

FIRST BAPTIST CHURCH, 7-31-11 PM NOTES  
"THE BAPTISM BY THE HOLY SPIRIT"  
1 CORINTHIANS 12:13  
# 3 in Series, "The Forgotten Member of the Trinity"

Baptism—The introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition.

—Kenneth Wuest

I. The Revelation of the Baptism by the Holy Spirit

A. The Prophetic Passages

**Matthew 3:11 (NKJV)** "I indeed baptize you with water unto 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 fire.**"

**John 1:33b (NKJV)** "...this is He who **baptizes with the Holy Spirit.**"

**Acts 1:5 (NKJV)** "for John truly baptized with water, but **you shall be baptized with the Holy Spirit** not many days from now."

B. The Pentecost Passages

**Acts 2:1-3 (NKJV)** "<sup>1</sup> When the Day of Pentecost had fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them."

**Acts 11:16 (NKJV)** "Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be **baptized with the Holy Spirit.**'"

C. The Purpose Passages

"Union with Christ is the central truth of the whole doctrine of salvation."

—John Murray

"The subject of spiritual union is the most important, the most profound, and yet the most blessed of any that is set forth in the sacred Scriptures; and yet, sad to say, there is hardly any which is now more generally neglected."

—Arthur Pink

**Romans 6:3-4 (NKJV)** "<sup>3</sup> Or do you not know that as many of us as were **baptized into Christ Jesus** were baptized into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

**Colossians 2:12 (NKJV)** "**buried with Him in baptism**, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead."

**Galatians 3:26-28 (NKJV)** “<sup>26</sup>For you are all sons of God through faith in Christ Jesus. <sup>27</sup>For as many of you as were **baptized into Christ** have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

**1 Corinthians 12:13 (NKJV)** “For by one Spirit we were all **baptized into one body**—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.”

## II. The Explanation of the Baptism by the Holy Spirit

The Baptism by the Holy Spirit—The imperceptible work of God at the moment of regeneration by which the believer is placed by the Holy Spirit in union with Christ as a part of His body.

### A. The Baptism by the Holy Spirit Is a Unique Work of God

**John 16:7 (NKJV)** “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”

### B. The Baptism by the Holy Spirit Is a Universal Work of God

“What is the problem with viewing Christians as existing in two categories like this? The problem is that it contributes to a ‘we-they’ mentality in churches, and leads to jealousy, pride, and divisiveness.”

—Wayne Grudem

The Gospel Crossing Barriers in Acts:

- The Samaritans (Acts 8:14-17)
- The Gentiles (Acts 10:44-48)
- The Disciples of John the Baptist (Acts 19)

### C. The Baptism by The Holy Spirit Is an Unemotional Work of God

### D. The Baptism by the Holy Spirit Is a Unifying Work of God

## III. The Application of the Baptism by the Holy Spirit

### A. We Must Reckon on Our Identity

**Romans 6:11 (NKJV)** “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.”

### B. We Must Receive the Filling of the Holy Spirit

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[Review – “God in Three Persons, Blessed Trinity”; “The Holy Spirit and Salvation”]

The baptism by the Holy Spirit is a topic that often brings forth heated discussion. There are godly people who disagree over this truth, and that gives me cause to proceed with caution. I want to be clear and firm about what I believe the Bible teaches about this subject, but at the same time, I want to be kind and understanding toward those who disagree. There are two main views on this subject and then some variation within each view. One view is that the baptism by the Holy Spirit is an experience that takes place some time after the regenerating work of the Holy Spirit, and that “second blessing” must be sought and obtained by the believer. According to this view, there are two categories of Christians: those who have received the baptism of the Holy Spirit and those who have not. This first view is held by most all Pentecostal and Charismatic groups. There are however some who could not be described as Pentecostal or Charismatic who teach that the baptism is something to be sought. Most of these non-Pentecostal, non-Charismatics who call for seeking the baptism of the Holy Spirit are in reality referring to the filling by the Holy Spirit and are using “baptism of the Spirit as I would speak of the filling of the Spirit. An example would be Andrew Murray. This Dutch Reformed Pastor in South Africa in the late 1800’s said, “The believer may ask and expect a baptism of the Holy Spirit”. Had Murray been around today, he almost certainly would not have aligned with the Pentecostal or Charismatic movements.

