

This book explains how and why Christians disagree over the work of the Holy Spirit in baptizing believers and the meaning, purpose, and mode of water baptism.

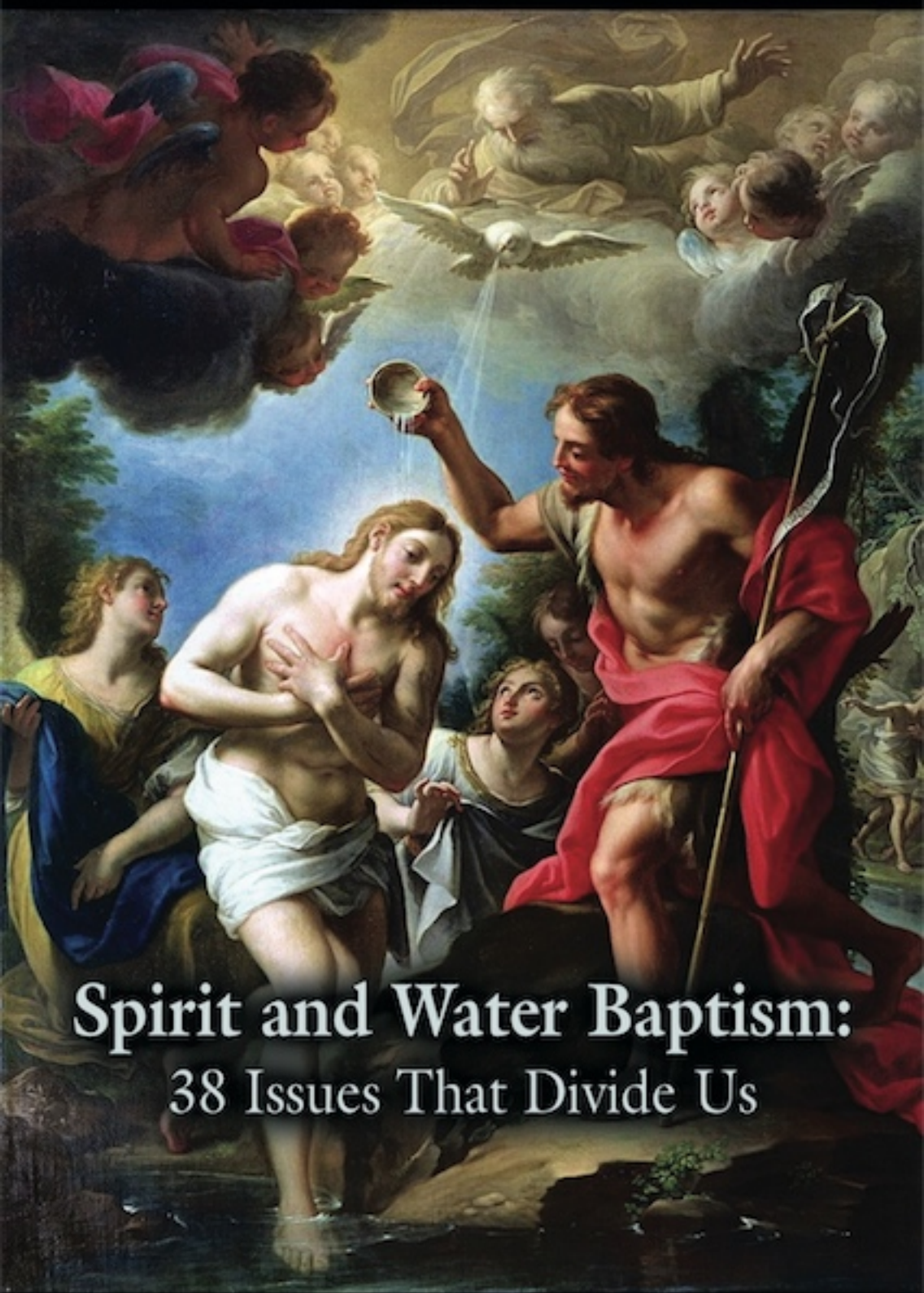
SPIRIT AND WATER BAPTISM: 38 ISSUES THAT DIVIDE US

by Bill Grover, D. Th.

