

Lesson 61

10.14. The baptism of the Holy Spirit

- We studied the new birth and saw how the Holy Spirit works together with the Word of God to perform it. Understanding the new birth and how someone is born into the Kingdom of God is important because it is by being born into the Kingdom of God – *being born of God* – that we become children of God. Now, let us study another work of the Holy Spirit: the baptism of the Holy Spirit.

Baptism into the body of Christ

⇒ 1 Corinthians 12:12–27

- In this passage, the Bible emphasizes the unity of the body. Paul emphasizes that there is only one body. I have fingers, hands, arms, a head, and a torso, but they are all part of one body. Paul says that this is how the body of Christ truly works, which is why it is called a body.
- Can you imagine living without a fingernail? Some people live without them, but it's difficult. They do everything they can to replace the missing part. Our eyelashes are necessary for protecting our eyes and missing them causes problems. We don't appreciate our eyelashes until we lose them. Everything in the body is important. When part of my body is injured, the whole body kicks into gear to help the injured part.
- In this context, Paul is talking about the unity of the body. He says, '*We were all baptized into one body.*' This baptism took place at the moment of salvation. We have already studied that it is the Holy Spirit who baptizes us and places us in the body of Christ, which is the Church that God sees. Paul also explains that we must act as one body. If a member of the body (a person) is hurt or has difficulties, we must rush to help them. The defense mechanisms of our physical body should also serve as an example for us as a Church.
- Therefore, this baptism refers to the work of the Holy Spirit in placing us in the body of Christ. Everyone who belongs to Jesus Christ and is born again has undergone this baptism; otherwise, they do not belong to Him. The moment you accept Jesus Christ as the Lord and Savior of your life, you become part of the body of Christ. Paul is very clear: '*We were all baptized into one body.*' To whom is he speaking? To the Corinthians: '*And we were all given to drink of one Spirit.*' Romans 6 and Galatians 3 also reference this baptism. The texts speak of the unity of the body, and because of this unity, we must live together.
- This baptism occurs only once for each of us at the moment of our conversion. It is an act through which we are placed in the body of Christ. If you are placed in a body when you are born again, then the idea of losing salvation is foreign to the Word of God. You become part of the body. So, if you lose your salvation and leave the body, the body becomes defective. It's strange. Pay attention to the figures the Holy Spirit uses to help us understand spiritual matters. It is through these figures that we acquire biblical doctrine and a foundation.

- When you recognize this position, think carefully. The moment you are born again, the Holy Spirit places you in the body of Christ. Where are we? It is not ethereal, distant, or difficult to understand. It is Him and you. You are in the body of Christ. Stop and think: Who comes against you comes against whom? Take a look at the victorious life we have. Think about it and take your position in the body of Christ.
- On the other hand, I am one with my brother. If I attack my brother, I am attacking myself. If I speak ill of my brother, I am speaking ill of myself. If I hurt my brother, I am hurting myself. This true spiritual knowledge makes a big difference in our spiritual growth, which is why it is mentioned in Ephesians, Corinthians, and Galatians. The entire Bible speaks of the unity of the body. My life will change if I come to this unit. I will experience a life of victories, and my attitude toward my brothers will change.

⇒ **Ephesians 4:3~6**

- What is the subject? The unity of the body. The context is about the unity of the body. If you leave the context, you will be confused. God says this through Paul: 'There is one body, one baptism,' even though we are baptized into the body at different times and in different places. Paul was baptized 2,000 years before us. However, when God sees the body before Him and refers to the Holy Spirit in 'one baptism.' In this sense, the Bible refers to one baptism.

⇒ **Hebrews 5:11–14 and 6:1–2;** '*The doctrine of baptisms...*'

- The author of Hebrews talks about basic doctrines. What are basic doctrines? They are the first things we learn when we accept Jesus into our lives. Here, the author rebukes the Hebrews because they should already be '*mature*' in their knowledge and practice of God's Word. However, they needed elementary teachings. He mentions '*The doctrine of baptisms*' in the plural.
- Baptism is a transliterated Greek word that means '*immersion*', '*diving*' or '*wetting*.' The Jews were already familiar with baptism, or washing, as an act of purification under the law. It was also applied to proselytes. The conversion of a Gentile to Judaism was called proselytism, and the proselyte (*the converted Gentile*) was baptized in water. For the Jews, the baptism of proselytes was natural, since they considered all Gentiles impure and unclean.

