

# An Investigation Into the Validity of the Modern Day Doctrine: “The Baptism of The Holy Spirit”

## Premise :

Is “the Baptism of the Holy Spirit” a second event and experience subsequent to and distinct from the Initial Salvation Experience or is it another term for that Salvation Experience itself (i.e. Just a Different Term for the same thing)?

## Preface :

What we are after in this study and research is the **TRUTH**. Today there are many groups within the Body of Christ that espouse to many different doctrines -> one will hold to "this" doctrine and to "that" doctrine and "this" way about "this" doctrine and "that" way about "that" doctrine. To the discerning person, this can become very confusing indeed.

An **example** would be topics discussed in **eschatology** (the study of **Last Things**, in the Bible).

**Eschatology** isn't even about how I am to live with, obey, relate to, and love God **NOW** and how I am to love my fellow brethren in Christ, etc.. It has to do with some **FUTURE** events yet to happen with some obvious vagueness about it, and yet "**Doctrinal Camps**" have arisen because of it. These issues do raise many legitimate questions about how Christ will return and the manner and timing of it in relationship with other events. But, again, this is well beyond any result of any action you or I will or can do in our Christian walk in our life here on Earth before He does return. In fact Jesus said that we were **not** to FOCUS tons of concern on this -

Acts 1:7,8 : "It is not for you to know the **times** or **epochs** which the Father has fixed by His own authority, but you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Jesus made it clear what we are to focus on : **The Evangelization of the World**

But when it comes to the issue we are facing in **this INVESTIGATION**, this issue does relate to the **HERE** and **NOW** of every Christian on Earth. This issue and concept of "**The Baptism of the Holy Spirit**" is a widely accepted belief by Pentecostal and Charismatic Churches and Denominations, and a wide range of other Christians within the Body of Christ. The question raised in this **INVESTIGATION** is the way this term is defined, preached, taught, believed, and acted upon today ⇒ did the Early Christians believe it that way and does the Bible actually teach it this way? Is there enough solid Scriptural Evidence for a "Second Work" of the Holy Spirit in the actual texts of Scripture. Did the Apostolic Fathers and others of the first two centuries following the resurrection of Christ actually believe this "doctrine" the way that the Pentecostal and Charismatic Teachers are teaching it today?

This study is not about individuals, churches, or even denominations. It is only focused on one thing : the Belief System of this "second work" doctrine, commonly called - "The Baptism of the Holy Spirit".

This investigation is very near and dear to me. This investigation arose out a study of the Biblical Doctrine of Pneumatology (the Study of the Holy Spirit) from the Old and New Testament. I was challenged by a Muslim friend of mine whom I was attempting to win to Christ. He had some "Muslim Tracts" and "Muslim Apologetic" Materials, which I read. I could see the flaw of circular reasoning in them right away. I needed to show my friend reasons for not believing in Mohammed's Belief System and Reasons for Believing in the Bible and Salvation Only in Jesus Christ. During my friendship with him, he showed me a "tract" that stated that the one who is called the "Comforter" by Jesus in the Gospel of John in Chapters 14 and 16 is really referring to Mohammed's future birth and Ministry. Well, I had never heard of anything so absurd, but I had to let him know in a tactful and loving way the real truth about this one whom Jesus called "the Comforter". I conducted an intense study of Jesus' actual words about who the Comforter is, when He is to come, His Ministry and the effects of His Ministry in and through the Church to a lost world. It was during this investigation that I began to realize, that certain beliefs that I had held about this Doctrine of "the Baptism of the Holy Spirit" no longer could hold water. So I studied deeper. I then studied the Apostolic and Early Church Fathers Documents, and found them void of this Doctrine, as well. Yet these First Believers of Jesus' Disciples referenced certain gifts of the Spirit and Spiritual Offices, such as Prophet, and topics like that, yet I could find nothing that came close to the belief system as that held by the Modern Day Pentecostals or Charismatics about their Modern Day doctrine of the "Baptism of the Holy Spirit". This shook me to the core. I began to study more and ask God, "wow, I have been wrong all this time, how can I help others see what You have shown me ..." . So I approached some of the Pastors who were assistants on staff of the Church I was a part of and showed them all that I have studied, and they even said to me, that they have been asking questions about it too, but for fear of losing their jobs they kept silent.

Since then I have told many people about this discovery with mixed emotional responses. I noticed that it is a hot and emotionally charged issue, that goes to the core of one's beliefs, especially if you have been raised in a Pentecostal and/or Charismatic Church. I have had people think that I am just fighting "**semantics**" or "**plowing the waters**" or that I am "**Fighting a Straw Man**" . I think, sincerely, it is a search for **TRUTH**, which many have abandoned because many want **experiences** or to **spectate** or be involved in **exciting** things. I am not saying that you, the reader, are like this. I am saying that many of us have had experiences and tend to interpret scripture based upon those experiences and the teachings we have heard. In many Church Circles, it is almost like a Circus Competition - It has become almost like a "Who can top this one" type of mentality. Instead of asking seriously, "**Which is it ? is it**

**True or Not**". Some believe in it, and others don't. Again, this is **NOT** about **PEOPLE** but about the investigation into a **BELIEF SYSTEM**. Many people in both camps, "Charismatic" and "Non-Charismatic", are beautiful Christians who love their Lord very deeply and truthfully. The question is **not** about **people** but about "**This Doctrine**".

My Hope in this investigation is to show you, the reader, that there is a viable answer to this question and it has been here for Centuries, but most have chosen to ignore it, or have not taken the time or have not seen the need to take the time. Many just think that "this Doctrine" is real and will not put it to the test. But I am called on by Scripture - by God Himself - to put it to the Test:

**1 John 4:1** - "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world".

I hope this will generate discussion on this subject and will cause people to no longer interpret scripture based upon experiences that they may have had personally; but solely upon **Scripture** interpreting **Scripture** in the **Power of His Spirit**.

### **First Things First :**

There are a few ways to determine if a "**Doctrine**" that claims to be Christian, really is a Historical and Biblical Christian Doctrine:

- 1) Is it taught, hinted at (as in Shadows and Types), and/or is it Prophesied : in the Old Testament ?
- 2) Is it taught clearly by our Lord Jesus Christ, in the Gospels ?
- 3) Is it seen, practiced, and/or taught clearly in the book of Acts ?
- 4) Is it clearly seen, taught, and defined with "application" teaching in the Epistles of the New Testament ? (The Epistles = the books of the New Testament from Romans to Jude)
- 5) **WARNING !!!** One CANNOT form a Doctrine around one or two Experiences or Events Found in the Book of ACTS and then view and interpret the rest of Scripture by this Experience. The Experience has to be viewed on the Basis of Jesus' Own teaching in the Gospels and Through the Apostles' Teaching in the Epistles of the New Testament. Otherwise weird interpretation of Experiences can occur. Many cults have fallen into this trap, and taken happenings and scriptures out of their proper contexts and formed doctrines around them that are entirely erroneous.
- 6) (Extra) Do the Apostolic Fathers talk about "it" in their Extra-Biblical writings within this first 100 years of Early Church History? (This is only added for Checks and Balances; You can tell what the early church believed the Old and New Testament Taught, by their writings and correspondences. What the First Hearers of The Apostles' Teachings understood it to mean, holds tremendous importance in understanding what their belief system really was. What the apostolic / early church held concerning Biblical Belief is what we should hold to today. We need to Discover the OLD TRUTH and NOT follow after the WINDS of "NEW" TRUTHS. Also, what they believed must line up with the clear teaching of the Bible. **Example:** Just because an Early Church father might have believed Jesus was an angel, doesn't mean that we should believe this, as well.)

### **For this Topic the Biblical Data is as Follows :**

Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5,8; I Cor. 12:13;  
Ezek. 36:25-27; Jer. 31:31-33; John 3:3-8,14-21; John 7:37-39;  
Acts 2:33-36; Eph. 1:13,1`4; Gal. 3:2,3 14; Titus 3:4-7 (esp. 5,6);

The first six Biblical references above deal with the word or concept of the "The Baptism of the Spirit" (which by the way is never written that way in the Biblical texts). The wording in all of these texts, the term "Baptized in the Spirit" can be translated "Baptized 'In', 'With', or 'By' the Spirit"

For many the Doctrine of **the Baptism of the Holy Spirit** has been taught a similar way:

### **Most Denominations and Churches that hold to "this Doctrine" State it in this way:**

[This is only a common example of the way it is taught in most churches that hold to "This Doctrine". We are only repeating what is taught in most situations , we are in no way espousing this - just repeating it ]

1. A person needs to be Born-Again; Saved; come to Salvation - Trust Jesus as one's Savior and Lord. 1 Cor. 15:3-6. This is proven and seen with John 20:22 - The disciples were born-again when Jesus breathed on them to receive the Holy Spirit. This is the "Within" experience with the Holy Spirit. (The "**IN**" Experience) (The "**With**" Experience of the Holy Spirit occurs before Salvation)
2. Then a person needs to allow God's Spirit to take over one's Life - i.e. **the Baptism of the Holy Spirit**. This is seen in Acts Chapter 2 - Now on the day of Pentecost the Holy Spirit "filled them" and they were baptized with the Holy Spirit after "salvation" in #1 above (Acts 1:4,5).

A Christian not only needs to be saved, but needs to be Baptized in the Holy Spirit by Jesus **After** Salvation. It is taught that it is **DISTINCT** and **DIFFERENT** than the Salvation Experience.

