

Baptism by or with the Holy Spirit – Floyd Nolen Jones, Th.D., Ph.D.

Scripture records five different baptisms. One is a *physical* baptism by immersion in water. There are two “*figurative*” baptisms: that of suffering (Luk. 12:50) and Israel’s being “baptized unto Moses in the cloud and in the sea” (1 Cor. 10:2). Finally, there are two “*spiritual*” baptisms. Since many confuse these as being the same happening, the chart below is offered for clarity. Like water baptism, each of them consists of four elements. There is: (1) a baptizer, (2) a baptizee, (3) a medium in which to be immersed, and (4) a purpose for so doing.

COMMENTS	BAPTIZER	BAPTIZEE	MEDIUM IMMERSSED IN	PURPOSE
Baptized <i>by</i> the H.S. at the new birth 1 Cor. 12:13	Holy Spirit	New convert	Cleansed by Christ’s Blood – Rev. 1:5; 1 Joh. 1:7; Eph. 2:13	To put us into Christ Rom. 6:3; Gal. 3:26-27
Baptism <i>with</i> the H.S. = the <i>initial</i> “filling” Luk. 3:16; Acts 1:4-5	Jesus	Christian	Holy Spirit	Power to witness for Christ – Acts 1:5 & 8 Luk. 24:49

Note: 1 Cor. 12:13 and Luke 3:16 read “en” in the Greek *Textus Receptus* NT (transliterated “en,” Eng. = in). But as both are the Instrumental Case (i.e., the means), they are translated “by” and “with” respectively as in the 1611 King James Bible (the 1539 Great Bible, 1560 Geneva, 1595 Bishop’s Bible and even the NAS & NIV).

Luke 24:49 – “**upon**” (Grk = ἐπί = *epi* = “filled”). The 10 already born again: need *power* to witness for Christ (Acts 1:8: Note “promise of the Father” here & 1:4 - see: Joel 2:28; Isa. 44:3; cp. Ezk. 36:26-27).

Acts 2:17 – afterward, they witness boldly for the Lord Jesus — not for water or tongues.

Acts 4:31 – “filled” and then they witnessed boldly for Christ Jesus (cp. Acts 4:33)

If our above thesis is true, all 5 Bible examples should bear it out. Let’s be Bereans and see (Acts 17:10–12).

Acts 8:12 – **Samarians believed, saved** – but not yet “upon”, cp. vv. 16–17 (received = welcomed = filled)

Acts 9:5–6 – **Paul Saved** – “Lord” (vs. 6), yet not *filled* until 3 days later (9:17 – Result: 9:20–23).

Acts 10:1–6, 22 – **Cornelius** – Religious, yet not saved until 10:36–48, cp. 11:14–18 (note: vv. 15 and 16, “falling on” = baptized *with* Holy Spirit). These would only recognize one experience.

Acts 19:1–7 – **Ephesian 12** – OT saved but not yet New Covenant believers (Acts 18:24–25): had not yet heard the Gospel (death, burial, and resurrection: cp. the disciples at John 20:22 and see Acts 16:30–34). They became NC *born again* in verses 19:4-5: *then* are baptized *with* the Holy Spirit in vs. 6. Thus we find that c.12 of the first men of the highly acclaimed Ephesian church spoke in tongues.

Finally, when Jesus chose **the 11** they were already Old Testament saved (as saved as Abraham, Moses, Elijah etc.). Now our Lord appears to the fearful 11 and breathed on (Grk. = ἐν = in/at: locative case) them saying: “Receive ye the Holy Spirit.”

Now this was not a prophetic utterance as some have would have it. The Greek here is unmistakable. It is the Aorist tense (a tense not present in English), imperative mood. Tense is the quality of a verb which has to do with action – both the *time* and *kind* of action. The aorist indicates a *finished* action in *past* time. The imperative mood indicates a *command*. Thus, Jesus the Creator is commanding them to **Receive the Holy Spirit right there and right then**.

The force of the aorist tense is that it happened then and there, not at some time in the future (i.e., not at Pentecost). But the full force as to what just transpired was that the Creator actually breathed *into* them the Holy Spirit, not merely on them, and thereby brought them into the New Covenant. This was only fitting. As bearers of the New Covenant message, they must also rightfully be made partakers of that “better” covenant (Heb. 8:6) and receive the Holy Spirit as their permanent *indwelling* possession. And so they were. Thus, any so-called dispensational change happened at the Resurrection, not at Pentecost! From Resurrection day forward, the Holy Spirit comes to dwell *within* all who commit to the New Covenant gospel of the death, burial, and resurrection of Christ Jesus – the Creator, God become flesh, and the long awaited Messiah of the Old Testament.

Yet even so, these now New Covenant believers were still not ready to witness as to their Lord’s person, crucifixion and resurrection. Instead, Christ told them to remain in Jerusalem until “the promise of the Father” came “*upon*” them and clothed them with power from on high. This would enable them to effectively witness concerning Him (Luk. 24:44-49; Acts 1:4–5 and vs. 8). Also note that it was not knowledge of the Resurrection that made these disciples the bold, fearless witnesses we find in

the Book of Acts, as some would have it. No. With full knowledge from early that morning that Christ had risen, they were still afraid and hiding behind closed doors that very evening. The Spirit coming *upon* them 40 days later changed all that. Selah!