

## THE BAPTISM WITH THE HOLY GHOST

Many books and articles have been written, regarding the baptism, with the Holy Ghost. Some go as far as to misrepresent John 7:39, “the Holy Ghost was not yet given,” in order to play down the Holy Spirit’s pre-Pentecostal *PRESENCE*. This would ignore the Saviour’s plain statement to the fact that the apostles both *KNEW* and *DWELLED* with the Holy Spirit (John 14:17). The Holy Spirit’s *PRESENCE* is not under consideration in John 7:39; His future office, function, and power are. The Holy Spirit, indeed, had not yet been given as “another” Comforter (John 14:6) or another Administrator. However, before Pentecost, in the Gospels, the “Comforter Vicar Elect” was certainly on earth, awaiting His future installation and inauguration. Even before that, the Old Testament Israelites were said to have rebelled, vexed, and resisted the Holy Spirit (Isa. 63:10; Acts 7:51).

Another tendency, which causes further confusion, is to ignore the Holy Spirit’s *ACTIVITY* before Pentecost. It is akin to ignoring Christ’s activity on earth before Bethlehem (Acts 7:38, 39; 1 Cor. 10:4; Gen. 1:26) or ignoring the Holy Spirit’s anointing of Christ before His official, public anointing—at His water baptism (Matt. 1:20; Luke 2:46-49; 4:14; Acts 10:38). Consider first what the baptism with the Holy Spirit was *NOT*:

### NOT the Apostolic Signs, Gifts, or Miracles

... *SIGNS* of an *APOSTLE* were wrought among you . . . -- 2 Cor. 12:12  
 . . . many *WONDERS* and *SIGNS* were done by the *APOSTLES* . . . -- Acts 2:43  
 . . . they went forth confirming the word with *SIGNS* following. -- Mark 16:20  
 . . . to make the *GENTILES* obedient, by word and *DEED*, Through mighty *SIGNS* and *WONDERS* by the power of the Spirit of God . . . --Romans 15:18,19

Truly, the Book of Acts and the four Gospels are transitional Books. Albeit, so are First Corinthians (12:28 - 31; 13:8; 14:6), Second Corinthians (12:12), First Thessalonians (5:20), First Timothy (4:14), Second Timothy (1:6), Romans (15:18,19), and Galatians (3:5). Some ultra-dispensational and over-dispensational teaching employ too sharply divided divisions of Bible Books and Chapters in order to explain away apostolic signs. However, the apostolic signs, wonders, and miracles continue throughout the Book of Acts (Acts 5:12; 14:3; 19:11; 20:9, 10; and 28:4-6) and were even wrought among the Gentiles (Rom. 15:18, 19; 2 Cor. 12:12).

The apostles and prophets were set in the church (1 Cor. 12:28), and their special miracles belonged also to the Gentile church. These special powers and miracles ceased with the death of the apostles and prophets and the advent of completed revelation even “that which is perfect” (1 Cor. 13:8-10)\* without any need for a special Jewish church/dispensation in the Book of Acts. Conspicuously, the apostolic signs, which did follow the apostles, did not include the mighty rushing wind sound and cloven tongues of fire sign which accompanied only the baptism with the Holy Ghost!

\*Note: “that which” is perfect must match “that which” is done away; it is not Christ, heaven, or the rapture; it is the word of God, completed revelation as opposed to partial revelation.

### Not the Falling of the Spirit

And the *SPIRIT* of the *LORD FELL UPON* me . . . --Ezekiel 11:5  
 . . . Simeon . . . the *HOLY GHOST* was *UPON* him . . . --Luke 2:25

Ezekiel had the Holy Spirit fall *UPON* him; and yet, he was not baptized with the Holy Spirit. The Holy Spirit was *UPON* Simeon and fell on the Gentiles (Acts 10:44, 45; Acts 11:44) and on the Samaritans (implied in Acts 8:16,17). This may indicate more than just a quiet reception of the Holy Ghost, but there is not enough here to demand that we call it the baptism with the Holy Spirit, especially since such a *FALLING* happened in the Old Testament.

