

Baptism with the Holy Spirit

Introduction:

- A. Pentecostal and charismatic people believe baptism with the Holy Spirit “is a needed and promised experience for every believer” (J.A. Dennis, **The Holy Spirit**. 7).
- B. Is baptism with the Holy Spirit:
 - 1. promised to every believer?
 - 2. needed by every believer?
- I. To whom was baptism with the Holy Spirit promised?
 - A. Baptism in fire, mentioned with baptism with the Holy Spirit, is eternal punishment (two classes of people, two baptisms). - Matthew 3:10-12; Luke 3:9,17; Revelation 20:14-15
 - B. The tongues that sat upon the apostles were not fire, they were “as of fire.” - Acts 2:3
 - C. “You” does not always apply to all in the audience. - Matthew 3:11; cf. 1 Corinthians 1:2; 6:7-8 (Charismatics must recognize the promise was not to all assembled, for some refused to believe the gospel.)
 - D. The Promise Specified:
 - 1. The apostles were to receive: - Luke 24:49
 - a. the promise of the Father
 - b. in Jerusalem
 - c. with power
 - 2. The apostles
 - a. were to wait in Jerusalem. - Acts 1:1-4
 - b. to receive the promise of the Father. - Acts 1:4
 - c. that promise was baptism with the Holy Spirit. - Acts 1:5
 - d. to receive power. - Acts 1:8
 - e. to be His witnesses to the world. - Acts 1:8
 - 3. The apostles did receive the Holy Spirit with power and did bear witness of the risen Christ. - Acts 1:26; 2:1-4, 7,14,32,37,42-43
 - E. It was seen and heard not better felt than told. - Acts 2:33
 - F. The promise of baptism with the Holy Spirit was only to the apostles.
- II. Do all people need baptism with the Holy Spirit?
 - A. What were its purposes?
 - 1. to witness the establishment of the kingdom
 - a. The kingdom was to come with power. - Mark 9:1
 - b. The power and the kingdom were to come when the Holy Spirit came on the apostles. - Acts 1:6-8
 - c. The Holy Spirit did come on the apostles with power. - Acts 2:1-4
 - 2. to empower the apostles to do their work - Acts 1:8
 - 3. Both these purposes, as the promise, pertained only to the apostles.
 - B. There is only one New Testament baptism. - Ephesians 4:5
 - 1. It is a command, whereas baptism with the Holy Spirit was a promise. - Acts 10:46-48; 1:4-5
 - 2. It is administered by men, whereas Holy Spirit baptism was administered directly by Christ. - Matthew 28:19; 3:11
 - 3. Baptism “in the name of the Lord” is water baptism. - Acts 10:46-48

III. . What about Cornelius?

A. Why was it promised to none save the apostles?

B. Why did Cornelius not receive the same power as the apostles? - Acts 1:5,8; John 16:13

C. Acts 10:44-47

1. likenesses

a. Both the apostles and the household of Cornelius received the Holy Spirit without laying on of hands and spoke in tongues.

b. Thus, according to Peter, they “received the Holy Spirit just as we.” - Acts 10:47

2. differences: The apostles were empowered to speak all truth, but Cornelius’ household had to hear the gospel. - Acts 10:33

D. Acts 11:15-17

1. Verse 15 states two similarities between the apostles’ reception of the Holy Spirit and that of Cornelius’ household.

a. The Holy Spirit fell on people, i.e., they received power from Him.

b. The Holy Spirit fell in the same manner, i.e., miraculously and without laying on of hands.

2. Verse 16 indicates the similarities reminded Peter of the baptism with the Holy Spirit.

3. Verse 17: They received the “same gift,” i.e., the Holy Spirit.

E. objection: “If the Gentiles received less than baptism with the Holy Spirit, this would mean they were second class citizens of the kingdom.”

1. If this is correct, everyone who has not received Holy Spirit baptism is a second class citizen.

2. What further proof could one demand that God accepted Gentiles equally with Jews than their miraculous reception of the Holy Spirit without human mediation? - Acts 11:18

F. Acts 15:8-9

1. When the Holy Spirit came upon the apostles, He bore witness the kingdom had come. - Acts 1:6-8

2. When He came upon the Gentile house of Cornelius, He bore witness that they were accepted into the kingdom on equality with the Jews. - cf. Acts 10:47; 11:18; 15:8-9

G. Since the Gentiles received the Holy Spirit as testimony to their acceptance into the kingdom, and no further such testimony is needed, this occurrence gives no comfort to those who seek a miraculous outpouring of the Holy Spirit.

Conclusion:

A. Baptism with the Holy Spirit is neither needed by nor promised to believers in general.

B. I do not minimize the Holy Spirit, nor do I doubt He is real and alive; I simply magnify the Spirit-revealed Word. - Hebrews 4:12

C. Draw closer to God through His Word, not through some emotional experience unsanctioned by the Lord. - 2 Peter 1:3