

Baptism of the Holy Spirit Critical and Analytical Study of the Seven Occurrences in the NT

The first four occurrences are in the four books of the gospel and is being referred to John the Baptist's **Prophecy** of Jesus Christ.

Note:

The actual expression, "baptized with the Holy Spirit," only occurs 7x in the NT, though there are other verses that are related to the concept. To be accurate (as one always should in interpreting the Bible), the common expression "Baptism **OF** the Holy Spirit" is never used in the Bible. It does speak of "the baptism OF John" (Mt 21:25, Mk 11:30; Luke 7:29; 20:4, Acts 1:22; 18:25) and describes it as "the baptism of repentance" (Mk 1:4, Luke 3:3; Acts 13:24; 19:4). Instead, the clause under discussion always uses the verb "to baptize" followed by the prepositional phrase "with (the Holy) Spirit."

Stephen O. Stout, D. Min. Th. M., D. Min.

The Prophecy.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire. Matt. 3:11**

ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτοὺς δὲ βαπτίσει ὁ ἅγιος
Πνεῦματι Ἄγιῳ.

I baptized you in water, He but will baptize you (in) with

The Spirit Holy. **Mark 1:8**

John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose:
he shall baptize you with the Holy Ghost and with fire: **Luke 3:16**

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. **John 1:33**

This is the one baptizing in (with) Spirit holy.

Note:

Jesus is the baptizer, the Holy Spirit is what people are baptized **with**.

The book of Mark does not use the Greek word **en**, which can mean either **with** or **in**.

1. Mt 3:11 He shall baptize you with the Holy Spirit and fire.
2. Mk 1:8 He shall baptize you with the Holy Spirit.
3. Luke 3:16 John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.
4. John 1:33 "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' "
5. John prophesies a future event, pointing toward a time when the Messiah shall (future tense) baptize with the Holy Spirit.
6. He contrasts his own water baptism with the Spirit baptism of the Messiah as the greater fulfilment and spiritual reality of the outward sign.

The fulfilment.

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

The Lord Jesus makes this prophecy, just before His Ascension to heaven. He refers to an event which is just about to happen, and the context obviously finds fulfilment on the Day of Pentecost, when He poured out His Holy Spirit upon the disciples in the Upper Room (Acts 2). This becomes a primary evidence that Jesus truly is the Messiah (Acts 2:33).

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 11:16**

This outpouring of the Holy Spirit is linked back to Pentecost (Acts 2) as a continuing fulfilment of the ministry of the Ascended Lord in baptizing His people **with the Holy Spirit**. This shows that Spirit baptism is more than just what happened at Pentecost but ties every believer afterwards to that great event in the history of redemption.

The expression is closely linked with baptism with water; in fact, it is almost always used in the context of water baptism (i.e. Jesus' baptism as well as the baptism of Cornelius in this passage). One should deduce that outward water baptism is evidently a sign of Spirit baptism. Clearly, of the two, Spirit baptism is the reality and the efficacious work whereby the Holy Spirit comes to indwell the believer.

The most revealing and critical passage.

I Corinthian 12:13

Also For **by** one Spirit we all into one body

were baptized, whether Jews or Greeks, whether slaves or

Free, and all into one Spirit we were given to drink.

-Verb-Aorist Passive Indicative-1st Person Plural

Paul speaks of a past experience brought about by the Holy Spirit: he does not write, "You need to be baptized with the Holy Spirit." but rather he states, "You have been baptized" (the Greek aorist passive indicates a past point in time experience). Notice this changes from the future tense used in the Gospels and Acts, because the fulfilment arrived on the Day of Pentecost and is repeated at individual regeneration.

Comments are from: By Stephen O. Stout, D. Min. Th. M., D. Min

The Seven Examples compared

- Matt. 3:11 – baptisei **en** pneumati – “...will baptize **in** Spirit...”
 Mark 1:8 – baptisei...pneumati hagio – “...will baptize...Spirit **in** the Holy...”
 Luke 3:16 – baptisei **en** pneumati – “...will baptize **with** Spirit...”
 John 1:33 – baptison **en** pneumati – “...baptizing **with** Spirit...”
 Acts 1:5 – **en** pneumati baptisthesesthe – “...**in** Spirit will be baptized...”
 Acts 11:16 – baptisthesesthe **en** pneumati – “...will be baptized **in** Spirit...”
 1 Cor. 12:13 – **en** pneumati...ebaptisthemmen – “...**in** one Spirit...were baptized.”

