

THD-037 and 038
Galatians 5:16
The Holy Spirit and the Christian
Part 4: Indwelling and Baptism

*"Blessed [happy] are they
that hear the word of God,
and keep it." (Luke 11:28)*

1

2

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."

Gal. 2:21, "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

3

4

Peter 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue...

5

I am come that they might have life, and that they might have it more abundantly. John10:10

6

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV

7

Galatians 4:15
What has happened to all your happiness?

8

The Galatians had lost their happiness because of their submission to the Law, as promulgated by the Judaizers. The answer, for the Christian, lies herein:

16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh...

18 But if you are led by the Spirit, you are not under the law.

The Galatians 5:16 Formulas

Spirit Walk \neq Gratification of
Fleshly Desires

Spirit Led \neq Under the Law

If The... Spirit Walk \neq Gratification of
Fleshly Desires

Then... Gratification of
Fleshly Desires \neq Spirit Walk

And, If... Spirit Led \neq Under the Law

Then... Under the Law \neq Spirit Led

And, we know this is true,
because Verse 17 says:

17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other

Opposed is the same as \neq

The Galatian Christians had lost their joy, because the Judaizers had meddled in their Christian Lives and introduced the Law. Paul introduces, here, a clear delineation between the Law and the Spiritual Life. Previously we have looked at the Doctrine of the Holy Spirit as a Person and as Deity, and are currently studying the Role of the Holy Spirit in Relation to The Christian
From L.S. Chafer

13

The divisions of the doctrine of the Holy Spirit as related to Christians contemplate two general features, namely,
(a) the Holy Spirit's work in and through the believer and
(b) the believer's corresponding responsibility.

The five distinctive ministries of the Holy Spirit to the believer are now to be considered in the following order:

- (a) regeneration,
- (b) the indwelling of the Holy Spirit,
- (c) the baptism with the Holy Spirit,
- (d) the sealing of the Holy Spirit, and
- (e) the filling with the Holy Spirit.

14

Indwelling: According to Revelation (Review)

The contemplation of the truth relative to the Holy Spirit's indwelling should be with due recognition of His other ministries to the believer, for not one of them is complete within itself, but hinges of course upon the Spirit's presence.

However, in the interest of a true evaluation, an analysis of each ministry is required separately. Each must be considered in its own peculiar and individual character.

The Scriptures abundantly sustain the truth of the Spirit's indwelling, which ministry is to be examined here.

15

The major passages are now to be taken up in their order by books, every one in its context.

John 7:37-39. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

16

This prediction spoken by Christ before His death anticipates the present age and asserts that in this age all who *believe* receive the Holy Spirit when they believe. In other words, the Spirit is received on precisely the same condition and at the same moment as salvation is achieved.

Two operations of faith are not implied; the sole human instrumentality in salvation is believing and that complete salvation which is thus secured includes the coming of the Spirit to indwell the one who is saved.

Being an essential feature of salvation, the human condition for indwelling, when that aspect of soteriological truth is considered separately, is believing and only believing.

17

It therefore follows from this passage that the Holy Spirit is given to all who believe and when they believe. The Spirit was not yet given when Christ spoke, nor could He be given until Christ was glorified (cf. John 16:7).

Incidentally, a very clear distinction is drawn here between the saints of the former dispensation and those of the present.

New and far-reaching realities certainly belong to those who are identified with the glorified Christ.

18

John 14:16–17; 1 John 2:27. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 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 ... But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

19

Here the same implication, which under due consideration cannot be misconstrued, is present, to the effect that each Christian has received the Holy Spirit; but an added truth is advanced which is of immeasurable import to doctrine of the Spirit's indwelling, namely, that, having taken up His abode in the believer, His presence is never removed. He abides there forever.

As important as it is in itself, a correct manner of life does not enter into the terms upon which the Spirit indwells, any more than it enters into the terms of salvation.

20

However, a holy life does enter into the terms upon which the child of God may be filled with the Spirit. It is the very presence of the Holy Spirit, to be sure, which calls for a holy life.

When correcting the Corinthian believers respecting their unspiritual practices, the Apostle said:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19–20).

21

Acts 11:17. "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?"

This passage records Peter's account of the first preaching of the gospel to the Gentiles.

That which arrested the Apostle's attention on that memorable occasion of which he speaks is that the Gentiles, as had the Jews at Pentecost, received the Holy Spirit when they believed on Christ.

That reception was and is a part of salvation itself.

The indwelling presence of the Spirit is God's gift to those who believe.

22

Romans 5:5. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

A more literal rendering of this Scripture is to the effect that the love of God gushes forth from the believer's heart, and that divine love proceeds from the Holy Spirit who is given unto him to dwell within.

This text is the first in order out of several which declare specifically that the Spirit is given alike to all who are saved.

The universality of the gift of the Spirit is asserted here in the use of the pronoun *us*, which word cannot by any right interpretation be made to represent a select or particular group of Christians.

23

If it be contended, as too often it is, that there are saved ones who have not received the Holy Spirit, the answer found here, as likewise in other passages yet to be considered, is that the pronoun *us* cannot be limited, for it represents *all* who are saved.

24

Romans 8:9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

This declaration is dogmatic and final.

If any man have not, which means as an indwelling presence, the Spirit of Christ — distinctly a title of the Holy Spirit, as the Spirit come from Christ and sent into the world (cf. John 16:7)—he is none of His.

The ground of this statement is most reasonable.

Among other things and quite above many things, the Christian is characterized by the fact that he has received the divine nature.

25

No such being could exist as a Christian who does not possess the divine life which is essential to his newly created self.

That new life is often declared to be none other than the Holy Spirit.

26

Romans 8:23. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Again a universal meaning inheres in the word *ourselves*.

This term can refer to no class or group within the Christian fellowship; it reaches to all.

And the positive averment is that all have the first-fruits which only the presence of the Holy Spirit secures.

27

1 Corinthians 2:12. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

Similarly, as above, the pronoun *we* attests an all-inclusive company of believers.

It is God's purpose that everyone of all who are saved shall be instructed relative to those truths which can enter the human understanding only by divine revelation.

No consideration could be given even for a moment to the assumption that the Spirit's ministry of teaching, which is set forth in this context (cf. vss. 9–16), is intended only for a restricted company within all those who are saved.

