

the other apostles in Acts 2:4) to speak in tongues when he was baptized with the Holy Spirit. However, the Biblical evidence doesn't indicate that Saul was saved on the Damascus Road, but that he was saved when Ananias came to him, for Ananias said to him, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). In Acts 2:21 we read, "whosoever shall call on the name of the Lord shall be saved." Thus Ananias told Saul to call on the name of the Lord immediately for salvation, indicating that if he did, his sins would be washed away at once. It is interesting that the verb "calling" in the Greek N.T. denotes action that takes place simultaneously with the main verb which is "wash away." Thus when Saul called upon the Lord for salvation, his sins were washed away at that very moment. Saul's salvation then was a process that started on the Damascus Road and culminated three days later when he heeded Ananias' words and called on the name of the Lord for salvation. It is like the birth of a baby: first, there is conception, then the period of gestation, and finally the actual birth. So with Saul; first there was the Damascus Road experience, then the events that followed, and finally his actual salvation. The moment Saul was saved, he received the Holy Spirit and became a part of the body of Christ which is the church. The Holy Spirit who indwelt Saul then immediately began to fill (control) Saul so he could fulfill the commission which had been given to him; namely, to be a witness for the Lord to all men (Gentiles, Kings, and the children of Israel cf. Acts 9:15) of what he had seen and heard (Acts 22:15).

Note: Saul saw the "Just One" - Jesus - (Acts 22:14) on the Damascus Road. This qualified him to be an apostle (cf. Acts 1:22).

G. An examination of the baptism with the Holy Spirit in I Cor. 12:13.

~~The~~ ^{Some} Pentecostals and Neo-Pentecostals believe that the first part of this verse refers to conversion, but that the second part of this verse - "And have been all made to drink into one spirit" - refers to the baptism with the Holy Spirit. Thus they say that the baptism with the Holy Spirit is distinct from and subsequent to conversion. However, the word "all" in the ~~last~~ part of this verse refers to the very same group to which the word "all" in the first part of this verse refers. Thus if the word "all" in the last part of this verse refers to those who have been baptized with the Holy Spirit, the following three things are true:

1. All believers who have not been baptized with the Holy Spirit are excluded from the body of Christ which is the church.

Note: This defeats Paul's argument in this chapter which is that all believers with their various gifts are members of one body of Christ which is the church.

2. All the Corinthian believers were baptized with the Holy Spirit.

Note: This contradicts Paul's designation of the Corinthian believers as "carnal" and "babes in Christ" (I Cor. 3:1).