The second main view on the baptism by the Holy Spirit is that it is a non-experiential act of God the Spirit whereby at the moment of regeneration He unites every Christian with Christ and makes them a part of the body of Christ. It is this interpretation that I believe most closely aligns with the whole of the New Testament. I will try to show a clear difference between the filling of the Holy Spirit and the Baptism by the Holy Spirit. Another area of confusion with this tremendously important doctrine is the preposition that is used. The prepositions “in”, “by”, “with”, and “of” are all the same Greek word. Sometimes people speak of “the baptism of the Holy Spirit”, “the baptism by the Holy Spirit”, “the baptism in the Holy Spirit”, and “the baptism with the Holy Spirit”. I will not be picky about this, but I believe that the correct preposition that fits with the meaning of the Scripture is “the baptism by the Holy Spirit”. The Holy Spirit is Christ’s agent in bringing us into God’s family and into Christ’s body (identifying us with Christ). Christ is the baptizer by means of the Holy Spirit.

Before we look at a definition of the baptism by the Holy Spirit, let’s define baptism. The best definition of baptism that I have ever read is by Kenneth Wuest, former professor at Moody Bible Institute. Baptism is “the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition.” Based on that definition, the baptism by the Holy Spirit is the Holy Spirit placing a regenerated person into the body of Christ (into union with Christ).

#### I. The Revelation of the Baptism by the Holy Spirit

In the New Testament, there are about 11 passages that deal with the baptism by the Holy Spirit. These 11 passages can be divided into three categories.

##### A. The Prophetic Passages

These are the passages in the gospels and one in Acts that talk about the Baptism by the Holy Spirit that is future – before it happened. John the Baptist said in *Matthew 3:11 (NKJV)* “I indeed baptize you with water unto 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 fire.**” John the Baptist tells us that Jesus is the One who does the baptizing – with or by the Holy Spirit for those who believe in Him and with the fire of judgment for those who reject Him. In one sense, everyone will get baptized by Christ. Those who believe will be baptized into His body and those who reject Him will be baptized with the fire of judgment. That

same wording is repeated in Mark 1:8 and Luke 3:16. John the Baptist speaks again in *John 1:33b (NKJV)* "...this is He who **baptizes with the Holy Spirit.**" We hear Jesus speaking in *Acts 1:5 (NKJV)* "for John truly baptized with water, but **you shall be baptized with the Holy Spirit** not many days from now." These passages are all referring to something that is going to happen in the future, but not far in the future from when they were written. Remember that Jesus said in Acts 1:5 that it would be "not many days from now".

#### B. The Pentecost Passage

When we get to Acts 2, it happens! The Holy Spirit comes and the believers are baptized into the body of Christ and the church is born. *Acts 2:1-3 (NKJV)* "<sup>1</sup> When the Day of Pentecost had fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them." God used some special effects to let everyone know that something new and special was happening. Jesus had already compared the Holy Spirit to wind in John 3:8. The tongues like fire over their head were also symbols of the Holy Spirit and His cleansing and light. The Holy Spirit had come and done the baptizing work. Later Peter was looking back on this time and said in *Acts 11:16 (NKJV)* "Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be **baptized with the Holy Spirit.**'"

#### C. The Purpose Passages

The prophetic passages tell us that the baptism by the Holy Spirit was going to happen; the Pentecost passages tell us it has happened; the purpose passages tell us what it means to be baptized by the Holy Spirit. The primary purpose for the Holy Spirit baptizing us into Christ is our union with Christ. For some, that term "union with Christ" does not compute. Yet, one great Bible scholar (John Murray) said, "Union with Christ is the central truth of the whole doctrine of salvation" [John Murray, Quoted in James Boice, "Foundations of the Christian Faith", Page 389]. Bible scholar Arthur Pink said, "The subject of spiritual union is the most important, the most profound, and yet the most blessed of any that is set forth in the sacred Scriptures; and yet, sad to say, there is hardly any which is now more generally neglected" [Arthur Pink quoted in James Boice, Page 388]. This truth of our union with Christ through the baptism by the Holy Spirit is a major theme of the epistles of Paul. The phrase that Paul employs to designate our union with Christ is "in Christ" or "in Him" or "in the beloved". Some form of this phrase "in Christ" appears 164 times in the epistles of Paul. Let me make sure that you are following me here: when the Holy Spirit baptized us at salvation into the body of Christ, we were identified with or placed in union with Christ.

