

THD-041 and 042

Galatians 5:16

The Holy Spirit and the Christian

Part 5: What Baptism

Accomplishes and The

Believer's Responsibility

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

Galatians 4:15

What has happened to all your happiness?

Galatians 3:10 For as many as are of the works of the law, are under curse. For it stands written, Cursed is every one who is not remaining constantly in all things which stand written in the book of the law in order to do them.

Gal 5:18 But if you are led by the Spirit, you are not under the law.

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."

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...

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

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commands, you will abide in my love, just as I have kept my Father’s commands 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

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

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.

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.

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.”

In its secondary meaning, however, βαπτίζω, ... refers to one thing being brought under the transforming power or influence of another thing.

“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” (Dr. James W. Dale *Classic Baptism*, 2nd ed., p. 354).

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*.

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.

III. The Thing Accomplished

One of the greatest disclosures in the New Testament is confronted at this point in the discussion: no less a theme than the whole Pauline doctrine of the Church, the New Creation, with its Headship in the resurrected Christ.

Though this great line of truth has had an extended treatment under Ecclesiology, it must be introduced again, being, as it is, so vital a feature in the doctrine of the Spirit's baptism.

Regardless of its fundamental place in Pauline theology, this phase of Ecclesiology is almost wholly neglected by Covenant theologians, and for the obvious reason that their ideal of one covenant which unifies the whole Bible is shattered by revelation of a new Headship and its New Creation.

The indictment, before mentioned, which is to the effect that the entire doctrinal aspect of Christ's resurrection—central in Pauline theology—is neglected, is most serious and damaging.

The scope and importance of the doctrine of the Spirit's baptism, then, is to be seen from the thing it accomplishes." - L.S. Chafer

1. Organic Union.

The divine illustrations of this union engendered between Christ and the believer include that of the branch grafted into the vine (Rom. 11:17) and that of the joining of a member to a human body.

It is readily recognized that human surgery does not attempt such an achievement as the latter, but then this determines nothing in the value of the figure as a setting forth of the union which the Spirit forms.

An intensity of *inness* is secured when the believer is joined to Christ which, though wholly superhuman, is, nevertheless, feebly illustrated by these human figures.

Both the branch and the body's member become living, organic parts of that to which they are joined.

This new relationship as established in the case of the branch and the member results in the life of the vine or of the body being run *into* the branch and the member; it also results in the branch and the member being *in* the vine and the body.

This twofold result is expressed by Christ in seven of the smallest yet most meaningful words ever uttered.

They afford a miniature expression of
one of infinity's masterpieces.
The seven words are:
"Ye in me, and I in you" (John 14:20).

As before indicated, two mighty ministries of the Holy Spirit are here recognized—
that of forming Christ in the believer or the regenerating work (“I in you”)
and that of placing the believer in Christ or the baptizing work He performs (“Ye in me”).

No human language can describe these two realities, either with respect to the heaven-high character of these blessings or with respect to their eternal duration.

2. The Fourfold Prayer of Christ.

No little wonder is created when it is observed for the first time that Christ made the same declaration twice in His last priestly prayer.

Twice He said, "They are not of the world, even as I am not of the world" (John 17:14, 16).

Why, indeed, should any word of the Son to the Father be repeated?

The answer is that by so doing there is recorded an emphasis, in this case one which exalts the truth of the believer's separation from the *cosmos* world system. If, however, the Savior should repeat the same request four times, as actually happened here in the same priestly prayer, the emphasis exceeds all bounds and demands attention to an incomparable degree.

These are the four similar petitions He offered in this one prayer: “That they may be one, as we are” (vs. 11), “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (vs. 21); “That they may be one, even as we are one” (vs. 22); “That they may be made perfect in one” (vs. 23).

This fourfold stress exalts the thing for which He prayed above other features of this prayer regardless of their all having a supernatural character.

The Lord is asking the Father to accomplish a very definite thing.

