The Fatal Error Of Present Day Holy Spirit Baptism

Intro: For years the church has faced the problem of the Pentecostals and their promotion of present day Holy Spirit baptism. Faithful preachers met them on the polemic platform and defeated their doctrines of modern day miracles and Holy Spirit baptism. Sadly, but not unexpectedly, these same doctrines have now made their way into the church of our Lord. While some of these brethren are still denying miraculous powers, others are accepting the Pentecostal view of modern day miracles. Thus, it is of importance that we understand the baptism of the Holy Spirit.

I. JOEL’S PROPHECY
   A. John 2:28-29 "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.”
   B. Some incorrectly equate the pouring out of the Spirit with Holy Spirit baptism.
   C. Joel is speaking of the New Testament age:
      1. Joel’s statement “it shall come to pass afterward.”
      2. Also seen in Joel 2:32 "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”
   D. “All flesh” is a representative statement.
      1. It does not include animals.
      2. It does not include all human flesh as it would not include heathens, atheists, skeptics, infidels, and others.
      3. Thus, it is a representative statement that the Spirit would be poured out on some individuals.
         a. It would be done without regard to sex.
         b. It would be done without regard to age.
         c. It would be done without regard to social distinctions.

II. JOHN’S PROMISE
   A. Mat. 3:11 "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:"
   B. This is the first time we are introduced to Holy Spirit baptism.
   C. There are two other baptisms in this:
      1. There is a baptism in water unto repentance for the remission of sins; Mark 1:4 “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”
      2. There is a baptism in fire.
         a. This is eternal punishment.
         b. Mat. 3:10, 12 “And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”
D. Some see only two baptisms: Holy Spirit baptism and baptism with fire.

1. They overlook John’s baptizing in water.
2. They often appeal to John’s use of “you.”
   a. Everyone will either receive Holy Spirit baptism or baptism in fire.
   b. “You” is generic:
      (1) The application and scope would be determined by further revelation.
      (2) They fail to consider (according to their own view) that some of those who would receive Holy Spirit baptism would also receive baptism in fire (unless they take the false view of the impossibility of apostasy).
3. Baptism of fire is an end-time event.
   a. For their parallel to hold, Holy Spirit baptism must also be an end-time event.
      a. Roy Deaver wrote: “It should be noted first of all that John did not say the Lord would baptize all persons who would seek his favor. We must observe carefully the use of the word “you” in verse 11. John said, “I indeed baptize you in water…he shall baptize you in the Holy Spirit and in fire.” The pronoun “you” is involved in the statement about John’s baptism in water, and the pronoun “you” is involved in the statement about the Lord’s baptizing in the Holy Spirit. Did all those to whom John was preaching receive John’s baptism? Did John actually baptize all those to whom he was speaking? Obviously, no one could justifiably contend that all these hearers were baptized by John. The Record states plainly that the Pharisees were not baptized by John (Lk. 7:30). Did John baptize “offspring of vipers”? Did he baptize persons who had not demonstrated repentance? Did he baptize persons who were basing their claims to divine favor upon their physical ancestry? We conclude that when John said, “I baptize you in water” that he was using the indefinite “you” and that he was actually saying, “I baptize some of you…” The “you” stands for “some of you”—it could not mean all of you. But, the same word “you” which John uses with regard to himself and the baptizing which he was doing he also uses with regard to the Lord and the baptizing (in the Holy Spirit) which he was to do. If the pronoun “you” with regard to John and his baptizing meant “some of you,” then obviously, the pronoun “you” relating to the Lord and those whom he would baptize in the Holy Spirit likewise means “some of you.” Some of those to whom John spoke upon that occasion would be baptized in water (some already had been), and some to whom John spoke would be baptized by the Lord in the Holy Spirit (30-31).
4. We need to look for further revelation as to who will be baptized with the Holy Spirit.

III. Jesus’ Conference With The Apostles.

A. John 14-16 is Jesus meeting with His apostles.
B. He promises them another Comforter: the Holy Spirit; John 14:15-17 “15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 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.”

