



LESSON SEVEN - THE DOCTRINE OF BAPTISMS (HOLY SPIRIT)

The Doctrine of Baptisms (Holy Spirit Baptism)

In our last lesson we studied the first part of the doctrine of baptisms (plural) noting how often and to what purpose WATER BAPTISM was associated with the salvation of the believer. Throughout the New Testament both water and spirit are mentioned in the same text, usually mentioned together as dual elements in the conversion experience. (See Acts 2:38; Acts 8:12-17; Acts 10:44-48; Acts 19:1-6)

The baptism of the Holy Ghost (KJV) or the Holy Spirit is often misunderstood and there are many erroneous teachings regarding it. Some Christians feel that they have the baptism of the Holy Spirit when actually they do not. On the other hand, there are some Pentecostals who feel that the purpose of the Holy Spirit is to impart spiritual gifts -- and in reality this is one of the benefits, but it is not the reason for the baptism of the Holy Spirit. Throughout this lesson, I will probably use the word *Holy Spirit* rather than the King James Version *Holy Ghost*. The correct verbiage is "Spirit" from the Greek "pneuma", meaning breath. It is possible that the King James translators used "Ghost" instead of "Spirit" as a mean of portraying the Holy Ghost as the "ghost" of Jesus Christ.

In addition, there is a great deal of confusion concerning "speaking in tongues" as well as the operation of spiritual gifts. We hope to share some insight on this subject as well.

Some Facts concerning the Holy Spirit

It is important to remember the warning that was given by John - "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone into the world." (I John 4:1) The baptism of the Holy Spirit can be counterfeited, but never-the-less, there is still a genuine spiritual experience that is:

- A baptism - (i.e. complete immersion into) Acts 1:5, John 1:33 – this is the “outside in” part of the baptism
- A filling (Acts 2:4, Ephesians 5:18) – here we have an “inside out” example. The Bible says, “out of your belly will flow rivers of living water” (John 7: 37-39)
- Holy (it is not an unholy spirit)
- From Heaven (Acts 2:1-4)
- A part of the New Birth (John 3:5)
- A gift from God (Acts 2:38-39)
- A promise from God (Acts 1:4-5; Acts 2:38-39)

When understanding that the Holy Spirit is a baptism and a filling, we must realize that we are put into the body of Christ (1 Corinthians 12:13) and that the spiritual body of Christ (i.e. Holy Spirit) is put into us. Now there are some that teach that the baptism of the Holy Spirit and the infilling of the Holy Spirit are not the same things. This is incorrect. Jesus told his disciples in Acts 1:5 "but ye shall be baptized with the Holy Ghost not many days hence" and then we read the fulfillment in Acts 2:4, "and they were all filled with the Holy Ghost".

Why is the Baptism of the Holy Spirit called the "Promise of the Father"?

The baptism of the Holy Spirit (God's spirit) was promised in prophecy long before Pentecost. It is the fulfillment of a COVENANT promise made to both Jew and Gentile. God had made a covenant with Abraham and his children that God was going to bring them into a "promised" land flowing with milk and honey. This promise represented an eternal inheritance to the Jews that today is vitally sacred. As a part of the promise, God attached the Law of Moses -- not as a condition that the children of Israel must do in order to inherit the promise, but never-the-less, "the law was added because



of transgression, till the seed should come to whom the promise was made..." Galatians 3:19. The intent was that the promised land, in order to be a blessing to the Jews must be lived in with the righteousness of the law being a part of the framework. How else could it be a place of safety, security, purity, joy, peace? It might be said of the Christian life today, that to be a Christian without the Holy Spirit would be like trying to live in the "promised land" with no benefits of joy and peace. The joy and peace can only come through a righteous people who live together.

But the covenant (or promise) of the Old Testament was a limited covenant. For one it was breakable which meant that it did not have permanence and could not be considered an everlasting and complete promise of God for his people. Not that God would break it, but the Jews would. So it was that the scripture speaks of a new covenant. This covenant is the baptism of the Holy Spirit (the promise of the Father) that we read about in the following scriptures:

Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, *I will put my law in their inward parts, and write it in their hearts*; and will be their God, and they shall be my people.

Ezekiel 36:26 "A new heart also will I give you, and a new spirit will I put within you: and I will take away the

stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. "

Here we have the Father making his "promise" to his people that there would be an unbreakable and eternal covenant in which God's laws were written on the heart instead of tables of stone. The writer of Hebrews (generally considered to be the apostle, Paul) then refers to these promises in Hebrews 8, speaking of the Old and New Testaments:

6 "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."