In spite of notions to the effect that men have the responsibility of answering this prayer, the request is for the Father to do this very thing; and when the nature and the scope of the thing are considered, there is complete evidence that God alone could answer this prayer.

There are three vast unities set forth in the Bible- the unity between the Persons of the Godhead; the unity between the Persons of the Godhead and the believer, in which unity each Person is said to be in the believer and the believer to be in each Person; and the unity between believers themselves.

Let me repeat this:

In spite of notions to the effect that men have the responsibility of answering this prayer, the request is for the Father to do this very thing; and when the nature and the scope of the thing are considered, there is complete evidence that God alone could answer this prayer.

All three of these unities are referred to by Christ in this priestly prayer as recorded in verses 21 to 23.

However, the unity of believers is the basic request of this portion of His prayer.

He presents the oneness between the Persons of the Godhead and the believer as the grounds for the unity between believers.

They will be one, therefore, when this prayer is answered because they are “in us,” that is, the Persons of the Godhead.

It would be impossible for believers to be in the Persons of the one Godhead and not thereby be constituted one in themselves; but still the realms of infinity are reached when the Savior prays that the believers may be one in relation to each other “as thou, Father, art in me, and I in thee” (vs. 21).

What mind can conceive or what language can express the reality declared when it is prayed by the Son, whose prayer cannot go unanswered, that the Father create a unity between believers which is on the plane of the unity existing between the Persons of the Godhead!

The truth of the triune existence of God is a sublime mystery, so its exaltation is a reality which lies wholly within the sphere of infinity.

In the light of this fact, the conclusion must be reached that, as measured by God Himself, there is achieved through His creative power a supernatural union between Christians which is similar to that which unites the Persons of the Godhead.

How tragic that for want of due instruction Christians in the main have never heard of such a relationship!

And how deplorable the misunderstanding which conceives of this unity as mere membership in human ecclesiastical organizations!

This fourfold prayer of the Son of God was first answered on the Day of Pentecost when all believers then living were baptized by the Holy Spirit into one Body—the Body of Christ—and were all made to drink into one Spirit, to the end that a unity might exist between the Persons of the Godhead and the believers.

To this original company and by the same operation of the Holy Spirit, all who have been saved from that day until now have been joined to Christ when they believed and as a feature of their salvation.

Thus and only thus is the prayer of Christ being answered.

3. The Only Ground for Imputed Righteousness.

That there is a righteousness which the believer may possess wholly apart from any works or effort of his own and as a gift from God (cf. Rom. 5:17) is pure revelation and devoid of any confirmatory experience; besides, this bestowed righteousness is the only righteousness which God accepts in time or eternity. He Himself, being infinitely righteous, can receive nothing less than that which He is personally.

Since present salvation is unto eternal and intimate association with God in His abode up in the highest glory, the necessity of being qualified for that sphere with a perfection which goes beyond human ability to provide is obvious.

Thus the Apostle writes: *“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light”* (Col. 1:12).

Respecting that righteousness which is God's gift through His Son, Abraham is the divinely ordered pattern.

Though the head of the Jewish race, he does not represent the Jew under the Mosaic Law since the law was not then given; he rather depicts a believer of the present age under the grace relationship as himself under a similar relationship.

Practically every illustration employed by the Apostle to set forth the grace of God as that is now exercised toward those who have no merit is drawn from the life and experience of Abraham.

In response to God's promise about a son, Abraham believed, or amen-ed, God and his faith became the ground of imputed righteousness.

That righteousness which was bestowed on Abraham in answer to his faith is bestowed now upon all who exercise the same belief in the Word or promise of God.

It is written: *“Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead”* (Rom. 4:23–24).

Of Israel it is said that they failed to secure this righteousness since they sought it by the works of the law and not by faith; but some Gentiles who followed not after the righteousness which is of the law, or a basis in personal merit, found the perfect righteousness of God through believing on Christ.