These following verses are used to **prove the point**

3. Acts 1:8 a distinction between the coming of the Holy Spirit with Salvation and coming of the Holy Spirit with power. We need power after we are saved. (The "**UPON**" Experience)
4. Acts 2:17,38,39 reference to God's promise of pouring out His Spirit, as an additional gift.
5. Acts 8:1-19 These Samaritans were saved and then they needed an additional experience so the Apostles were sent to lay hands on those Samaritan believers to "receive the Holy Spirit"
6. Acts 9:1-18 A Reference to Paul's "Holy Spirit" Baptism experience.
7. Acts 10:44-48 Cornelius' Household receives Salvation and Baptism at the same time  
This is used to show that there is no single method for receiving the Baptism of the Holy Spirit. It can happen at the same time as Salvation or happen later.  
But it is always taught as distinct from the initial salvation experience or born-again experience.
8. Acts 11:15-17 Peter Explains the Baptism Experience in #7 above to the Church in Jerusalem.
9. Acts 19:1-7 This is referenced to show that one should know if he has received the Baptism of the Holy Spirit or not. These were "saved" disciples of John the Baptist, who haven't had this second "work" yet.
10. I Cor. 12:13 "For by One Spirit we were ALL Baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit"  
This verse is used to show that **THIS "baptism"** by the Spirit - is related directly to the Salvation Experience – but concerns "placing" the new believer into the Body of Christ. This could not refer to the Baptism of the Holy Spirit because **Jesus** said that **He** would Baptize us with the Holy Spirit. I Cor. 12:13 says that the Holy Spirit is baptizing us into the Body. So those who hold to the Doctrine of the Baptism of the Holy Spirit believe that I Cor. 12:13 is **NOT** referring to "the Baptism of the Holy Spirit" but to Salvation and Body Placement, only - it in **NO** way is the "Baptism of the Holy Spirit".
11. This Doctrine holds that there are at least **Three Baptisms** related to the Christian. (Hebrews 6:2 - "baptisms" [KJV])
  - a) Baptized by the Holy Spirit into the Body of Christ at the instant of being saved (1 Cor. 12:13)
  - b) Water Baptism. Upon credible confession of the Faith. (Rom. 6:3,4; Col. 2:12)
  - c) **Baptism of the Holy Spirit** by Jesus.
12. The Baptism of the Holy Spirit opens the doors to the Gifts of the Spirit for the Believer.  
It also opens the doors to the Power that a Christian needs to live a Victorious Christian Life. (1 Cor. Chapter 12,13,14)
13. After these many Scriptural references, a variety of STEPS are given to help the recipient to "receive" the "Baptism of the Holy Spirit".  
These steps are usually very similar to those given to people wanting to be saved. But instead of "salvation" as the subject, it is the Power, Baptism, and/or Filling of the Holy Spirit that is sought. Then one is told, according to Eph. 5:18-21, we should continually be filled with God's Spirit from that point forward.  
We are told that from this point on, one should live a Spirit Filled Life and ask God every day to fill us with His Spirit.

This **DOCTRINE** Teaches Different Experiences with the Holy Spirit :

- 1) "**WITH**"- This occurs before Salvation, while God's Spirit is convicting a person of their sin and their need for Jesus Christ and the Salvation He provides.
- 2) "**IN**" - This occurs when a person is Born Again. God's Spirit comes **into** a person at the point of Salvation. But this does not mean that they have been "Baptized in the Holy Spirit", yet.
- 3) "**UPON**" - This is the Baptism of the Holy Spirit, The Anointing, The Coming of the Spirit, etc. .

#### **Three Different experiences with God's Spirit.**

Now, let me tell you something: I used to whole-heartedly believe this doctrine, and I taught it to others. I know all of the arguments for it, and I used to defend it vigorously, for a long time in my life. So, as an insider of this Doctrine, I am telling you how I learned it and how I taught it.

What we are Going To Do now is Critically evaluate **THIS DOCTRINE OF A SUBSEQUENT AND DISTINCT WORK OF THE HOLY SPIRIT** in a logical and reasonable way, each point at a time. And we will examine other points that are used to defend and uphold this “Doctrine”, as well.

## **The Examination**

### **1). Were the Disciples really saved in John 20:22 - In the New Testament Sense of the Word ? (This will answer Points #1, #2, and #3 above)**

a) Let's look at John 20:19-23

This was the very day that Jesus rose from the dead. The disciples did not expect to see Jesus and when they saw Him they did not know what He would say or do to them next. Knowing this, we have to read the text that way. Remember the disciples were hiding for fear of the Jewish and Roman Authorities - fearing for their lives.

John 20:19-23

<sup>19</sup> Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." <sup>20</sup> When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. <sup>21</sup> So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." <sup>22</sup> And when He had said this, He breathed on *them*, and said to them, "Receive the Holy Spirit. <sup>23</sup> "If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained." (NKJV)

It is interesting to note that Jesus breathed on them **AFTER** saying vs. 21. He did **NOT** say "**Receive the Holy Spirit**" so that they would be **PREPARED** to receive Him, and then breath on them. The text shows it the other way around - He breathed on them **FIRST** and then said "**Receive the Holy Spirit**".

In **EVERY** instance God **prepares** the people to receive something, He gives them **FAIR WARNING** and **instruction PRIOR** to their reception of whatever it is. That is just the way God does things. It is the way He deals with man. In this case, the only case in the entire Bible, that He goes against His normal way of doing things, **if in fact He did it at all**. From the text it seems clear, He did **NOT** "Breath" on them the Holy Spirit. He **did** breath on them, to be sure, but the Breathing was related to vs. 21 - "**As the Father has sent Me, I also send you.**" This was just in the same way as He was sending His breath out of His mouth. The Breathing is more related to what He had **JUST** said than as to what He was **GOING** to say in vs. 22.

The phrase "Receive the Holy Spirit" is in the imperative. **IT IS A COMMAND**. This is not telling the disciples "to receive what I am breathing on you", but a command to Receive the Holy Spirit **when He comes**, with reference to the near future. Luke 24:36-49 is a parallel passage to the above passage (John 20:19-23). We will look at it for more details.

Luke 24:36-49

<sup>36</sup> Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." <sup>37</sup> But they were terrified and frightened, and supposed they had seen a spirit. <sup>38</sup> And He said to them, "Why are you troubled? And why do doubts arise in your hearts?" <sup>39</sup> "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." <sup>40</sup> When He had said this, He showed them His hands and His feet. <sup>41</sup> But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" <sup>42</sup> So they gave Him a piece of a broiled fish and some honeycomb. <sup>43</sup> And He took *it* and ate in their presence.

<sup>44</sup> Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me." <sup>45</sup> And He opened their understanding, that they might comprehend the Scriptures. <sup>46</sup> Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, <sup>47</sup> "and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. <sup>48</sup> "And you are witnesses of these things. <sup>49</sup> "**Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.**" (NKJV)

From this parallel passage it is clear that the phrase "**Receive the Holy Spirit**" is a command that relates to "**Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.**" The Disciples were not to do anything until this event (referring to the day of Pentecost) had come.

What kind of power did they need ?

Romans 1:16

<sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the power of God for Salvation for everyone who BELIEVES, for the Jew first and also for the Greek. (NKJV)

They needed the power of God unto Salvation.  
That is the Power they needed.

In order to move out in making disciples of Jesus Christ - they needed to be disciples of the Lord Jesus Christ - according to the **New Covenant** Sense of the word. They needed to have the **New Covenant** applied to their lives **by the Holy Spirit**. The New Covenant was purchased, paid for, and signed by Jesus in His Own **Blood**. That is then applied to the Believer's Life by faith **via** God's Spirit.

According to **Ephesians 1:13,14** - anyone who believes in the Lord Jesus Christ as their Savior and Lord is saved and then sealed with the Holy Spirit. According to Titus 3:4-7 a person is **saved** by the washing and regeneration by the Holy Spirit. The Holy Spirit applies to the Believer all that Christ has done - and by Christ's Blood is justified. It is a TRANSACTION.

**The Disciples of Jesus Christ prior to Christ's resurrection and ascension were saved in the Old Testament Sense. They trusted in God and His provision for salvation. They did not enter into the New Covenant until God's Spirit Applied Christ's Salvation to their lives. If they died, they would go to heaven just as all the Old Testament Believers would have (or at least wherever "Paradise" was).**

The real focus is on the **New Covenant Sense of Salvation**. They did **not** receive the Holy Spirit UNTIL the Day of Pentecost. And receiving the Holy Spirit (as He is applying Christ's Salvation) is when a person is saved, IN THE NEW TESTAMENT SENSE.

You may be shocked when I say - "They did not receive the Holy Spirit until the Day of Pentecost". You see - the text of John 20:19-23 does not give a comment or any hint of narration to let the reader know that the disciples did in fact receive the Holy Spirit. In other areas of the Bible - when something like this happens - it is never left up to the reader to try to interpret or read between the lines. It should be plain as day. Like the following :

"Peace to you! As the Father has sent Me, I also send you." <sup>22</sup> And when He had said this, He breathed on *them*, and said to them, "Receive the Holy Spirit. And they received God's Spirit with Joy.  
(Italics are my insertion of text ; **this is not actually found in this passage; it is used only for illustration**)

This would be the typical way a Bible passage would be written to show the reader that the people in question received something. But the original passage does not include this.