⇒ **Acts 11:1–3**

⇒ **Galatians 2:12**

- The Bible mentions several types of baptism in the New Testament.

1. The Baptism of John the Baptist is the **Baptism of Repentance**. John the Baptist performed this baptism to prepare the nation of Israel to receive the Messiah. Spiritually, when we repent and accept Jesus, it has the same effect as when the people of Israel were baptized in the Jordan River.

⇒ **Matthew 3:1–12**

⇒ **Mark 1:1–8**

2. **Baptism into the Body of Christ**, and most importantly, baptism of salvation. As mentioned above, the Holy Spirit performs it at the moment of new birth.

⇒ **Mark 16:15–16**

3. **Water Baptism** is for people who have believed in Jesus Christ as Savior and Lord. It is a public testimony of their faith. It is practiced by those who are already saved because Jesus commanded the Church to do so.

⇒ **Matthew 28:19**

⇒ **Romans 6:1–4**

4. The **Baptism of Suffering**: suffering, often unto death, for the name of Jesus.

⇒ **Matthew 20:20–23**; The request of James and John's mother

⇒ **Acts 7:54–60**, The death of Stephen

⇒ **Acts 12:1–2**; Death of James

⇒ **Revelation 1:9**; John on the island of Patmos

5. **Baptism in the Holy Spirit**

⇒ **Matthew 3:11**; *'He will baptize you in the Holy Spirit'*

⇒ **Luke 24:49**; *'Until you are endued with power from on high'.*

Baptism in the Holy Spirit

- Call it what you will: baptism in the Holy Spirit, the gift of the Holy Spirit, the anointing of the Holy Spirit, the fullness of the Holy Spirit, being filled with the Holy Spirit, or the Holy Spirit coming upon. These terms refer to what is better known as *'being baptized with the Holy Spirit.'*

- After his resurrection, Jesus breathed on his disciples and said, *'Receive the Holy Spirit'* (⇒ **John 20:22**). As we studied in the last class, in this act the disciples received a new spirit and were born again, just as man was created in the beginning. This new spirit was inhabited by the Holy Spirit.

⇒ **Luke 24:49**; *But tarry in the city of Jerusalem until you are endued with power from on high.'*

⇒ **Acts 1:4–8**; *'He commanded them not to leave Jerusalem, but to wait for the promise of the Father... you will be baptized in the Holy Spirit... you will receive power when the Holy Spirit comes upon you, and you will be my witnesses'.*

- Jesus said that the Holy Spirit would come upon the disciples, and on the day of Pentecost, the Holy Spirit came upon them (⇒ **Acts 2:1–13**). When we compare the biblical story at the end of the Gospels with the beginning of the Book of Acts, we see a drastic change (180°) in the disciples' attitude. When Jesus first appeared to them, the disciples were locked in a house, afraid of the people. Jesus appeared, breathed on them, and they were born again and received the Holy Spirit. However, Jesus told them, *'Stay in the city until you are clothed with power from on high,'* and *'you will receive power when the Holy Spirit comes upon you, and you will be my witnesses.'* But hadn't they already received the Holy Spirit?

- There is a baptism of the Holy Spirit, an empowerment for ministry and service, which is why we are told to '*be my witnesses*.' Before this empowerment, even though we are saved and born again, we are unable to witness for Jesus. Peter's transformation after the baptism of the Holy Spirit on the day of Pentecost is clear. Jesus also underwent this empowerment.
- Jesus is the only man in the human race who was conceived with the new spirit we have today. In other words, Jesus was not born separate from God and then born again, as happens with us. Jesus had the Holy Spirit dwelling in him from birth, and he did everything by the power of the Holy Spirit from an early age.

⇒ **Luke 2:39~52;** Jesus among the teachers of the law

- God wants us to be perfect men before Him. Perfect men have a body, soul, and spirit, and their spirit is guided by the Spirit of God. Jesus is the model and standard of the perfect man. He had this model within him from the moment of his conception, and when he was baptized by John the Baptist before beginning his ministry, the Holy Spirit descended upon him. I ask: What happened? Didn't Jesus already have the Holy Spirit dwelling in him? Wasn't he the only person born already inhabited by the Holy Spirit?
- Adam had the life of God in his spirit. He chose to sin and lost the indwelling of the Holy Spirit. Jesus was born with the Holy Spirit, yet He still needed the Holy Spirit to come upon Him at the beginning of His ministry.