Israel's failure—as that of uncounted members of churches today—is to be found in the fact that they are “ignorant” respecting the whole provision of imputed righteousness and are going about to establish their own personal righteousness as a ground for God's acceptance of them, not knowing that Christ answers every need of the meritless and is Himself the “*end of the law for righteousness to every one that believeth*” (Rom. 9:30–10:4).

To be in Christ is to be possessed with the righteousness of God which Christ is and which answers every need for such a character both in this life and in that which is to come.

The unsaved are not in Christ, nor is Christ in them; but when one of these believes on Christ as Savior, he instantly comes to be in Christ by the baptizing ministry of the Holy Spirit and Christ comes to be in that one by the regenerating ministry of the Holy Spirit.

This great twofold operation of the Holy Spirit fulfills the prediction of Christ given in His farewell to the disciples in the upper room, namely: *“At that day ye shall know that I am in my Father, and ye in me, and I in you”* (John 14:20).

The determining words of this operation are *in Christ*, or the synonymous *in Him*, *in the Beloved*, and it is just that incomparable position in Christ which is secured by the baptism of the Spirit into Christ; for it is impossible that any should be in Christ and not partake of what Christ is, He who is the righteousness of God. Because of their apparently insignificant character, the words *in Christ* or *in Him* are passed by unnoticed; yet, as in the following passages, all that is declared of the Christian is made to depend solely on the fact that the one so blessed is in Christ:

“There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1);

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30);

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ... For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:17, 21);

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ... to the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Eph. 1:3, 6);

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13);

“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” (Col. 2:9–10).

Added to these Scriptures are all passages which relate acceptance, righteousness, and justification to the act of believing.

In an earlier treatment of the doctrine of imputed righteousness as something secured by the baptism of the Spirit, it has been pointed out that attaining to the righteousness of God is not only realized on the ground of the believer's position in Christ, but that the gift of righteousness is based upon the sweet-savor aspect of Christ's death by which He as Substitute for those without merit offered Himself without spot to God, thus releasing His own merit that it might be available on a righteous ground to all who believe.

4. Due Recognition of the Union.

Having in the first three chapters of the letter to the Ephesians declared the positions and possessions of all who are in Christ Jesus, the Apostle makes it his appeal to those thus blessed that they endeavor “to keep the unity of the Spirit in the bond of peace.”

They are not told to *make* a union, but rather to keep the union which the Spirit has made.

This will be done only as the individual child of God recognizes and loves every other child of God. Such recognition and love does not create a unity but does tend to keep the unity that exists.

This unity is manifested in seven factors which the Apostle himself names: *“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”* (Eph. 4:4–6).

All these features are unifying in their character and none more so than the “one baptism” by the Spirit by which individual believers become members of one spiritual Body.

Ritual baptism, as before indicated, has no power in itself to form a unity, but, on the contrary, has served more than other issues to break up observance of the unity which God has made.

When reproving the Corinthian Christians respecting the sins or failures which were present because tolerated in their assembly, the Apostle placed as first on his list of things subject to reproof their divisions and sectarian spirit.

Such divisions are the very opposite of the Christian grace of keeping the unity of the Spirit in the bond of peace.

This correction by the Apostle stands first in the Corinthian correspondence since in the divine estimation the keeping of the unity of the Spirit is of primary importance.

Sectarianism is thus seen to be most displeasing to God and a violent disregard for that which God has wrought. As the keeping of the unity of the Spirit is a personal responsibility, in like manner the correction becomes a personal consideration.

5. The Ground of Appeal for a Holy Life.

There is an immeasurable difference between what God may do for the believer and what the believer may do for God.

The order of truth in the great doctrinal epistles as they reflect the revelation under grace is first to declare what God has done for those who believe to the saving of their souls and then to appeal to such to walk worthy, or as it becomes those thus saved.

This order cannot be reversed or disregarded without great confusion and injury.