Since the passage of John 20:19-23 is a parallel passage with Luke 24:36-49 it seems the clearest understanding of John 20:19-23 was that Jesus was giving a command for them to stay in Jerusalem and wait for the coming of the Holy Spirit -- and to RECEIVE Him.  
**This receiving was for the FIRST TIME.**

The "breathing on" statement did not relate to the **command** grammatically. It related to the statement of Jesus saying "**as the Father has sent me, so I send you.**" In the same way as He was sending out His breath from His Mouth.

b) Now let's go to Ezek. 36:25-27

<sup>25</sup> "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. <sup>26</sup> "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup> "I will put **My Spirit within you and cause you to walk in My statutes**, and you will keep My judgments and do *them*. (NKJV)

Parallel Passage to this is :

Jeremiah 31:31-33

<sup>31</sup> Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah -- <sup>32</sup> "not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. <sup>33</sup> "But this *is* the **covenant** that I will make with the house of Israel after those days, says the LORD: I will put **My law** in their minds, and write it on their hearts; and I will be their God, and they shall be My people. (NKJV)

In both of these passages, it is interesting to note that in this prophesied New Covenant, God's Spirit is emphasized as the main active agent in this work of regeneration. It is interesting to note that a **"Second Work"** is **NOT** mentioned or even **HINTED** at in either passages. Forgiveness, Restoration, Regeneration, Fellowship with God, Holiness, righteousness, New Creation, etc. are all hinted at here. Even power to follow God's Statutes and live a Holy life. That was all wrapped up in God's promised Salvation through the coming Messiah.

When the People of Israel heard John the Baptist talking about Jesus the Messiah coming and that He was Going to **Baptize with the Holy Spirit** - the only passages that these people had from the Old Testament that concerned the coming Messiah and God's Spirit working with the Messiah are the following passages: Ezek. 36:25-27, Jer. 31:31-33, and Joel 2:28-32. The coming New Covenant was tied to the coming of the Messiah and the Holy Spirit being poured out into the hearts of His Followers. There was no hint in their thinking and their responses to John the Baptist or to Jesus about the a **"second work"** distinct from being saved, in the New Covenant sense. The Hebrew People were not thinking this way.

You may say - **"How does Andy know this ?"**. It is clear by reading the passages in the Gospels where these things are taking place. The people who heard it did not respond with anything other than an expectation of the Coming of the Messiah's Kingdom, not a "second work".

#### 1c) Now let's look at Titus 3:4-7

Titus 3:4-7 <sup>4</sup> But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to His mercy He **saved us, through** the washing of regeneration and renewing of **the Holy Spirit**, <sup>6</sup> whom He poured **out upon** us abundantly through Jesus Christ our Savior, <sup>7</sup> that having been justified by His grace we should become heirs according to the hope of eternal life. (NKJV)

This passage focuses on One Subject : **Salvation**. It shows a little about the mechanics of the application of Christ's Salvation to the Believer's Life. In this passage we have mention of an **"upon"** experience with God's Spirit in the Life of the Believer. This experience is not named as a Subsequent or Distinct work from Salvation, but is used to illustrate a deeper insight into what goes on during the Initial Salvation Experience. Here, the apostle uses words that Jesus described in Acts 1:8 "But you shall receive power when the Holy Spirit has come **upon** you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (NKJV) The word is "eph" (ἐφ) , which means "upon" or "on". In both cases God is using this word in the context of something about the workings of the Holy Spirit in the believer's Life. God is being consistent in His usage of words and in the context He uses them to bring across the meaning. If a person had wondered about the **"in"** and **"upon"** experiences of the Holy Spirit, this Titus passage **CLEARs** it up very well ! ! ! !

We see, that the clearest understanding of this passage has **NOTHING** to do with a **Second Work** of the Holy Spirit, but with **Salvation** - and an **"upon"** experience is mentioned. The Focus is Salvation.

Salvation is inextricably tied in and with the awesome work of the Holy Spirit who is poured out **upon** us (not just some of us - but **all** of us who are **real** believers in Jesus), Richly or Lavishly. Salvation here is viewed as an **"UPON"** Experience. This shows how awesome God's Salvation process is in Christ Jesus by the Holy Spirit.

From Romans 8:9, we see that if a person does not have the Spirit of Christ, he is not a Christian. And from the Titus passage above we find that the Salvation purchased by Christ on the Cross, and His Death, Burial, Resurrection, and Ascension is applied to the Believer **via** the indwelling Holy Spirit. This is **also** seen in **Ezekiel 36:25-27**.

#### d. Let's Look at John 7:37-39 & Acts 2:332-33,36,38

##### **When did God's Spirit Really come to reside within Believers of Jesus Christ?**

John 7:37-39

<sup>37</sup> On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. <sup>38</sup> "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." <sup>39</sup> But this He spoke concerning the Spirit, whom those believing in Him would receive; **for the Holy Spirit was not yet given, because Jesus was not yet glorified.**"

According to this passage, the Holy Spirit will not come until Jesus is Glorified. When did that **"Glorifying"** take place ? Immediately after the Resurrection, after the Crucifixion, or after the Ascension or when?

Acts 2:32,33,36,38 :

<sup>32</sup> "This Jesus God has raised up, of which we are all witnesses. <sup>33</sup> "Therefore being **exalted to the right hand of God**, and having **received from the Father the promise of the Holy Spirit**, He poured out this which you now see and hear. . . .

<sup>36</sup> "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." . . .

<sup>38</sup> Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. (NKJV)

(The underlined section fits well into what John 7:39 says.)

The apostles taught that the glorification of our Lord happened when He SAT down at the Right Hand of God (vs. 36). The apostles preached **not** only a crucified and risen Lord, **but** One who has ascended and is at the Right Hand of God, **EXALTED** and **GLORIFIED** according to the Glory He shared with the Father before the Universe was (John 17:4,5) :

<sup>4</sup> "I glorified You on earth, having accomplished the work which You gave me to do;

<sup>5</sup> and now, Father, glorify Me in Your own presence with the glory which I had with You before the world was made."

Jesus ascended, exalted, and Seated at the Right hand of the Father - certainly is a fulfillment of John 17:4&5 , isn't it ?  
**THE FATHER GLORIFIED HIM !!!**

e. Let's look at Passages from the Gospel of John : Chapters 14, 15, and 16.

Jesus is the Speaker in these passages. The Question : "When **exactly** did the Holy Spirit of God come into the Followers of Jesus?"

John 14:16-18, <sup>16</sup> "And I will pray the Father, and He will give you another Helper, that He may abide with you forever -- <sup>17</sup> "the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells **with** you and will be **in** you. <sup>18</sup> "I will not leave you orphans; I will come to you. (NKJV)

We see in this passage what this doctrine of a second work proposes, the "WITH" and "IN" experience. EXCEPT the "IN" experience is to occur when Jesus is not even here on Earth **BUT** with His Father in **HEAVEN**; vv. 19, 20, 23 shows this very well.

John 14:19-23 <sup>19</sup> "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. <sup>20</sup>

"At that day you will know that I *am* in My Father, and you in Me, and I in you. <sup>21</sup> "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

<sup>22</sup> Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" <sup>23</sup> Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and **We** will come to him and make **Our** home with him. (NKJV)

These verses show that Jesus could not have sent the Spirit, as proposed by this Doctrine of a Second Work, in John 20:19-22. Jesus was still here on Earth in the John 20:19-22 passage and had not yet ascended and had not yet sat down at God's Right Hand. Therefore, He could not have sent the Spirit in John 20:19-20, by His own words of John 14:16-18.

John 15:26 <sup>26</sup> "But when the Helper **comes**, whom **I** shall send to you **from** the Father, the Spirit of truth who **proceeds** from the Father, He will testify of Me. (NKJV)

Here we have a clear indication of Scripture from the mouth of Jesus that the Holy Spirit would not come at all until Jesus Himself could be with the Father to send Him to earth to the disciples. He is with the Father sending the Spirit who proceeds from the Father to the Disciples. When did that take place ? When He is with the Father. Remember Jesus never makes any indication of two comings of the Holy Spirit to the disciples, either in a first encounter or a second one with power. He just states "**when He comes**", that's it.

John 16:5-15 <sup>5</sup> "But now **I go away** to Him who sent Me, and none of you asks Me, 'Where are You going?' <sup>6</sup> "But because I have said these things to you, sorrow has filled your heart. <sup>7</sup> "Nevertheless I tell you the truth. It is to **your advantage** that I **go away; for if I do not go away**, the **HELPER will not** come to you; **but if I depart, I will send Him to you.** <sup>8</sup> "And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> "of sin, because they do not believe in Me; <sup>10</sup> "of righteousness, because I go to My Father and you see Me no more; <sup>11</sup> "of judgment, because the ruler of this world is judged. <sup>12</sup> "I still have many things to say to you, but you cannot bear *them* now. <sup>13</sup> "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. <sup>14</sup> "He will glorify Me, for He will take of what is Mine and declare *it* to you. <sup>15</sup> "All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you."

In this text the going away of Jesus is spelled out precisely. And again, Jesus did not make a qualifying statement as to different "comings" of the Holy Spirit. He simply repeated the Phrase "when He comes..." It is interesting that this is a follow-up or continuation of John 14:16-26 & 15:26. And there is no contrast to hint that this is another type of experience with the Holy Spirit being described, either. So, this is a continuation of the "IN" experience with the Holy Spirit described in chapter 14. If this is so, then when the Holy Spirit does come, the work of the Holy Spirit will be let loose as described in 16:8-11. It is interesting to note that this **did** occur in Acts 2:1-47. There was **power, conviction, and God's righteousness** shown forth in the Gospel (compare Romans 1:16,17). The type of thing described in John 16:8-11 **DID NOT** occur in John 20:19-22.