Notice that in five of the first six verses the Greek word, ‘**en**’ is always translated, **with** or **in**. Recalling what I pointed out earlier, that the only exception is Mark 1:8. Here, Mark does not use the Greek word **en**, but since he is speaking of the very same account that Matthew and Luke are, and they *do* use this word, there is clearly no difference in meaning. Therefore, we must take the word, **en** to be implied in Mark’s usage of the expression, “He will baptize you in the Holy Spirit.” Again this is crystal clear since all three writers, are all writing about the very same account; *John’s words concerning Christ’s baptizing with the Holy Spirit*. So now we see that the first six occurrences of the expression, the “baptism of the Holy Spirit” all mean that those who are “baptized with the Holy Spirit” are baptized **by Jesus**, and **with** the Holy Spirit. Therefore, to be consistent, we must translate the *seventh* occurrence of this expression, **with** or **in** (Not *by*) the Spirit; and we must interpret these words to mean the very **same** thing as the *other* six verses. This would mean that **Jesus** is the one that baptizes all believers with one Spirit, “into one body,” and that they are **all** baptized *with* the Holy Spirit. This is clearly seen in Paul’s words, “we were all made to drink of one Spirit.”

“The Baptism of the Holy Spirit” by Angel Arellano

Note:

1. Jesus is the one that baptizes all believers with one Spirit, “into one body,” and that they are all baptized with the Holy Spirit.
2. The four separate components of baptism of the Holy Spirit:
 - a. The subject which is the baptizer,
 - b. The object, the one being baptized,
 - c. The element, what he is being baptized with,
 - d. The purpose, what he is being baptized for.

John the Baptist Illustration:

Subject: John the Baptist
 Object: The people, the sinners.
 Element: The water.
 Purpose: Remission of sins.

In I Corinthians 12:13

Subject: The baptizer which is Jesus Christ
 Object: The believer being baptized.
 Element: That they are baptized with, which is the Holy Spirit.
 Purpose: To incorporate into the “body of Christ” which is the mystical body of Christ, the Church. Composed of all believers, whether Jews or Gentiles, bond or free.

Biblical Conclusion by Rod de Guzman:

1. Baptism of the Holy Spirit is received by every believer at conversion when the Holy Spirit regenerates whom he regenerate according to his sovereignty. Look at the Doctrine of regeneration by John Murray in his book the doctrine of Atonement. Moreover John 3: 8 Illustrates the sovereignty of the wind with respect to the work of the Holy Spirit.
2. There is no such thing as “invitation of the Holy Spirit” that we may be able, in our prayer(s) for us to experience the “baptism of the Holy Spirit” and being done occasionally. Nowhere in the Scripture that we, as believers in Christ, are being exhorted to seek the baptism of the Holy Spirit, **neither it is included in Paul’s writings to Timothy**. There is only one exhortation that we “keep on being filled with the Holy Spirit”
 Note: Ephesians 5:18 *but be filled with the Spirit* The Greek word “filled” is πληρουσθε, pleirousthe, which is **Verb-Present Passive Imperative-2nd Person Plural** of the word πληρωω, ple-iro-ow, means to fulfill, fill, full or complete.
 Note 1: Since it is in the Passive Voice, represents that we (the believers) are the subject as being the recipient of the action, we did not do anything.
 Note 2: Since the verb is continuous present imperative, thus, this word convey a “continuous repeated action” that we are to experience the filling of the Holy Spirit on a **continuous basis**. “but be filled with the Holy Spirit” is not a command because it is in the passive voice.

The following text is by:

By Stephen O. Stout, D. Min. Th. M., D. Min.

SEVERAL OTHER VERSES MENTION THE SPIRITUAL ASPECT OF BAPTISM:

1. Romans 6:3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?
2. Romans 6:4 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.
3. Galatians 3:27 For as many of you as were baptized into Christ have put on Christ.
4. Col. 2:11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12 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.

Observations: While these verses are often cited to explain water baptism, their primary reference is to an experiential baptism into Christ. Although the work of the Holy Spirit is not specifically mentioned as the effective agent of baptism, it is reasonable to assume that to be the case, since it is the Holy Spirit who unites us to the Risen Lord in the work of regeneration. In any event, Paul describes not a second experience, but the initial work whereby we are baptized into Christ. This experience becomes the root of all the actual changes effected by the Holy Spirit, enabling believers to walk in new life.

ADDITIONAL REFERENCES TO BAPTISM:

Hebrews 6:2 calls the "doctrine of baptisms" one of the elementary principles of Christ, but it does not specify just what these baptisms are. It expects the reader to know already.

This study has shown that there are several baptisms mentioned in the New Testament. Besides John's baptism of repentance, baptism with water, baptism with the Spirit, baptism into Christ (Romans 6:3) and His death (Romans 6:4), the NT also mentions baptism for the dead (whatever that is! 1 Cor 15:29), and being baptized into Moses (1 Cor 10:2).