The baptism of the Holy Spirit, in which God promised to put his spirit within us is the express fulfillment of these promises given by God, which represent the establishing of this New Covenant and replaces the Old Covenant which included going into the promised land with the Ten Commandments (law of Moses) as the basis for the relationship with God. It is important to understand that this is the primary reason and purpose for this baptism.

Some Christians feel that the reason for the baptism of the Holy Spirit was to impart spiritual gifts. Not so. Note that all the gifts of the spirit were in operation before the day of Pentecost with the exception of tongues and interpretation of tongues. The prophets worked miracles, the apostles healed the sick, the gift of faith was demonstrated in many circumstances -- there were devils being cast out (discerning of spirits). Although the Holy Spirit is the same spirit which operates spiritual gifts, one does not have to have the baptism of the Holy Spirit in order to be endued with the power of the Holy Spirit. Any non born again believer (and there is indeed such a thing) can be used by God in spiritual power through the operation of faith. The gift of prophecy also worked in Balaam (and it was true godly prophecy), and the children of the Pharisees were able to cast out devils (Matthew 12:27)

The reason for the Holy Spirit baptism (as promised) is solely that of providing the New Testament relationship. Simply put then, without the baptism of the Holy Spirit, one has not entered into this new covenant, in spite of whether they have or do not have spiritual gifts. Now the Holy Spirit (not the baptism of the Holy Spirit) which is the spirit of Jesus Christ does provide power and is demonstrated and manifested in other ways.

Manifestations of the Power of the Holy Spirit

There are manifestations of the Holy Spirit and benefits of having the Holy Spirit that do come as a result of having the baptism. Some of these will

even be demonstrated in one who has not received the baptism of the spirit, but as the result of the Holy Spirit acting UPON a believer. For example, Jesus speaks to his disciples and says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14: 16-17). ***Prior to being inside of the believer (when one is baptized), the Holy Spirit will generally be "with" a believer and active in that persons life.***

- Leading and guiding into all truth (John 14:26; 1 Corinthians 2:10-14; John 16:13). Consider Apollos who was fervent in the spirit knowing only the baptism of John (Acts 18: 24-25) was certainly being led by the spirit even though he had not yet received the baptism of the Holy Spirit.
- Reproving the world of sin (this is how the sinner eventually repents) John 16: 7-11)
- It may be working with power gifts. As mentioned this can happen when one is a believer even before they receive the baptism of the Holy Spirit. Again we can speak of Apollos who was being used by God in preaching (even fervent in the spirit), but the disciples were casting out devils and healing the sick before they were baptized on the day of Pentecost. Also consider the fact that Jesus speaks of those who did wonderful works (speaking of casting out devils, healing the sick, etc) but when he says, "I never knew you" (Matthew 7:22-23), they could not claim having been children of God.
- The Holy Spirit acts as a "comforter" (John 14:16-18) The word for comforter, is "Greek - parakletos), literally meaning "one called alongside to help" or "advocate".



- The Holy Spirit as a part of the New Birth makes us sons of God, by which we cry "Abba Father" (John 3:5, John 1:12-13; Romans 8:14-17)
- The Holy Spirit is our resurrection power (Romans 8:11)
- It produces fruit of righteousness and holiness (Galatians 5:22-23; Romans 6:18-23)
- It gives power to overcome the sins of the flesh (Romans 8:13; 1 John 5:4)
- It gives us power to witness (Acts 1:8)

Can one be a believer and not have the baptism of the Holy Spirit?

Because of the comments made above, I must address the issue that not all believers have the Holy Spirit. As mentioned above, some teach that the baptism of the Holy Spirit and the filling of the Holy Spirit are two different things. There are some Pentecostal groups that teach the baptism of the Holy Spirit is the second work of grace. In this concept, they teach that you "receive Jesus" when you become a believer, and then you "receive the baptism of the Holy Spirit." In keeping with the Trinitarian doctrine, they like to make a distinction between Jesus and the Holy Spirit. But this concept is contrary to the scripture which teaches plainly, "By ONE SPIRIT are we all baptized into one body" (1 Corinthians 12:13 and Ephesians 2:18) One does not receive the "spirit of Christ" (Romans 8: 9-16) in one case, and then the "Holy Spirit" as a separate baptism. The fact is the baptism of the Holy Spirit *IS* the receiving of the spirit of Christ that makes us a son of God.

But haven't all believers received Christ? The answer is no. It is possible to be a believer without having received the baptism of the Holy Spirit. Consider first of all that all the disciples of Jesus Christ (and the twelve apostles) were believers

before having received the Holy Spirit on the day of Pentecost. Then let us look at others.