Thus far, this passage confirms that Jesus could not have been here and have sent the Holy Spirit as asserted by this Doctrine of a Second Work as it is thus interpreted in John 20:19-22. God's Spirit would be sent after Jesus Rose from the Dead and has Ascended to Heaven and is sitting at the Right Hand of God, **Glorified**. This has to be true or Jesus is a liar. He says repeatedly that He is going away and will not be here anymore, but He is going to send someone else to take over in His stead: the Holy Spirit. The Holy Spirit will not come (PERIOD!!) until Jesus is seated at the Right Hand of God. If you remember, **Titus 3:4-7** describes regeneration by the Holy Spirit in the same fashion as **UPON** and **IN** together in one "shot". Thus in John 20:19-22, Jesus could not have sent the Holy Spirit to the Disciples. If He did, then Jesus is a liar. Why do I say this ? Because Jesus will not promise one thing and contradict it with something else. We can say this assertion, only because the texts of John Chapters 14, 15, and 16 continually point out the absence of Jesus on earth when the Holy Spirit is sent to the disciples.

**Conclusion** : The Disciples were still in the **Old Covenant** until the **New Covenant** was applied to their lives by the Holy Spirit, which did not occur **UNTIL** the day of **Pentecost**. This covers Points # 1 through #3 of the "**Way this is Taught**". (#3 answered by Titus 3:4-7 and Rom. 1:16).

**4. Acts 2:17,38,39** . The Modern Pentecostal Doctrine says that this proves that in addition to salvation one needs the Gift of the Holy Spirit. They mean that, one needs to "receive the the Baptism of the Holy Spirit", which means a second work of the Holy Spirit. "The Gift of the Holy Spirit", what does this mean Biblically ?  
**A Promised Gift**, and why would it be **so** significant to the Jews in relation to the New Covenant the Messiah would bring?

The Answer is not in something someone "Newly Discovered" **over 1800 years later**, but it is found in **Ezekiel 35:25-27**. The Coming of the New Covenant was **the Promise of God dwelling IN mankind through the work of the Messiah** (see also Jer. 31:31-33). The Joel Passage Peter is Quoting was talking about the beginnings of the Last Days Time Period, which started the day Jesus sat down at the Right Hand of the Majesty on High. (see Acts 2:16-21 and compare with Joel 2:28-32)

The Promised gift of the Holy Spirit dwelling IN mankind is also seen in Galatians 3:14.

The Promise here is **NOT** a second work, which is clearly seen by the whole overall context.

The Promise here is **ONLY** Salvation through Christ **VIA** the Holy Spirit.

Going over and over and over this chapter (Galatians 3), what rang clear is: Redemption, Salvation, Justification, etc.

**Never** is there even a hint of a **second work**. If this Doctrine of a Second Work is such a BIG Doctrine

why is it not clearly mentioned here in relationship to this "**PROMISE OF THE HOLY SPIRIT**". Should I be left to try to get an inference?

In fact, you cannot find anywhere anything that hints to that teaching of a "**Second Work**" anywhere in a **succinct** and **concise** fashion in any **ONE** passage in the Bible. But you can find passages that teach clearly about Salvation, the Gospel, Justification – and they are presented in a fashion that is **clear, precise, concise, & succinct**. **But**, when it comes to "**This '2nd Work' Doctrine**", a person has to pull unrelated scriptures together to form a "Doctrine". That is just wrong.

**CONCLUSION** : The Promise of **the Gift of the Holy Spirit** is **Salvation** APPLIED to the believer's Life and the abiding, indwelling Presence of Christ via His Spirit. It is not a second work, it is not even hinted here. God's Spirit is **the Gift** and He brings the Eternal Life purchased by Christ - and we become "sons of Abraham" according to the New Covenant (see Galatians 3:1ff)

**5. Acts 8:1-19** These **Samaritans** were **saved** and then they needed an **additional** experience so the Apostles were sent to **lay hands** on those Samaritan **believers** to "**receive the Holy Spirit**"

This is one of the most difficult passages for many conscientious Christians in any "camp", due to the **LACK of Apostolic Teaching** in **the Epistles** for "Laying on of Hands" in relationship to Salvation and Spiritual Growth (and as Pentecostals would have it - "The Baptism of the Holy Spirit") Many take this **ONE PASSAGE** as the **PROOF** for their belief in "... the laying on of hands for the Receiving of the Baptism of the Holy Spirit" as some **Statements of Faith** actual have written into their **CODE**.

If **the Baptism of the Holy Spirit** is a "second work", then this is the Best example of all for the Pentecostal Doctrine. The problem is that this Doctrine cannot be found anywhere from the Earliest Christian Writing (Apostolic Fathers) until around after the time of the Wesley's (John, Samuel, and Charles) . Something of a Second Work was starting about this time but did not get set in concrete until around the Time of the **Azusa Street** Event in the late 1800's and the early part of this Century.

Let's look at what it actually says in the Biblical Text first.

**No where does it say that the people received a second work of the Holy Spirit**. **Nowhere** does the passage say that they received "**the Baptism of the Holy Spirit**". It only says that they **received "THE HOLY SPIRIT" (period!!!)**. I cannot come along and inject meaning into that passage and say "What this passage really means is "**they received The Baptism of the Holy Spirit**". That is called **eisogeting** - injecting meaning into a passage, when that meaning is not inherent within the passage at all. That is what Mormons, Jehovah Witnesses, and Muslims do. We as Christians should never do this. And since this passage is a hard one to decipher, that does not mean that I should come up with a meaning that is not inherent within the passage, either. I should let scripture interpret scripture.

Why was there a "**seemed**" delay in the giving of the Holy Spirit ? **This is the Real Question...**

I know that from Ephesians 1:13,14 , and Titus 3:4-7 , the moment I receive Christ, **God's Spirit** comes into my life and applies Christ's Salvation and Seals me unto the Day of Redemption.

Why then would God with-hold His Spirit to these Samaritans. Or did He ?



There are scriptural reasons already written that give the best Doctrinal Reasons. Here is one :

**Romans 8:9b** "And if anyone does not have **the Spirit of Christ**, he does **NOT** belong to Christ."

Did these people "belong to Christ" or did they just trade spectator allegiance to Philip instead of the one they "held to" before, to Simon the Sorcerer.

This Village was full of people who were demon possessed (Acts 8:7) , which was probably the work of Simon the Sorcerer (Magician). Look at verse 11 , "They followed him because he had amazed them for a long time with his magic." Then they started to believe Philip , notice that even Simon began to follow. But notice , he was astonished. He like all of the people , were astonished. But that is not saving faith. Saving Faith is always presented in the New Testament as personal and real trust in a real Person, Christ, and His Finished Work of Redemption. It seems that these people were astonished, and believed Philip over Simon the Magician , because Philip did Signs and Wonders more Powerful than that of Simon. They traded allegiance, and the allegiance was "astonishment". Now it does not say that they Received Jesus and Trusted Christ and Believed and Repented, etc. It wasn't until Philip got help from the Apostles of the Mother Church that People received God's Spirit. Now, one can interpret this as receiving a second work of God's Spirit after these people were saved, or we can leave the passage alone and see that "they received the Holy Spirit" (period !!!). It does not say "the Baptism of the Holy Spirit" or an infilling or anything like that. Just "they received the Holy Spirit". For someone to make a leap in doctrinal understanding and inject meaning into the passage and make it say "the baptism of the Holy Spirit", should be illegal. It is unwarranted.

**Another thing happened because of this event.** The Apostles from the Hebrew, Jerusalem-Based Mother Church (Peter and John) went to other villages throughout Samaria and proclaimed the Gospel as they went back to Jerusalem. This spreading of the Gospel throughout Samaria by the Mother Church's appointed Apostles ( **the validation of any Christian Movement at that Time**) would probably have never happened. I think, God had to give the Apostles a **refresher** course in **cross-cultural** Church Planting **AGAIN**.... reference Matt. 28:18-20 and Acts 1:8. Samaria is included in those discourses or at least hinted at as being one of the "all nations". The Apostles were so focused on the Hebrew Related Peoples, they did not have a vision for Samaritans and Gentiles at all.

Later in Acts 10 God has to shake up Peter **AGAIN** and "**force**" him to go to visit some Gentiles.

It seems that God "**forces**" Peter and John to come down to this Samaritan Village in Acts 8, not only to give the Christian Movement there the validation it needed and a good foundation, **but to TEACH** the Apostles themselves and the Church back in Jerusalem, that God wanted to save the despised Samaritans as well. It worked, Peter and John found a harvest field in many Samaritan Villages as they went on their way back to Jerusalem. I am sure they had a story to tell the Mother Church.

You see, this period of time in the 1<sup>st</sup> half of the Book of Acts is a **transition period** for the Church, the Christian Movement, etc. These are historical happening and events. I cannot form rock solid doctrines based on circumstances in a passage in the Book of Acts, unless their is clear teaching in the passage and clear teaching related to it in the Epistles in the New Testament. Then it is safe to form a conclusion, doctrinally. But if that is absent, then it is good history and we can see how awesome God did things in the early church. And He did things differently during this early, early period than He did later on in the Book of Acts. So, I always say, "**play it safe with the Book of Acts when it comes to forming doctrinal conclusions.**"

#### **6. Saul of Tarsus - His Conversion and Following Events.** Acts 9:1-20.

This is another **Example** that this "2<sup>nd</sup> Work Doctrine" uses to prove that a person needs to get saved **FIRST** and then needs to have the Baptism of the Holy Spirit Secondly.

This is a difficult passage to discover the exact moment Saul (Paul) was Saved. **This is the real Focus.** If salvation was applied to Paul's Life when Ananias laid hands on him then a second work could not have occurred or it all happened all at the same time. This "2<sup>nd</sup> Work" Doctrine espouses that Paul was converted on the road to Damascus when he uttered the word "Lord". Then when Ananias came to lay hands on him - Paul then received the "2<sup>nd</sup> Work" (i.e. the Baptism of the Holy Spirit). To the Pentecostal or Charismatic it seems cut and dry, but the text is "wanting" for this conclusion.