28

It follows that, if it is God's purpose for all His children alike to know the glorious revelations He has in store for them, they must alike be in close and vital relation to the Holy Spirit their Teacher.

God could not expect any believer to make progress in the knowledge of Himself or to be informed about His will for them if, perchance, that believer were not in possession of the Spirit, the divine Teacher who alone reveals the things of God.

This great provision and necessity is declared in no uncertain terms when it is said: "*Now we have received ... the spirit which is of God; that we might know the things that are freely given to us of God.*"

29

1 Corinthians 6:19–20. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

This passage serves again to answer completely those who contend that the Spirit is given only to a favored group, and especially does it answer the claim that He is given only to those who are yielded and faithful in their lives.

This appeal, cited above, is to believers in criticism of whom the Apostle has declared that they are carnal (cf. 3:1–4), fornicators (cf. 5:1), disregarding their right relation to God and to each other (cf. 6:1–8); yet they are, all the same, intreated to turn from these unholy ways on the ground of the fact that their bodies are temples of the Holy Spirit.

30

It will not do to reverse this appeal, as some do, and assert that Christians like the Corinthians, if they turned from their sins, would be rewarded by the presence of the indwelling Holy Spirit.

The direct reason for invoking a holy life is that believers are already temples of the Spirit.

Therefore, it is not a question of securing the Spirit by a holy life, but rather of a holy life being expected from one who has received the Spirit.

This is the fundamental order of the grace relationship to God.

The Mosaic merit system would say, "Be good so that ye may become the temples of the Holy Spirit"; grace says, "Ye are the temples of the Holy Spirit, therefore be good."

31

1 Corinthians 12:13. "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."

The same unworthy Corinthians are again said to have all been "made to drink into one Spirit" — not some of them, but *all* of them.

In this same verse it is also declared that these same carnal believers have, every one, been joined to the Lord by the baptism of the Holy Spirit.

32

It is not more difficult to believe that all believers are indwelt by the Spirit than it is to believe that all have been baptized by the Spirit into the Body of Christ. Both truths are clearly taught in the New Testament and in neither case is the work wrought because of personal worthiness in the child of God, but simply in answer to the faith which results in salvation—that gracious work of which both the indwelling and the baptism of the Spirit are integral parts.

33

2 Corinthians 5:5. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."

An earnest is a partial payment which is given in advance and which guarantees the final payment of the whole.

The divine blessing which the presence and power of the indwelling Spirit secures, being an earnest, guarantees the full and final realization of all God's measureless provisions for the believer in glory. In business transactions, similarly, a down payment binds the whole with assurance that it will be paid in full and that it will be paid in the same kind.

34

Not only does the gift of the Spirit assure the fulfillment of every promise which God has made, but it indicates the character of that which is yet to come.

The Spirit is designated an *earnest* in three New Testament passages—2 Corinthians 1:22; 5:5; Ephesians 1:14—and it would be unwarranted indeed to assume that this foretaste of all of heaven's glories is withheld from even one of the least of all saints. His abiding presence is assured the Christian, since He Himself must indwell to be the Earnest which He is.

35

Galatians 3:2. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

The assurance given in this text is that the Galatians had received the Spirit in answer to saving faith, that is, as a feature of their salvation.

Thus it is taught again that the Spirit becomes the indwelling presence in every individual who is saved and at the moment he is saved.

36

Galatians 4:6. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

This determining Scripture is wholly contradicted by the theory that the Spirit is given in answer to personal sanctification.

Rather it is because of the fact that believers are sons that the Spirit is given unto them, and this procedure of necessity must include every son.

(End Review)

37

1 John 3:24; 4:13. Those who obey God's commandments remain in fellowship with him, and he with them. And we know he lives in us because the Spirit he gave us lives in us. ... ¹³ *And God has given us his Spirit as proof that we live in him and he in us.*

¹⁴ *Furthermore, we have seen with our own eyes and now testify that the Father sent his Son to be the Savior of the world.* ¹⁵ *All who confess that Jesus is the Son of God have God living in them, and they live in God.*

These passages serve to seal and confirm the truth that the Holy Spirit being given unto us is given to all who are saved.

Not a single one born of God could be excluded.

38

The conclusion to be drawn from this clear and extended body of Scripture is that the Holy Spirit is a living presence in every Christian; on the basis of this determining fact other relationships between the Spirit and the believer are built.

It is evident that once a misinterpretation of this basic truth arises there will also come misconceptions of those other ministries of the Spirit which are built thereon.

39

Certain passages, because of their dispensational setting or because of their wording, have been assumed by some to contradict the body of Scripture which declares that the Holy Spirit indwells and is a permanent presence in every Christian.

A discussion of the doctrine of the indwelling of the Spirit would be incomplete apart from a consideration of these passages.

1 Samuel 16:14. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

In an age when the Holy Spirit did not indwell the saints universally and when He exercised sovereign freedom in entering and leaving those upon whom He came, it was wholly in order for the Spirit to leave King Saul and especially as a judgment upon him.

40

Psalm 51:11. "Cast me not away from thy presence; and take not thy holy spirit from me."

Thus within the same dispensation as that of King Saul and doubtless remembering God's judgments upon the former king, David prays that he may be spared the same judgment.

He knows that the Spirit might in complete freedom—so far as any promise to the contrary was concerned—leave him never to return.

Evidently, David was conscious to some extent of the advantage and blessing which the presence of the Spirit meant to him.

41

Luke 11:13. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Because it is located in the New Testament and because it was spoken by Christ, many have concluded that this passage must be incorporated into the general doctrine of the Spirit's relation to the Christian.

Great error and misunderstanding have thus been engendered.

The passage under consideration conditions reception of the Holy Spirit upon asking [OT], whereas the Christian, as has been seen, receives the Holy Spirit without any asking as a part of his salvation and when he believes [NT].

42

The Spirit, consequently, is now given to those who do no more than believe.

In the dispensational divisions of the doctrine of the Holy Spirit, which were declared at the beginning of this volume, it was pointed out that the period between the baptism of Christ and the Day of Pentecost was characterized by transition, and in that period Christ offered the Spirit to those who would ask for Him.

43

This provision of His was so in advance of the relation which the Spirit sustained to the saints in Old Testament times, to which relationship the apostles were in some measure adjusted, that there is no record they ever ventured on to this new ground; accordingly at the end of His earth-ministry, Christ said: *"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"* (John 14:16). This introduces an entirely different relationship to the Spirit.