To attempt to be good in order that one may be accepted of God is not only hopeless but is legal in character and, as to the results obtained, will prove to be as weak as the flesh to which the appeal is made. On the other hand, to beseech men to walk worthy of a completeness and perfection in Christ to which the Spirit has brought them, is to place before them the highest of all activating motives.

The new problem in every Christian's life is not how good one must be to be accepted of God, but how good should one be who is accepted of God. Such conformity to the highest heavenly ideals becomes gracious in its character since its demands are the voluntary expressions of a grateful heart and not a forced compliance to law as the basis of any relation to God whatsoever. No enablement is ever offered from God under law, but a God-honoring life is possible under the provisions of grace.

IV. The Distinctiveness

As a consummation of that which has gone before and been implied in previous discussion, the several aspects of truth which are peculiar to this theme may now be presented in order.

The primary facts that this ministry—unlike the works of regeneration, indwelling, and filling—is not mentioned in the Old Testament, that it was not in operation before the Day of Pentecost, and that there is no anticipation of it in the age to come restrict it to the present age and its benefits are seen to be exclusively the portion of the Church, the New Creation; in fact, that which the Church represents in her exalted heavenly glory is almost wholly due to this specific ministry of the Holy Spirit.

That a company should be called out one by one from both Jews and Gentiles, each individual of which is perfected in the absolute fullness or πλήρωμα of Christ, who is Himself the πλήρωμα of the Godhead bodily (cf. John 1:16; Col. 1:19; 2:9–10), thus in every respect to be fitted for the highest glory, is an innovation which Covenantism cannot admit.

On the baptism with the Holy Spirit each member in the Body of Christ depends for every qualification by which he is “made meet to be” a partaker “of the inheritance of the saints in light” (Col. 1:12).

It is tragic, indeed, when these great realities are neglected, if not rejected, only because some man-made system cannot make a place for them. What privation both in the knowledge of the truth and its sanctifying power has been suffered by those who have been thus dispossessed of the revelation! Thanks should be given to God that those who are saved, of whatever system of theology they may be a part, do possess these blessings whether they realize it or not; for such is the character of their salvation. In mercy God has never limited His blessings to that which the believer understands.

In explaining the distinctiveness of real baptism, then, certain salient truths should be emphasized once more:

1. Not Regeneration.

The Holy Spirit's work in regenerating results in the impartation of the divine nature which is "Christ in you, the hope of glory" (Col. 1:27), while the Spirit's baptism results in the believer's being placed in Christ.

As already asserted, there is the widest distinction to be drawn between that which Christ expressed when He said "Ye in me"—the result of the Spirit's baptism, and "I in you"—the result of the Spirit's regeneration.

2. Not Indwelling.

The indwelling Spirit, the gift of Christ to every believer, is, in the strict though secondary meaning of βαπτίζω, a form of baptism.

Christ thus baptizes every believer by the gift of the Holy Spirit when the believer is saved.

Six passages have been cited in this connection: Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16.

Each of these passages distinctly asserts that Christ is the baptizing Agent and by His baptism the individual believer is brought under the influence which the presence of the Holy Spirit engenders.

The gift of the Holy Spirit to indwell, which gift is universal and is bestowed at the moment of salvation and then as an integral part of salvation, should not be misconstrued because of a very common error, namely, that of supposing the Spirit is received subsequent to salvation and by a restricted number of people who “tarry” or “seek” a second blessing.

The benefits which the indwelling Spirit secures are the portion of all believers and are not the manifestations which result from the Spirit's filling.

Over against this misinterpretation, there is a group of passages already cited—notably 1 Corinthians 12:13; Galatians 3:27; Romans 6:3–4; Colossians 2:11–13; Ephesians 4:5; 1 Peter 3:21; Mark 16:16—which represent or suggest the Spirit as the baptizer and Christ, or His Body, as the receiving element.

This is that which is termed real baptism because wrought by the Holy Spirit, placing the believer in Christ and thus securing for him the merit and standing of the Son of God.