C. He tells them the Spirit’s work.

1. John 16:7-15 “7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is
come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

2. To reprove or convict the world:
   a. Of sin
   b. Of righteousness
   c. Of judgment.

D. Jesus reveals how the Spirit would accomplish this work.
   1. John 14:25-26 "25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

   2. John 15:26 "26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:"

   3. John 16:12-13 "12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

   4. Conclusion:
      a. The Spirit would come to the apostles (not anyone else) to:
      b. Guide them into all truth
      c. Show them things to come
      d. Bring to their remembrance all that Jesus had said

E. We are now finding through further revelation the generic “you” of Matthew 3:11 is being limited to the apostles.

IV. AFTER JESUS’ RESURRECTION.

A. John 20:21-23 "21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

B. Prior to His ascension:
   1. Luke 24:46-49 "46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
      a. Jesus is speaking to His apostles.
      b. The apostles would be witnesses (no one today can be).
      c. As witnesses Jesus would send the promise of the Father to the apostles (not to anyone today).
      d. The apostles were to wait in Jerusalem till they were endued or clothed with power from God.
      e. The promise of the Father and the power from on high are connected; you cannot have one without the other.
2. Acts 1:4-5, 8 

   "And, being assembled together with \textit{them}, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, \textit{saith he}, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

   a. He is assembled with His apostles.
   b. He commands them to wait in Jerusalem for the promise of the Father.
   c. He identifies the promise of the Father by appealing to John and his baptism.
   (1) We now know that the promise of the Father is Holy Spirit baptism.
   (2) Luke 24:49 "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
   d. Jesus ties together inseparably Holy Spirit baptism and the receiving power.
   (1) The apostles (not anyone else) would receive power when the Spirit came upon them.
   (2) The apostles receiving power is connected with the Holy Spirit coming on the apostles.
   (3) You cannot have one without the other.
   e. The baptism of the Holy Spirit, the promise of the Father, and the receiving of power are then connected to being a witness.
   (1) The witnesses were the apostles (not man today).
   (a) Acts 1:22-24 "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,"
   (b) Acts 10:39-42 "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."
   (2) Thus, we again learn the ones who will receive the baptism of the Spirit are the apostles.

V. **Who Received The Baptism Of The Holy Spirit?**

A. The apostles were promised Holy Spirit baptism:

1. It was not promised to others.
2. To determine if we are correct we can see who actually received it.
3. Jesus had told His apostles to wait in Jerusalem for it.
   a. Luke 24:46-49 "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
   b. Acts 1:4-8 "And, being assembled together with \textit{them}, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, \textit{saith he}, ye have heard of me."
5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

4. Thus it is only sensible to see what happened in Jerusalem.

B. Jerusalem:

1. Acts 2:1 “And when the day of Pentecost was fully come, they were all with one accord in one place.”
   a. The Holy Spirit came upon the “they”; Acts 2:2-4 “And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 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, and began to speak with other tongues, as the Spirit gave them utterance.”
   b. Who are the “they”?

2. Those teaching Holy Spirit baptism today try to make the “they” refer back to the 120.
   a. Acts 1:15 “And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)”
   b. Grammatically it does not fit.
   c. “They” is a pronoun which must refer back to an antecedent that agrees in number with it.
      (1) It would not go back to the 120 but instad to the apostles.
      (2) Peter is speaking of the death of Judas; Acts 1:16-20 “Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.”
      (3) There was a need for someone to replace Judas; Acts 1:20 “For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.”
      (4) Two individuals were put forward; Acts 1:21-23 “Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.”
      (5) After prayer, the Lord chooses Matthias; Acts 1:24-26 “And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”
The rest of Acts 2 confirms this:

a. The gathering of the crowd:
   (1) They heard them speak in various languages of men leading to a question:
   (2) Acts 2:7 “And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?”
   (3) It would be unlikely that the entire 120 were Galileans, but all the apostles were; Acts 1:11 “Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

b. Peter stood up with the 11, not the 120; Acts 2:12-14 “And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:”

c. Acts 2:32 “This Jesus hath God raised up, whereof we all are witnesses.”
   (1) The baptism of the Holy Spirit is directly connected with being a witness;
   Acts 1:4-8 “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

   (2) The 120 were not witnesses, only the apostles.

d. Acts 2:33 “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”
   (1) “Received of the Father” and “promise of the Holy Ghost” go back to the promise made to the apostles:
   (2) Luke 24:48-49 “And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”
   (3) Acts 1:4-5 “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

e. Acts 2:37 “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”
   (1) They asked Peter and the rest of the apostles.
   (2) They did not ask the 120.