The disciples were not now to receive the Holy Spirit in answer to their own petition, but in answer to the petition of Christ.

44

Thus it is indicated that the Holy Spirit has now been given because of Christ's prayer and to all who believe. As 1 Samuel 16:14 and Psalm 51:11 serve to demonstrate that the experience of the Old Testament saints cannot be made the norm of Christian experience, in like manner Luke 11:13, which was for the disciples between Christ's baptism and the Day of Pentecost, cannot be made the norm of present experience.

45

Four passages yet remain to be considered which are often supposed to teach that the Spirit is received as a step or experience subsequent to salvation. These Scriptures fall within the present divine relationship of the Spirit.

They are:

Acts 5:32. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

The use of this text to prove the Holy Spirit is given only to those who are obedient to the will of God in their daily lives is possible only when there is failure to recognize that the adherence here indicated is that of the unsaved to the gospel of their salvation.

46

The context clearly sustains that interpretation and, besides, obedience to the gospel as a requirement for salvation is enjoined in other New Testament passages. The Apostle writes of the vengeance that shall fall on them that know not God and obey not the gospel of our Lord Jesus Christ (2 Thess. 1:8).

To make the reception of the Holy Spirit to depend on obedience in daily life is to ignore the whole body of Scripture already presented in which He is seen to be present in every believer, and then to assign to the Christian the ability to be obedient within his own strength, whereas the faithful life is lived only through the power that the indwelling Spirit provides.

47

Acts 8:14–20. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

48

There is introduced by this passage what would seem to be an exception to all other direct teachings by which it is established that the Holy Spirit is bestowed in this age as a gift upon all who believe and when they believe. An exception of such a character would, because of its contradictory nature, be most serious. That the passage records an exception to the present order, indeed, is freely admitted. It is well to note, however, that, as before indicated, the final order for this age and for people other than the Jews was not established until the experience in Cornelius' house as recorded in Acts 10:44–46.

49

The introduction of the Spirit's relation to Jews who received Christ was accomplished on the Day of Pentecost, and intimations in various passages suggest the importance which the Spirit assigns to this event. As certainly as the Spirit was to be given in due time to Samaritans and to Gentiles, as certainly as they had no part in Pentecost, and as surely as it was important in the gift of the Spirit to avoid a superior attitude on the part of Jews over Samaritans and Gentiles, it was necessary to mark the initial reception of the gospel by each of these groups with a distinctive emphasis on the ministry of the Spirit in their behalf.

50

There is no claim made whatever that here in Samaria was a repetition of Pentecost; it is merely to point out that no ground was allowed believing Jews—altogether prone to look askance at Gentiles—for the assumption that they, having had the experience of Pentecost, were superior to all others. It is of significance when Peter declares that the manifestation of the Spirit in Cornelius' house was a reminder to him of Pentecost (Acts 11:15). The record respecting Samaria as given in the above passage, then, is of a special demonstration of the Holy Spirit and to the end that the gospel might be sealed to the Samaritans with undiminished power. A notable and much needed exception to the order of this age was thereby introduced.

51

Acts 19:1–6. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

52

In the first place, the term *disciple* is not synonymous with the term *Christian*.
 A disciple is a follower or learner, and furthermore to be a disciple of John the Baptist was far removed from being saved through faith in Christ, crucified and risen. The Apostle, having missed certain realities in these twelve men, which realities belong to regenerated persons, inquired, *Upon believing did ye receive the Holy Spirit?*
 This is a more accurate rendering (cf. R.V.; also Eph. 1:13), and this question drew out the answer which at once revealed their unsaved condition.
 Thereupon the Apostle turned their attention to Christ as the one to trust, and having believed they were baptized in the name of the Lord Jesus, signs following this exceptional case too as in the previous ones cited and for the same reasons.

53

Ephesians 1:13. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."
 All the difficulty which this passage seems to present is due to a misleading translation.
 The passage can be read, *Upon believing ye were sealed* (cf. R.V.).
 Believing is the logical, but not the chronological, cause of the sealing.
 Believers are sealed when they believe and because they believe.

54

II. In Relation to Anointing

Since the Spirit's indwelling and His anointing are in reality the same, the three references to the Holy Spirit as an anointing should be included in this chapter.
 By the same conclusive arguments from revelation as given above, the anointing is seen to be, like the indwelling, a present fact in every believer's life.
 These passages include:

2 Corinthians 1:21–22. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

55

Four immediate results of the Spirit's indwelling are herewith suggested:
 (a) The baptism with the Spirit places the believer in Christ; thus each child of God is said now to be "stablished ... in Christ" (1 Cor. 12:13; 6:17; Gal. 3:27). (b) Likewise, by giving us the Spirit, God hath anointed us. (c) Again, God through the Spirit hath sealed us (Eph. 4:30), and the Spirit Himself is the seal. (d) So, also, God is here said to have given us the Spirit as an "earnest," and since an earnest is a part of the purchase money, or property, given in advance as security for the remainder, the Spirit is seen to be the earnest of the whole heavenly inheritance which belongs to every believer through infinite grace (2 Cor. 5:5; Eph. 1:14; 1 Pet. 1:4).

56

1 John 2:20 (R.V.). "And ye have an anointing from the Holy One, and ye know all things."

Here, again, it is implied that every Christian, being anointed, is indwelt by the Spirit and therefore is in the way of knowing those "deep things" of God which are alone imparted by the indwelling Spirit (1 Cor. 2:10, 12, 15; John 16:12–15).

1 John 2:27. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

In this passage, the important truth disclosed is that the anointing abides.

The Spirit actually may be grieved (Eph. 4:30), but He is never grieved away.

He may be quenched, or resisted (1 Thess. 5:19), but He never departs (John 14:16).

By all this it is demonstrated that there is no Scripture which contradicts the clear witness of the New Testament to the truth that all believers are permanently indwelt by the Holy Spirit once they believe.

57

58

III. According to Reason

As certainly as it is urged upon all who are saved to live a supernatural life, so certainly are all in need of that enabling power which the Holy Spirit supplies.

God has not mocked even one of His redeemed ones by placing a superhuman task upon him without at the same time providing the resources whereby he may do all His will.

It may therefore be the testimony of reason that every believer has received the Holy Spirit.

It is not claimed that every believer is filled with the Spirit, thereby to attain all of God's will for him.