One thing is certain, this is not a typical altar call. It is another unusual case study in the book of Acts. It nowhere states that Paul was saved or born-again. It is assumed from the Fruit of his life from verses 19 and onward from this 9<sup>th</sup> Chapter of Acts. The Question of when Paul was saved is in Focus, and If He indeed had a second definite work of the Holy Spirit in the manner in which Modern Day Pentecostals and Charismatics call it - the Baptism of the Holy Spirit.

Acts 9:17-20 states :

And Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit." And immediately there fell from his eyes something like scales, and he regained his sight, and he arose and was baptized; and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."

Nowhere does this passage state that Paul received the Baptism of the Holy Spirit, it does say that Paul was to be filled with the Holy Spirit, though. The problem of this passage, though, is the lack of pinpointing when Paul actually was saved. Now, if this passage was viewed through Titus 3:4-7 - one would have to conclude that Paul was saved when He received the Holy Spirit when Ananias was visiting. I would have to lean toward this conclusion based on all of the scriptures of Plain Teaching in the Epistles - that give an explanation of Salvation in conjunction with God's Spirit, etc. especially from Titus 3:4-7 and Ephesians 1:13,14 and 1 Cor. 12:13 .

Paul's Conversion cannot be used to show a **"second work"** unless you **read into** the passage that which it does **NOT** contain. One must always rely upon Plain Scriptural Teaching from the Epistles to explain Doctrinal Issues that events seem to point to from the Book of Acts. This is always the safest way of doing things, doctrinally. Otherwise you end up doing what the cults have done for years, pulling scriptures from various parts of the Bible and building doctrines that do not have the Backing from or Clear Explanations in the Epistles of the New Testament.

### **7& 8. The Cornelius Episode.** (Acts 10: 1ff ; Acts 11:1-18 ; Acts 15:6-11)

This is the best evidence that the "2<sup>nd</sup> Work" Doctrine gives to show that Salvation and the Baptism of the Holy Spirit can happen at the same time - yet holding to the **distinction** between the **two**.

The main thrust of this whole episode, based on the text was to get Peter to share the Gospel with these Gentile God-Fearers of Cornelius' Household. This is straight out of Matthew 28:18-20 - the Great Commission. Yet, it took God to send a Vision, and some of Cornelius' own people to come and pickup Peter and take him back to Cornelius' Home. God was forcing the issue in this case. Here is Peter, one of the **3** of **Christ's Inner Circle**, sharing the Gospel with Cornelius. Cornelius, and his household are not Gentile Converts to Judaism; they are not proselytes at all. They are people who are non-Jewish who have heard and understood the reality that there really is One, True and Living God, Creator and Sustainer of Everything, and that He is the God of Abraham, Isaac, and Jacob. They also have heard that this True God loves them and is going to send the Messiah to save them from their sins. They also have heard about the reports of Jesus of Nazareth, and the reports of His Followers doing Great things in His Name proclaiming that Jesus is that Messiah God Promised.

As soon as Peter starts his little sermonette, God's Spirit Falls on these Gentiles and they begin to speak in Tongues and are prophesying. This seems on the surface to bolster the "2<sup>nd</sup> Work Doctrine" yet Peter's own words and the conclusions of those back home at the Mother Church tend to say nothing or even hint at anything about a "2<sup>nd</sup> Work" even occurring.

The following illustrates what I mean.

Peter's Companions who were with him were "amazed, because **the gift of the Holy Spirit** had been poured out upon the Gentiles, also" (Acts 10:45) . Peter's response was the normal response of any responsible Christian Leader with a Pastor's Heart , "Surely no one can refuse the water for these to be baptized who have received **the Holy Spirit just as we did**, can he ?" 'And Peter Ordered them to be baptized in the name of Jesus Christ. . . ' We see something similar to this when Philip the Evangelist witnesses to the Ethiopian Official in Acts 8:26-40 . The Ethiopian was a Jewish convert of Gentile background - he would be included in the First Wave of Gospel - Jewish Believers - whether Hebrew or Hellenistic or Proselyte. This First Wave had its kick off on the Day of Pentecost in which Peter was a part of. When the Ethiopian Eunuch received and believed Philips words - Philip baptized him in water - something done after a person is **SAVED**. So **Salvation is the Focus here**, again. But do not take my word for it, **listen** to the **Elders** and other Members of the Jerusalem Church when Peter takes this story of Cornelius' Household back to them.

Peter in Acts Chapter 11 verses 1 through 18 recounts the story of his sharing of the Gospel with Cornelius's Household. We take up the conversation at the end of the discourse.

"And I remembered the word of the Lord, how He used to say, 'John Baptized with water, but you shall be baptized with the Holy Spirit.' If God therefore gave to them **THE SAME GIFT** as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?" And when they heard this, they quieted down, and glorified God, saying, "Well then, God has granted to the Gentiles also **THE REPENTANCE THAT LEADS TO LIFE.**" (Acts 11:16-18)

A couple of observations :

- 1) After all of this tremendous Experience, Peter recalls Jesus' Word about "...baptized with the Holy Spirit..." .
- 2) Peter equates what they experienced up in the Upper Room on the Day of Pentecost with what Cornelius' Household Experienced.
- 3) The Church in Jerusalem calls what happened ". . .God has granted to the Gentiles also **THE REPENTANCE THAT LEADS TO LIFE.**"  
"Repentance that leads to life" has ALWAYS been synonymous with **Salvation** or **Being Born-Again**.  
The Church did not see this as a great Doctrinal Example of something that could be used to show that a "2<sup>nd</sup> Work" occurred too. All they saw was that it was the same thing as what they had experienced - **Salvation**  
(just in the way Titus 3:4-7 shows it happens)
- 4) There is no doctrinal discussion about **SALVATION AND THE BAPTISM OF THE HOLY SPIRIT** occurring at the same time, as if they were distinct and separate things. There is no side bar to say - "oh and yes - these Gentile Believers in Jesus also received a second work distinct from Salvation - i.e. "The Baptism of the Holy Spirit" . No they do not say this. They actually equated the terms "**Repentance that leads unto life**" and ". . . you shall be baptized with the Holy Spirit" They thought of both terms as meaning the same thing = **SALVATION**.  
I cannot argue with them. They were closer to the events than I am or closer than those of the "**AZUSA Street**" event.  
"**Johnny-Come-Lately**" just doesn't work in this case.

To these **FIRST** Believers - : "Born-Again", "Repentance that Leads to Life", "Born of the Spirit", "Salvation", "Redemption", "Baptized in the Holy Spirit", etc. - - - were just various terms for the same thing - **SALVATION**.  
That was their **FINAL** conclusion on the subject.

### Now let's Look at what Peter said at the Church Council in Acts 15:6-11

<sup>6</sup> The apostles and elders met to consider this question. <sup>7</sup> After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the **gospel** and **believe**. <sup>8</sup> God, who knows the heart, showed that he **accepted** them by giving the **Holy Spirit** to them, **just as he did to us**. <sup>9</sup> He made no distinction between us and them, for he **purified** their hearts by **faith**. <sup>10</sup> Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? <sup>11</sup> **No!** We **believe** it is through the **grace** of our Lord Jesus that we are **SAVED, just as they are**." (NIV) (Emphasis Mine)

Here, Peter recounts in short summary his encounter again with Cornelius' Household (the Gentiles in the passage above). The whole subject is "Salvation plus no religious works on top of it" (paraphrased). But do not miss the point, **the Focus is SALVATION**. He uses words like "**purified** their hearts by **faith**", "it is through the **grace** of our Lord Jesus we are **saved**", **the Gospel, Believed**, and "God **accepted** them by ..." (kind of sounds like Eph. 1:13,14 and Titus 3:4-7). Notice that the Subject of His Discourse is **ONLY** about Salvation by Grace through Faith in Jesus Christ, Alone (compare Eph. 2:8,9). No one in the whole of Chapter 15 ever talks about a second work of anything except that of circumcision and following the Judaic Customs after a person is Saved - which was part of the subject of Debate at this Council. Notice Peter **NEVER** mentions a "**second work**" as what had happened in common with "**the-Day-of-Pentecost-Christians-of-the-Upper-Room**" and that of "**Cornelius' Household**". If anything he makes a Huge Point of illustration that what **DID** Occur in common was that of **THE INITIAL SALVATION EXPERIENCE** - Being "**Born-Again**" or "**Born of the Spirit**" (John 3:3ff). **Peter did not say that he was SAVED AND then had "the Baptism of the Holy Spirit" in the same way the Household of Cornelius was SAVED AND then had "the Baptism of the Holy Spirit". NO !!!** Peter says that he and his fellow Jewish "**Jesus Followers**" were **SAVED** just in the **same way** as those of Cornelius' Household. **This is what He DOES** say.

**Conclusion :** From **Acts 10, 11, and 15** Peter maintains that what occurred at Cornelius' Household was **EXACTLY** the same as what had occurred to him and his fellow Jewish "Jesus-Followers" back on **the Day of Pentecost**. He concludes that it was **SALVATION, NOT** a "**Second Work of the Holy Spirit**" similar to what the **Modern Day** Pentecostal/Charismatic Doctrine of "**The Baptism of the Holy Spirit**" espouses to. Nothing close is even hinted at and explained in any of these passages.

