.
  - b. In grinding, each grain of wheat becomes a part of every other grain of wheat. Grinding the grain into fine flour pictures the baptizing work of the Spirit blending racial, cultural, and social diversity together into the body of Christ ("whether Jews or Greeks, slaves or free" 1 Cor. 12:13b).
  - c. Adding water (or oil) to the flour to make dough pictures the baptizing work of the Spirit binding new believers together into one body—the body of Christ ("we were all baptized with one Spirit into one body" 1 Cor. 12:13a).
  - d. Adding leaven to the dough pictures sin present in the body of Christ—the Church. Sin natures are present in new believers who are bound together by the baptizing work of the Spirit.
  - e. The two loaves of bread picture the two baptisms with the Spirit that made Jews (Acts 2) and Gentiles (Acts 10) part of the body of Christ.
8. The baptizing ministry of the Spirit is not found in any other dispensation.
9. John the Baptist first announced the baptism with the Spirit (Matt. 3:11; Mark 1:8; Luke 3:16).
10. The baptism with the Spirit took place: (1) for Jews, on the day of Pentecost (compare Acts 1:5 with 11:15–18; 2:1–42), and (2) for Gentiles, in the house of Cornelius (10:44–48).
11. The baptizing ministry of the Spirit introduced the Church Age and will cease at the rapture of the Church.
12. All Christians are baptized with the Spirit ("all" in 1 Cor. 12:13).
13. The baptism with the Spirit occurs automatically at the moment of salvation, not after salvation (as pentecostals and charismatics contend).
  - a. You don't have to seek or pray for the baptism with the Spirit.
  - b. It is not a second work of grace.
  - c. Charismatics often confuse the baptism with the filling of the Spirit. They must be distinguished.
  - d. Speaking in tongues is not proof of Spirit baptism. Believers in Corinth were all baptized with the Spirit but not all spoke in tongues (compare 1 Cor. 12:13 with 12:30).
14. The baptism with the Spirit is not proof of maturity or spirituality. The believers at Corinth "were all baptized" (1 Cor. 12:13) yet many were babes and carnal (3:1–3) and did not speak in tongues (12:30).
15. The baptism with the Spirit occurs once in the life of every believer, is not repeated, and is never improved upon. Once joined to the body of Christ, there is no need for rejoining.
16. Water baptism is a visible symbol of Spirit baptism (Acts 10:47–48). Water baptism, then, is a picture of positional truth—entrance into the body of Christ.