3. Not Filling.

It will be observed that the Spirit's baptism is more confused with the Spirit's filling than it is with any other of the Spirit's ministries.

Though the examination of the ministry of the Spirit's filling has not yet been undertaken, it being the next and final main division of this volume, certain obvious contrasts between the Spirit's baptism and filling may well be designated.

First, as for permanence, the baptism by the Spirit into Christ is wrought but once, when the believer is saved (and remains an unchangeable reality for time and eternity), while the Spirit's filling may be subsequent to salvation and often repeated.

Second, there is no experience or feeling related to the Spirit's baptism of the believer into Christ, but all spiritual manifestations of blessing and power are directly related and due to the Spirit's filling.

Third, Christians are never enjoined to be baptized by the Spirit into Christ since that is the portion of all who believe, but every child of God is exhorted to be getting filled constantly by the Holy Spirit.

Fourth, as declared above, every believer is baptized by the Spirit into Christ, but not every believer is necessarily filled with the Holy Spirit.

Fifth, the Spirit's baptism into Christ results in the believer's being vitally joined to Christ for all eternity, while the filling of the Spirit results in outward manifestations and blessings for the present.

The baptism establishes the Christian's standing, therefore, while the filling tends to improve the Christian's state.

The baptism is a feature of salvation, while the filling is related to service and rewards.

Sixth, the Spirit's baptism into Christ is wrought when the terms of salvation are met, while the terms governing the filling of Christians are such as enter into the believer's right relation to the One who has saved him, day by day.

Conclusion

Both the word of introduction and the concluding portion of Dr. Merrill Frederick Unger's article *The Baptism with the Holy Spirit*, already cited, may serve as the closing of this discussion relative to the Spirit's baptism of the believer to place him into Christ.

Dr. Unger writes:

The baptism with the Holy Spirit is one of the most vital and important of Scriptural doctrines.

Its vast significance can readily be appreciated when it is realized that it is that divine operation of God's Spirit which places the believer "in Christ," in His mystical Body, the Church, and which makes him one with all other believers in Christ, one in life, the very life of the Son of God Himself, one in Him, a common Head, one in sharing His common salvation, hope, and destiny.

Indeed, but a cursory consideration will reveal the paramount import and the sweeping ramifications of this vital Bible theme, affecting, as it does, so intimately and vitally the believer's position and experience, his standing and state.

The astonishing thing, however, is that a subject of such momentous importance, with such far-reaching effects upon Christian position and practice, should suffer so woefully at the hands of both its enemies and friends.

From its enemies it has suffered not so much from open hostility or opposition, as from chronic neglect. It is simply ignored, or at most treated superficially. Those who reject dispensational teaching, who posit an “all-time grace covenant,” who make no adequate distinction between the “assembly” of Israel in the wilderness in the Old Testament and the Church as the Body of Christ in the New Testament, simply do not know what to do with it. It remains, and must continue to remain, a Scriptural conundrum to all such.

If this doctrine has suffered at the hands of its enemies, it has especially been wounded in the house of its friends.

Large groups of earnest and well-meaning, but poorly-taught, Christians, in evident reaction against the neglect and omissions which have attended this truth, have taken it to heart, according to its great emphasis and prominence.

In their zeal and enthusiasm, however, they have not always confined themselves to clear and accurate Scriptural statement.

Indeed, it would be difficult to find a Biblical theme used at once to teach deeper spiritual living, and yet at the same time subject to more misconception, misstatement, and confusion than this one. Nowhere in the whole range of Biblical theology is there greater need for precise and correct statement of vital truth than in the field of this doctrine. ...

Having traced in detail the doctrine of the baptism with the Spirit as presented in the Scripture from all the material at hand, put in orderly arrangement, the following results and conclusions are offered:

(1) The baptism with the Holy Spirit is a theme of paramount import, vitally affecting the believer's life and walk, his standing and state, his positions and possessions in Christ.

(2) The baptism with the Spirit is one of the most abused and confused subjects in the whole range of Biblical theology.