### 9. THE EPHESIANS "DISCIPLES" OF THE DISCIPLES OF JOHN THE BAPTIST THAT PAUL MEETS. ACTS 19:1FF

From a cursory reading of this passage - this too, may seem to bolster the claim that "once a person is saved, he/she needs to have the '**Baptism of the Holy Spirit**'". Yet on deeper inspection of this passage, as we have done before to other "proof" passages, this "**evidence**" comes up **empty**.

You will notice that Paul finds some disciples - it could be translated - "**certain disciples**". Just for your information, there were many disciples of many "masters" and Jewish Sects in the Roman Empire during that time. In this case, we find in the 3<sup>rd</sup> verse that these disciples were disciples of "the Disciples of John the Baptist". You may wonder why I say it this way instead of "the disciples of John the Baptist". Because, John never left Israel, but some of his disciples did. They would go around to many of the synagogues of the Jews in the Roman Empire and Teach about "The Coming of God's Kingdom of the Messiah". Yet they did not have the completed message, about who the Messiah was (i.e. Jesus of Nazareth) and the rest of Mighty Doctrines of God. We find out that Apollos (Acts 18:24-19:1) was a part of these Disciples of John the Baptist. It took Priscilla and Aquilla to set him straight on many things.

Back to these "Disciples" that Paul Meets. We find that these are the people that Paul eventually writes to with **the Book of Ephesians**. We find that these "disciples" are from a Gentile background, not Jews at all (Ephesians 3:1). This gives us a clue of why these "**disciples**" have never heard of the Holy Spirit. They only have heard and have been baptized into John the Baptist's Movement without any understanding of the Nature of God in His various aspects, such as the Triune Godhead, the Incarnation of the Word of God in Jesus of Nazareth, His Crucifixion, Resurrection, and Ascension, etc. So these "disciples" represented an entirely "Unique Ethnic" Group. They could not be classified as Gentile God Fearers or Proselytes to Judaism. This was an entirely "Unique" situation, indeed. They were an ethnic group all to themselves : **GENTILE DISCIPLES OF THE DISCIPLES OF JOHN THE BAPTIST**. They were in some cases farther along than the Gentile God Fearer, in that they were avidly looking for and expecting the Messiah, yet they were void of the rich teaching of Judaism and the History of God's dealings with Israel etc. such as what the Gentile God Fearer or the Proselyte would have under his belt. (The Gentile God Fearers would stand outside of the Synagogues and could see and hear through the openings of the small building any teaching that went on, etc. They probably also had Jewish Friends. The God Fearers just have not taken the next step, Circumcision and the Oath to Follow the Torah, and the other Jewish Traditions and Laws, etc.) So from this understanding of the Facts surrounding these "disciples" one must conclude that they are NOT Saved, in the **New Testament** Sense of the word.

Verse 5 proves that they were not saved **UNTIL** Paul shared **the Gospel** with them and they **Believed**. **Paul Baptized them in water**. This is only performed after someone comes to Salvation. This is **ALWAYS** the pattern in the New Testament after Jesus Rose from the Dead and Ascended to Heaven.

Verse 6 shows exactly the same thing as we saw with Apostles in Samaritan Village in Acts 8. Official Apostolic Authority confirming that this Movement **NOW** is Really of **Jesus Christ, Ordained and Empowered** by God. This is one of the Job Descriptions of the Apostles, including Paul the Apostle, **to give Legitimacy to this Movement**. During this Beginning Time of the Spread and Establishment of the Church of Jesus Christ, Connections to the Mother Church in Jerusalem always were needed to show the Jews and the World that this was of God, in Jesus Christ. Remember that the Antioch Church had legitimate connections through Barnabas who was sent by the Jerusalem Mother Church to **OVERSEE** and **TEACH**, etc. and Barnabas brought in Paul to help. The Movement of Christ, the Church had connections of legitimacy back to **the Mother Church** through its **apostles**. The Laying on of Hands had

more to do with Official Recognition than it had to do with being somehow a Pipeline of God's Power. For More on this Subject - see "Laying on Of Hands" in Appendix A. Paul's "Laying on of Hands" of these "disciples" legitimized them as Legitimate Christians, part of the Real Christian Movement.

Now the result is the same as we see for the Jewish "**Jesus-Followers**" in the Upper Room in Acts 2, The same as the Samaritans in Acts 8, and the same as with Cornelius' Household (Gentile God Fearers) in Acts 10. Tongues and Prophecy. This was a miraculous sign.

It seems that there is a consistent pattern that is seen in the Book of Acts, and is still going on today, as the Gospel Penetrates Unreached Ethnic People Groups that have never had a witness of the Gospel in their midst.

If you will notice above we have Unreached Ethnic People Groups : **A Pattern Develops**

- 1) Genetically Jewish People (whether Israeli Born or Hellenistic) and Gentile Proselyte Jews - [Seen in Acts 2] ,
- 2) Then the Samaritans - [Seen in Acts 8],
- 3) Then the Gentile God Fearers (non-proselytes) - [Seen in Acts 10] ,
- 4) and then (as illustrated above) Gentile Disciples of the Disciples of John the Baptist - [Seen in Acts 19]

If you notice, that in each case miraculous , unusual events surround the FIRST Disciples on that Ethnic Group/Culture Being Reached.

The Disciples of the Disciples of John the Baptist, therefore were a distinct socio-cultural ethnicity to be reached with the Gospel. The First Disciples of Jesus in that Culture had miraculous things happening around their Salvation Experience. It was as though God was penetrating that ethnos and was violently destroying the power structures of the enemy so that further penetration could occur.

Another thing is noticed, that when other groups of a Reached Culture come to know Jesus, in the Book of Acts, you do not see that same type miraculous occurrences anymore. It seems that God does this Power Encounter at the Beginning of Reaching a Culture, then it tends to normalize to Preaching, Teaching, and Evangelizing, with less and less miraculous as time goes on.

Now when it comes to these "disciples", if they weren't saved before Paul comes and shares the Gospel, **as we have just found out**, - then their first encounter with God's Spirit coming into them is found in verses 5 and 6. This is then a **First Work NOT a Second Work**, as the "2<sup>nd</sup> Work Doctrine" would espouse. No mention of a 2<sup>nd</sup> Work that can be clearly discerned is found in this passage either. "The Holy Spirit coming **ONTO** them" can be clearly explained doctrinally in **Titus 3:4-7** .

**Conclusion** : Again, another "Proof" by the "2<sup>nd</sup> Work Doctrine" with **NO** evidence at all, once WE REALLY see IT as it really is.

## **10. REBUTTAL TO 1 COR. 12:13 AS NOT REFERRING TO THE TERM JESUS USED - BAPTIZED BY THE SPIRIT.**

1 Cor. 12:13 " For by one Spirit we were all baptized into one Body -- whether Jews or Greeks, whether slaves, or free -- and have all been made to drink into one Spirit"

**NOTE** the word "**by**" in "For **by** one Spirit . . ." can be translated "**with**", "**in**", or "**by**"

For someone to say that this passage means something different from the term "Baptized in the Holy Spirit" has to use a completely unusual interpretive process (i.e. putting meaning into the text that isn't there). It says that we, Christians (no matter the ethnic or social background), had a Baptism in the Holy Spirit into the Body of Christ. It says that we **ALL** have had this. The only thing that **ALL** real Christians have in common like this - that we **ALL** have had - is our Common Initial Salvation - Born-Again Experience. This Baptism of the Holy Spirit explained here is not just that **SOME** Christians have had it, and still others need to have it --- it is something ALL Christians have had. We, **ALL**, have been made to Drink of that same Spirit. We have **ALL** been Baptized in that Same Spirit - according to this passage.

The "2<sup>nd</sup> Work" Doctrine holds to at least 3 Baptisms:

- 1) "The baptism of water"
- 2) "Baptism into the body of Christ" , AND
- 3) "the Baptism of the Holy Spirit"

In **Ephesians 4:4-6** it is stated that there is only "**One Baptism**". Which BAPTISM is this EPH. Passage talking about? Is it "the baptism of water", "baptism into the body of Christ", or "the Baptism of the Holy Spirit". We know according to Romans 6:3,4 and Colossians 2:12 that "**water baptism**" is an "**outward showing**" of an "**inward work**" of the Holy Spirit in **Salvation** (also Eph. 1:13,14 & Titus 3:5-7). So that leaves us two to go: Baptism of the Holy Spirit into the Body (1 Cor. 12:13) Baptism of the Holy Spirit (modern Pentecostal/Charismatic doctrinal concept). It must be a common "**BAPTISM**" that all Christians could call common. It must even be the type that the Thief on the Cross had when he was Saved and was with Christ that day in Paradise. Remember the Thief could not get down and have a **WATER BAPTISM CEREMONY**, so it must be one of the other two type described above.

In this reference the meaning is brought out to be Salvation and Body Placement. Now the question comes to mind; Is there another experience or event I need to have while growing in my relationship with Christ? And is it found, taught, and explained in Detail in the New Testament : And if this is such an important doctrine can it be **found easily** in the New Testament **Epistles** (especially in the writings of Paul)?

It seems that - of all the passages that use the related terms such as "Baptized in the Spirit" - this passage (1 Cor. 12:13) is the **ONLY ONE** that **GIVES** any **REAL EXPLANATION** of what being "Baptized in the Spirit" is all about. We do have the reference of the inner working of the Holy Spirit in the process of **Initial Salvation** in **Titus 3:4-7**, together they both make it clear of what God's Spirit does upon the entrance into Salvation.