Without a lot of explanation, let me give you a few of the purpose passages telling us why the Holy Spirit placed us in union with Christ. *Romans 6:3-4 (NKJV)* "<sup>3</sup> Or do you not know that as many of us as were **baptized into Christ Jesus** were baptized into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Because of our union with Christ through the baptism by the Holy Spirit, we are identified with Him in His death (the old us in Adam) and we now partake of His resurrection life. We see basically the same truth in *Colossians 2:12 (NKJV)* "[You were] buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead." Neither of these passages is talking about water baptism. They are talking about the baptism by the Holy Spirit into the body of Christ. Water baptism is a picture of that. Remember that the word "baptize" in the Greek means to immerse into something or someone. We immerse a believer into water as a testimony and picture of the fact that they have already been baptized into Christ. Here is another very important passage as to the purpose of the Holy Spirit uniting us to Christ: *Galatians 3:26-28 (NKJV)* "<sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For as many of you as were **baptized into Christ** have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." On the day of Pentecost, God birthed the church (the body of Christ) and took people from both sexes, various people groups, and various stations in life and made them one by baptizing them into the body of Christ. The clearest purpose passage of all is the one we read at the beginning of the message, *1 Corinthians 12:13 (NKJV)* "For by

one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.”

## II. The Explanation of the Baptism by the Holy Spirit

Though we defined it earlier, allow me to give another definition of the Baptism by the Holy Spirit. The baptism by the Holy Spirit is the imperceptible work of God (that is, it is not felt with the emotions) at the moment of regeneration by which the believer is placed by the Holy Spirit in union with Christ as a part of His body. Let’s look at several descriptions of this work of God called the baptism by the Holy Spirit.

### A. The Baptism by the Holy Spirit Is a Unique Work of God

The Old Testament saints did not experience the Baptism by the Holy Spirit. The Holy Spirit would come upon them to equip them for a task, but being baptized into Christ is unique to the church. We have something that Abraham, Moses, David, Elijah, or Daniel didn’t have. It is unique to the church age – to those believers alive at Pentecost and to all who have believed after Pentecost. This is a part of the explanation of why Jesus said in **John 16:7 (NKJV)** “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.” When He sent Him, the Spirit baptized believers into the body of Christ. From the time of Pentecost on, every person who receives Christ is baptized into His body by the Holy Spirit.

### B. The Baptism by the Holy Spirit Is a Universal Work of God

If you are saved, you have been baptized by the Holy Spirit. Notice in our text the little word “all”. Remember to whom he was originally writing this. It was the Corinthians! This was one messed up group of people. Those today who say that the baptism by the Holy Spirit elevates us to another level of spirituality, I want to say, “What about Corinth?” They were divided around personalities, tolerated members involved in an especially wicked form of sexual immorality (a man sexually involved with his step mother), were suing one another in the courts, treating marriage lightly, abusing the Lord’s Supper, perverting spiritual gifts, weak on the resurrection, and on and on. No, the baptism by the Holy Spirit is something that every Christian experiences – no matter how immature they may be.

Let me take a moment to talk about the damage done by those who teach what some call “two – class Christianity”. I am referring to those who teach that the baptism by the Holy Spirit is an experience that is sought and obtained by some at a time after their salvation. It divides the church into the “haves” and the “have not’s”. There are the ordinary Christians and the Spirit baptized Christians. Wayne Grudem describes the danger of this two – class approach. “What is the problem with viewing Christians as existing in two categories like this? The problem is that it contributes to a ‘we-they’ mentality in churches, and leads to jealousy, pride, and divisiveness” [Wayne Grudem, “Systematic Theology”, Page 777]. In reality, there are various degrees of spiritual maturity in the church. The Bible speaks of the stronger and weaker brethren. The difference is that we are all in process and the goal of the more mature believers is to come along side and help less mature believers mature as they apply the cross daily to their life and walk in the Word and the power of the indwelling Holy Spirit. The stronger believers do not have something the weaker brethren do not; they have just matured and are walking in faith reckoning on what they received when they were saved. They are not encouraged to seek an experience but to seek greater spiritual maturity along with the more mature. What I described is the doctrine of sanctification which is progressive, not a “zap” experience.