The filling depends upon human adjustments to the Spirit within and these too often fail.

On the other hand, the indwelling of the Holy Spirit is God's responsibility toward His child with no human condition involved other than that faith shall be exercised which secures salvation with all of its features.

Since it is so completely His undertaking and since He is ever faithful in all that is His to do, there could be no such thing as a Christian who is not provided with all the resources by which he may do God's will.

Again, a protest is registered against the notion that by self-strength and effort the believer is ever able to make himself fit for the receiving of the Holy Spirit.

59

60

This could not be true since the strength to do the will of God is available only by the new plan for daily living under grace derived from the fact of the indwelling Spirit.

Christ declared, "Apart from me ye can do nothing," but a merit system ever contends that quite apart from Christ the individual must do everything in order to merit His presence and blessing.

61

Reason, therefore, dictates that since a holy life is as much demanded of one Christian as another and since there are not two standards for daily life—one for those who have the Spirit and one for those who have not—and also since every requirement addressed to the believer is supernatural in its scope, the Holy Spirit must be given to all alike.

The fact that God addresses all Christians as though they possessed the Spirit is sufficient evidence that all have the Spirit.

62

A summarization of the teachings of the Bible on the fact of the indwelling Spirit is made by Dr. John F. Walvoord as follows:

While the indwelling of the Holy Spirit begins at the same moment as other tremendous undertakings by God for the newly saved soul, a careful distinction must be maintained between these various works of God. Indwelling is not synonymous with regeneration.

While the new life of the believer is divine and by its nature identified with God's life, the possession of divine life and divine presence are distinct.

63

The work of baptism by the Spirit is also to be distinguished from indwelling.

Baptism occurs once and for all and relates to separation from the world and union with Christ.

Indwelling, while beginning at the same moment as baptism, is continuous.

As will be indicated in the ensuing material, the indwelling presence of the Holy Spirit does have a most intimate relation to the sealing of the Holy Spirit, the presence of the Holy Spirit constituting the seal.

64

Probably the most difficult distinction is that of the indwelling and filling of the Spirit. The two doctrines are closely related, yet are not synonymous. Filling relates wholly to experience, while indwelling is not experimental, in itself. In the Old Testament period, a few saints were filled temporarily without being permanently indwelt by the Spirit. While filled with the Spirit, Old Testament saints could in one sense be considered also indwelt, but not in the permanent unchanging way revealed in the New Testament. In the Church age, it is impossible for anyone to be filled with the Spirit who is not indwelt.

65

Indwelling is the abiding presence of the Spirit, while the filling of the Spirit indicates the ministry and extent of control of the Spirit over the individual. Indwelling is not active. All the ministry of the Spirit and experience related to fellowship and fruit issues from the filling of the Spirit. Hence, while we are never exhorted to be indwelt, we are urged to be filled with the Spirit (Eph. 5:18). The importance of the abiding presence of the Holy Spirit in the life of the Christian cannot be overestimated. It constitutes a significant proof of grace, and of divine purpose in connection with fruitfulness and sanctification. The presence of the Holy Spirit is our "earnest" of the blessing ahead (2 Cor. 1:22; 5:5; Eph. 1:14).

66

The presence of the Spirit not only brings all assurance of God's constant care and ministry in this life, but the unending purpose of God to fulfill all His promises to us. The presence of the Holy Spirit makes the body of the believer a temple of God (1 Cor. 6:19). It reveals the purpose of God that the Spirit be resident in the earth during the present age. To surrender this doctrine or to allow its certainty to be questioned strikes a major blow at the whole system of Christian doctrine. The blessed fact that God has made the earthly bodies of Christians His present earthly temple renders to life and service a power and significance which is at the heart of all Christian experience.—*The Doctrine of the Holy Spirit*, pp. 173–75

67

IV. In Relation to Sealing

Much truth which pertains to the Christian's salvation presents that which in its essential character is more an advantage to God than it is to the one who is saved. This is especially true of the fact of the Spirit's sealing, which sealing serves as a classification and an identification peculiar to heaven and the outworking of the divine purpose. It is the very presence of the Holy Spirit in the believer which constitutes the seal. Thus this aspect of truth is closely related to the doctrine of the Spirit's indwelling. Reference is made to the Spirit's sealing in three New Testament passages—2 Corinthians 1:22; Ephesians 1:13 and 4:30.

68

These passages read: "Who hath also sealed us, and given the earnest of the Spirit in our hearts. ... In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. ... And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." It will be observed that this is a work of God since there is no appeal to any person, saved or unsaved, to pray for or to strive for this reality. Since it belongs to all believers, it is evidently wrought by God at the moment one is saved and as an essential factor in salvation.

69

The rendering of Ephesians 1:13 by the words "After that ye believed, ye were sealed" is misleading. The more correct translation (cf. R.V.) would be: "When ye believed, ye were sealed." Naturally only those who believe are sealed and thus the act of believing becomes logically, though not chronologically, the cause of the sealing. There is a very vital assurance in Ephesians 4:30 relative to the eternal character of the sealing and thus of the salvation of which it forms a part. The future consummation of salvation when the body is redeemed is in view. Based as it is upon the merit and worthiness of Christ, salvation is as secure and as enduring as it is because of the foundation on which it stands.

70

It is therefore no new or incredible idea that the sealing of the Spirit would mark off the full measure and intent of God with respect to those who are saved according to His purpose (cf. Rom. 8:28). Though there is no corresponding experience connected with the sealing of the Spirit, this peculiar ministry is, nevertheless, real and should call forth ceaseless praise to God as faith lays hold of that which God has revealed.

71

The Baptism of the Holy Spirit

Since by the Spirit's baptism the greatest transformations are wrought in behalf of the believer, it is to be expected that Satan, the enemy of God, will do all within his power to distract, misdirect, and confuse investigation respecting this specific ministry of the Holy Spirit. This harm Satan has been permitted to do. Not only is there need that all the false conceptions be corrected which have reached the masses of unsuspecting people, but special attention is demanded on the part of those who would be instructed lest they themselves fail to comprehend the precise truth which the doctrine embraces.

72

No further explanation than the influence of Satan is needed for the otherwise inexplicable disarrangement and ignorance of, together with a corresponding prejudice toward, this specific doctrine. It is the strategic point at which Satan can accomplish most in obliterating the effect of the present truth. This nullifying of the truth is seen in at least three most important fields of doctrine, namely, the believer's positions and standing in Christ, his eternal security, and the ground of the only effective motive for a God-honoring daily life.

