

PNEUMATOLOGY (131)

He also gained a powerful reputation for His ability to teach the Scriptures (Luke 3:22, 4:1, 14-15). If being baptized in the Spirit meant speaking in tongues, why didn't "the" most spiritual person ever to walk on this earth speak in tongues? The answer is because that is not what it means.

2) Jesus Christ identified the time of Spirit baptism. Acts 1:2-5

Jesus Christ informed His disciples that Spirit baptism for them, Israel, and later the Gentiles, would come to them after He ascended. It is very clear that the disciples clearly connected the concept of Spirit baptism to Israel's future Kingdom (Acts 1:3, 6). Spirit baptism for these disciples was not about tongues; it was about Israel receiving her kingdom.

3) Jesus Christ taught the subject of Spirit baptism. Acts 1:4

In Acts 1:4, Jesus Christ clearly indicates that He had already taught His disciples about Spirit baptism. One very critical reference where Christ taught concerning this subject is John 14:16-17. What Christ promised was the Spirit of God, who had been "**with**" them, would eventually be "**in**" them. In other words, "Spirit baptism" would specifically be the entering of the Spirit of God "into" the believer.

It would be this entrance of God's Spirit into the water-baptized Israelite that would make him righteous enough to enter the Kingdom (Ezekiel 36:26-28). Having God's Spirit is mandatory for Kingdom entrance (John 3:5). It would be this same Spirit that would empower these Apostles to witness for God (Acts 1:8). Any person who views Spirit baptism as speaking in tongues is missing the whole emphasis of John and of Jesus.

(Individual #3) - The teaching of Peter.

Peter was an apostle to the Jews (Gal. 2:8), and there is no question that his concept of Spirit baptism was very Jewish. From the Apostle Peter, we learn certain facts:

1) Peter identified the originating moment of Spirit baptism. Acts 2:1; 11:15-16

The inception of Spirit baptism was on the day of Pentecost in Jerusalem, in Acts 2.

2) Peter experienced several signs of Spirit baptism. Acts 2:2-4

There were at least four specific signs that the Holy Spirit had now begun His work in this new age:

Sign #1 - There was the sound of a strong wind. Acts 2:2

Carefully observe that when this Spirit baptism took place, the people were sitting. They were not begging or pleading or standing or shaking or waving their hands or walking or running in aisles or lying down, they were simply sitting.

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Sign #2 - There was the visible appearance of tongue-shaped fire. Acts 2:3

Each person received this incredible sign from God. No one was asking for this, God just sent this unique sign of tongue-shaped fire and rested it “on each one of them.” In other words, all who received the Spirit received this unique, visible sign.

Sign #3 - Everyone was filled with the Holy Spirit. Acts 2:4a

The verb “were all filled” is passive, indicating that the people had **nothing** to do with this action, they were simply the recipients of the action. In other words, this just happened to them. They **were not** actively striving for this or seeking this, it just happened.

Sign #4 - Everyone spoke in a different language. Acts 2:4b

The language each spoke in was an actual understandable, foreign human language that was clearly understood by various Jews who were in Jerusalem, who spoke those specific languages and dialects (Acts 2:6, 8, 11). Jews were able to hear the Word of God, specifically of the wonderful work of Jesus Christ, regardless of the language in which one was fluent.

These were all signs that took place when the Holy Spirit first came into the apostles. This was an epoch moment, for this was the beginning of the Gentile Age of the Church.

3) Peter connected Spirit baptism to Israel’s King and Kingdom. Acts 2:14-40

The Apostle Peter immediately connected Spirit baptism to Joel’s prophecy, which very clearly is aimed at Israel receiving her land (Joel 2:18, 21-32). When this Spirit baptism initially occurred, Israel fully expected her King to appear and her Kingdom to be established (Acts 1:6; 2:41-47; 3:12, 19-20). The whole focal point of this baptism of the Spirit, in the mind of Peter, was about Israel receiving her King and Kingdom, **not about** speaking in tongues.

4) Peter defended the Spirit baptism of the Gentiles. Acts 10:34, 44-45, 47-48

The Bible clearly states that Israel will receive a land, a king and a kingdom. The primary focus of God, at that time, will be Israel. Spirit baptism was clearly understood as something that would make the Israelite righteous enough to enter the Kingdom. That is why when the Gentiles also received the “baptism of the Holy Spirit” it was a real shock. This meant that when the Jews finally do get their land and inherit their kingdom, there will be some Gentiles who will share in that blessing.

Spirit baptism, according to the Bible, was not an issue of speaking in tongues. Tongues was simply one of the many signs that the baptism had occurred. Spirit baptism was an issue of being righteous enough to inherit the Kingdom of God. Peter taught that because of God’s Spirit, Israel’s blessings would be shared by Gentiles who had God’s Spirit.