#### Not the Filling With the Spirit

And I have *FILLED* him with the spirit of God . . . -- Exo. 31:3  
 And he hath *FILLED* him with the spirit of God . . . -- Exo. 35:31  
 . . . he (John) shall be *FILLED* with the Holy Ghost . . . -- Luke 1:15  
 . . . Elisabeth was *FILLED* with the Holy Ghost . . . -- Luke 1:41  
 . . . Zacharias was *FILLED* with the Holy Ghost . . . -- Luke 1:67  
 And Jesus being *FULL* of the Holy Ghost . . . and was led by the Spirit . . . --Lk. 4:1  
 And be not drunk with wine . . . but be *FILLED* with the Spirit . . . -- Eph. 5:18

The O.T. saints were filled with God's Spirit. John, Jesus, Elisabeth, and Zacharias were filled, with the Holy Ghost, long before Pentecost. Individuals prior to Christ's birth were filled with the Holy Ghost, long before Pentecost. Even Old Testament saints were filled with the Holy Spirit (Ex. 31:3; 35:31). The filling with the Holy Ghost cannot be the baptism with the Holy Ghost. New Testament Christians are commanded to be filled with the Holy Spirit (Eph. 5:18) but are never commanded to be baptized with the Holy Spirit. Today, the "filling" of the Spirit is not the baptism of or with the Holy ghost, any more than the "filling" of wine is the baptism of or with wine. A Christian can be in a constant state of being "full of the Holy Ghost" (Acts 6:3-5) but cannot be in a constant state of being "baptized with the Holy Ghost."

#### Not the Dwelling with the Spirit nor the Spirit Indwelling

. . . Joshua . . . a man *IN* whom is the spirit . . . -- Num. 27:18  
 . . . the spirit entered *INTO* me when he spake unto me . . . -- Ezek. 2:2  
 . . . thou . . . testifiedst against them *BY* thy spirit *IN* thy prophets . . . -- Neh. 9:30  
 . . . the Spirit of Christ which was *IN* them [O.T.] . . . -- 1 Pet. 1:11  
 . . . ye do *ALWAYS RESIST* the Holy Ghost: *AS your fathers DID* . . . -- Acts 7:51  
 . . . the Spirit of truth . . . he *DWELLETH WITH* you . . . -- John 14:17  
 . . . Joshua . . . *IN* whom is the spirit . . . --Num. 27:18  
 . . . the spirit entered *INTO* me when he spake unto me . . . -- Ezek. 2:2  
 . . . the prophets have inquired . . . Searching what manner of time the Spirit of Christ which was *IN* them . . . --1 Peter 1:11

Only the *PERMANENT* indwelling of the Holy Spirit is confined to the New Testament. The O.T. *TEMPORARY* indwelling, like other subjects, might not be emphasized, theologically defined, or even mentioned in the Old Testament. Nevertheless, they still did exist in the Old Testament, despite the problem that it may present to modern dispensationalists. Still, the indwelling of the Holy Spirit is not the baptism with the Holy Ghost.

#### Not the Receipt of the Holy Spirit

. . . he (Jesus) breathed on them, and saith unto them *RECEIVE* ye the Holy Ghost . . . (before Pentecost) -- John 20:22

Then laid they their hands on them, and they received the Holy Ghost . . . (Samaritans) -- Acts 8:17

The Holy Spirit's indwelling, receipt, coming, presence, and activity were not confined, to the New Testament. The Holy Ghost was on earth (Luke 3:22 and Matt 3:16; John 7:39) long before Pentecost. The Holy Spirit was *RECEIVED BEFORE* anyone was ever baptized with the Holy Ghost at Pentecost. Therefore, it cannot be the baptism, of the Holy Ghost.

The reception of the Holy Ghost was involved with the laying on of hands (Acts 8:17; 19:6) at times. However at Pentecost, the laying on of hands was not required in order to receive the baptism with the Holy Ghost neither was it required of the Gentiles of Acts 10. The laying on of hands is a sign of human approval and authority (Num. 27:18). In the case of the Samaritans, they had rejected the authority of the God of Jerusalem (John 4:20-24). The disciples of Acts 19 were disciples; the only question is "whose?" They did not know about Christ nor the Holy Spirit—an unlikely improbability if not an impossibility, if they were disciples of John (Matt. 3:11; John 1:15 - 17, 26 - 34). The Samaritans and these disciples had to have hands lain on them and also to be baptized or rebaptized in order to receive the Holy spirit (Acts 8:12, 16, 17, 20; 19:5, 6). These acts involve considerations of authority. Apollos, who knew only John's baptism, was not rebaptized neither did he require hands to be laid on him. He was a bonafide convert above such suspicion, who received proper authority and was already "fervent in the spirit" (Acts 18:25). Neither the laying on of hands nor the receipt of the holy Spirit is the baptism with the Holy spirit.