73

In attempting to arrive at a right understanding of the essential character of this ministry of the Holy Spirit, four general divisions of the subject will be considered:

- (1) the meaning of the word βαπτίζω,
- (2) the determining Scriptures,
- (3) the thing accomplished, and
- (4) its distinctive character.

74

I. The Word Βαπτίζω

More than passing significance should be attached to the fact that the same word βαπτίζω is used in the New Testament both for real and ritual baptism, thus signifying a bond of relationship between these two aspects of truth. The word would hardly be employed properly had it a separate unrelated meaning in the one instance. The basic word of this root, βάπτω, in its primary import connotes a dipping and occurs but three times in the New Testament—Luke 16:24; John 13:26; and Revelation 19:13. In its secondary meaning, which is to dye or stain— that usually accomplished by dipping, but not always so—the word appears but once and that in the third passage cited above, which reads, "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

75

The same event and situation are presented in Isaiah 63:1–6 wherein among other details it is written: "Where-fore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (vss. 2–3).

76

The garments of the returning Messiah are not dipped in a vat of blood, rather they have been sprinkled and stained with blood; yet this is still described by βάπτω in the LXX.

In like manner, the word βαπτίζω has both a primary and secondary meaning.

In its primary sense it indicates an intusposition, a physical envelopment in an element, which element has power to influence or change that which it envelops.

77

In its secondary meaning, however, βαπτίζω, as in the case of the secondary meaning of βάπτω, departs somewhat from the original physical aspect and refers to one thing being brought under the transforming power or influence of another thing.

None could speak with more authority respecting the precise meaning of βαπτίζω than Dr. James W. Dale because of his extensive research.

He defines this word in its secondary meaning thus:

"Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object; and by such change of character, state, or condition does, in fact, baptize it" (*Classic Baptism*, 2nd ed., p. 354).

78

Such a definition is most important since the great majority of New Testament usages of this word are wholly within its secondary meaning.

In the course of his great works on the subject of baptism, Dr. Dale asserts that the word is, in his opinion, never used in the New Testament in any other than its secondary meaning.

Here it should be noted that the same distinction obtains between the Greek words βάπτω and βαπτίζω as between their English equivalents, namely, to *dip* and to *immerse*.

79

A dipping is a momentary contact involving two actions, the putting in and the taking out, while immersing implies but one action, that of putting in.

In the strict and proper use of the words, regardless of the all but universal careless way in which they are employed, ritual baptism is never an immersion, which immersion would result in death by drowning.

What has commonly been termed an immersion is better described by βάπτω in the primary meaning of that word.

80

No physical intusposition certainly is in view when the Scriptures speak of a baptism unto repentance (Matt. 3:11), a baptism unto the remission of sins (Mark 1:4), a baptism unto the name of the Father, the Son, and the Holy Spirit (Matt. 28:19), Christ's own being baptized by drinking the cup of suffering (Matt. 20:23; Luke 12:50), a baptism of Israel unto Moses (1 Cor. 10:2), a baptism wrought by the presence and influence of the Holy Spirit in the believer's heart, that is, the baptism of a believer into the Body of Christ (1 Cor. 12:13).

81

These baptisms, let it be repeated, represent no physical intusposition and must be classed as belonging to the secondary use of βαπτίζω. Not one could be properly classed as a use of βάπτω, either in its primary or secondary meaning. They could not be merely a dipping into an element for they all present the estate as permanent.

82

When a believer is by the Spirit baptized into Christ, the thing most to be desired is that he shall never be taken out again.

To be baptized unto repentance is to be brought under the influence of repentance—not for a moment, but abidingly; to be baptized unto the remission of sins is to be brought under the power or value of the remission of sins—not for a moment, but abidingly; to be baptized unto the name of the triune God is to come under the power of God—not for a moment, but abidingly; to be baptized unto Moses as Israel was by the agency of the cloud and the sea was to be brought under the leadership of Moses, which leadership had not been accorded him before—not for a moment, but abidingly; to be baptized unto Christ's death and resurrection is to become so identified with Him in that death and resurrection that all their values are secured—not for a moment, but eternally.

83

Christ's suffering of anguish was not a momentary dipping down into suffering. That baptism which results from the advent of the Spirit into the heart with His heavenly influences is not for a moment, but endures forever. To be baptized into Christ's Body is to come under the power and Headship of Christ; it is to be joined unto the Lord, to be identified with Him, to partake of what He is and what He has done—not for a moment, but unalterably.

84

It may be said in concluding this portion of the chapter that to be placed in Christ by the baptizing agency of the Holy Spirit results in a new reality of relationship in which the one thus blessed comes under the power and Headship of Christ, which position supplants the relationship to the first Adam and is itself a new organic union with the Last Adam, the resurrected Christ. In this instance, as in other baptisms, the word βαπτίζω is used only in its secondary meaning apart from a physical intusposition, for it secures the merit, the dominating influence, and Headship of Christ.

85

II. The Determining Scriptures

Those Scriptures in which the Holy Spirit is related to baptism are to be classified in two divisions. In the one group, Christ is the baptizing agent, yet the Holy Spirit is the blessed influence which characterizes the baptism. In the other group of passages, the Holy Spirit is the baptizing agent and Christ as the Head of His mystical Body is the receiving element and by so much that blessed influence which characterizes the baptism. Six passages are to be identified as belonging to the first group, namely, Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5 and 11:16.

86

Though there is repetition involved, these passages—all of which happen to present the testimony of John the Baptist respecting Christ—are quoted in full: "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" (Matt. 3:11); "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost" (Mark 1:8); "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (Luke 3:16);

87

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33); "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5); "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" (11:16).

88

By the authority of Christ the Holy Spirit is given to all those who believe, and to come under the Spirit's power and influence, as every Christian does when he believes, is to have been baptized by that influence. However, this universal blessing of the indwelling Spirit is to be distinguished from some supposed second work of grace subsequent to salvation, which experience, as claimed by extreme holiness groups, is accompanied by manifestations which are supernatural. It has already been demonstrated from the New Testament that the Holy Spirit is received as Christ's gift by all who believe and when they believe.