Order the complete book from the publisher
[**Booklocker.com**](https://www.booklocker.com/p/books/10174.html?s=pdf)

<https://www.booklocker.com/p/books/10174.html?s=pdf>

**or from your favorite neighborhood
or online bookstore.**



Spirit and Water Baptism:
38 Issues That Divide Us

BILL GROVER, D.TH.

Copyright © 2019 Bill Grover, D. Th.

ISBN: 978-1-64438-474-9

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, recording or otherwise, without the prior written permission of the author.

Published by BookLocker.com, Inc., St. Petersburg, Florida.

Printed on acid-free paper.

BookLocker.com, Inc.
2019

First Edition

TABLE OF CONTENTS

CHAPTER ONE: SPIRIT BAPTISM IN PENTECOSTALISM	1
1. We are divided over the basics of the Pentecostal view.	1
2. We are divided over the Day of Pentecost.	6
3. We are divided over the conversion of the Samaritans.	9
4. We are divided over the conversion of Saul.	12
5. We are divided over the conversion of the household of Cornelius. ...	15
6. We are divided over the experience of the Ephesian elders.	17
CHAPTER TWO: PENTECOSTAL ISSUES IN MARK AND 1 CORINTHIANS	21
7. We are divided over Mark 16:17.	21
8. We are divided over 1 Corinthians 12:13.	23
9. We are divided over 1 Corinthians 13:8-12.	26
10. We are divided over 1 Corinthians 14.	27
CHAPTER THREE: NON- PENTECOSTAL VIEWS ON SPIRIT BAPTISM	33
11. We are divided over Charles G. Finney's understanding of Spirit baptism.	33
12. We are divided over R.A. Torrey's understanding of Spirit baptism.	35
13. We are divided over Billy Graham's understanding of Spirit baptism.	37
14. We are divided over the classical Wesleyan understanding of the Spirit baptism.	38
15. We are divided over James D.G. Dunn's understanding of Spirit baptism.	39
16. We are divided over Frederick Dale Bruner's understanding of Spirit baptism.	40
17. We are divided by the Dispensational and Reformed view on Spirit baptism.	41
18. We are divided on the finality of the baptism of the Spirit.	43
19. We are divided by cessationism.	44

**CHAPTER FOUR: DENOMINATIONAL VIEWS ON
WATER BAPTISM 49**

20. We are divided on the Hyper Dispensational view on water baptism.....	49
21. We are divided by the Wesleyan teaching about water baptism.....	52
22. We are divided by the Baptist teaching about water baptism.	53
23. We are divided by the Reformed teaching about water baptism.	55
24. We are divided by the Lutheran teaching about water baptism.	57
25. We are divided on the Restoration Movement teaching about water baptism.....	58
26. We are divided by what some historical Protestant creedal statements say about water baptism.....	61

**CHAPTER FIVE: ON GOING ARGUMENTS OVER
WATER BAPTISM 65**

27. We are divided on the significance of how Biblical Greek dictionaries define the Greek word for Christian baptism- <i>baptizo</i>	65
28. We are divided of the strength of some biblical arguments for believer only baptism.	66
29. We are divided on the strength of some biblical arguments for infant baptism.	68
30. We are divided on the strength of some biblical arguments for baptism by immersion.	70
31. We are divided on the strength of some biblical arguments for baptism by pouring/sprinkling.....	71

**CHAPTER SIX: FURTHER EXEGETICAL AND HISTORICAL
ISSUES ON WATER BAPTISM..... 73**

32. We are divided on the significance of what the early church fathers believed about water baptism.	73
33. We are divided on the meaning of the preposition in Acts 2:38.....	75
34. We are divided on whether John 3:5 and Titus 3:5 refer to baptism.	77
35. We are divided on whether 1 Corinthians 12:13 and Ephesians 5:26 refer to water baptism.	79
36. We are divided on whether Hebrews 6:2 and 1 Peter 3:21 refer to water baptism.	80
37. We are divided on whether Romans 6:3,4 and Galatians 3:26, 27 refer to water baptism.	81