Yet the creedal formula in Eph 4:5 mentions only "one baptism." To which of these baptisms would that refer? Which one of these various baptisms is essential to salvation?

Is it water baptism, as regenerational baptists insist? If so, why would Paul downplay the ceremony of baptism when he says in 1 Cor 1:17, "Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect." Although Peter tells us "Baptism saves us," he adds, it is not the mere removal of the filth of flesh, but "the answer of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter 3:21).

Is the "one Baptism" the second work of grace Baptism of the Holy Spirit, as Pentecostals insist? If it is the cure-all to sin and the key to fullness of the Spirit, why would such a crucial doctrine be **discussed only once in the epistles** (1 Cor. 12:13)? Why does the NT not promote the Baptism of the Spirit as the answer to every problem encountered by the early church? The silence is deafening!

Clearly, the "one baptism" which unites us to Christ is being baptized with the Holy Spirit, whereby a dead sinner is made alive when his spirit is united with the Life of the Risen Lord by the regeneration and renewal of the Holy Spirit (Titus 3:5). This is the true Spirit baptism that is absolutely essential for salvation: it is the answer to the obligation imposed by Jesus, "You must be born again"-conceived spiritually by the Spirit (John 3:3, 5, 7). Although the Spirit moves sovereignly like the wind (John 3:8) and cannot be manipulated by sinful men, Jesus encourages us, in Luke 11:13, "How much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

IMPLICATIONS OF THE SECOND WORK DOCTRINE:

If it is a second baptism of the Holy Spirit that brings true fullness, does this not imply that regeneration suffers from an inadequacy that needs to be supplemented by a second work of grace? How can this be when at regeneration the Christian receives the Person of Holy Spirit (1 Cor 2:12), is baptized into Christ (Romans 6:3-4), is made complete in Him (Col. 2:10), and is given everything for life and godliness (2 Peter 1:3-4)? The need, it seems, is not receiving something else one does not possess, but claiming what one has already has been given!

Also, if water baptism is a visual picture of the outpouring of the Holy Spirit (an obvious connection often missed by many), then the need for yet a second work of grace denigrates water Baptism as the sign of Spirit Baptism. A Christian who understands that water baptism celebrates the life-changing work of regeneration by the Holy Spirit would not see any necessity for a second work of grace after regeneration, since the coming of the Holy Spirit unites with the Risen Lord and makes us complete in him, so that we are not lacking in any gift (1 Cor 1:7).

CONCLUSIONS:

The major question is whether the baptism of the Holy Spirit is a necessary second work of grace for successful Christian living, whether accompanied by the gift of tongues, or entire sanctification (as Wesleyan theology teaches), or as the key to deeper spiritual life (as implied in the Higher Life Movement)?

Certainly the NT teaches that it is essential for one to be baptized with the Holy Spirit, but the Bible shows that the work of the Anointed One in baptizing with the Holy Spirit is in fact an initial work of grace, not a second work of grace. Every one regenerated by the Holy Spirit has also been baptized by the Holy Spirit as an experience of fact, according to 1 Cor 12:13.

Also, a reading of the NT will not reveal that it teaches a necessary second work of grace after regeneration, much less one evidenced by speaking in tongues, since 1 Cor 12:30 states clearly that all do not speak in tongues. Instead, it reveals the need for progressive sanctification by the filling and leading of the Holy Spirit.

But what about the command of Jesus to "wait for the promise of the Father " (Acts 1:4)? To make this normative today is to confuse what is unique in the experience of the early church and what is regular for the ongoing church. To overlook this distinction creates a very real danger of interpreting Scripture in light of an experience rather than the experience in light of Scripture. Any spiritual experience that does not agree with the Bible is either emotionally induced, or worse, demonically engendered. Either way, it will prove to be a bogus experience that will lead away from Christ rather than toward Him.

The solution, then, is not found in seeking a second necessary work of grace after regeneration, but rather using all the gifts and graces granted at regeneration. In Christ, the believer is complete, given everything for life and godliness: what we need is to know more of Him through the daily leading and filling of the Holy Spirit, so we will walk in the fruit of the Holy Spirit (Gal. 5:22-23). That is truly the road of victory and fullness!

Note: The whole text is combined works of

The Baptism of the Holy Spirit

“...He will baptize you with the Holy Spirit...”Matthew 3:11

Angel Arellano Jr., Make Sure of All Things

**DOES A CHRISTIAN NEED THE BAPTISM OF THE HOLY SPIRIT IN ORDER TO ATTAIN THE
HIGHER LIFE OF THE FULLNESS OF THE HOLY SPIRIT?**

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With detailed text Analyses in Greek by Rod de Guzman

Notes:

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