

THE
Doctrine of Christ

ON THE TWO-FOLD
BAPTISM OF WATER
AND THE HOLY GHOST



BY THE
Rev. H. Augustus Squire

— Late Presiding Bishop of the —
International Old Baptist Union.

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The Doctrine of Christ on the Two-Fold Baptism of Water and the Holy Ghost.

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THE Scriptures show that there are two principal dispensations, one of Law, and the other of Grace. Thus, "The Law was given by Moses, but grace and truth came by **Jesus Christ**" (John i. 17). The Lord Jesus Christ Himself says, "The Law and the prophets were until John (the Baptist), since that time the **Kingdom of God is preached**, and every man presseth into it" (Luke xvi. 16). There is as much difference between the Law of Moses and the spirit and teaching of the Kingdom of God, as between darkness and light. "The Law made nothing perfect, but the bringing in of a better hope"—the Gospel.

John the Baptist was in reality the **first Gospel preacher**, as it is written, "The **beginning of the Gospel** . . . Behold I send My Messenger before Thy face, which shall prepare Thy way before Thee" (Mark i. 1, 2). The angel Gabriel, referring to the coming of the Kingdom of God, by the preaching of John the Baptist, said, "Fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness and many shall rejoice at his birth. For he shall be **great** in the **sight of the Lord** . . . and he shall be **filled** with the **Holy Ghost** even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him (Christ) in the spirit and power of Elijah . . . to make ready a people prepared of the Lord" (Luke i. 13-17). Also John the Baptist said of Christ, "That He should be made manifest to Israel, therefore am I come baptizing with water. And I knew Him not, but He (God) that sent me to **baptize with water**, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on Him (Christ) the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John i. 31, 33, 34). Thus, "There was a man **sent from God** whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe" (John vi. 7). Christ also says, "For all the prophets and the Law prophesied until John" (Matt. xi. 13). "Since that time the Kingdom of God is preached."

We shall prove from the Scriptures that John the Baptist, Christ Himself, and the Apostles, all preached the **Kingdom of God to the people**, and not the Law of Moses,—the Gospel of the Kingdom of the grace of God, of the **New Dispensation**. "And Jesus went about all Galilee teaching in their synagogues, and preaching the **Gospel of the Kingdom**" (Matt. iv. 23). Christ said, "If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you" (Matt. xii. 28). "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the **Gospel of the Kingdom**" (Matt. ix. 35). "And He said unto them, I must preach the Kingdom of God



to other cities also, for therefore am I sent. And He preached in the synagogues of Galilee." (Luke iv. 43, 44). And "Jesus came into Galilee preaching the **Gospel of the Kingdom of God**, and saying, The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the Gospel" (Mark i. 14, 15). "And whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein" (Luke x. 15).

Christ's instructions to **His twelve Apostles** were to **preach the Gospel of the Kingdom**: "And as ye go, preach, saying, the Kingdom of heaven is at hand" (Matt. x. 7, 8). Also, in speaking upon the greatness of John the Baptist and his work, Jesus said: "But what went ye out into the wilderness for to see? A prophet? Yea, I say unto you, and much more than a prophet. For this is He of whom it is written, 'Behold I send My messenger before **Thy face**, which shall prepare Thy way before Thee.' Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist" (Matt. xi. 9-11). And "Jesus said unto them, Verily, I say unto you, that the publicans and the harlots go into the **Kingdom of God** before you. For John (the Baptist) came unto you in the way of righteousness; and ye believed him not; but the **publicans** and the **harlots** believed him; and ye, when ye had seen it, repented not afterwards that ye might believe him" (Matt. xxi. 31, 32). "But woe unto you scribes and pharisees, hypocrites! for ye shut up the Kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. xxiii. 13). "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye for the **Kingdom of Heaven** is at hand. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were all baptized of him in Jordan, confessing their sins. . . . 'I indeed baptize you with water unto repentance; but He (Christ) that cometh after me is mightier than I whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost'" (Matt. iii. 1, 2, 5, 6, 11). Jesus said, "And all the people that heard him (John the Baptist), and the publicans, justified God, being **baptized** with the **baptism of John**. But the pharisees and lawyers rejected the **counsel of God** against themselves, being not baptized of him" (Luke vii. 29, 30). "Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you" (Matt. xxi. 31).