38 Issues That Divide Us

38. We are divided on whether Colossians 2:11,12 and Ephesians 4:5 refer to water baptism.	83
WORKS CITED.....	85

CHAPTER TWO: PENTECOSTAL ISSUES IN MARK AND 1 CORINTHIANS

7. We are divided over Mark 16:17.

And these signs will accompany those who believe:
In my name they will drive out demons; they will
speak in new tongues; they will pick up snakes with
their hands; and when they drink deadly poison, it will
not hurt them; they will place their hands on sick
people, and they will get well.

In my opinion the Bible is inspired and inerrant having no
error of any kind, and it is the norm for behavior and doctrine.

But I need to qualify: I hold that only the originals, of
Scriptures are infallible. In my view, versions and translations
while very adequate for general instruction and edification are
not perfect for deciding normative dogma. It would require no
effort to establish that there are many differences in English
translations between the wording, even in wording that affects the
meanings of biblical texts.

I understand that in some circles the King James Bible is
believed to be inspired and without mistakes. And I grew up on
that version and love it. However, the KJV's New Testament was
based on a few relatively recent Greek manuscripts. These
manuscripts were copies of copies of copies and so forth of the
originals. And we have none of the originals extant.

These facts should not cause the believer concerns over his
faith in the God of the Bible. We have the Greek copies,
numbering over 5000 with a few within a generation of the
originals, and we have as well very early translations and
citations from church fathers of the first centuries of the church.

With such cumulative sources available, determining the correct text of the New Testament has evolved into a science. In fact, many in seminary training, as part of their being instructed in reading and studying the New Testament in Greek, are introduced to using tools as Aland's *The Greek New Testament* which includes an apparatus that enables one to note and evaluate differences in the wordings of the copies of the originals. So, Christians should have a strong faith that our Lord is protecting both them and his Word, praise God!!

With that background, let's consider the importance of Mark 16:17. To Rick Renner who comments on the text in his "Sparkling Gems from the Greek," and whom his own ministry website describes as a "highly respected Bible teacher," that text in Mark is indeed important (no date, no page). It is important, as Renner asserts that this verse tells "precisely what Jesus says to us" regarding what we should see in many areas of our lives. And that list includes speaking in tongues.

Here I run a risk of offending. Who am I to question someone who, as his Rick Renner ministry produced biography mentions, has written over twenty books? Surely that proves Rick's competence. If Renner says that Jesus says these things in Mark 16:17, should that not settle the matter? But Williams, a Pentecostal, in his *Renewal Theology* written from a charismatic perspective notes that Mark 16:17 is viewed by many scholars as not being original to Mark (1996: 2: 216).

Williams is correct. For example, Metzger (1975: 122, 123) notes that the two oldest uncial (inch high) Greek manuscripts of the New Testament omit the longer ending of Mark (verses 9-20) altogether, that the early church fathers Clement of Alexandria and Origen do not evidence a knowledge of it, and that very old Latin and Syriac manuscripts do not include the longer version of

Mark. That is why Lane states that the earliest Greek copies, old versions, and patristic evidence indicate that 16:9-20 is not original to Mark (1974: 601).

If Mark 16:17 were not written by Mark, as the textual evidence strongly suggests it was not according to the oldest and best Greek copies, translations, and citations from the church fathers, then what proof does Renner in his “Sparkling Gems from the Greek” have that Jesus himself here precisely tells us what signs we should experience in our lives? Does Renner perhaps possess some gift of the Spirit to make his opinion trump even the oldest and best evidence of the text of Mark’s original writing? Why is he referencing Greek if does not factor into his hermeneutics insight in the Greek manuscripts etc.? I hope you can forgive my harsh appraisal of this author who, perhaps, is a good servant of God in some ways, but in my opinion, Renner is probably misrepresenting the words of the Lord Jesus. And I feel that should not to be tolerated by the redeemed.