(3) The cause of the confusion is centered in confounding this doctrine with regeneration, with the receiving of the Spirit, with the indwelling, with the sealing, with a “second blessing,” with the filling, and with water baptism.

(4) The dire results of the confusion are: divisions, misunderstandings, disunity in the Body of Christ, obscuration of the gospel of grace, perversion of the truth of the believer's union with Christ, and sad hindrances to holiness of walk and life.

(5) Careful study of *all* scriptures bearing on the subject has disclosed that the baptism with the Holy Spirit is merely one of the various ministries performed by the Holy Spirit since He came into the world: that *every* believer the moment he believes in Christ is regenerated, baptized, indwelt, and sealed for all eternity, and has the duty and privilege of continually being filled for life and service.

(6) No instance in the Gospels or the Acts, when seen in proper dispensational perspective, is at variance with this truth.

That there is no ground in all the Word of God for the error of the baptism with the Holy Spirit being considered as a “second experience” after regeneration becomes patent.

(7) Water baptism is not in view at all in Romans 6:3, 4; Galatians 3:27; Ephesians 4:5; Colossians 2:12, and to read it into these passages is to becloud the truth, and to increase the confusion.

With these various truths given their proper emphasis, the doctrine of the baptism with the Holy Spirit is at once lifted out of the haze and fog of error that have so obscured it, and, in its majestic purity and grand simplicity, becomes one of the most precious and vital factors in Christian unity.

No wonder the great Apostle cries out for the “one baptism” as one of the indispensable sevenfold unities to be kept in realizing the “unity of the Spirit in the bond of peace” (Eph. 4:3–6)!

Who can begin to imagine the mighty transformation that would take place in poor, distraught, divided Christendom, if suddenly all the confusion and obscuration were torn away, and the full blaze and fullorbed glory of the truth of every Christian's oneness in Christ by the baptizing work of the Spirit burst upon the consciousness of all God's people? Blessing, revival, fellowship, and power such as the Church has never experienced, perhaps since Apostolic days, would be the inevitable result.

Is it to be thought of, then, as amazing that this vital doctrine should always have been the special target of the most subtle Satanic *assaults*?

That this is the case now should inspire to intrepid boldness and uncompromising fidelity in its proclamation and defense, in view of the sublime glory of the imperishable truth it represents.—*Op. cit.*, CI, 232–33, 497–99

The Believer's Responsibility

Chapter XII

Introduction to the Believer's responsibility

Since they are void of experimental features, the ministries of the Spirit to the believer already cited—regeneration, indwelling, sealing, and baptizing—have served to establish the truth related to the Christian's positions and possessions. This body of truth may well be termed that which is fundamental and primary in all doctrine respecting the Christian; but there is also that which is rightfully termed *practical* features of truth.

These comprehend the believer's responsibility in thought and action toward God, toward his fellow men, and toward self.

With regard to importance, there could be no comparison between these two aspects of doctrine though in the one instance all is accomplished completely when one believes and in the other instance there is ceaseless obligation resting upon the convert; yet the situation, all the same, which every pastor confronts in the individual life to which he ministers is within the sphere of the less important, practical phase of doctrine.

It may well be called *life truth* since it concerns the outliving of that which is infinitely true and certain in the sphere of *positional truth*.

How helpless the would-be soul doctor must be who in his courses of training has never heard even one intimation of the specific instruction which God addresses to the believer, or of the divine plan so extensively taught in the New Testament whereby the Christian may be more than conqueror over evil forces through the power of the indwelling Spirit!

Seminary instructors, however, cannot be expected to teach subjects and courses—no matter how important—of which they in turn had never heard in the days of their own education and which they have consistently ignored thereafter. - L.S. Chafer

I. Intelligent Motives

The Christian who is perfected forever, being in Christ, has, nevertheless, a life of imperfection to live so long as he is in this world.