It is evident from all the foregoing passages of Scripture that God Himself raised up and **sent John the Baptist** at the end of the Law and the prophets, to **preach the Gospel of the Kingdom of God**, to prepare the people of Israel for the coming of Christ. John's message formed no part of the Law of Moses, but was **the beginning of the Gospel**, as Jesus said, "The Law and the prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it" (Luke xvi. 16). In the discourse of our Lord Jesus Christ with Nicodemus, He showed that there is a great difference between seeing the Kingdom of God and entering therein. Christ said firstly, "Except a man be born again, he cannot **see the Kingdom of God**"; but He added, "Except a man be born of **water and of the Spirit** he cannot **enter into the Kingdom**." The new birth by the Spirit of God, which takes place at conversion, enables those whose

minds were formerly blinded by the god of this world, to see that there is a Kingdom of God, but by **baptism**, which is the door into the sheepfold, they are enabled to enter into the Kingdom. For baptism by immersion is indeed a birth, seeing that it represents a concealment and a bringing forth from the watery element. And this baptism of water for the remission of sins is a **preparation** for the **baptism of the Holy Ghost**.

The doctrine of baptism of water and of the Holy Ghost, was a part of that Gospel of the Kingdom of God, as is proved by the connection of this two-fold baptism with the preaching of the Gospel by John the Baptist, Christ Himself, and His Apostles. "After these things came Jesus and His disciples into the land of Judea ; and there **He tarried with them and baptized**. And John also was baptizing in Ænon near to Salim, because there was much water there ; and they came and were baptized. And they came unto John and said unto him, Rabbi, He (Christ) that was with thee beyond Jordan, to whom thou bearest witness, behold **the same baptizeth** and all men come to Him " (John iii. 22, 23, 26). "When therefore the Lord knew how the Pharisees had heard that Jesus made and **baptized more disciples than John**, though Jesus Himself baptized not, but His disciples " (John iv. 1, 2). If John was called a Baptist because he baptized the people, how much more was Jesus a **Baptist**, who made and baptized more disciples than John ! Jesus also commanded, "Go ye into all the world, and **preach the Gospel to every creature**. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned " (Mark xvi. 15, 16). "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, **I have need to be baptized of Thee**, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now ; for **thus it becometh us** to fulfil **all righteousness**. Then he suffered Him. And Jesus, when He was baptized, **went up** straightway **out of the water**, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him ; and lo a Voice from heaven saying, This is My **beloved Son**, in whom I am **well pleased** " (Matt. iii. 15-17). Christ not only received the Holy Ghost Himself, but promised him to **all baptized believers**, saying, "For John verily baptized with water, but ye shall be baptized with the Holy Ghost not many days hence " (Acts i. 5). "But the Comforter, which is the Holy Ghost, Whom the Father will **send in My Name**, He shall teach you all things " (John xiv. 26). "Now when **all the people were baptized**, it came to pass that Jesus also being baptized, and **praying**, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him " (Luke iii. 21, 22). Thus Christ Himself prayed for the baptism of the Holy Spirit after His baptism of water, as **all His followers should do**. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him "? (Luke xi. 13). The Apostles **baptized their converts directly after their conversion**, some of them "the same hour of the night " (Acts xvi. 33). How different from the ministers and evangelists of these days, who leave out the teaching of baptism of water altogether, contrary to the command of Christ who said, "Go ye therefore and **teach all nations, baptizing them** in the name of



the Father, and of the Son, and of the Holy Ghost ; teaching them to **observe all things whatsoever I have commanded you** ; and lo I am with you alway, even unto the end of the world" (Matt. xxviii. 19, 20).

Thus we have proved by the New Testament—the Word of God—that John the Baptist, **Christ Himself**, and the **Apostles**, all believed in and preached the Kingdom of God ; and all of them **taught and believed the same doctrines**, namely, faith, repentance, the baptism of water for the **remission of sins**, and afterwards promised to all obedient believers, the gift or baptism of the Holy Ghost.

In the first Gospel sermon that the Apostles preached after the descent of the Holy Spirit, on the day of Pentecost, when "they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," the Apostles said, "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have **crucified, both Lord and Christ**. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren what shall we do? Then Peter said unto them, **Repent and be baptized, every one of you**, in the name of Jesus Christ, for the **remission of sins**, and ye shall receive the **gift of the Holy Ghost**. Then they that gladly received his word **were baptized** ; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship" (Acts ii. 36-38, 41, 42). Thus through faith and repentance towards God, the baptism of water was then, is now, and ever will be, **for the remission of sins**—through the **Atonement** of Christ Jesus, when His blood was shed upon the Cross where He became "God's Lamb to take away the **sin of the world**."