#### Not a Spirit Baptism Into Christ

I indeed baptize you with water . . . HE that cometh after me (Jesus - *the BAPTIZER*) . . . shall baptize you (*the CANDIDATE*) *WITH* the Holy Ghost (*the ELEMENT*) . . . -- Matt. 3:11

There is . . . *ONE* baptism . . . -- Eph. 4:5

Most invisible churchers and Spirit Baptizers take for granted the word "with," in Holy Ghost baptism proof-texts, trying to prove that the Holy Spirit is the "*BAPTIZER*." Why not also "assume" that because John baptized, *WITH* water that the *WATER* was the *BAPTIZER* and *NOT* John? Some would remove water baptism from 1 Cor. 12:13, Romans 6:3, and Gal. 3: 27 by substituting a mystical, salvation baptism into Christ because no water is mentioned in those places.

Yet, Jesus is the only divine *BAPTIZER*, and the Holy Ghost is the only divine *ELEMENT* (Matt. 3:11) in *ANY* New Testament Holy Spirit baptism. Still, Jesus Christ cannot baptize saints *INTO HIMSELF*, even if He were forced to be both the *BAPTIZER AND* the *ELEMENT*. In the other scenario, where Jesus Christ is *FORCED* to be the *ELEMENT* and the Holy Spirit is *FORCED* to be the *BAPTIZER*, would demand *TWO* different Spirit baptisms!

The Charismatics claim that they are baptized by the Holy Spirit but cannot produce the sight, sound, or feeling that occurred at Pentecost. There, indeed, are several baptisms that may be found in the scriptures as well as several gods, lords, and faiths, but there is *NOW* only *ONE* exclusive, God, Lord, faith, and baptism. Still, invisible churchers and Spirit Baptizers are unwilling to accept *WATER* baptism as the *ONE* baptism of Ephesians 4:5. They insist that it is a baptism of the Holy Ghost. Nevertheless, they get themselves into trouble, for they end up with a second but different baptism of the Holy Ghost of believers into Christ with a different *BAPTIZER* and a different *ELEMENT* than that which occurred at Pentecost. These Baptists, who claim to be baptized by the Holy Spirit at their salvation, also do not feel it, hear it, nor see it. They only *CLAIM* it as do the Charismatics. They must claim a baptism completely different from that of Acts 2, a second Spirit baptism, contrary to the *ONE BAPTISM* of Ephesians 4:4,5. Choose one or the other; choose either *TWO* Spirit baptisms, or choose the *ONE* water baptism! As there

is no record anywhere of individuals ever receiving any kind of a baptism involving the Holy Ghost. It is always a corporate and public affair!

### The Old Testament Type

. . . our fathers were under the cloud, and all passed through the sea; And were all *BAPTIZED UNTO MOSES* in the *CLOUD* and in the *SEA* . . . -- 1 Cor. 10:1,2

. . . a cloud *COVERED THE MOUNT*. And the *GLORY OF THE LORD* abode *UPON* mount Sinai, and . . . he called unto Moses out of the midst of the cloud. And the sight of the glory of the *LORD* was like devouring fire . . . -- Exo. 24:15-17

So Moses *FINISHED* the work. Then a cloud *COVERED THE TENT* of the congregation, and the *GLORY OF THE LORD FILLED* the tabernacle. -- Ex. 40:33,34

. . . I heard behind me a voice of a *GREAT RUSHING*, saying, Blessed be the *GLORY OF THE LORD* from his place. I heard . . . a *NOISE OF A GREAT RUSHING*. -- Ezek. 3:12,13