89

This gift is the new birthright and, being possessed by all, indicates that all who are saved are under the power of the Holy Spirit, which fact is, according to the strict meaning of the word βαπτίζω, a baptism. It could be said on the ground of this meaning of the word that any person coming under the influence of Satan is by so much baptized by Satan. This particular baptism related so closely to the Holy Spirit is quite removed from the baptism wrought by Him when bringing believers into the Body of Christ, which reality is now to be considered.

90

The second classification of passages presents the Holy Spirit as baptizing agent and the Body of Christ or Christ Himself as the receiving element. These passages constitute a distinct testimony by themselves, which is to the effect that by the operation of the Holy Spirit the believer is organically and vitally joined to the Lord and thus has become a partaker of the standing, merit, and perfect worthiness of Christ. Since these passages bear on the baptizing ministry of the Holy Spirit or real baptism as over against ritual, they should be given specific consideration. Doubtless some disagreement might arise over what passages should be included in this list; but where the results of the baptism are such as could never be accomplished by a mere ritual baptism, it is evident that reference is being made to a real or Spirit baptism:

91

indeed, aside from those Scriptures already considered which assert that the presence of the Spirit in the believer is a special baptism wrought by Christ in bestowing the Spirit, the remaining passages must refer either to a real or a ritual baptism. As a general rule, it will be found that no Scripture refers to both real and ritual baptism. An exception will be indicated later when Ephesians 4:5 is considered.

92

These passages are:

1 Corinthians 12:12–13. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 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."

As nearly as any Scripture will be found to present didactic definitions, this passage defines the Spirit's baptism. It is a joining of the believer to, the bringing into, the Body of Christ—in other words, the forming of that organic relation between Christ and the believer which is expressed by the words *in Christ* and which is the ground of all the Christian's positions and possessions.

93

The context of this passage sets forth the absolute unity or identity which obtains between Christ and the members of His Body.

The members are a unity, being in one Body, and in its larger meaning this Body when joined to its Head is also one unity—the Christ.

This revelation, which is a vital feature in the Pauline doctrine of the one Body, is most illuminating, emphatic, and convincing.

However, this emphasis upon unity which verse 12 deposes is only to prepare the way for the revelation of how members are joined to this Body.

They are said to be *baptized* into this Body by one Spirit.

94

The reference to one Spirit is but the continuation of that which has been declared time and again through the preceding portion of this chapter, namely, that it is by the one and selfsame Spirit the varied gifts are wrought.

Thus, also, though many are baptized into the Body of Christ, it is wrought by the one Spirit in every instance. The central truth is that the one Spirit baptizes all—every believer—into the one Body.

What is thus accomplished for every believer is a part of his very salvation, else it could not include each one. The investigation into that which this baptism accomplishes is reserved for the next part of the chapter.

95

That believers are all made to drink into one Spirit is an added testimony to the fact of the indwelling of the Spirit, which indwelling, as has been seen, is a matter of baptism.

The universality of both the baptism into the Body and the indwelling is asserted by the repeated use of the word *all*, which term is inclusive of both Jews and Gentiles who believe.

Galatians 3:27. "For as many of you as have been baptized into Christ have put on Christ."

96

According to this revealing declaration the baptism which is into Christ has resulted in the vital union which is here described by the phraseology *have put on Christ*.

On this passage Dean Alford writes, along with a quotation from Chrysostom: "Not '*have been baptized*,' and '*have put on*,' as A.V., which leaves the two actions only concomitant: the past tenses make them identical: as many as were baptized into Christ, did in that very act, put on, clothe yourselves with, Christ.

The force of the argument is well given by Chrysostom: 'Why did he not say, "As many of you as were baptized into Christ, were born of God?" for this would naturally follow from having shewn that they were sons. Because he lays down a far more startling proposition.

97

For if Christ is the Son of God, and thou hast put Him on, having the Son in thee, and fashioned after His likeness, thou wert brought into one family with Him and one type" (*New Testament for English Readers*, new ed., at Gal. 3:27).

It is important to note that in the preceding verse—"For ye are all the children of God by faith in Christ Jesus"—the fact of sonship is declared and it is this precise numerical company that by baptism into Christ have put on Christ. The phrase *as many of you* is properly a reference to *all of you* who have been begotten of God.

These have been joined to Christ thus.

It is clear from other Scriptures that this baptism is wrought by the Holy Spirit and that Christ's Body, or Christ Himself, is the receiving element.

It is impossible for one who is joined to Christ not to have *put on Christ* with all His merit and standing.

98

The error of such as make this effect to stem from ritual baptism is exceeded only by those who make it merely an emotional or energizing experience.

This baptism is wrought by the Holy Spirit and is altogether positional and therefore vital.

Romans 6:1-4. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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."

99

Having declared that the believer is eternally justified—for justification is as enduring as the merit of Christ on which it stands—the Apostle enters the question of whether anyone thus saved and secure should continue in sin, thereby yielding to the sin nature, that grace may abound.

The answer of inspiration to this question will be the reply of every regenerate person, namely, "God forbid." It is not consistent nor is it necessary to go on bearing fruit unto the sin nature.

Respecting the point of its necessity, the truth revealed is to the effect that in the death of Christ the believer's sin nature has been judged.

"How shall we that are dead to sin [that is, who died in Christ's death], live any longer therein?"

100

It is true that Christ died “for our sins,” that He was buried, and that He rose from the dead that men might be saved (cf. 1 Cor. 15:3–4) ; but it is equally true—and Romans 6:1–10 now under consideration has only to do with this added fact—that Christ died *unto sin*, meaning the nature (cf. Rom. 6:10; Col. 2:11–12).

In this context the judgment of the sin nature on the cross is indicated by various phrases or statements—“dead to sin” (vs. 2), “planted [or, conjoined] together (with Him) in the likeness of his death” (vs. 5), “our old man is [better, following R.V., was] crucified with him” (vs. 6), “if we be dead with Christ” (vs. 8), “he died unto sin [that is, the sin nature] once” (vs. 10).

101

By all of this it is not implied that the death of Christ resulted in the destruction or termination of this nature (the word *καταργέω* of verse 6, translated *destroyed*, is better rendered *annulled*—cf. R.V.) ; it is rather that the death of Christ unto sin has wrought a judgment against the sin nature in the sight of God, to the end that the Holy Spirit who indwells the believer may be made free to deal with the judged nature, restraining or nullifying it in response to the believer’s dependence upon the One indwelling to interpose and control that nature.