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(**Individual #4**) - The teaching of Paul .

So far, in our study, three critical men in the Bible have addressed the subject of Spirit baptism: 1) John – Israel’s greatest prophet; 2) Jesus – Israel’s King; 3) Peter – Israel’s apostle. The final person to discuss the subject is Paul, who is clearly the apostle to the Gentiles (Acts 9:15; 22:21; Rom. 11:13; Gal. 2:8-9).

Since Paul is the apostle to the Gentiles, we may expect him to address the subject of Spirit baptism as it relates to the Gentiles and this Church Age. There are four facts we glean from Paul:

1) Every believer is baptized by the Holy Spirit. I Corinthians 12:13

Notice carefully in the context of this very verse “all” were baptized, but **not all** spoke in tongues (I Cor. 12:4-6, 29-30).

Spirit baptism, in its true biblical perspective, would have immediately linked the Gentile to the Jew—giving both a righteousness which would enable each to inherit God’s Kingdom.

2) Every believer was baptized by the Spirit at the moment of salvation . (Eph. 4:4-6)

The salvation of the soul, which included the baptism of the Spirit, was “one” event. It all occurred at “one” moment, which is clearly emphasized in this passage.

3) Spirit baptism frees a believer from sin . Rom. 6:3-7

Spirit baptism positionally places one completely **into** the work of Jesus Christ, so that he is freed from the condemnation of sin and guaranteed a future eternity with God.

Spirit baptism **is not** about tongues, it is a righteousness that guarantees God’s eternal blessings.

4) Spirit baptism connects the Gentile to the Jewish Kingdom and Jewish promises.
Gal. 3:26-29; Col. 2:10-17

Paul believed and taught that Spirit baptism was closely connected with giving even Gentiles a righteousness that would enable them to share in the eternal blessings of God.

Spirit baptism, according to Paul, was not about tongues. The gift of tongues was only one sign that this work of the Holy Spirit had occurred for Israel and for the Gentiles, but it had nothing to do with tongues.

The Definition of Spirit Baptism: Spirit baptism is the sovereign work of God, in which He gives His Spirit to one who believes on Christ and places that believer into Jesus Christ, and so identifies that believer with the work of Christ that he has a permanent righteousness which guarantees one will share in the eternal blessings of God, whether Jew or Gentile.

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Tongues was connected to Spirit baptism as a sign that both Jews and Gentiles could be baptized by the Spirit by believing on Jesus Christ.

(Question #7) - What is the proper interpretation of Mark 16:15-20?

With as much emphasis as some people put on tongues, it is important for the true student of the Bible to realize there are **only** three N.T. books in which the gift of being able to speak in a foreign language, “the gift of tongues” is mentioned: 1) Mark (16:17); 2) Acts (2:4, 11; 10:46; 19:6); 3) I Corinthians (12, 13, 14). We have already spent much time discussing these other passages, so we think it is fitting and important to discuss this one in Mark.

From this one passage in Mark, some people bring rattlesnakes into their church and dance with them in some glazed-eyed frenzy while listening to blaring and thumping music from electric guitars. From this one passage in Mark, some people bring out the poison strychnine and drink it, claiming they are worshipping God. And of course from this passage in Mark, others speak in tongues. What is very sad is that those people who do these things **never** take the time to sit down with their Bibles and carefully study the context of Mark 16 with the objective of “rightly dividing” what is really there. We believe that a careful analysis will reveal truth that is perfectly consistent and accurate in view of what we have already learned. To discuss this text, I would like to do it in question and answer form:

Question #1 - To whom was this message addressed? Mark 16:14

This is not difficult to discover; the object of this post-resurrection appearance of Jesus Christ, the object of this commission and communication were the eleven apostles !

It is specifically stated that this even occurred to “the eleven themselves” (16:14) and these eleven are specifically named in **one** verse (Acts 1:13). Now any surface level reading of the New Testament will quickly reveal that there are some major differences between the apostles and any other believer. The gift of apostle was the **highest** ranked gift one could have (I Cor. 12:28; Eph. 4:11). The gift was so highly ranked that God will have those who had it evidenced for **all** eternity (Rev. 21:14). When Jesus Christ appeared in Mark’s account, there were only eleven apostles because Judas had been eliminated and Matthias, Judas’ replacement, had not been selected (Acts 1:26). There were many things that happened to, for and with the apostles that will not ever happen to us and to superimpose ourselves into a passage that is specifically for them is not an accurate handling of God’s Word.

Question #2 - What was the struggle of the eleven apostles? Mark 16:11, 13, 14

It is very clear that the problem with these eleven apostles was that they **did not** believe that Jesus Christ had risen from the dead, which is something He had specifically told them He would do. Their problem was unbelief ! These eleven had not believed what Christ told them and their hearts were hard (16:14).