The congregation of Israel, after having been *CORPORATELY* water baptized in the sea, were then corporately baptized in the cloud. This was not an individual affair; it was a corporate affair that included their place of assembly in the House of God. The Holy Spirit has never engulfed or baptized merely *ONE* single individual. This *PUBLIC* water *BAPTISM* in the sea preceded the *PUBLIC INAUGURATION* of the finished tabernacle under Moses. After Moses finished his work, the Father covered the congregation with the cloud and filled the tabernacle with the Glory of the Lord (Exodus 16:10; 24:15-17; 40:34, 35). The Glory of the Lord also filled the temple of Solomon and Ezekiel (2 Chron. 7:1; Ezekiel 3:12,13) with visible fire and *AUDIBLE RUSHING NOISE*.

These *CORPORATE* and *PUBLIC* events were not the Pentecostal baptism with the Holy Ghost (but we are getting close). Still, they were the types that foreshadowed the future Holy Spirit baptism, which was also an *INAUGURATION* of the *HOUSE OF GOD* and was a visible, audible, and even a feel-able public event.

Since the tabernacle of the congregation existed before the cloud enveloped it, and since a believer must exist before being immersed in water, it follows that the church, whatever one believes it to be, must have existed before it was baptized with the Holy Spirit at Pentecost. Christ is the Founder of that church (*MY CHURCH*) and not the Holy Spirit, just as Moses, the type of Christ, was the founder of the tabernacle, and Solomon was the founder of the temple. The apostles were set first in this church *BEFORE* Pentecost! (1 Cor. 12:28). It was to this congregation that the audible signal was sent that the great High Priest was alive and well in the Holy of Holies (Acts 2/Ex. 28:33-34 - note the bells).

### The New Testament Type

The preceding O.T. water baptism, followed by the Glory of the Lord baptism of the finished tabernacle, is followed by John's *WATER* baptism of Israel, this finished material was prepared by John the Baptist for God's house, even Christ's infant, local church (Mk. 13:34; Heb. 3:6). The *INAUGURATION* of Christ, as its Commander, Teacher, Guide, and Comforter, of His church was at Christ's water baptism, the Holy Ghost anointing Him, as God's Spirit descends upon and fills Jesus (Luke 4:1). The water and Spirit baptisms, of Israel, Christ, and Christ's house were visible, audible, feel-able, and public events (Matt. 3:16, 17; John 1:33,34), which are N.T. types, preceding the inauguration of the Holy Spirit and its baptism of the new house of God.

### What the Spirit Baptism Was

... he shall give you *ANOTHER COMFORTER* ... Even the *SPIRIT* of truth ...  
 -- John 14:16, 17

Behold, I send the *PROMISE* of the Father upon you ... --Luke 24:49

And, being *ASSEMBLED TOGETHER* with them, commanded them that they should ... *WAIT* for *BAPTIZED WITH THE HOLY GHOST* not many days hence ... there came a *SOUND* from heaven as of a *RUSHING* mighty wind, and it *FILLED* all the house ... And there appeared unto them *CLOVEN TONGUES* like as of fire, and it sat upon each of them. And they were all *FILLED* with the Holy Ghost . . .  
 . -- Acts 1:4,5; 2:2-4

When the fullness of time was come, God sent His Holy Spirit as His *NEW* Administrator and Comforter (Acts 2:1/Gal. 4:4). The promise of the Father, the baptism with the Holy Ghost, is simply the *OFFICIAL, PUBLIC INAUGURATION* of *ANOTHER* Comforter and Administrator with accompanying audible, visible, and feel-able, spiritual phenomena (Acts 2:33) - as with Christ's official and public inauguration in Matthew 3:16,17. The infant church was baptized, filled, and empowered for service. The baptism, along with its signs (cloven tongues of fire and rushing wind sound) were never to be repeated. However, the apostolic signs and wonders that followed that ensuing empowerment (Acts 1:8), were to be repeated over and over again until the death of the apostles. Actually, the apostles were already familiar with healing the sick, raising the dead, and casting out devils (Matthew 10:8) without the baptism of the Holy Ghost. What had changed was the *ONE* who was now empowering them, the Holy Spirit.