This aspect of the death of Christ and the believer’s identification with it is all to the one end that “we should walk in newness of life.”

102

“Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness [meaning the new power of Christ’s resurrected] life” (vs. 4), which is the new provision for a walk in and by the enabling Holy Spirit, He Himself being set free to render aid because of Christ’s judgment death unto sin.

The Christian’s union with Christ, achieved by the Spirit’s baptism unto Him, is the ground of the perfect identification with Christ in all that His death unto sin accomplished.

Coming thus into the value and under the power of Christ’s crucifixion, death, burial, and resurrection is a baptism in the secondary meaning of that word.

Those baptized into Christ are baptized into His death, are buried with Christ by their baptism into the Savior’s death.

103

No ordinance is intimated by these expressions, nor is there any obligation being imposed that justifies an attempt to enact what is here set forth.

This passage, with that which follows in the context, presents the central statement respecting the basis of the Christian’s victory in daily life over the sin nature. This is its objective and its meaning.

To discover in it only the outward form of a ritual ordinance, as many have done, is to surrender one of the most priceless assets in the whole field of Christian doctrine and by so much (for many) to abandon the hope of any life well-pleasing to God; for if this context means the one thing it cannot mean the other.

104

Colossians 2:9–13. “For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”

105

The passing reference to baptism which this Scripture presents will not be understood apart from the entire context.

As related to the rite of circumcision, the Apostle divides the human family into three classes, namely, the “Uncircumcision”—the Gentiles, “the Circumcision in the flesh made by hands”—the Jews, and “the circumcision made without hands”—the Christians (cf. Eph. 2:11; Col. 2:11).

That circumcision which characterizes the Jew and which the Gentile lacks is “made by hands,” while the circumcision which the Christian has received is “made without hands” and is a spiritual reality.

Four times the Bible speaks of circumcision in connection with the heart—Deuteronomy 10:16; 30:6; Ezekiel 44:7; Acts 7:51—before mention of the blessing brought to Christians when the body of the sins of the flesh was put off and that by the circumcision of Christ.

106

As the human body manifests the life which is in it, in like manner the sin nature manifests itself by “sins of the flesh.” Christ’s circumcision, here referred to, is not that which was made with hands when He was eight days old, but His death unto the sin nature.

There is a striking similarity to Romans 6:1–10 to be found in the passage just considered, and this similarity concerns the reference to Christ’s burial and resurrection as factors providing immeasurable value for, and influence over, the believer.

Securing the results which they do, the death, burial, and resurrection of Christ are in their most absolute sense a baptism.

107

The transformations which are here indicated, as they were also in Romans 6:1–10, could never be produced by any ritual baptism and to read ritual baptism into this passage is again to ignore the limitless realities for which Christ died, was buried, and rose again.

It is to substitute a human effort for one of God’s most glorious achievements.

Doubtless, it is easier for those who comprehend but little of these great realities to substitute a tangible, physical undertaking such as ritual baptism for the deeper, unseen, and spiritual values of the real baptism.

108

However, regardless of human limitations, the significance of this passage does not descend to the level of an impotent ritual.

Ephesians 4:4-6. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

In the midst of these seven unifying agencies, and not the least of them, is "one baptism."

At once the question may arise in many minds whether reference in this instance is to real baptism by the Spirit placing believers into the Body of Christ or to ritual water baptism.

109

Some contend that the latter baptism is in view and that the passage teaches there is but one right mode of such baptism.

To impose such limitations on the text is deplorable. There is nothing in the passage to support a mode of baptism.

The unqualified statement that there is but *one* baptism becomes a very demanding problem to those who have elevated water baptism to the place where it must be a separate, independent, and diverse baptism—something, therefore, which is wholly unrelated to the Spirit's baptism.

Some contend that, since real baptism so outweighs the ritual in importance, the ritual baptism is not to be mentioned at all in comparison with real baptism, here or elsewhere.

110

Still others claim that the Apostle does not here contemplate ritual baptism, reckoning he only asserts that in the realm of spiritual forces which unify there is but one baptism and this of necessity would be the baptism with the Spirit.

Yet further to be considered is a class of interpreters who hold that the Spirit's baptism occurred once for all and in behalf of all the Church on the Day of Pentecost, and that it is not a thing wrought at the time someone is saved.

This conception, which so little articulates with the New Testament Scripture bearing on the theme, does not challenge the *fact*, though it attempts to change the time, of the Spirit's baptism so plainly mentioned here in Ephesians. The larger portion of the Christian church, however, in so far as they consider the subject at all, assert that ritual baptism is a sign or outward symbol of the Spirit's work and thus the two combine to form what is called here *one* baptism.

111

Among the arguments advanced in support of the conviction that the one baptism is that of the Spirit by which believers are joined to the Lord and by which they gain all possessions and positions, the one most effective observes that this reference to one baptism is given as one of seven unifying agencies.

It is easily discerned that the baptism by the Holy Spirit into one Body engenders the most vital and perfect union that could be formed among men; on the other hand, if the history of the church on earth bears a testimony to the course of events at all, it is to the effect that ritual baptism has served more than any other one issue to shatter that manifestation of organic union which Christian fellowship is intended to exhibit.

112

On the right interpretation of Ephesians 4:5, Dr. John W. Bradbury, Editor of the *Watchman-Examiner*, the leading Baptist journal of this day in America, writes the following as a special contribution to the present discussion of Ephesians 4: "The corporate concept of the Church is as essential as the individual one. The 'body' of Christ is held together 'in the bond of peace' by keeping the 'unity of the Spirit' (v. 3).

The thought that the Church is a 'body' whose life is uniformly identified with the Holy Spirit is illustrated by what we know of an organism such as the human body having the human spirit as a sign of life.

We have, therefore, in the *ecclesia* a body having God's Spirit, evidencing such through professing 'one hope ... one Lord, one faith, one baptism, one God ... in all.'

113

The emphasis on 'one' is in opposition to corporate diversity in the 'body' of Christ.

As to 'hope,' 'Lord,' 'faith,' 'God,' there will be little, if any, difference among true believers.

But in regard to the word 'baptism' there is a difference, because most people have only one viewpoint as to baptism and that is, an ordinance.