⇒ **Luke 3:21~22 and 4:1**

- If Jesus needed to receive the baptism of the Holy Spirit to begin his ministry, how much more do we need it, coming to God full of problems, difficulties, and limitations?

⇒ **Acts 1:8;** *'But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.'*

- Many theologians do not believe in this full manifestation of power. However, if they believed that even Jesus Christ needed this empowerment, their entire theological structure would be shaken, and they would fully understand the Word of God. Because they do not believe this, certain biblical passages are blocked from their understanding, and they do not see the full truth of the Word of God.
- Let us examine some biblical passages to see that the baptism of the Holy Spirit, water baptism, and baptism into the body of Christ are all separate events.

⇒ **Acts 8:1~25;** The gospel in Samaria

➤ **V.12:** *'Both men and women were baptized.'*

Philip preached and men and women believed. They were born again – in other words, they were baptized into the body of Christ. So, '*men and women were baptized*' in water.

This was the sequence. Did Philip baptize anyone who did not receive Jesus in their heart or who was not born again?

If they were baptized, it was because they had received Jesus. If they had received Jesus, then they were baptized into the body of Christ, and the Holy Spirit was dwelling in them.

- **V.13~15;** *'They sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit.'* But hadn't they already been baptized in the name of Jesus? Had they not already been baptized into the body of Christ? Didn't the Holy Spirit dwell in them? Then why did Peter and John pray for them to receive the Holy Spirit?
- **V.16~17;** *'For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then ... they received the Holy Spirit.'* This is the baptism of the Holy Spirit – the baptism of empowerment and enabling to be a witness.
- It does not say here that they spoke in strange tongues, but there was some manifestation. We will study what strange tongues are. **V.18** says, *'when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given...'* There was a sign after they received the Holy Spirit.
- **V.18~19;** If nothing happened when the apostles laid their hands on them, what did Simon want? He was accustomed to great signs (**V.9~11**). The people received the power of the Holy Spirit, which they manifested, and we saw that they had already been baptized in the name of the Lord Jesus. When the apostles laid their hands on them, the Holy Spirit came upon them, completing the work of empowerment.

⇒ **Acts 10:44–48,** Peter at Cornelius' house

- **V.44;** *'While Peter was evangelizing Cornelius' family at his house, the Holy Spirit came upon all who heard the word.'* Being filled with the Holy Spirit at baptism into the body of Christ (baptism into the body of Christ) is one thing, and being baptized in the Holy Spirit (baptism in the Holy Spirit) is another.
- **V.45;** *'And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.'* (**V:46**). This was the sign.
- **V.47 and 48;** *'Have they received the Holy Spirit? And he commanded them to be baptized in the name of the Lord.'* The opposite of what happened in Samaria occurred here: they were first baptized with the power of the Holy Spirit, and then in water. However, they must have believed in Jesus Christ, been born again, and been baptized into the Body of Christ during Peter's preaching. Note that these are distinct events which must occur simultaneously.

⇒ **Acts 19:1–6;** Paul in Ephesus.

- **V.2;** *'Did you receive the Holy Spirit when you believed?'* One receives the gift of the Holy Spirit when they believe in Jesus Christ.

- V.5~6; '*When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.*'
- Here, we also see two distinct events that must (*or should*) happen at the same time if the gospel is preached in its fullness.
- Dr. R.A. Torrey, the first director of the Moody Bible Institute, said: 'It is evident that baptism with the Holy Spirit is an operation of the Holy Spirit, distinct from and additional to His regenerating work. An individual can be regenerated (*born again*) by the Holy Spirit without being baptized by the Holy Spirit. In regeneration, life is conceived by the power of the Holy Spirit. Whoever receives this spiritual life – *Zoé life, or life of God's quality* – is saved. In baptism with the Holy Spirit, power is granted by the Holy Spirit, enabling the believer to serve (*and you shall be my witnesses*).