

## PNEUMATOLOGY (70)

Peter wanted believers to realize that even in death Christ kept proclaiming the truth of God, something he wanted believers to do in the face of their own suffering.

Believers who are suffering can tend to shy away from proclaiming God's Word and Peter wanted us to realize that Jesus Christ still kept proclaiming God's Word even when physically dead (3:14-15,19). Then Peter gave an illustration of Noah and the eight souls that were in the ark who were saved "through" water. Peter's point is that the eight souls were saved from the judgment of the flood because they were safely in the ark. Verse 21 makes it clear that some baptism does the same thing for the believer. There is a baptism that saves the N.T. believer from the judgment and wrath of God and produces a good conscience in the sight of God and identifies us with the resurrection of Jesus Christ. The baptism which does all of this is none other than Spirit baptism.

In other words, to be baptized by the Spirit is to be placed into Jesus Christ in the same way that Noah and the eight souls were placed into the ark. Those in Jesus Christ will never experience God's wrath and will have a good relationship with God. In Peter's mind, this reality should prompt the believer not to waste his life in the flesh, but to invest it doing the will of God (4:1-2). Peter also knew the significance of Spirit baptism.

### **Passage #7 - Mark 16:16 .**

This is one of the key verses used to support the false thesis that one must be baptized in water in order to be saved. However, upon a close examination of the verse, it will be accurately observed that the baptism to which this verse is referring is not water baptism, but Spirit baptism.

Several important observations may be made concerning this verse:

- 1) The baptism being discussed is one closely connected to the Gospel which was to be presented to the whole world (Mark 16:15).
- 2) The baptism being discussed is not one that is classified as a sign that would follow those who believe (Mark 16:17-18).
- 3) The baptism being discussed has saving value (Mark 16:16a).
- 4) The baptism being discussed is closely linked with believing and being saved (16:16).
- 5) The baptism being discussed is closely linked with **not** believing and being condemned (Mark 16:11, 13, 14, 16).
- 6) The baptism being discussed is passive, not active, meaning the subject is in no way involved in the action, but simply is the recipient of the action.

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The careful student of the Bible, in accordance with these observations, will obviously ask— which baptism is so intimately connected to faith in Jesus Christ that it has condemnatory ramifications?

Which baptism has actual saving value? Which baptism is so passive that the one who believes has nothing whatsoever to do with the action? The only answer to this is Spirit baptism.

Dr. G. Campbell Morgan wrote: “He that believeth (that is the human condition) and is baptized (that is the divine miracle) shall be saved. When the negative side is stated, baptism is omitted, as being unnecessary; for he that disbelieveth cannot be baptized. If it is water baptism, he can; but if it is the baptism of the Spirit, he cannot” (G. Campbell Morgan, *The Spirit of God*, pp. 181-182).

Dr. Lewis Sperry Chafer said concerning Mark 16:16, “The reference evidently is to real baptism” (Vol. 6, p. 150).

Collectively, these seven passages give us an important view of Spirit baptism:

1. Spirit baptism so links us with Jesus Christ that we are judicially freed from sin (Rom. 6:1-4).
2. Spirit baptism so links us with Jesus Christ that we are one body (I Cor. 12:13).
3. Spirit baptism so links us with Jesus Christ that we actually put on Christ (Gal. 3:26).
4. Spirit baptism so links us with Jesus Christ that we have a body unity with the Godhead (Eph. 4:4-6).
5. Spirit baptism so links us with Jesus Christ that we are spiritually circumcised (Col. 2:9-13).
6. Spirit baptism so links us with Jesus Christ that we are saved from God’s wrath (I Pet. 3:21).
7. Spirit baptism so links us with Jesus Christ that we are forever saved (Mark 16:16).

When Jesus Christ was here, it is very obvious that He taught on the subject of Spirit baptism, and certain things He said or prayed give us a good perspective of this vital doctrine. For example, John 14:20 only makes sense when we understand the doctrine of Spirit baptism. Clearly, the contextual topic of Jesus Christ here is the Holy Spirit (14:16-18, 26). We know that Christ can be “in” us through the Spirit’s indwelling work. But the question arises, how can we be “in” Christ? The answer is through the Spirit’s baptizing work. In other words, the Spirit’s indwelling work = “I in you” and the Spirit’s baptizing work = “You in Me.”

Christ’s priestly prayer of John 17 may only be understood in light of the doctrine of Spirit baptism. How can a sinful believer be one as the Father and Son (17:11)? How can sinful believers be united in the Father and the Son (17:21)? How can a sinful believer be united with God to the extent that he is perfectly complete in the Godhead (17:22-23)? The answer to Christ’s prayer is Spirit baptism. The baptism of the Spirit accomplishes all of this the moment one believes on the Lord Jesus Christ.

