

## **Baptism of the Holy Spirit**

By Mark Moore

- I. Prophesied: Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1-5
  1. Predicted by John the Baptist/Performed by Jesus.
  2. Contrasted to baptism of fire = Judgement/Punishment.
  3. The Apostles were to wait in Jerusalem to receive it.
  4. It was to take place a few days after His ascension.
  
- II. Described: Acts 2:1-4; 10:44-46; 11:16
  1. At Pentecost it was apparently given only to the Apostles (1:26; 2:1, 5, 7, 14, 37) and not to the 120.
  2. It was evidence of God's acceptance both in Acts 2 and 10.
  3. Accompanied by tongues (Acts 1:8).
  4. Described as "coming upon," "poured out," and "a gift."
  
- III. Pentecostal Experience View
  1. The baptism of the Holy Spirit is a post-conversion experience in which God sanctifies the individual by granting a supernatural gift, usually the speaking in tongues.
  2. It is sometimes referred to as a "second blessing" or a "second work of grace" which marks a person's full commitment to Christ.
  
- IV. Evidence that Immersion = Baptism of the H.S.? 1 Cor. 12:13; Eph. 4:5
  1. The vocabulary and grammatical structure (i.e. the Dative case) Paul uses is very much like what the gospels use. In other words, it sounds like Paul is talking about the same thing.
  2. Since the Spirit's involvement in baptism of 1 Cor. 12:13 is obviously a universal baptism, many believe that Spirit and water baptism are the same (= one episode theory).
  3. There is only one baptism (Eph. 4:5)--water immersion, as described by Romans 6:14; Gal. 3:27; Col. 2:12.
  4. Both water and Spirit are connected with New Birth (John 3:5; 7-38-39; Eph. 5:26; Tit. 3:5; 1 Cor. 12:13; 2 Cor. 5-17).
  5. The Gospel texts seem to speak universally of the Baptism of the H.S. (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33).
  
- V. Evidence that Immersion and Baptism of the H.S. are two separate things:
  1. Acts 2 & 10 are the only two times that H.S. Baptism is clearly identified (cf. Acts 1:5 & 11:15-16).
  2. Immersion was not a part of the Baptism of the H.S. in Acts 2 and only added "after the fact" in Acts 10.
  3. H.S. Baptism was not for salvation in Acts 2 with the Apostles and in Acts 10 water immersion seems to be the normative entrance into the kingdom after H.S. Baptism.

4. It signaled the birth of a new church (Jewish, Acts 2; and Gentile, Acts 10). Thus, these appear to be special occasions, not necessarily normative for the church.
5. The vocabulary of Acts 2 & 10 "Coming Upon" and "Poured Out" is commonly applied to H.S. and supernatural manifestations which not everyone receives.
6. The "You" of Mt. 3:11 (etc.), which sounds universal, is applied specifically to the Apostles and the house of Cornelius (Acts 11:15-16), and not to John the Baptist's entire audience. This kind of figure of speech, called synecdoche, is not at all uncommon in the Scriptures.
7. Both episodes involve the speaking in tongues. Thus, if Baptism of the H.S. is now to be equated with water Baptism then
  - a. Every Christian should expect to speak in tongues, or
  - b. there has been a change in the nature of the manifestation of H.S. Baptism.