This is the Defining Passage on the Biblical Term "Baptized in the Holy Spirit". It is Doctrinal Teaching in an Epistle by an Apostle, (i.e. Apostolic Teaching on the Subject). This is what we need to help form a Doctrine. We must let Scripture define Scripture, as it does here. Being Baptized in the Spirit, into the Body of Christ, is the Real Biblical Term for the concept of having the "Baptism of the Holy Spirit". This is a reference to Initial Salvation, i.e. : Being Born-Again or Born of the Spirit. All synonymous terms for the same event.

Now if Paul wanted to clarify this - wouldn't this have been the perfect passage to clear things up, if there was this subsequent event that all Christian should have (i.e. the Modern Pentecostal/Charismatic Doctrine called the Baptism of the Holy Spirit) ? Shouldn't he say that this Baptism (here in 1 Cor 12:13) really isn't the "REAL" Baptism of the Holy Spirit, this is just another Baptism that is only related to Salvation. And then he should go on in a Concise and Precise fashion to explain the "REAL" Doctrine of the Baptism of the Holy Spirit in One Complete Passage, as he has done with other Doctrines he has faced and explained well. Why does he not do this anywhere in any one passage in any of his Epistles. If this "2<sup>nd</sup> Work Doctrine" were REALLY TRUE - then you should find at least ONE Dedicated Passage to totally covering this Subject in one of the Apostle's Epistles so that there would be no guessing game about it. You know that is how Paul deals with Salvation, the Old Testament Law, etc. and other related subjects about the Christian Life. Why is it not covered ? This is precisely what I kept asking my colleagues, and they just kept giving me the other so-called "proofs" which we have already shown to be FALSE, in this investigation.

The **ANSWER**, There is **NO** other type of **BAPTISM**. The **Baptism** clearly explained in this passage is the **Baptism** Jesus and John the Baptist are quoted saying. Just as Eph. 4, states, "**ONE BAPTISM**".

### 11. 3 BAPTISMS ????? (Ref. Eph. 4:1-6 and Hebrews 6:1-3)

**Hebrews 6:1-3** " Therefore, leaving the discussion of the elementary principles of Christ, let us go on the perfection (maturity), not laying again the foundation of repentance from dead works and of faith toward God, "  
2 "of the doctrine of **baptisms**, of laying on of hands, of the resurrection of the dead, and of eternal judgement."  
3 "And this we will do if God permits."

There are a couple of issues raised in this passage, one is "Laying on of Hands" - which is covered in Appendix A. The other issue is "the doctrine of **BAPTISMS**" - this is the one we are going to investigate. The reason is, that it seems to - on the surface, contradict another passage in the Bible - namely Eph. 4:1-6

Which says, " I therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

There is One Body and One Spirit, just as you were 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."

The 5<sup>th</sup> verse of that passage says, "...**ONE BAPTISM**;"

This seems to contradict "the doctrine of **BAPTISMS**" as seen in the Hebrews Passage above.

This Hebrews passage has given "**LICENSE**" to those who formed and hold to the "**2<sup>nd</sup> Work**" Doctrine - simply because it seems on the surface to allow more than just **ONE BAPTISM**.

So what is meant in the Hebrews Passage ?

First we must find out Who the Writer is writing to, then we must find out, in context, what the writer is trying to convey overall in this passage. And then we will see if the word in Greek for Hebrews Passage word for "**baptisms**" is the same as that used for what we would normally translate as "**BAPTISM**" in the New Testament.

With this, I think we will find out the **ANSWER**, and God's Word will be shown to be having **NO CONTRADICTIONS** at all.

**Who was the Book of Hebrews written to, originally ?** Most Biblical Historians and Scholars would agree that it was to Hebrew Christians. It was to Christians who had a Hebrew-Israeli or Hebrew-Hellenistic Background, those who were genetically Hebrew.

## What is the overall context of the greater passage about ?

This passage really covers Hebrews 5:11 - 6:12. This will bring out the best meaning for our 3 verses (Hebr. 6:1-3).

Hebrews 5:11 is a statement of "Dullness of Hearing" based on what preceded it - the discussion about Melchizedek, the Aaronic Priesthood, and God's Rest for His Own People (as seen in Trusting In Christ - in the NEW Covenant).

Getting over the Dullness of Hearing, and the Old "DEAD" Jewish - Judaic Religious Rites, Rituals, and Traditions, etc. and moving on to a Real Relationship with GOD in a Better Covenant based on Christ and His Finished Redemptive Work.

The whole of Hebrews is about the Superiority of Christ and the New Covenant over Moses and the Old Covenant.

Based on this - the passage in question makes sense....

- 1) "**The elementary principles of Christ**" is about the Prophecies about the coming Messiah
- 2) "**laying again the foundation of repentance from dead works and of faith toward God**" - has everything to do with the Old Testament Law and its way of Religious Rituals, etc. - that is what Hebrew Christians should "**TURN AWAY FROM**" (i.e. - Repentance) - These are called "**Dead Works**" by Paul in other passages - because they could never "REALLY" redeem. The writer did not want to go over what they should have done already - repent from these dead works and turn to God with a Living Faith in Christ.
- 3) "**of laying on of hands**" - In Leviticus 16:8-22 - talks about **THE Scapegoat** - and in vs. 11 it describes - "laying of both hands on the head of the live goat, confess over it all the iniquities of the children of Israel, . . ." This is the "DOCTRINE of LAYING ON OF HANDS". This is what a Jewish or Hebrew Priest would have said if you asked him about 2000 years ago, hmmm, about this of the writing of the Book of Hebrews. There was no need for these Jewish Christians to trust in that - anymore, for Christ, in a sense is Just Like that SCAPEGOAT - He TOOK away our SINS as far as the EAST is from the WEST.
- 4) "the doctrine of **BAPTISMS**" - what is this all about then ?

This word, it turns out, is never used for what we would call - "**baptism**"

It is not used in any passage in the New Testament for what is normally translated for the word "baptism" -

Including the passages we have referenced that use the term "baptized in the Holy Spirit", including 1 Cor. 12:13, Acts 1:8, Matt. 3:11; Mark 1:8; Luke 3:16; and John 1:33. It is not used when it talks about John the Baptist, Jesus, or Jesus' Disciples are baptizing people in water.

This word is ONLY used in reference to Jewish-Hebrew Ceremonial Washings, as Prescribed in Leviticus, and by the Jewish Traditional Laws that the "ELDERS" have written (non-Biblical Jewish Laws - that Jesus was always at ODDS with)

The word is "**baptismos**"; in Greek it looks like this: βαπτισμος .

It is used in the following passages - in the New Testament - ONLY - and in every case the meaning is always about Jewish Ceremonial Washings - not what we would think of as BAPTISM.

Mark 7:4 - ceremonial washings of cups

Mark 7:8 - ceremonial washings of pots and pans

Hebrews 9:10 - various ceremonial washings of things and people.

This form of this word only shows up 4 times in the New Testament - the passages above and in **Heb. 6:2**.

This passage - Hebrews 6:2 **CANNOT** be used to show that there are many "BAPTISM" as we would think of as New Testament "WATER" or "Holy Spirit" BAPTISM . It is a different form of the word and is used only for Old Testament or Jewish Traditional Ceremonial "WASHINGS"

I must agree with EPH. 4: 1-6 - **THERE IS ONE BAPTISM**

## 12. THE BAPTISM OF THE HOLY SPIRIT OPENS THE DOORS TO THE GIFTS OF THE HOLY SPIRIT. (1 Cor. 12:1ff and Romans 10:8-13)

Now this one is very EASY to Show that there is nothing to this Statement at all.

In every case that I have seen... 1 Cor. 12 is always used. So, I will use the actual scripture text to see if there is even a HINT at a person FIRST being saved and then having a 2<sup>nd</sup> Work of the Holy Spirit called "The Baptism of the Holy Spirit"

### 1 Cor. 12:1-7

1. Now concerning spiritual gifts, brethren, I do not want you to be uninformed.
2. You know that when you were heathen, you were led astray to dumb idols, however you may have been moved.
3. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Jesus be cursed!" and no one can say "**Jesus is Lord**" except by the **Holy Spirit**.
4. Now there are varieties of gifts, but the same Spirit;
5. and there are varieties of service, but the same Lord;
6. and there are varieties of working, but it is the same God who inspires them all in every one.
7. To each is given the manifestation of the Spirit for the common good.

If you will notice that in this passage, there is NO Mention of anything like what is being held by this "**2<sup>nd</sup> Work**" **Doctrine**.

### If I go to **Romans 10:9-13**

- 9 because, if you confess with your lips that **Jesus is Lord** and believe in your heart that God raised him from the dead, you will be saved.
- 10 For man believes with his heart and so is justified, and he confesses with his lips and so is saved.
- 11 The scripture says, "No one who believes in him will be put to shame."
- 12 For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him.
- 13 For, "every one who calls upon the name of **the Lord** will be saved."

We would all agree that this **Romans** Passage has everything to do with **Initial Salvation**. It sounds very similar with the **1 Cor.** Passage above in verse **3**. Basically, a Person who is saved is what Paul is talking about in verse 3 & showing us how we can know if a Person is Saved or Not - and that if that person is saved it is because of the Holy Spirit (sound like Titus 3:4-7, hmmm). You would also agree with me that there is nothing in this **1 Cor.** passage that hints at a Second Work (.i.e. the modern day Pentecostal/Charismatic Teaching of what they call "The Baptism of the Holy Spirit"). It is plain as day - If you are SAVED then you **CAN** Say "Jesus Is *your* Lord" by God's Holy Spirit. Then Paul goes right into the Teaching on the **Gifts**, and never talks about "Only Some who have had this **Certain Baptism** of the Holy Spirit are going to receive the Gifts and those who haven't received this Certain Baptism cannot, yet." He never talks about anything like this in 1 Corinthians in Chapters 12, 13, or 14 in any place. The Qualifications for Receiving the Gifts of the Spirit are: that you need to be Genuinely Saved and Seeking after Him for the Gifts (1 Cor. 14:1) . He does not seem to go into anything like this "**2<sup>nd</sup> Work Doctrine**" does, at all.