But in this passage, where ordinances are not before us but the truth concerning the organism called 'the body of Christ,' we have baptism mentioned in equal terms with 'hope,' 'Lord,' 'faith,' 'God.'

This signifies that the 'baptism' referred to is that of I Corinthians 12:13—"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."

114

Likewise, on the belief that the one baptism of Ephesians 4 is not ritual baptism, Dr. Merrill Frederick Unger writes: Erroneously, Spirit baptism is made a once-for-all operation at Pentecost (Acts 2), and in Cornelius' house (Acts 10), and then said to have ceased.

During this present age, it is maintained, there is no baptism with the Holy Spirit. 1 Corinthians 12:13 is construed as referring back to those events.

Such Scriptures as Romans 6:3, 4; Colossians 2:12; Galatians 3:27; 1 Peter 3:21 are made to refer exclusively to water baptism.

The "one baptism" of Ephesians 4:5 is also strongly asserted to be water baptism, and that alone.

115

Dr. I. M. Haldeman,¹ adopting this position, comments thus on Ephesians 4:5: "If it be Holy Ghost baptism, water baptism is excluded. There is no authority, no place for it. No minister has a right to perform it; no one is under obligation to submit to it. To perform it, or submit to it, would be not only without authority, but useless, utterly meaningless. If it be water baptism, Holy Ghost baptism is no longer operative. Baptism must be either the one or the other, Holy Ghost or water. It cannot be both. Two are no longer permissible" (*Holy Ghost Or Water?*, p. 4).

116

Others, adopting the opposite extreme position, while rightly insisting that Ephesians 4:5 refers to Spirit baptism, drastically rule out any practice of water baptism for the Church Age. Although they find ritual baptism, of course, regularly practised in the early church (Acts 2:38; 8:12, 13, 16, 36; 9:18; 10:47, 48; 16:15, 33; 18:8; 19:3, 5) and mentioned in 1 Corinthians 1:13–17, this practice is thought of as confined to the early “Jewish” church, and discontinued by the Apostle Paul, when the “real” New Testament church was begun late in the book of Acts. This position must be rejected.

117

The basic fact, which is ignored, is that the Church actually began with the baptism with the Spirit on the Day of Pentecost (Acts 1:4; 2:4, 47 with 11:16; 1 Cor. 12:13), and that water baptism was regularly administered, not only in the early so-called “Jewish” church, but also long after in fully established “Gentile” churches (Acts 18:8; 1 Cor. 1:13–17).

118

The Apostle, in speaking of the “one baptism” in Ephesians 4:5, to be sure, is speaking of Spirit baptism, which is likewise the case in Romans 6:3, 4; Colossians 2:12; Galatians 3:27. But when he describes this momentous operation of the Spirit as the “one baptism,” and as one of the seven essential unities to be recognized and kept in maintaining Christian oneness and concord, does he necessarily imply that water baptism is no longer to be administered? Did he not mean merely to say, “There is only one [spiritual] baptism”? His theme is no more water baptism in Romans 6:3, 4; Colossians 2:12; Galatians 3:27 than in Ephesians 4:5. In these passages the holy Apostle is not considering ritual baptism at all.

119

The sublimity of the thought, the context of the argument, the exalted nature of the spiritual verities taught are strongly in support of this position. He is speaking of something infinitely higher—not of a mere symbolic ordinance that is powerless to effect intrinsic change, but of a divine operation which places us eternally in Christ, and into His experiences of crucifixion, death, burial, and resurrection. It is to be feared that man, in reading water baptism into these sublime passages, has put them into ecclesiastical “stocks” and tortured and twisted until they screamed out some confession never written in them.

120

To be sure, this tortuous, corrupting process began very early, perhaps even within the lifetime of the great Apostle.

But it seems evident, if historical and philological facts are but allowed to speak, that a first-century reader, uncorrupted as to the truth, would never have thought of reading water baptism into these passages.

To him they meant Spirit baptism, and that alone. Their very mold would have hindered him from associating them with any ritual use of water.

His whole concept of the meaning and mode of baptism would have been utterly foreign to the Apostle's words concerning "death," "burial," and "resurrection."

121

It would never have occurred to him to connect these figures with water baptism.

Baptism, referring to the Levitical ceremonies of the Old Testament (Heb. 9:10), had come to have a wide meaning of "ceremonial cleansing, or ritual purification by water, and that by sprinkling or pouring," centuries before the Christian era.

Fairchild, with full array of facts, and unanswerable logic, conclusively proves this established usage of βαπτίζω from the Septuagint, the Apocrypha, Josephus, and the Greek New Testament (Edmund B. Fairchild, *Letters on Baptism*, pp. 32–122).

122

Dale, with brilliant and exhaustive scholarship, employed with consummate skill in minute, scientific examination of every phase of this subject, thus concludes his monumental work on the study of baptism among the ancient Jews: "Judaic baptism is a condition of Ceremonial Purification effected by washing ... sprinkling ... pouring ... dependent in no wise, on any form of act, or on the covering of the object" (James W. Dale, *Judaic Baptism*, p. 400).

123

Dale concludes his great work on the study of John the Baptist's baptism with these words: "This same βάπτισμα is declared by word and exhibited in symbol, by the application of pure water to the person in the ritual ordinance.

This is Johannic Baptism in its shadow. ... Dipping or immersing into water is phraseology utterly unknown to John's baptism" (*Johannic Baptism*, p. 417).

Biblical, historical, and philological proofs abound, therefore, that John the Baptist "ceremonially purified" (baptized) by sprinkling or pouring, that Jesus was so baptized (consecrated) unto His Priesthood (Ex. 29:4; Ps. 110:1; Matt. 3:15; Heb. 7:9, E. E. Hawes, *Baptism Mode Studies*, pp. 81–109), and that early Jewish and Christian baptisms knew no other mode (James W. Dale, *Christic and Patristic Baptism*, pp. 162–240).

124

With all of this great weight of established usage of the word βαπτίζω behind him, made crystal-clear as a result of his intimate knowledge of Judaism, as a trained Rabbi, how unthinkable it is that the great Apostle would have so violated every principle of established usage of language and custom of centuries, as to have made βαπτίζω in such passages as Romans 6:3, 4; Colossians 2:12; Galatians 3:27; Ephesians 4:5 refer to any mode of water baptism, indeed, to water baptism at all!—"The Baptism with the Holy Spirit," *Bibliotheca Sacra*, CI, 244–47