- The Samaritans were believers before they were receivers. Compare Acts 8:12 to Acts 8:17
- Cornelius and his household and friends were believers before they received. Compare Acts 10:1-2 with Acts 10:44-48) Also notice Acts 11:16-17 that they were believers before they received the Holy Spirit.
- The disciples at Ephesus were believers before they were receivers. (Acts 19:1-6). Note that Paul was writing to these same men in Ephesians 1:13-14 and recounting to them how they had received the baptism of the Holy Spirit. *"In whom ye also trusted AFTER ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."*
- And what of the apostle Paul who believed before he received, and Apollos who was a believer before he was a receiver.

The important thing to understand is that the Holy Spirit baptism is *for believers only* and that one must be a believer first. A Christian who has not received the Holy Spirit is not less of a Christian than those who have received. However, because of false teaching, so many believers today reject the truth because (1) their teachers lie to them about its necessity and tell them they are already saved, or (2) Pentecostals belittle them as not being truly believers. Paul tells us that there are those who may come into our churches who are either "unlearned" or who are "un-believers" (1 Corinthians 14:23) -- and there is a difference between the unlearned and the unbeliever. The Bible declares that in order to receive the baptism of the Holy Spirit one must,

- Be a believer (Acts 8:12-17, Acts 19:1-6, John 7:37-39)



- Be called by God (Acts 2:38-39)
- Be obedient (Acts 5:32)
- And be among the "whosoever will" (Revelation 22:17 compared to John 7:37-39)

I once pastored a young man who was extremely disturbed that he had not received the baptism of the Holy Spirit even though he had been in the church for a year. My wife was pregnant at that time, and I told him, "Mike, that baby that is in my wife's womb is not yet born. But that baby is as much a part of my family as the ones who have already been born. Now it is important that the full gestation period take place and we should not force it." How many believers have been the victims of "spiritual abortions" because of unwise teaching? Or how many have had "premature births" because they have had a near experience at the altar without having become fully yielded. I like one sister told me once -- "Brother Davis, I have been sprinkled on by the Holy Ghost, and I have been poured on by the Holy Ghost, but I need the baptism of the Holy Ghost." How true!! Furthermore, I had to remind brother Mike of a beautiful scripture in Isaiah 66: 5-9:

“Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. 6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth

her children. 9 ***Shall I bring to the birth, and not cause to bring forth?*** saith the LORD: shall I cause to bring forth and shut the womb? Saith the Lord God

Any person who is a believer who will wait on God with the right heart and faith and become obedient to the Word of God even while waiting, will receive the baptism of the Holy Spirit

And what about "Speaking in Tongues"

One of the most confusing issues surrounding receiving the baptism of the Holy Spirit is the issue of speaking in other tongues. Those who reject the truth also do so with the statement "you mean I have to speak in tongues to go to heaven?" They are sorely missing the point. Because most believe that they have "received the spirit" when they "accepted Jesus", then unfortunately the issue of tongues becomes a sore point when it challenges their "salvation".

First of all, I have already stated that one can be a believer and not as yet have received the Holy Spirit. When the Ephesians were told that they were "sealed with the Holy Spirit of promise", Paul was alluding to a notary seal. The seal was a sign of something being authentic. When God looks for a person with faith, he then seeks to determine if they have the faith of Abraham, usually by testing that faith. The Bible says that Abraham received circumcision as a seal of the faith that he had while he was yet uncircumcised. (Romans 4:11) Circumcision is a type of the Holy Spirit baptism (Romans 2:28-29). And it is a seal of the faith that one has *before* being baptized with the Holy Spirit. When God sees that faith, he says, "Now that is the kind of faith that I am looking for" and then *STAMP*, he puts on that believer his seal (notary stamp).

We must realize that every covenant given by God came with a symbol or "token" of the covenant. With Abraham it was circumcision. With Noah, it was the rainbow. This token was something that



was new and had not been seen before. Notice that every gift of the spirit was in operation before the day of Pentecost but two -- that is tongues and interpretation of tongues. Paul the apostle teaches of several purposes of tongues in 1 Corinthians 14. Each purpose or use of tongues is similar in that they may sound the same, but they are different in use and purpose. There are four different kinds of speaking in tongues:

Tongues for self edification. In 1 Corinthians 14:2, Paul said that this kind of tongues was "to God", and in verse 4 that it was to edify himself. Now please note that God does not need an interpreter to understand this kind of tongues. When some say that you must have an interpreter if you are going to speak in tongues -- not so.

Tongues for singing and praying. (v.14-15) Again this does not require an interpretation Paul said, "I will pray with the spirit (i.e. in tongues) and I will pray with my understanding (his own language).

Tongues as a sign to the unbeliever. (v. 21-22). Now this is the tongues that is used when someone was baptized in the Holy Spirit. First of all Paul quotes Isaiah 28:11. But notice that in both the case of Acts 2 on the day of Pentecost it was for a witness to the Jews and then the same was the case in Acts 10 concerning Cornelius.