**Again - The Bible Interpreting the Bible.**

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## FINAL CONCLUSIONS

This is from, my perspective, a very important investigation. It shows how easily a **"Doctrine"** can slip into the Body of Christ while many are unaware of it, and cause tremendous division. In all of these studies, what amazed me was the study of the Apostolic Fathers. The Apostolic Fathers are the Disciples of the Original Disciples of Jesus. Example : Polycarp is the Apostle John's Disciple. In all of their writing they never mention or describe anything close to this "Modern Pentecostal/Charismatic Doctrine called 'The Baptism of the Holy Spirit'". These Apostolic Church Father touch on and describe every major and even many minor Doctrines of Christianity. In Fact one can build most of the New Testament from the Quotes these Fathers use. But never, never do they describe a Doctrine even closely resembling this "2<sup>nd</sup> Work" Doctrine. I was amazed, since this is such a Central Doctrine and it is taught all of the Time in most Pentecostal/Charismatic Churches. I thought if it was THIS IMPORTANT, certainly these EARLY Followers of Christ, who were closer to the Events than we are NOW, would TOTALLY describe this DOCTRINE with the same Passion and Imperative that many of these modern Teachers that hold to "THIS DOCTRINE" do. BUT, they do not.. In fact I do not find anything like a "2<sup>nd</sup> Work" Type of a Doctrine - until the Wesley's come on the scene in England in the 1700's . After that, those "Christian lines of philosophy" that would sprang out of the Wesleyan tradition would use this **"2nd Work"** in different ways. The Holiness, Pentecostal Tradition sprang up from these Religious Philosophical Doctrinal Traditions. John Wesley would call it "A Crisis of Faith", The Nazarenes would call it "Entire Sanctification", and the rest of the Pentecostal Tradition would call it **"The Baptism of the Holy Spirit"**. In every case it was **Salvation PLUS "Something else"**. I started to see that I needed to believe what those Apostolic Fathers "believed in" over 1900 years ago, those that died for their FAITH. And those believers wrote prolifically about their Faith in much detail - failing I might add, to discuss about anything close to this **"2<sup>nd</sup> Work Doctrine"**.

All the Biblical Textual Evidences that are normally given to "PROVE" this **"2<sup>nd</sup> Work Doctrine"** have been handled and disproved in this PAPER. None of those arguments or "evidences" seem to be valid, based on Scripture interpreting Scripture. None of them, based on History, seem to be valid, either. Yes, it was an eye opener when I realized this, but it also made me, kind of, an outcast from fellow Christians who "bought" into this Doctrine.

Why is this so Important to know?

We need to BELIEVE what the Bible really teaches, according to the Original Intended Meanings, nothing more nothing less. (Jude 1:3) Really, who wants to believe something that is **FALSE**? You and I want to believe in the Truth, not something that is less than true.

It also frees you up, if you have held to this doctrine, to not have to **be** something more than you already are, a Christian. If you are truly Born-Again, you are **Complete In Christ** - Colossians 2:10 - there is NO Need to look to any other Event for your Spiritual Growth in Christ while here on Earth. **Now**, you are to **"grow in the Grace and Knowledge of Jesus Christ"**, Daily (2 Peter 3:18). You are to live every day in total submission to God's Spirit, asking God every day to Fill you with His Spirit (Eph. 5:18) . You do **not** have to "LOOK DOWN on those who **HAVEN'T BEEN BAPTIZED in the SPIRIT**" or you do **not** have to re-"evangelize" already SAVED People with some New **Teaching** they Haven't Experienced Yet, etc. Here is what we are supposed to be doing: We are to make, grow, and multiply Disciples who make, grow, and multiply Disciples, and so on and so on.... **NOT** have **"BAPTIZING IN THE HOLY SPIRIT"** Services.

If your eyes have been opened to the Truth about this **"2<sup>nd</sup> Work Doctrine"** - and now see that it is False - Please let me know. You can E-Mail me at [luvjcnw@yahoo.com](mailto:luvjcnw@yahoo.com)

Or if you have any comments at all on this PAPER - Please do the same.

Pastor Andy Thomas

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# Appendices :

## Appendix A - Laying On of Hands

The Laying on of Hands had more to do with Official Recognition than it had to do with being somehow a Pipeline of God's Power. Yet God used this "making-it-official" act through a Loving Human Touch, just like Jesus Did when he touched Lepers - and how Ananias laid his hands on that Cut-Throat, Saul of Tarsus, etc. Lepers were Officially recognized by Jesus as Human and Objects of God's Love. Saul of Tarsus was Officially Recognized as a Real Christian and Someone whom God Loved and Redeemed and has Forgiveness and will Use Mightily to Spread the Gospel, etc. Paul knew the meaning behind this touch, "making-it-official", Recognition, and LOVE. And Love was the key.

We see this today in Ordination Ceremonies for "Pastors-to-be" . There is nothing magical about it. It has to do with " I am standing with you, I support this, I recognize what God has done and will do through you, I LOVE you, and pour out my Care into you." That is what is in "the laying on of hands". It is not magic. Nor is it the only way God works to do these types of things. It does show love and care and that we are blessing the person, etc. You must understand though, that there is **NO** clear, succinct teaching on "Laying on of Hands" with all of its meaning and that there is nothing in scripture saying that you "HAVE" to do it this way or that way, etc. for God's Spirit to come into someone's life.

The Biblical Term for the Doctrine of Laying on of Hands - has everything to do with Leviticus 16:8-22 - where it talks about **THE Scapegoat** - and in vs. 11 it describes - "laying of both hands on the head of the live goat, confess over it all the iniquities of the children of Israel, . . ." This is the "DOCTRINE OF LAYING ON OF HANDS". This is what a Jewish or Hebrew Priest would have said if you asked him about 2000 years ago, hmmm, about this of the writing of the Book of Hebrews.

I believe in and do Lay My Hands on People and Pray for their Healing. But I do not believe that I have to do this for their Healing. If I stopped doing this today, I still believe God will Heal. God Heals even If I do not touch them. I lay my hands on people because I LOVE them. To me, it conveys God's Love - in a sense God is touching them through me - as I am a part of the Body of Christ. But I do not think of it as some sort of Mystical Magical thing I have to perform in such a way that it will Force the Hand of God to Heal, and If I do it with a Certain Technique it will increase the Healing , etc.... I believe Jesus would touch me with His Own Hands and wrap me in His Arms of Love... so I will do the same to my hurting Brother or Sister, as I would hope they would do to me.

I will never make this a ritual or a religious rite, It is something I do to convey God's Love. And I believe that is how Jesus and the Apostles did it, all out of Love. Jesus and the Apostles knew that they did not have to touch to heal or convey certain things or perform miracles - but they did touch because to the recipient of the touch it means that they are Loved and Valued. And that is the real key to this whole controversy (that should never have been a controversy).

## Appendix B - The Gifts of the Spirit

Let me be clear. There is enough teaching in the New Testament about the Gifts of the Spirit, the attitude of their usage (LOVE) and that we are to earnestly seek them (1 Cor. 14:1) - with CLEAR TEACHING, that it should be to all who read the related passages, that they are REAL, VALID and NEEDED for TODAY in The Body of Christ. All of these "gifts" need to be exercised according to the Biblical parameters and limits as set forth in scripture.

I think it would have been ridiculous for God to inspire the New Testament writers to write about these Gifts, where some of them would only be valid for less than 100 years. You see many in the Body of Christ today - believe that certain Miraculous and Sign Gifts, especially: Tongues, Healing and Miracles, died out at the end of the Apostolic Age, about 100 years after Pentecost. So, I always ask myself, why would God inspire Paul to write 1 Corinthians chapters 12 through 14 with so much detail, wisdom and instructions on how to use the Gifts etc. when many of them would die out about 60 to 70 years after his writings? This makes no sense to me.

Also, many argue that "the Perfect" in 1 Cor. 13:10 - is when the whole of the New Testament was compiled and distributed, etc. This actually occurred, officially, in the late 300's A.D. There were many compiled Bibles before then, which basically had most of what we would call the Bible today, within 30 years of the last Apostle dying (John the Apostle). So, these certain people, contend, that when this happened there was no need for those certain miraculous and sign Gifts anymore.

In the overall context of "the Perfect" - in verse 12 it says " ; then we will see face to face". I know that this will only happen when Jesus comes back and He Rules as King, completely, in Heaven and on Earth. We will see "Him" face to face (1 John 3:1-3). This is the sense that most people get when they read verses 8-12. The Gifts will not be needed when Christ's Kingdom comes in all of its fullness. This makes perfect sense. And it would make sense then, that the teaching has more longevity than just a few decades before it becomes invalid. The amount of detailed teaching that are contained in 1 Corinthians chapters 12 through 14 - give a person the sense that this teaching was not just for a decade or two, but for a lot longer, even until Jesus comes back.

This author, therefore, believes in the necessity and validity of all of the Gifts of the Holy Spirit according to their proper usage according to the parameters and limits as set forth in the teachings of the Scriptures of the Holy Bible. This author also believes that when a person is "born-again"/saved, that person receives the "giftedness" from God's Spirit immediately. That new believer now has the Gift-Giver inside of him/her, and God's Spirit is ready to manifest the gift or gifts as He pleases.