C. Cornelius

1. I, personally, do not believe that Cornelius and those with him received Holy Spirit baptism.
2. The Spirit fell on them as Peter began speaking.
   a. Acts 11:15 “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.”
   b. The Spirit’s coming to them had nothing to do with their salvation.
c. The Spirit’s coming was to give confirmation to the Jews that “God also to the Gentiles granted repentance unto life”; Acts 11:18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

d. After the reception of the Spirit, they were commanded to be baptized in water; Acts 10:44, 48. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 47 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 49 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

e. This does not fit the order of events for those who advocate Spirit baptism today (they place Spirit baptism with water baptism).

3. Acts 11:15-17. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

VI. DESIGN OR PURPOSE OF HOLY SPIRIT BAPTISM.

A. To effect revelation.

1. Jesus conference with His apostles:

a. John 14:25-26. These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

b. John 16:12-13. I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

2. These two passages teach us what the Spirit would do for the apostles:

a. He would teach the apostles all things
b. He would bring to their remembrance all that Jesus had said
c. He would guide them into all truth
d. the Spirit would show them things to come

3. These four things all concern revelation and are necessary for the inerrant, infallible recording of God’s message to man.

4. It would be improper to take what was stated here to the apostles and apply them to all men or all Christians.

a. Christianity is a teaching religion.

(1) If these apply to Christians, there is no need to teach anyone (the Spirit would teach them all things and guide them into all truth).

(2) There would be no need to edify one another as the Spirit would do it for us.
b. Improper hermeneutics to take statements made to certain ones and make it applicable to all.
   
   (1) Exceptions to this rule:
      
      (a) Something in the context indicating a general application.
      
      (b) Something elsewhere shows it is applicable to all.
   
   (2) There is neither in relationship to what Jesus tells His apostles here.

5. These four things apply only to the apostles and apply to the process of revelation.
   
   a. If people are baptized with the Spirit today, then revelation continues today.
   
   b. If revelation has ended (and it has) then Spirit baptism has also ended.

B. To effect confirmation.
   
   1. Mark 16:19-20 “19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”
      
      a. When the apostles preached, the hearers would not know if their message was from God or not.
      
      b. The assurance of their message was the confirmatory signs (miracles).
   
   2. Heb. 2:3-4 “3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”
      
      a. The word of salvation:
         
         (1) First spoken by Christ.
         
         (2) Then by the apostles (“them that heard him”).
      
      b. God confirmed the spoken word by the miracles.
   
   3. The apostles by virtue of their baptism of the Spirit had the power to pass miracle working ability to others to confirm the message they preached.
   
   4. Since no revelation today, no need for Holy Spirit baptism or miraculous powers today.

VII. ONE BAPTISM OF TODAY.

A. Eph. 4:5 “5 One Lord, one faith, one baptism,”
   
   1. Written by Paul while in prison in Rome about AD 60-62.
   
   2. There are several baptisms mentioned in the New Testament, but all had ended except one.

B. Spirit baptism:
   
   1. Pentecostals wish the one baptism is Holy Spirit baptism.
   
   2. Our apostate brethren want to combine the two baptisms (Spirit and water) into one baptism.
   
   3. Spirit baptism was never related to salvation, a condition of salvation, or evidence of salvation.

C. Water baptism:
   
   1. It is related to salvation: 1 Pet. 3:20-21 “20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”
2. It is a condition of salvation: Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

3. Guy N. Woods wrote: “There is no room for equivocation. The element in which we are baptized into Christ is either water or Spirit. If Spirit, then baptism which puts us into Christ is not water baptism. On this hypothesis it would indeed be difficult to see any reason, relating to salvation, why one should be baptized at all. Question: Does baptism in the Holy Spirit, alleged to be available to all believers today, precede or follow water baptism? If it comes before, and in it one is baptized into Christ, in whom are all spiritual blessings, including the forgiveness of sins (Eph. 1:3, 7), it follows that one is in possession of salvation before and without water baptism; if baptism in the Holy Spirit follows water baptism, and in the element of the Spirit one is baptized into Christ, then in spite of the fact that one has been baptized in water, such a one is neither saved nor in Christ! Which horn of this dilemma is preferable?” (374).