Sometimes a person will dispute the fact that the baptism by the Holy Spirit is a universal work of God by pointing out in the book of Acts that there were some who received the Spirit after they had received Christ. Let me caution you that it is dangerous to establish normative doctrine from the book of Acts. Acts is a history of a transitional time in the work of God among His people. He was doing a new thing in Acts. The normative doctrine is to be found in the Epistles. In Acts, when the gospel crossed a barrier, God in His providence, sovereignly waited to give the new covenant indwelling of the Holy Spirit when the church leaders were present to evidence that non-Jewish believers were not second class Christians. When the gospel crossed the barrier to the Samaritans, God gave the Spirit through the hands of the apostles (Acts 8:14-17). The Samaritans were a part of the body of Christ! When the gospel went to the

Gentiles, Peter was present to witness that they received the Spirit also (Acts 10:44-48). The Gentiles were a part of the body of Christ! In Acts 19, there were the disciples of John the Baptist who were sort of “holdovers” from the Old Covenant. When Paul explained Christ to them they believed and then to show that there are no disciples of John and disciples of Jesus the Holy Spirit came after salvation to these. Now the gospel has crossed every barrier and the normative pattern is carried out without exception – the Holy Spirit is received at salvation and the Spirit baptizes believers into the body of Christ at the time of their salvation.

#### C. The Baptism of the Holy Spirit Is an Unemotional Work of God

Salvation may (and likely will) affect your emotions. Being filled with the Holy Spirit may (and likely will) affect your emotions. The baptism of the Holy Spirit however is something God does totally apart from the emotions. That shouldn't trouble you. There are lots of things that happen to you at salvation that are not in the realm of the emotions. For instance you are justified, adopted by God, sanctified (set apart for Him), and sealed by the Holy Spirit. Have you ever heard someone say, “Wow, I just experienced adoption by God”, or “Glory, I just felt the sealing of the Holy Spirit”. We very well may have emotion when we learn of these things that happened at salvation, but the actual accomplishment of them is not in the realm of the emotions. Here is a fact: the moment you were saved, the Spirit of Christ identified you with Christ by baptizing you into the body of Christ. How many Christians have experienced that? ALL! So the fact that you didn't feel it is not evidence that it didn't happen.

#### D. The Baptism of the Holy Spirit Is a Unifying Work of God

There is only one true body of Christ. There is no Jewish church, gentile church, black church, white church, American church, Chinese church; there is one body, one church. That is why you find a commonality with believers across all man made, cultural, geographical, and even language barriers. I have been in a lot of countries and when I spend time with the believers there, there is a oneness because we are both in Christ – baptized by the Spirit into Christ. You won't find that amazing oneness in any other realm (two democrats, two republicans, two people of the same vocation). Look at all the “ONES” in 1 Corinthians 12:13 (Read). We have seen the revelation and the explanation of the baptism of the Holy Spirit. In closing, I want to get real practical.

### III. The Application of the Baptism of the Holy Spirit

How do we take this doctrinal truth into the realm of our daily experience?

#### A. We Must Reckon on Our Identity

The fact that we are baptized into Christ (“in Christ”) means that we now have a new identity. The Bible tells us that we have been made partakers in His death and resurrection (Romans 6:3-4 that we read earlier). We are a new creation in Christ 2 Corinthians 5:17 tells us. We are accepted by God in Christ Ephesians 1:6 tells us. We are dead to sin Romans 6:11 tells us. These are things that God says are true of us because we are in Christ – not because we feel them. Our task is to reckon (by faith) that these things are true because God says they are true. God's truth always trumps what we feel. **Romans 6:11 (NKJV)** “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.”

#### B. We Must Receive the Filling of the Holy Spirit

We are going to give a whole message in this series to the filling of the Holy Spirit, but I need to at least introduce it here because it is so often confused with the baptism of the Holy Spirit. Ephesians 5:18 commands us literally to be being filled with the Holy Spirit. In is in the present continuous tense. It is experiential and it is repeated. We are to seek it, claim it, and experience it. Baptism means that we are put into something. Filling refers to something put in us that controls us. In both cases it is not a “something” but a “someone”. The baptism by the Spirit happens once; the filling happens many times. The baptism by the Spirit is received by all believers at salvation; the filling is received by obedient believers who ask for it in faith. The baptism by the Spirit is never commanded; the filling is commanded. The baptism by the Spirit places the believer in the body of Christ; the filling enables the believer to obey Christ [much of the material in III, B is taken from David Jeremiah, “God in You”].

## CONCLUSION

The baptism by the Holy Spirit is not a second blessing – it is the first blessing. The second blessing and the third and the eighteenth and seven thousandth blessing is reckoning on what happened when you were baptized by the Holy Spirit into the body of Christ and were given a new identity and then by being filled with the Spirit you act like who you truly are. We have an inability to change our nature, our identity in Adam as a sinner. The baptism by the Holy Spirit is God's provision for our inability. Because we were baptized by the Holy Spirit into Christ we are made brand new and have been given a new identity, a new past, and a new future. Praise God for the baptism by the Holy Spirit which every true Christian has received. (3516)