8. We are divided over 1 Corinthians 12:13.

Stronstadt is correct in remarking that many scholars perceive that the Pentecostal argumentation is invalidated because such scholars interpret texts on Spirit baptism in Luke-Acts by Paul’s statement in 1 Corinthians 12:13 (1984: 10). Were 1 Corinthians 12:13 the identical “experience” in the book of Acts, then all believers, not just some, may have been (note Finney and Torrey’s view) baptized in or by or with the Spirit. But Pentecostals deny that the baptism in 1 Corinthians is the same baptism referenced in Acts 1:5.

The Pentecostal position, as above explained, is that 1 Corinthians 12:13 refers to baptism **by** the Spirit but what occurred in Acts at Pentecost was a baptism **in** the Spirit. That is, there are two separate Spirit baptisms one for power evidenced

by speaking in tongues which not all believers have experienced and one to incorporate believers into Christ which has occurred to all believers.

But many authors reject that understanding. Unger believes that 1 Corinthians 12:13 refers to the same experience in Acts 1:5 and asserts that in both texts the preposition is instrumental (i.e. “by”) meaning that the Spirit is the agent of the baptism not the substance (1974: 99, 100). Oden thinks that it is exegetical stretching to state that there are two Spirit baptisms; he too states that Acts 1:5 and 1 Corinthians 12:13 reference the same work of the Spirit (1992: 181). And Talbert also shares his opinion that there is only one Spirit baptism (1989: 84).

Yet, the NIV renders the preposition differently:

Do not leave Jerusalem but wait for the gift my Father promised. For John baptized with (Greek preposition *en*) water but in a few days you will be baptized **with** (Greek preposition *en*) the Holy Spirit. Acts 1:5

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So, it is with Christ. For we were all baptized **by** (*en*) one Spirit into one body-whether Jews or Greeks, slave or free-and were all given one Spirit to drink. 1 Corinthians 12:13.

There is not any semantical rule broken in translating that preposition differently as the NIV has done since in the New Testament *en* can be understood in either way. Grammatically it can correctly be rendered as ‘in,’ ‘by’ or ‘with,’ but Wallace contends that in 1 Corinthians 12:13 it should be understood as

‘by.’ This is because Christ uses the Holy Spirit **as the means** to baptize so the unnamed Agent is Christ. (Wallace: 1996: 372).

In reflecting on whether the Spirit baptism in Acts and that in 1 Corinthians are the same or different, several issues might be raised:

First, in Acts 1:5 is not the Lord Jesus comparing the element into which John baptized (water) with the new baptism having the Spirit as the element? That seems likely given the words of the Baptist in Mark 1:5, “I baptize in water, but he (Christ) will baptize you with the Holy Spirit.” Further, Stott argues that Christ must be the baptizer in Acts 1:5 because the verb is passive (1975: 42). So, I conclude that in Acts, the Baptizer is Christ and that suggests that the element into which one is baptized in Acts is the Spirit.

Second, in Acts 1:8, why is Spirit baptism to receive power to witness to unbelievers but incorporation into the Church, the body of Christ, is not referenced. (NOTE the Hyper Dispensational answer in **20**). However, in 1 Corinthians 12:13 power is not mentioned but incorporation into Christ is mentioned? Still, incorporation into the Church is inferred in Acts 2:42 and the context of 1 Corinthians 12:13 includes power for service in the church. Nevertheless, there appears to be possibly some cause, given the effects of each, to distinguish the Pentecostal Spirit baptism from that in 1 Corinthians 12:13.

Third, Does the context in 1 Corinthians 12 provide any clues as to whether the Spirit is the element or the Agent? Note that It is the Spirit who gives spiritual gifts in verses 4 through 11. And the element into which we are baptized in the body of Christ (v.27). It seems possible then that the Spirit is the One doing the baptism in 12:13. Were that so and were Spirit baptism in Acts a baptism in the Spirit with Christ as the baptizer, then the

position of there being two Spirit baptisms may be viewed as having some evidence: one in the Spirit and one by the Spirit.