The Holy Spirit was not only the *NEW* Comforter; He was the *NEW* miracle Worker, the *NEW* Teacher, the *NEW* Guide, the *NEW* Illuminator, the *NEW* Intercessor, the *NEW* Witness, the *NEW* Inviter (Rev. 22:17). He is the Vicar of Jesus Christ! Whereas Christ had been the temple of the Holy Ghost on earth (John 2:19-21); now, His representative body, the local church, is collectively the temple of the Holy Ghost (Eph. 2:20-22; 1 Cor. 6:16; 1 Tim. 3:15), even as the individual Christian is individually.

The public O.T. and N.T., water and Spirit baptisms of both Israel and Christ preceded this inauguration of the already existing, water baptized, and commissioned house of God at Pentecost (Acts 1:4,13-15,23; 2:1; Matt. 28:19, 20; Luke 24:47-49). After finishing His work, the Lord inaugurated His house by baptizing, filling, and empowering it, with the Holy Ghost. This prophetic event was also the *INAUGURATION* of the Holy Ghost (the Comforter Elect), as Commander (Acts 1:2), Illuminator, Guide, Teacher, Inviter (Rev. 22:17), and *ANOTHER* Comforter. Both John and Jesus had prophesied this baptism with the Holy Ghost (Mark 1:8; Luke 3:16; John 1:33,34; Luke 24:49). This inauguration of *BOTH* the Church *AND* the Holy Spirit, likewise, was visible, audible, and public (accompanied by never to be repeated signs, i.e., a mighty rushing sound and cloven tongues of fire). Both Old Testament and N. T. baptisms, whether water baptisms or Spirit baptisms, were never secret, mystical, nor invisible baptisms. Baptisms were always visible, audible, feelable, corporate, and public affairs!

The coming of *ANOTHER COMFORTER*, the *PROMISE* of the Father, and the baptism with the Holy Ghost are one and the same event. The Comforter did not come over and over again. The Comforter came but once! The promise of the Father was fulfilled once! Hence, the baptism with the Holy Ghost occurred only once. The tendency to teach otherwise has been responsible for much of the confusion concerning the subject.

#### The Baptism of the Holy Ghost Authenticates the Church's Commission

... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8; 2:14,38-41; 8:10,19; 10:45; 19:1-6)

The *ONE TIME* baptism of the Holy Ghost and its supernatural phenomena authenticated the Church's commission to all the world. Since the apostles were to be witnesses in Jerusalem, Judea, Samaria, and the uttermost part of the earth. Nevertheless, only the supernatural phenomena and the presence of the apostles (Acts 8:13-14) were employed to authenticate the great commission to and by the other groups. Judea, Samaria, and the Gentiles did receive the Holy Ghost, and the Holy Ghost did fall on them, and they did speak in tongues; but in none of these instances was it ever said that they were actually baptized with the Holy Ghost. That is merely assumed by some due to the supernatural phenomena.

Peter did choose such language as would convince skeptical Jews that the Gentiles were accepted by God (Acts 11:1,2,18) as well. He did say that the Holy Ghost fell on them and that they received the Holy Ghost and that this supernatural phenomena caused him to "remember" Christ's words concerning the baptism with the Holy Ghost (Acts 10:47; 11:15-17). However, he did not say that they were actually baptized with the Holy Ghost. We can establish that the phenomena, in itself, does not constitute the baptism although it certainly did accompany it.

--by Herb Evans

Flaming Torch – Oct/Nov/Dec 1995, p. 9 (Expanded version – 1/9/03)

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### Johnny Come Lately Mystical Baptism versus the Ancient Landmarks

The notion of some that to apply 1 Cor. 12:13 to water baptism is a recent Landmark Baptist heresy, which originated with J.R. Graves and a few others and is totally without historical proof (falsehood). The early English Baptists and American Baptists looked upon 1 Cor. 12:13 as teaching the Holy Spirit leads the born-again believer to receive water baptism which is the door into the assembly of the saints. Some of the first to apply this passage to Spirit baptism were John Bunyan and John Gill.