The new problem which he confronts, as several times before stated, is not one of how he should live that he might be accepted and perfected before God, but rather of how he, an accepted and perfected person, should live after these stupendous realities are accomplished by the grace and power of God.

Until this vital distinction is comprehended and received, there will be no progress made in the extensive field of truth which directs the Christian's life and service.

Until positional truth is recognized and received to the extent that the saved one acknowledges that he is saved and perfected in the sight of God on no other ground than that, on his part, he has believed on Christ to the saving of his soul, and, on God's part, he is justified, being both forgiven and constituted righteous through the immeasurable twofold substitution of Christ—bearing condemnation because of the believer's demerit and offering Himself as the source of merit—there can be only confusion and misunderstanding about the true motivating principle in the Christian's daily life.

It could not be denied truthfully that the mass of professing Christians have been deprived of the knowledge of positional truth and because of this have never conceived of any other idea of Christian conduct than that they are obligated to make themselves acceptable to God by their own works of righteousness. Naturally, being so deprived of the knowledge of positional truth they are correspondingly ignorant of the true basis and motive for life truth.

This one distinction between positional truth and life truth constitutes one of the most vital contrasts between law and grace.

It is declared that the Jew failed because he sought his righteous standing before God by means of the works of the law, being “ignorant” of the truth that God has provided all the standing and merit in and through Christ that His holiness could ever require.

Because of this ignorance, the Jew went about “to establish his own righteousness” and did not “submit” or come under the bestowed righteousness of God, Christ being “the end of the law for righteousness to every one that believeth.”

Over against this, some Gentiles—to whom the law was never addressed and who had therefore never attempted to be owned of God through law-works of righteousness—attained instantly to the bestowed righteousness of God when they received Christ as Savior through faith in Him (Rom. 9:30–10:4).

The question of motive in the Christian's daily life is paramount in this discussion.

The body of truth now to be considered concerns the daily life of the believer, and no issue is more determining than that of the reason or principle which actuates the one who would attain to a God-honoring life in the way God appoints through the power of the indwelling Spirit.

The Holy Spirit cannot cooperate or engender any reality of experience when the very basis of a grace relationship to God is ignored.
How, indeed, could the Holy Spirit empower a life which is wholly misguided and wrong in its objectives, methods, and motives?

His benefits, of necessity, have significance only for those who recognize and believe that they are perfected once-for-all by simple faith in Christ as Savior and that their new obligation is not to make themselves accepted but rather to walk worthy of the One in whom they are accepted.

In John 15:1–16 the words of Christ relative to abiding in Him are recorded. In this context a fundamental distinction must be drawn between the believer's *union* with Christ and his *communion* with Christ.

Too often it is supposed that in this passage Christ is teaching that the branch, which represents the Christian, must maintain its union with the vine, which represents Christ.

That communion, however, is in view throughout the passage is clearly indicated.

In verse 2 it is written: "Every branch in me that beareth not fruit," and the words *in me* declare the perfect union of the fruitless branch to Christ.

The obligation upon the branch is to continue in the relation to Christ which makes communion possible, whereby the divine life or energy may flow into the branch so that fruit may be borne.

Salvation, which is union with Christ, and the perfect standing which it secures continue always, since such benefits depend only on the believer's position in Christ.

However, the believer is ever facing the facts of his own weakness and of the masterful foes which are against him; and only by keeping Christ's commandments, which means adjustment to His perfect will (cf. John 15:10), is the way kept clear for the needed divine power to flow into the believer as sap flows into the branch.

This passage illustrates the importance of a right objective and method in the Christian's life if he is to be made spiritual through the imparted divine energy. Though in perfect and unalterable union with Christ, the believer will be fruitless except he remains in that obedient relation to Christ wherein the power of the Spirit may be realized in and through him. Christ declared in verse 10 that He kept His Father's commandments and abode in His love, and this is asserted as the pattern for the believer thus to abide in Him. Certainly, Christ was not striving to keep saved by doing anything required to that end; He did, however, keep in perfect communion with His Father through obedience to His will.

