

PNEUMATOLOGY (129)

Question #1 - Who wrote on the subject of Spirit baptism in the New Testament?

Most tongues speakers would suggest that the book of Acts is the book that really develops the subject of Spirit baptism; however, as you shall see, nothing could be further from the truth. Actually there are four individuals who taught on the subject of Spirit baptism:

- 1) John, called John the one who baptizes; who was the last O.T. prophet.
- 2) Jesus, the King of the Jews and Savior of the world.
- 3) Peter, who was the apostle to the Jews.
- 4) Paul, who was the apostle to the Gentiles.

Question #2 - What did each teach concerning the subject of Spirit baptism?

(Individual #1) - The teaching of John.

In the chronology of the doctrine of Spirit baptism, John was the first to teach on the subject. John was a critical figure in the program of God for he was the prophesied forerunner of Jesus Christ (Is. 40:3-5; Matt. 3:2). John was the last of the O.T. prophets and because he had the privilege of literally meeting and baptizing Jesus Christ physically and introducing Him to Israel as her King, he is classified as the greatest of the prophets (Matt. 11:11-13). John was the **first** to teach on the subject of Spirit baptism and here are four things he taught:

- 1) Spirit baptism would be after and separate from John's water baptism. Matt. 3:11; Mark 1:8; Luke 3:16; John 1:31-33

John demanded that the Jews allow him to physically baptize them in water as a personal admission of the fact that they were sinners in need of their Messianic Savior (Matt. 3:6). This baptism was called the "baptism of repentance for the forgiveness of sins" (Mark 1:4-5). This particular water baptism aimed specifically at Israel came to John by direct revelation from God (John 1:33). John never believed nor taught that his water baptism would take away the sin of Israel, but he did know that a Spirit baptism would take away the sin of Israel which point is clearly emphasized time and time again in O.T. prophetic writings (Ezek. 36:26-28; Jer. 31:31-34). In the mind of John, his water baptism and God's Spirit baptism were two separate events—in water baptism the Jew acknowledged his sin, in Spirit baptism the Jew was cleansed of his sin. Both baptisms, in John's mind, are connected to Israel and her Kingdom. In water baptism the Jew admitted he was a sinner not worthy of the kingdom, and in Spirit baptism the Jew gained the righteousness necessary to enter the Kingdom.

- 2) Spirit baptism would identify the Messiah for Israel. John 1:31-33

The One who would visibly receive the Spirit and the One who would eventually baptize with the Spirit was the One who was Israel's Messiah, who would eventually lead Israel to her Kingdom (Acts 1:5-6).

PNEUMATOLOGY (130)

3) Spirit baptism would identify the Israelites who would enter the Kingdom.
Acts 1:5-6; Matt. 3:11; Mark 1:8; John 1:31-33

Clearly the inference and expectation for those who had been baptized in water by John was they would be baptized in the Spirit by Jesus and would enter the Promised Land. Baptism of the Spirit, according to John, **is not** in any way about tongues. It was clearly about Israel recognizing her King and Messiah and having a righteousness necessary for this inheritance.

4) Spirit baptism would not be instituted or administered by John. John 1:27

In every one of John's references to Spirit baptism, he stresses that he **is not** worthy to baptize one with the Spirit. We must remember that this is John, who by testimony of Jesus Christ, Himself, is the greatest prophet to have ever lived (Matthew 11:11). Clearly he never considered himself worthy enough of baptizing anyone with the Spirit. This biblical humility is far removed from the attitudes and philosophies of modern-day tongues speakers, who claim they are the ones who help give to others what they call the "baptism of the Holy Spirit."

For example, Don Basham not only believed he had the power to pray the baptism of the Holy Spirit on people, but that he also had the power to command it to come upon others. He wrote: "After **I** have prayed the prayer on your behalf...When **I** give the word for you to open your mouth...**I** know from experience that some of you will receive tongues instantly. ... Just babble out what pops into **your** mind..." (Cited from Ronald E. Baxter, *Charismatic Gift of Tongues*, pp. 76-78.) It is very evident that this man believed he could give someone Spirit baptism, whereas the greatest prophet who ever lived, John, didn't believe he had anything whatsoever to do with it.

(Individual #2) - The teaching of Jesus.

From the life of Jesus Christ, we may observe three biblical facts:

1) Christ was identified by the Spirit baptism. John 1:31-34; Acts 10:37-38

It must be made clear that Christ's first earthly ministry, although it touched base with a few Gentiles, was specifically and primarily aimed at Israel (Matt. 10:6*; 15:24*; Rom. 15:8). When the Spirit of God descended on Jesus Christ, He was identifying Him as the One who would baptize with the Spirit, thus enabling Israel to enter her Promised Land and receive her promised kingdom.

Steve Clark, a leading tongues spokesperson, writes: "We can best understand what it means to be baptized in the Spirit by seeing what happens to people when they are baptized in the Spirit" (Steve Clark, *Baptized in the Spirit*, p. 16). Clark then cites a couple of illustrations from Acts as proof one speaks in tongues. If we examine the life of Jesus Christ, we discover that when the Spirit of God came upon Him, He **did not** speak in tongues, but rather He demonstrated tremendous power and an ability to say "**no**" to satanic temptation.

PNEUMATOLOGY (131)

He also gained a powerful reputation for His ability to teach the Scriptures (Luke 3:22, 4:1, 14-15). If being baptized in the Spirit meant speaking in tongues, why didn't "the" most spiritual person ever to walk on this earth speak in tongues? The answer is because that is not what it means.

2) Jesus Christ identified the time of Spirit baptism. Acts 1:2-5

Jesus Christ informed His disciples that Spirit baptism for them, Israel, and later the Gentiles, would come to them after He ascended. It is very clear that the disciples clearly connected the concept of Spirit baptism to Israel's future Kingdom (Acts 1:3, 6). Spirit baptism for these disciples was not about tongues; it was about Israel receiving her kingdom.

3) Jesus Christ taught the subject of Spirit baptism. Acts 1:4

In Acts 1:4, Jesus Christ clearly indicates that He had already taught His disciples about Spirit baptism. One very critical reference where Christ taught concerning this subject is John 14:16-17. What Christ promised was the Spirit of God, who had been "**with**" them, would eventually be "**in**" them. In other words, "Spirit baptism" would specifically be the entering of the Spirit of God "into" the believer.

It would be this entrance of God's Spirit into the water-baptized Israelite that would make him righteous enough to enter the Kingdom (Ezekiel 36:26-28). Having God's Spirit is mandatory for Kingdom entrance (John 3:5). It would be this same Spirit that would empower these Apostles to witness for God (Acts 1:8). Any person who views Spirit baptism as speaking in tongues is missing the whole emphasis of John and of Jesus.

(Individual #3) - The teaching of Peter.

Peter was an apostle to the Jews (Gal. 2:8), and there is no question that his concept of Spirit baptism was very Jewish. From the Apostle Peter, we learn certain facts:

1) Peter identified the originating moment of Spirit baptism. Acts 2:1; 11:15-16

The inception of Spirit baptism was on the day of Pentecost in Jerusalem, in Acts 2.

2) Peter experienced several signs of Spirit baptism. Acts 2:2-4

There were at least four specific signs that the Holy Spirit had now begun His work in this new age:

Sign #1 - There was the sound of a strong wind. Acts 2:2

Carefully observe that when this Spirit baptism took place, the people were sitting. They were not begging or pleading or standing or shaking or waving their hands or walking or running in aisles or lying down, they were simply sitting.