1.) Menno Simons (1496-1561) applied 1 Cor. 12:13 to water baptism:

"Since Christ Jesus has commanded baptism upon the confession of faith, and since the apostles have so taught and practiced it, and since the meaning of baptism according to Rom. 6:3; Col. 2:12; Titus 3:5; Gal. 3:27; I Cor 12:13, and 1 Pet. 3:21, cannot be construed of believers, therefore it is sufficiently forbidden by this divine ORDINANCE to baptize infants. For they have not the faith symbolized in baptism (water)." (The Complete Writings of . . . p. 264)

2.) William Kiffin (1616-1701) makes the following comment:

"Argument 2. from 1 Cor. 12:13. By one Spirit we are all baptized into one body. If baptism be Gods appointed ordinary way of ingrafting all into the body of Christ, then it is a standing Ordinance, as being of a standing use: but baptism is so, therefore, the Antecedent will appear in plain Text, if you consider, First, that it is real baptism that is here mentioned; the Spirit being spoken of as a concurrent cause; Secondly, That it was ALL that were thus baptized into the body." – A Sober Discourse on Right to Church-communion, p. 96, 1681-edition

3.) In the declaration of faith by Thomas Helwys of 1611, Article 10, reads:

"That the church of CHRIST is a company of faithful people 1 Cor. 1:2, Eph. 1:1, seperated from the world by the word & Spirit of God, 2 Cor. 6:17, being knit unto the LORD, & one unto another, by Baptisme, 1 Cor. 12:13, Upon their own confession of the faith, Acts 8:37, and sinnes, Mat. 3:6. –

Baptists Confessions of Faith by Lumpkins, p. 119

4.) John Spilsbury (1616-1660), pastor of the Particular Baptist Church of London, England, wrote:

"Secondly, the ordinance of baptism instituted by Christ is so essential to the constitution of the church under the new testament that none can be true in her constitution without it. Neither can that be a false church where baptism is truly the Lord's ordinance in the administration thereof, AS 1 COR. 12:13 AND GAL. 3:27. So that to approve of Antichrist's baptism to be God's ordinance, is to approve of his Church to be also the Church of God. – A Treatise Concerning the Lawful Subjects of Baptism, p. 52, 1652 edition

5.) Gov. Henry D'Anvers (? - 1686) penned these words:

"A seventh End of Baptism is, That the Baptized person may orderly thereby have an entrance into the visible Church, and have a right to partake of all the Ordinances and Privileges thereof. For as Circumcision of old was the visible door of entrance into the Old Testament-Church, and so essentially necessary thereto, that without it, none were esteemed either Church-Members, or were to partake either of the Passover, or of and of the privileges thereof, all without being called the UNcircumcision: so also was Baptism such a Door, and visible entrance into the New-Testament-church, that none were esteemed Members thereof, or did partake of its Ordinances before they were baptized, being to God's Hedge and Boundary, that others were esteemed without . . ."

"And therefore it is said, 1 Cor. 12:13. That by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, bond or free, and have all been made to drink into one Spirit, viz. The same Spirit of Faith, Regeneration and holiness, which gives right to Baptism, orderly lets into the Body of Church, and so admits also the Supper, which is the received sense of most Interpreters upon the place." – A Treatise of Baptism, pp. 20-21, 1674 edition

6.) Article XXXV of the London Confession of 1644 applies 1 Cor. 12:12-31 to the local church where spiritual gifts are exercised.

7.) The Somerset Confession of 1656, Article XXIV, reads: "That it is the duty of every man and woman that have repented of dead works, and have faith towards God to be baptized (Acts 2:38; 8:12, 37, 38), that is, dipped or buried under the water (Rom. 6:3,4; Col. 2:12), in the name of our Lord Jesus (Acts 8:16), or in the name of the Father, Son, and Holy Spirit (Matt. 28:19), therein to signify and represent a washing away of sin (Acts 22:16), and their death, burial, and resurrection with Christ (Rom. 6:5; Col. 2:12), and being thus planted in the visible church or body of Christ (one Cor. 12:13\*), who are a company of men and women separated out of the world by the preaching of the gospel (Acts 2:41); II Cor. 6:17), do walk together in communion in all the commandments of Jesus (Acts 2:42), wherein God is glorified and their souls comforted (2 Thess. 1:11,12; 2 Cor. 1:4)" (op. c.t., pp. 209-210).

\*(corrected typo in original reference address, 1 Cor. 12:3)

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--Compiled and edited by Herb Evans