Tongues for the church. Now if the tongues are for the church, then one needs an interpreter. (v.27-28). The tongues for the church has an entirely different use than the ones for God and for self edification of verse 2-4. There is an order for this use of tongues, and it is possible that one can speak in tongues for the church and the interpreter not be present. This doesn't prohibit the speaking in tongues, it only limits it to no more than two or three incidents of speaking.

Concerning this last point there are many churches that teach that the "gift of tongues" demonstrated on the day of Pentecost just simply meant that God gave missionaries the ability to excel in the use of tongues that they have learned or that was not their native language. This is not the case. First of all,

those that were saved on Pentecost were all bi-lingual Jews. They were Jews that had been dispersed to other countries but who were assembled for the annual feast of Pentecost which was a requirement for all males. Notice that the apostles spoke in 17 different languages or more to all these Jews -- but when it came time for the preaching, one man got up (Peter) and he preached to them in one language for they were all Jews. He probably preached in Aramaic which was the common language. He did not preach to them in tongues. The tongues was the "sign to the unbeliever".

Four Reasons Why God Chose Tongues

The Sovereignty of God: Why did God choose blood as the basis of atonement? Why did God choose water as the element of baptism? Why did God chose gold to cover the ark of the covenant? Why did God chose dust from which to make mankind? If one should say that they do not believe that God chose tongues as evidence of receiving the Holy Ghost, then what does prove that one has the Holy Spirit? Here are some things that do not prove that one has the baptism of the Holy Spirit:

- Being a believer – can a person be a believer and not have the baptism of the Holy Spirit (Acts 2, Acts 8, Acts 10, and Acts 19 – all of these were believer's *before* they received the Holy Spirit baptism)
- Gifts of the Spirit – all the gifts of the Spirit were in operation before the day of Pentecost except tongues and interpretations
- I "feel" it – does that mean you felt the "joy". In Acts 8, the Samaritans had much joy after they were baptized but did not have the baptism of the Holy Spirit

An Immediate, External Evidence: One vital reason why God chose other tongues as the initial sign of receiving the Holy Ghost is that speaking in tongues is an immediate, external evidence. There



are many other evidences of the operation of the Spirit of God in a person's life, but it is a matter of time before they are manifest. For example, the fruit of the Spirit mentioned in Galatians 5:22-23 follows in the wake of the spiritual infilling, but the fruit of the spirit comes over time. Peter and the six Jewish Christians who went with him to Caesarea knew that the Gentiles had received the Holy Ghost, not because of longsuffering, gentleness, meekness, or temperance, but because they heard them speak with tongues and magnify God (Acts 10:46). Peter specifically pointed to speaking in tongues as the irrefutable evidence (Acts 10:46-47).

A Uniform Experience: What would have happened if only a part of the apostles on the day of Pentecost spoke in tongues (10 did and 2 did not for example). Could the crowd that witnessed say, "Behold, are not all these which speak Galileans. What if only 10 of the 12 men in Acts 19 spoke in tongues, and the other two did not? Would Paul conclude that all 12 received the Holy Spirit? Speaking in tongues is universal – there is no regard for race, color of skin, country, background, or culture.

A Symbol of Complete Control: The book of James tells us that there is only one member of the body that "no man can tame" – that is the tongue (James 3:8). Just as the bridle controls a horse, and a helm can control a whole ship, the tongue controls the person. Jesus even referred to this when he said, "But those things which proceed out of the mouth cometh from the heart" (Matthew 15:18). These two scriptures help us understand the relevance of what our tongue is to our very being in regard to speech, behavior, thoughts, who we are, and what we do. In the Lord's words, our tongue and heart are connected and James 3:11 says, "Doth a fountain send forth at the same place sweet water and bitter?" Jesus also tells us that "Out of our belly shall flow fountains of living water" (John 7:37-39).

How do you know if you have the Holy Ghost?

So how do you know if you have the Holy Ghost. Someone may say that, "I know because I am a believer." We have established that you can be a believer and not have the baptism of the Holy Spirit. Someone else may say, "Because I feel it". I am sure the Samaritans had a great deal of feeling before they received the baptism of the Holy Spirit, because the Bible says there was much "joy" in that city. Or if someone says, "Because I have spiritual gifts" -- not necessarily. Again, one can actually work miracles and not have the baptism of the Holy Spirit.

I would just simply summarize by saying -- that if you get the Holy Ghost, you get the Holy Ghost like they got the Holy Ghost, and if you did not get the Holy Ghost like they got the Holy Ghost, you didn't get the Holy Ghost.