After Pentecost Philip went to Samaria : "But when they believed Philip preaching the things concerning the **Kingdom of God**, and the Name of Jesus Christ, they were **baptized, both men and women**. Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John. Then laid they their hands on them and they received the Holy Ghost." "Then the angel of the Lord spake unto Philip saying, Arise . . . And he arose and went. Then the Spirit said unto Philip, Go near and join thyself unto this chariot. Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus. And as they went on their way, they came unto a certain **water** ; and the Eunuch said, See, here is water ; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the Eunuch, and he **baptized him**" (Acts viii. 12, 14, 17, 26, 29, 35-38). The same Gospel produced the same effects at Corinth ; "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed and were **baptized**" (Acts xviii. 8). Also, **Christ commanded** Ananias of Damascus to lay his hands on Paul ; the great Apostle of the Gentiles, that he might receive his sight and be filled with the Holy Ghost. "And now why tarriest thou? Arise and be **baptized** and wash away thy sins, calling on the Name of the Lord." That is how the Apostle Paul got his sins forgiven, and was filled with the Spirit. For full particulars see Acts ix. and xxii.

The baptism of water is a test of faith in God and His Word ; all those who refuse to be baptized, Christ said, reject God's counsel : "And all the people that heard him, and the publicans, **justified God, being baptized** with the **baptism of John**. But the Pharisees and lawyers **rejected the counsel of God against themselves, being not baptized** of him " (Luke vii. 29, 30). Disobedience, in the days of Christ and John the Baptist, was declared to be a fearful and dreadful sin, and because of this our Lord said to the Jews,—“Therefore I say unto you, the **Kingdom of God** shall be taken from you,” leaving that people in darkness (Matt. xxi. 43). And what was the **counsel of God then**, is the counsel of God **now**, and ever will be, until the end of time, for “the Word of the Lord endureth for ever.” “For if ye believe not that I am He, ye shall die in your sins ” (John viii. 24). Jesus said, “He that is not with Me, is **against Me**, and he that gathereth not with Me, scattereth abroad ” (Matt. xii. 30). “For whosoever shall **do the will of God**, the same is My brother, and sister, and mother ” (Mark iii. 35). The Apostle John saith, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him ” (1 John ii. 4). Christ says, “If a man love Me, he will keep My words. He that loveth Me not, keepeth not My sayings ” (John xiv. 23, 24). “And He (Christ) said unto them, Go ye into **all the world** and preach the Gospel to every creature. He that believeth **and is baptized shall be saved**, but he that believeth not shall be damned ” (Mark xvi. 15, 16). That message was, and is, all important, and concerns every creature who should live upon the earth from that time until the end of the world. There is no getting away from that **great command**, it will remain as a fact for ever.

If Christ Himself did not receive the baptism of the Holy Ghost in its fulness until after He was baptized in water, why should ministers and others expect to receive the Holy Spirit while they are **un-baptized**? Jesus said, “The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord ” (Matt. x. 24, 25). It is certain that in the days of the Apostles, believers were **baptized in water** that they might receive the baptism of the **Holy Ghost**. Also, the baptism of water and of the Spirit, was then included in **believing in Christ**. Thus, as soon as men and women believed and repented they **were baptized** ; and an unbaptized believer in Christ was **unknown then**, and for ages afterwards.

Some say, “We have been baptized with the Holy Ghost, and that is all that is necessary.” The Scriptural way to receive the Holy Ghost is shown in Acts ii. 38. The same Holy Spirit that baptized Cornelius and his friends, **commanded them to be baptized in water also** ; and so the same Holy Spirit commands you, and all other believers to be baptized in water (see Acts x. 47, 48). To the Ephesians, the Apostle Paul said, “Have ye received the Holy Ghost since ye believed? And he said unto them, **Unto what then were ye baptized**? When they heard this, **they were baptized** in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied” (Acts xix. 2, 3, 5, 6). To Timothy, Paul wrote, “Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands” (2 Tim. i. 6). Did Christ

preach before He was baptized of water and the Holy Spirit? If not, **why do so many ministers and evangelists do so in these days**, contrary to the Word of God and example of Christ? An **unbaptized minister** was unheard of in the **Apostolic age**, and for hundreds of years afterwards. But in these days, men have departed from the Word of the living God, "changed the ordinances, broken the everlasting covenant." **Baptism of water is a command of Christ**, and surely a command of Him Who gave Himself for us, as an offering of love, to make an atonement for our sins, ought to be sufficient to induce **every believer on the earth to be baptized** without a moment's hesitation. It was so in the case of Lydia, "Whose heart the Lord opened; that she attended unto the things which were spoken of Paul," for "She was baptized and her household" (Acts xvi. 14, 15). It was so in the case of the Ethiopian Eunuch, who, believing on the Lord with all his heart, was **baptized without delay** (Acts viii. 37, 38). It was so with the Philippian gaoler who "believed on the Lord with all his house" and **was baptized**, he and all his straightway (Acts xvi. 32, 33).