The doctrine of imputation indicates that it is possible to have a righteousness which is solely a gift of God, which is apart from any human effort or works.

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Imputation **is not** an experience, **it is** a judicial calculation of God in which He decides, deems and pronounces as judge that one is righteous. When the words and doctrines of the Bible are carefully examined, it will be discovered that the imputation of Christ's righteousness may **only** be accomplished by Spirit baptism. Romans 4:24 is very clear that an imputation of righteousness (4:22) is given to us the moment we believe on Jesus Christ. In other words, God imputes to us His Son's righteousness the moment we accept Christ. What is it that specifically happens to us that in one moment instantly changes our status from condemnation to justification? What is it really that occurs at one moment of time which enables God, as the Righteous, Holy Judge to so link us to His Son that He declares we have His righteousness? The answer is the **baptism of the Spirit**. Dr. Chafer observed that Spirit baptism is the "...only ground for imputed righteousness" (*Ibid.*, p. 154).

Such passages as Romans 8:1-2; I Cor. 1:30; II Cor. 5:17, 21; Eph. 1:3, 6; and Col. 2:9-10 all take on new meaning when one understands the doctrine of Spirit baptism. In fact, those passages will never be fully understood until one understands the doctrine of Spirit baptism.

In view of the significance of this doctrine, it is no wonder that Satan has caused so much confusion and has kept so many in ignorance of it. Spirit baptism is a dynamic doctrine that becomes a driving impetus for loving and living for God. Spirit baptism gives us a better grasp of the judicial side of the grace of God, and it is a doctrine that clearly refutes **any** works system of righteousness.

**(Spirit Baptism - Question #5)** - What are the distinctive pneumatological features of Spirit baptism?

As a pneumatological doctrine, Spirit baptism is very distinct from the other works of the Spirit:

- 1) Spirit baptism **is not** mentioned in the Old Testament.
- 2) Spirit baptism **was not** operative until Pentecost.
- 3) Spirit baptism **is only** operative for this Grace Age.
- 4) Spirit baptism **will not** be operative after this Grace Age.
- 5) Spirit baptism **is** distinct from Spirit regeneration.

In regeneration, we are given Christ's nature; in Spirit baptism we are placed into Christ.

- 6) Spirit baptism **is** distinct from Spirit indwelling.

In indwelling, the Holy Spirit takes up permanent residency in us. In Spirit baptism, the believer, by the Holy Spirit, takes up permanent residency **in** Christ.

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7) Spirit baptism is distinct from Spirit filling .

Spirit baptism is permanent . Spirit baptism is non-experiential . Spirit baptism is **not** commanded . Spirit filling is temporal . Spirit filling is experiential . Spirit filling is commanded .

Undoubtedly, the baptism of the Holy Spirit is one of the most significant and vital doctrines in all the Bible, especially for this age. It is a doctrine that affects a believer's life, walk, standing, state, position, and possessions. It is no wonder that Satan has done his best to keep God's people in ignorance and to keep this doctrine in obscurity. This doctrine can literally bring power to God's people.

We have been examining in this study the work of the Holy Spirit. We have clearly seen that there are two categories of work that the Holy Spirit accomplishes: Category #1 - The Spirit's work in the world ; Category #2 - The Spirit's work in the believer .

Category #1 contains two works: 1) His work as restrainer ; 2) His work as convictor .

Category #2 contains five works: 1) His work of regeneration ; 2) His work of indwelling ; 3) His work of baptism ; 4) His work of sealing ; and 5) His work of filling .

We come now to the fourth work of the Holy Spirit as it relates to the believer:

**Work #4** - The work of the Holy Spirit in sealing .

There are three New Testament passages that specifically mention the sealing ministry of the Holy Spirit: 1) II Cor. 1:22 ; 2) Ephesians 1:13 ; 3) Ephesians 4:30 .

This particular ministry is **not** evidenced in the Old Testament, but is a peculiar work of the Holy Spirit in this New Testament dispensation of grace (Eph. 3:2). The "sealing" of the 144,000 Jews during the Great Tribulation is a different type of sealing (Rev. 7:3).

In order to come to a true understanding of this doctrine, we will also approach this in question/answer style:

**(Sealing Question #1)** - Who is sealed with the Holy Spirit?

The answer to this question is all believers are sealed with the Holy Spirit, every single believer in Jesus Christ.

It must be remembered that II Corinthians 1:22 was written to the Corinthians . The Corinthians were some of the most carnal believers in the New Testament, yet Paul draws no exception concerning the Spirit's sealing ministry. In other words, although they were carnal, they were sealed. Furthermore, Paul's exhortation not to "grieve" the Holy Spirit demands that all believers have the Holy Spirit.