Just something to think about!

9. We are divided over 1 Corinthians 13:8-12

To continuing our elaboration on disagreements over the meaning of texts related to our topic of Spirit baptism, we arrive at the passage my former pastor, Tim LaHaye, used in a sermon around 1960 to dissuade two wayward Baptist young men, me and Richard, from continuing visiting a Pentecostal rescue mission. Tim may have had a broader, congregational motive too (I repeat, pastor Tim was an excellent pastor and who, additionally, in general, gave very well- prepared sermons!)

...But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part but when **perfection** comes, the imperfect disappears...now we see in a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully even as I am fully known. (my bold) 1 Corinthians 13:8-12.

Pastor Tim's understanding may have been influenced by Talbot's opining on this passage as Talbot explains that the perfection is the completed New Testament which voids the need for speaking in tongues, prophecy, and supernatural knowledge since the inerrant Holy Spirit now guides our interpretation of the New Testament (1938: 134). One might note, given the wide differences in interpreting Scripture, that many exegetes are not listening to the Spirit's guidance.

A somewhat modified view is that of MacArthur who thinks that while the perfection is the eternal state not the New Testament, nevertheless he avers that speaking in tongues was rendered useless when the New Testament was completed because the authentication of the apostolic message was no longer needed (1978 :169).

But some might see grounds for questioning these opinions. Contrary to Talbot, a number of exegetes deny that the New Testament is the referent to the perfect in this text, for example: Robertson and Plummer (1958: 297); Charles Hodge (1972: 154); Bruce (1971: 128; Riddlebarger (2013: 369); Groshiede 1953: 310); and, Grudem 1994: 1033). And were the authenticating the words of the apostles the only purpose of speaking in tongues as MacArthur requires? It certainly does not appear to be in 1 Corinthians 14:26-28 or in Acts 19:6. A portion of the former even refers to private devotion, and in the latter, Paul's words are proven to have already been received as authentic by the Ephesians as they submitted to being rebaptized. So, tongues were not given there either to authenticate apostolic teaching.

Besides, why should we think that Paul believed that when the New Testament was complete, he would know even as he is known? And how does "face to face" connect to a finished canon?

10. We are divided over 1 Corinthians 14.

Anyone who speaks in a tongue should pray that he may interpret (14:13) I thank my God that I speak in tongues more than you all (14:18). If there is no interpreter, the speaker should speak to himself and God (14:28) Women should remain silent in the churches (14:43) Do not forbid speaking in tongues (14:39).

There are at least three views on the meaning of speaking in tongues as Riddlerbarger explains. The traditional is that tongues is a human language. The Pentecostal is that either a known language or a heavenly language. The third, held by Riddlebarger, is that tongues were a human language the speaker knows but the congregation does not. (2013: 376, 377).

I think the Pentecostal understandings of speaking in tongues are clear to most readers. So, let's interact with the opinions of some non-Pentecostals, which opinions may surprise some, and use the resource of other non- Pentecostals to critically engage those views.

First, was speaking in tongues in the New Testament only a human language? Geisler suggests that the charismatic movement is not of God because speaking in tongues in Acts were all human languages (2005: 195, 196). Zodhiates insists that when Paul uses the singular 'tongue' his reference is ecstatic utterances, but when he uses the plural (tongues), Paul means known human languages (1997: 71, 126). Lenski argues that tongues must be a human language because if it were a mystical, non- human language, the speaker could not know in advance if there was an interpreter present or if the Spirit would grant someone to interpret (1963: 609).

But Grudem, Groshiede, and Robertson and Plummer instead believe that speaking in tongues in Corinth included using non-human languages. Grudem reminds his readers that in 14:2, 16 that Paul states that no one understands indicating that the language is non -human. And Grudem also thinks that 13:1 may imply that the Corinthians spoke in non-human languages. (1994: 1072). Groshiede also thinks that 14:2 indicates that the glossolalia was not a foreign language (1953: 318, 330). Robertson and Plummer opine that 14:18 suggests that tongues

were not a foreign language, and that it was not generally known that Paul exercised the gift in private (1958: 314).

As for Zohdiate's differentiation between the singular and plural meaning of glossa (tongue), neither Behm (in TNDT IV: 719-726) nor Haarbeck in NIDNTT (1986: 1078-1081) make that distinction. And as to Lenski's view, the speaker certainly could know if one with the gift of interpretation were present. Corinth was not a mega church!

Second, had pagan influences permeated the worship at Corinth, and does that explain the Corinthians speaking in tongues? MacArthur, who believes that the Charismatic movement is a counterfeit by Satan (1988: 80), boldly exclaims that the Corinthians according to 14:2 were speaking the mysteries of paganism to a pagan god (1988: 86)! I confess, when I read that opinion, I was astonished. Do other non-Pentecostal scholars concur with MacArthur's incredible exposition of 14:2?

Talbert does inform us that Corinth was home to a variety of pagan cults, both Greek and Egyptian, but he points out as well that Paul's opponents there were perhaps emissaries from Jerusalem or Jewish-Christian Gnostics. Talbert states that the problems in the church at Corinth were social stratification, allegiances to various leaders, an over realized eschatology, and a carry-over of Jewish norms (1992: xvii, xxii). These issues do not seem to derive from pagan influences.

Furthermore, must 14:2 be a reference to a pagan practice? Not according to Hodge who states that "mysteries" here refers to divine truths revealed by (the Christian) God (1972: 158). Riddlebarger too understands 14:2 as the Christian God revealing mysteries in the Holy Spirit (2013: 376). Robertson and Plummer remind us that in Paul 'mysteries' generally refer to truths about

God once hidden but now revealed, and that is how these experts understand 14:2 (1958: 306).

I should like to make this point. True, glossolalia in itself is not uncontestable evidence that the Holy Spirit is motivating the utterance (Bruce 1981: 57, 58). But Moses, Paul, and John suggest that there are doctrinal tests to determine the validity of the Holy Spirit's presence:

If he says follow other gods, gods you have not known, you must not listen to the words of that prophet (Deuteronomy 13:2, 3) No one can say Jesus is Lord except by the Holy Spirit (1 Corinthians 12:3). Every spirit that acknowledges that Jesus Christ has come in the flesh is from God (1 John 4:2).

Therefore, it seems to me that to demonstrate that the Corinthians, Pentecostals and/or Charismatics are following pagan practices and Satan, one must evidence that they are rejecting the Lord God even the Lord Jesus Christ. But in his book of stone throwing, MacArthur has not proven that.

So, what is MacArthur's exegetical evidence that 14:2 refers to a pagan god? It is that the word 'God' there does not have the article so, he thinks it should be understood as 'a god' not the true God! (1988: 87). Apparently, MacArthur is unaware that it is common to find the noun 'God' without the article in the epistles or that 'God' is used like a proper name and occurs, therefore, with or without the article (Robertson 1934: 761, 795). Also, in 14:2 the noun is the object of a preposition; as such it does not require the article to make it definite (Wallace 1996: 247).

Further, were Paul believing that the Corinthians were speaking in tongues to a false god, why would Paul tell them to pray so they could interpret (14:13) or allow three tongues talkers

to speak in church meetings (14:27) or tell the Corinthians to not to forbid tongues (14:39)? I fear that MacArthur is far out on a slender limb and is in danger of having someone cut that limb off.

Third, did Paul instruct the Corinthians that women should not speak in tongues in church? Talbot asserts that if Pentecostals were to obey Paul's command in 14:34, "Women should remain silent in the churches ...as the Law says," then "the tongues movement would cease to move." (1938: 136). The issue of the role of Christian women in ministry is much too broad and complex to address in this little book, but I would like to comment on a few questions regarding 14:34. I confess that I lean toward Complementarianism (the view that that women should not be head pastors or have the office of instructing men in church).

1. It is not likely that the text is an interpolation by someone other than Paul. Metzger explains that in some copies (mostly Western texts) verses 34 and 35 are placed after verse 40 (1971: 565). But no Greek copy omits verse 34 or 35. It should, therefore, be believed that verse 34 is by Paul. The textual evidence is not strong enough to deny a Pauline composition (Barrett 1968: 332).

2. In my view, even a restrictive view of the corollary text of 1 Timothy 2:12, "I do not permit a woman to teach or to have authority over a man" would not prevent women from on occasion speaking in church (note present tense), were it not done authoritatively over men. And it would not seem from 1 Corinthians 14 that speaking in tongues must include dominance over the auditors.

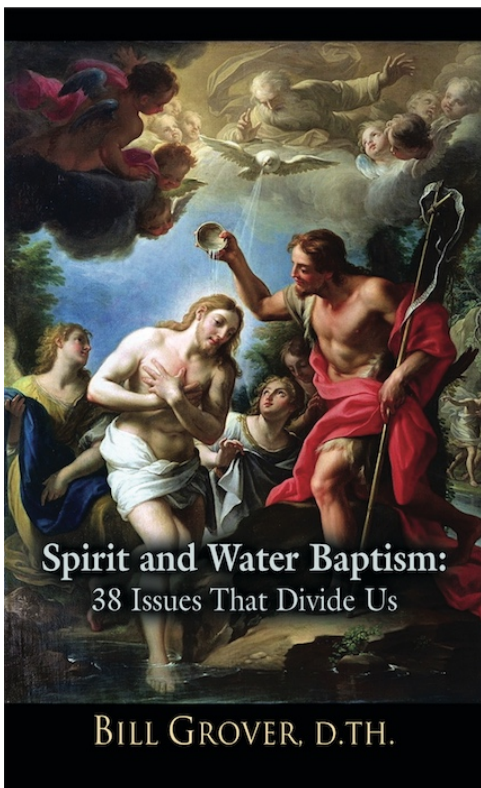
3. The supposed contradiction of 14:34 with 11:5, "every woman who prays or prophesies" should not be construed as the

inspired Paul contracting himself. The context of 11:5 may not be the full assembly (Lenski 1963: 437). Note verse 11:18.

4. The suggestion that 14:34 is the opinion of his opponents because the sentence begins with *ei de* (“What!” Revised Standard Version) been refuted by Grudem who demonstrates that 14:34 is unlike other quotations in First Corinthians (2004: 238, 239).

5. It does not appear to be farfetched to see the prohibition of women speaking in 14:34 to not reference praying, prophesying, or speaking in tongues at all but rather is referring to women asking their husbands a question from a distance. I understand that the Bible does not say that. But are we not to use historical circumstances to aid our hermeneutics? So, when it is explained that the early churches may have followed the practice of the synagogues in separating men from women (Riddlebarger, 2013: 397), thereby distancing women from men, that some wives were noisily interrupting the service by shouting questions to their husbands. NOTE 14:35 “They should ask their husbands at home.”

6. Finally Grudem offers an opinion that I have not come across in the literature before. He opines that the meaning of 14:34 is that women should not judge prophecies (14:29) in church because that could constitute a ruling function. Grudem notes that this suggestion is consistent both with 1 Corinthians 11 and 1 Timothy 2. (1995: 939).



This book explains how and why Christians disagree over the work of the Holy Spirit in baptizing believers and the meaning, purpose, and mode of water baptism.

SPIRIT AND WATER BAPTISM: 38 ISSUES THAT DIVIDE US

by Bill Grover, D. Th.

Order the complete book from the publisher
[**Booklocker.com**](https://www.booklocker.com/p/books/10174.html?s=pdf)

<https://www.booklocker.com/p/books/10174.html?s=pdf>

**or from your favorite neighborhood
or online bookstore.**