The Apostle Peter, speaking of the Ark, in which eight persons were saved by water, said, "The like figure whereunto even baptism doth also now **save us** ; not the putting away of the filth of the flesh, but the answer of a **good conscience towards God** " (1 Pet. iii. 20, 21). The whole of the New Testament, with its four Gospels, Acts, Epistles and Book of Revelation, was written by **baptized believers to baptized believers**. The New Testament, from beginning to end, **is a Baptist work**, and most of its promises are for baptized believers. To profess to believe in Christ and disobey His express command of baptism, is to oppose our own will or judgment to the will and precepts of the Lord, and thus to show that **our faith is not the faith of the ancients**, which always **led to obedience**. There is not a single passage in the Bible, from Genesis to Revelation, which justifies **any person in disobedience to God**, but on the other hand there are many warnings and threatenings uttered against those who prefer the opinions of men to the commands of God and are disobedient to His Word.

Let us add a few words respecting the sprinkling of infants, falsely called baptism. Those who sprinkle infants—who cannot believe and have nothing to repent of—are obliged to say that they are "born in sin," and are therefore sinful, in order to help them out of the great error into which **so many have fallen for ages**. But our Saviour Himself was born in a sinful world, and of an earthly parent who herself was sinful, for she "rejoiced in God her Saviour"—yet that did not make **Him sinful** ! And neither do **such things make us sinful**. There is no Scriptural authority for affirming that we are born in sin. In Psalm li. 5, David complaining of the sin of his parent says, "Behold I was shapen in iniquity, and in sin did my mother conceive me," but he only used these words to humble himself before God after his transgression with Bath—sheba. Jesus said, "Verily I say unto you, except ye be **converted and become as little children** ye shall not enter into the Kingdom of Heaven" (Matt. xviii. 3). This proves that so far from being sinful, **little children are emblematical of Heaven for purity** ; and indeed the Saviour adds, "Of such is the Kingdom of Heaven." All children, therefore, dying in infancy, are saved in Christ, their substitute, and need no sprinkling of water ; **neither is there a word in the Scriptures in support of such a falsehood.**

The Rev. Dr. Hand (University of Berlin, Aug., 1852), says, "Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament." Killo's "Cyclopædia of Bible Literature" says, "Infant baptism was established neither by **Christ, nor by the Apostles.**"*

As for ourselves, we are covered with the watermark—baptism—and with the Holy Ghost. "Putting off the body of the sins of the flesh, by the circumcision of Christ, **buried with Him in baptism**" (Col. ii. 11, 12). "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are **buried with Him by baptism**" (Rom. vi. 3, 4). "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine (baptism) which was delivered you; being then made free from sin, ye became the servants of righteousness" (Rom. vi. 17, 18). Nothing under heaven can possibly be **greater** than a **command of Christ**! Adam and Eve, through **breaking a command of God**, as a just penalty for that sin, filled the earth with unutterable miseries, sufferings and death; grave-yards, sighs, tears, and **broken hearts**—these things are the fruits of disobedience. God is very particular concerning His word, it is impossible for Him to be more so. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it" (Deut. iv. 2). Again, the Lord says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall **take away from the words** of the book of this prophecy, God shall take away his part out of the **Book of Life**, and out of the Holy City, and from the things which are written in this book" (Rev. xxii. 18, 19). But "There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed" (Gal. i. 7, 8). Also, Christ speaking on the duty of all men in obeying the Word of God, says: "Man shall not live by bread alone, but **by every word** that proceedeth out of the mouth of God" (Matt. iv. 4). "Therefore whosoever heareth these sayings of Mine, **and doeth them**, I will liken him unto a **wise man**, which built his house upon a rock. And everyone that heareth these sayings of Mine, **and doeth them not**, shall be likened unto a **foolish man**, which built his house upon the sand . . . And it fell, and great was the fall of it" (Matt. vii. 21, 24, 26, 27). On the importance of the doctrines of Christ, the Apostle John says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the father and the Son" (2 John 9). "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. lxvi. 2). Man's sin of disobedience caused the Son of God to forsake the wondrous glories of heaven itself, to enter this fallen world to make an atonement for sin, by that ignominious death on the Cross! But **whatever those who prefer disobedience** may do, we will stand by the words of Christ—"He that believeth and is baptized shall be saved." It is enough that the servant be as his Lord,—Therefore, Blessed Saviour—

"Thy commission we rely on,
We will follow none but Thee."

* For further references to this subject, see "The Baptism of Water; is it from Heaven or of men?"
By Rev. H. A. SQUIRE.