Union with Christ is God's undertaking and is wrought for, and continues as the portion of, the one who merely believes;

communion is the believer's undertaking—a specific plan of life which calls for an intelligent purpose and method of life, adapted to the precise will of God, on the part of the one who is saved.

II. Prescribed Obligations

Because of the superhuman requirements which rest upon the believer, the Spirit's filling unto supernatural power is demanded.

This anticipates the right and true understanding of the Scriptures as well as the needed adjustments which secure divine power.

Three times the Apostle has divided the human family into threefold classification.

(1) As respects their essential character in relation to God, he identifies the unsaved Gentiles as the “Uncircumcision,” and declares of them, *“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”* (Eph. 2:12).

In the same context (Eph. 2:11–12), the Apostle distinguishes the Jew as one who has received the “Circumcision in the flesh made by hands,” which physical change sealed to the Jew the covenant promises of Jehovah (cf. Gen. 17:11).

But in addition the same Apostle states that the Christian is set apart with a “circumcision made without hands” (Col. 2:11), which Scripture, as before noted, recognizes his vital union with Christ whereby he is partaking of all heavenly blessings, having been identified with Christ in His death, burial, and resurrection.

The same threefold division is set forth in 1 Corinthians 10:32, which reads: *“Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.”*

(2) As respects their supernatural relationships they are classified according to their attitude toward the written Word of God.

In this, as earlier pointed out, they are *natural* men, which is a reference to the unsaved of this age whether Jew or Gentile, *carnal* men, which term identifies the saved man, Jew or Gentile, who is living or walking after the flesh, and *spiritual* men, which terminology indicates the Jew or Gentile who is walking with God in subjection to His revealed will and in dependence upon His power.

(3) Finally, the Apostle divides men into three classes in respect to the exercise of divine law or authority over them.

In 1 Corinthians 9:20–21 this is disclosed, which passage reads: *“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.”*

In this grouping, first the unsaved Gentiles of all ages and unsaved Jews of the present age are to be recognized as ones who are not under the Mosaic Law; but then at the time of the writing of the Scriptures in previous centuries all Jews had, and indeed until nearly that time when apostolic or Christian Scripture began to be formulated, their rightful place under the law. This, the old classification of Jews under the law, constitutes the second division here—men under the law.

In the present age, to be sure, in which the Jew is recognized along with the Gentile as one without merit before God, all mankind is equally without law.

The third division of men is that of Christians, whether Jew or Gentile, in which group the Apostle places himself as one who is neither under the law nor without the law but the rather *inlawed to Christ*.

“The law of Christ” (cf. Gal. 6:2) is contained in His teachings of Christians about their responsibility as having been perfected through the saving grace of God.

The phrase “my commandments,” significantly enough, was not used by Christ until His Upper Room Discourse.

The body of truth included therein is augmented by that which is presented in the epistles of the New Testament, written as they were by men commissioned unto the very task by Christ.

All together there is presented a peculiar obligation adjusted in character to the perfection which the believer sustains in Christ.

Never by one exception is this ground of appeal ignored.

Full recognition is taken of the revelation that the least of believers is partaking of the πλήρωμα of the Godhead (cf. John 1:16; Col. 1:19; 2:9–10). The

The directing of the life of one already complete in Christ is technical to the last degree; yet all this has been unobserved to a distressing extent by theologians of past generations.

These grace teachings are clear and apparent, and their neglect or the persistent confusion of them with other relationships cannot easily be explained.

The Holy Spirit in enabling the child of God to fulfill all the will of the Father for him in his daily life can be expected to work advantageously only within the range of that which God requires of the believer.

If through misguided ignorance the Christian sets himself to keep the Mosaic order when God has faithfully warned him that the keeping of the law is not His will for him and that God has saved him from the law, he must not expect any cooperation of the Holy Spirit in pursuing such a course of error.