D. **Water baptism is the one baptism of Eph. 4:5** “5 One Lord, one faith, one baptism,”

1. The dilemma brother Woods presents is removed.
2. Can we really know that the one baptism is water baptism?
   a. Paul wrote Ephesians while he was in prison in Rome between 60-62.
   b. Paul states there is only one baptism.
   c. A. T. Robertson writes, “Assuming the genuineness of the Epistle and the death of Peter about A.D. 67 or 68, and the persecution to be not that under Domitian or Trajan, but under Nero, the date can be assumed to be about A.D. 65” (72).
   d. Thus 1 Peter was written after Ephesians.
      (1) The baptism Peter discusses is water baptism.
      (2) Thus since Peter wrote after Paul and Paul said there was one baptism (not two), the one baptism of Ephesians 4:5 is water baptism, not Holy Spirit baptism.

VIII. **ADDITIONAL PASSAGES**

A. **John 3:3, 5** “3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

1. Jesus continues on with His explanation; John 3:6-8 “6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

2. Many automatically assume their case is made for them.
3. They equate being born with baptism.
   a. Born of water is thus baptized in water.
   b. Born of Spirit is thus baptized in the Holy Spirit.
4. This violates the one baptism of Eph. 4:5 “5 One Lord, one faith, one baptism,”

5. The truth of the situation:
   a. There are two elements that make up the one birth.
b. Those two elements are not two baptisms (as demanded by those who advocate Spirit baptism).
(1) The two elements are water and Spirit.
(2) While baptism is a part of the new birth, baptism alone is not the new birth.

6. The two elements:
   a. water:
      (1) Acts 8:36-39 "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."
      (2) 1 Pet. 3:20-21 "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."
   b. Spirit:
      (1) 1 Cor. 4:15 "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."
         (a) They were begotten “in Christ.”
         (b) We get into Christ through water baptism.
            (i) Rom. 6:3-4 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”
            (ii) Through baptism we have newness of life.
         (c) Gal. 3:26-27 "For as many of you as have been baptized into Christ have put on Christ."
            (i) We become children of God through the faith (the Gospel system or Word of God).
            (ii) When we are baptized in water.
            (iii) Thus, we become a child of God through the new birth (water baptism: Spirit—Word of God).
      (2) 1 Pet. 1:22-23 "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”
         (a) The incorruptible seed or Word of God is equated with “the truth through the Spirit.”
         (b) Our obedience to the truth revealed by the Spirit is how we are born again.
         (c) “Being born again” is a perfect tense verb showing action that has been completed.
            (i) When was it completed?
            (ii) When they obeyed the Truth.
(3) Jam. 1:18 “18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”
   (a) God begets us with the Gospel or Word of truth.
   (b) The instrument by which God effects the new birth is the Word of Truth—it is the seed or germ.
   (c) When we believe through the Gospel, a conception takes place and the birth process is completed when we obey the Gospel in being baptized in water for the remission of sins.

B. 1 Cor. 12:13 “13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”
1. In the midst of discussing miraculous gifts (1 Cor. 12-14).
2. They take the first phase to mean we are baptized in the Holy Spirit.
   a. They take, “by one Spirit” to be the element of the Spirit into which one is baptized.
   b. “By” is the Greek en (ἐν).
      (1) It is used several times in the chapter but never with the force of element; it always is force of agency.
      (2) Paul never uses en Spirit with reference to element but always agency (thus properly rendered “by Spirit” not “in Spirit.”
   c. This passage has nothing to do with Spirit baptism.

Conclusion: While the first generation advocates of Spirit baptism might not go into Pentecostalism, subsequent generations will. Yet, these change agents are not honest enough to leave the Lord’s church and are infesting as many as possible with their heresy.
Jesus gave us a Great Commission that as we go we are to baptize believers in water for the remission of their sins. That is the one baptism of Ephesians 4:5 “5 One Lord, one faith, one baptism,”

WORKS CITED:
