

THE MECHANICS OF THE BAPTISM OF HOLY SPIRIT

Request: “There seems to be confusion within the churches about the Baptism of the Holy Spirit (BHS). Would you do a study on it?”

We have been studying eleven references of the BHS. We divided them into two groups: 6 prophetic references and 5 historical fulfillment references.

Today, we will study the final historical fulfillment reference. In (Rom.6:1-4), Paul addresses the theological arguments of the proponents against God’s grace. There was theological confusion within churches regarding the BHS. Paul addressed this confusion regarding sanctification in (Rom.6-8), (2 Thess.2:13-14).

We will study five aspects of the Mechanics of Baptism of Holy Spirit (BHS).

1. We will examine our lesson text by the following four homiletical points as it relates to BHS.

Confusion about God’s grace and sin	(Rom.6:1)	“May it never be!”
Confusion about old sin-nature (OSN)	(Rom.6:2)	“Or do you not know?”
Confusion because of ignorance of the BHS death, burial resurrection	(Rom.6:3-4a)	All of us have been baptized into His
Confusion about the importance of the BHS	(Rom.Ch.6-8)	Living the Christian Way of Life (CWL)

Walk in Newness of Life could be the theme of Rom.6-8 (Rom.6:4; 7:6; 8:2).

2. In our lesson text, Paul used four rhetorical questions to refute false teachings against grace and to teach the importance of the BHS to the daily Christian life.

The first and second rhetorical questions are linked and answered.

First rhetorical question is, “What shall we say then?” (Rom.6:1) Paul begins to answer the discussion began in (Rom.5:20-21). False teachers were attacking grace apart from works of the Law (Gal.2:16).

(Rom.5:20) “If grace abounds in the presence of sin, then shouldn’t we continue in sin that grace might increase?” (NASB footnote of Rom.6:1)

Paul followed with a second rhetorical question, “Are we to continue in sin so that grace may abound?” (Rom.6:1)

“Apparently some objected to Paul’s teaching of justification by faith because they thought it would to moral irresponsibility.” (NIVB, Rom.6:1-8:39)

Paul’s emphatic answer, “**May it never be** (me/ ginomai/ a.a.optative.3pd/ emphatic contingency)!” KJB translated it, “God forbid!” (Rom.6:2a)

3. Paul introduced a third rhetorical question to refute strongly this false teaching by asking, “How shall we who died to sin still live in it” (Rom.6:2b)

The point Paul is making is that the person who believes the gospel of grace salvation **has died with Christ to the penalty of AOS** ([Adam's original sin - 13 judicial charges](#)).

At physical birth, spiritual death in Adam separates the unbeliever from God as Father (Rom.5:12-21).

At spiritual birth, spiritual death in Christ separates the believer from the 13 judicial charges of AOS (Titus 3:5-7; John 3:1-8; 1 Cor.15:22, 45) (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9; John 10:28).

4. Paul introduced his answer with the fourth rhetorical question, “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?” (Rom.6:3)

Every believer in the gospel of grace salvation is identified with the spiritual death of Jesus Christ on the cross who conquered sin and death (Heb.9:26-28; 10:12; 1 Pet.2:24; John 1:29; 1 John 2:2).

Being identified with Christ's sin-death on the cross by the BHS is called the doctrine of **Retroactive Position Truth (RAPT)**. The 13 judicial charges of AOS are removed in time and eternity.

BUT WAIT! There is more to the gospel of grace salvation than Jesus Christ on a cross for sin-death.

5. With the fourth rhetorical question, Paul introduced two more important doctrines associated with the BHS (CPT and EPT). Watch for three Greek markers in Rom.6:4 (oun, hosper, houtos).

Current Positional Truth (CPT) is taught by “Therefore (oun/ inferential conjunction) we have been **buried** with Him through baptism into death, so that as (hosper/ comparative conjunction) Christ was **raised** from the dead through the glory of the Father” (Rom.6:4a)

CPT is the other 37 things listed in the [50 Things of salvation](#). The 20 status-privileges are especially important.

Experiential Positional Truth (EPT) is taught by “so (houtos/ demonstrative adverb) we too might **walk in newness of life.**” (Rom.6:4b)

EPT will be the subject of my next study – “Walk in Newness of Life.”