

A Look at SALVATION:

FROM an Orange Perspective

Dennis Robinson, D.Min

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We are using a common fruit, an Orange to represent salvation. **Slices in the orange represent:** faith, forgiveness, repentance, justification, regeneration, new birth, sanctification, and Holy Spirit baptism.

Every orange has a skin, rind or peel and segments or slices. However it takes all the components to make an orange. We could view the entire Christian experience as an orange with all the segments held together by the rind or peel. Salvation, one broad statement that covers the entirety of the salvific experience, contains many "segments" or individual terms that are used by theologians to describe the various components of the experience. Terms like: faith, forgiveness, repentance, justification, regeneration, new birth, sanctification, Holy Spirit baptism, are included. When an individual comes to Christ for salvation, **believes** the gospel, has **faith** and **repents** (turning away from sin with their whole heart and turning toward God to walk in obedience to Him), that person is **forgiven** of sin and said to be **justified**. This is legal terminology which indicates that individual is no longer guilty before God. **Justification** or being just before God means, literally, "just as if I had never sinned." At the same time, an experience of **regeneration** occurs. **Regeneration** means that there is new life that has begun, and is a forensic term that describes what happens when one is saved. The first generation of human life came from our Adamic nature inherited from Adam. That is, Adam and Eve are the first humans to exist in this world and are the parents of the human race. All other humans are born or naturally generated from Adam to the present, inheriting his sinful nature. The Second Adam [Christ] had God as His Father and not Adam. Therefore Christ had no sinful nature as all other humans have. When one is **regenerated**, a new form of existence has been generated by the Holy Spirit's influence. That regenerated person is now a child of God, having their beginning from the Holy Spirit, i.e., a generation effected by the Holy Spirit. Included in all of this terminology is what Jesus called "**born again**." One who has been saved, **born again**, has been **born from above**. All "**born again believers**" have been regenerated by the Holy Spirit. Their human spirit, which was dead in sin, has now been made alive, regenerated by the Holy Spirit's action. A brand new creature has come forth. Included in this experience is the element of **sanctification**. When a person is born again, an entity which never existed before that time has now come into being. This newly generated individual is sanctified, or made holy, and acceptable unto God. Many theologians believe that the old Adamic nature is still in existence, even in the born again

believer's life, and a battle ensues between the "old man" and the "new man." Paul's writings in Romans 6, 7 and 8 add much to the discussion of this topic.

The experience of **sanctification** has been discussed by theologians from various points of view. Some believe sanctification to be one specific act or experience at the time of salvation. Others believe that sanctification occurs after salvation and is a second definite work of grace. Still others believe that sanctification begins at the new birth experience, but is progressive, and continues in deeper sanctification experiences throughout the life of the believer. In this writer's opinion, they are all correct. When individuals are saved, they are sanctified (made holy), separated unto God because they are now made acceptable unto God through the new birth. However, there is a deeper work of sanctification that occurs by faith in which the believer experiences a sanctifying work of the Spirit that delivers from carnal appetites, various works of the flesh are overcome, and a victorious walk is attained. A third aspect of the sanctifying experience is an on-going experience in which, the believer, as knowledge with understanding, grace, and experience dictates, is being continually sanctified and continually growing in grace, to a higher level of maturity and holiness. This continual growth is synchronized and enhanced or facilitated by the fruit of the Spirit, LOVE, as the various dimensions of the fruit of the Spirit (joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance) matures in the believer's life. At the time of death, the believer will be entirely sanctified and ready for the new and heavenly domain because the body of flesh will be shed at death or changed at the rapture and in spirit or a new spiritual body, the believer will appear in God's presence. When the rapture occurs, all of the saints who have previously gone to Heaven will be reunited with their physical body which will be transformed to be like Christ's glorious body. Immediately after this glorious resurrection, those saints who are alive and remain on earth will be changed "in a moment, in the twinkling of an eye," and have a glorious body like unto Christ's resurrected body. Both of these changes will occur almost simultaneously.

When the believer is **born again**, there are certain characteristics that are dynamics of that experience. Because the believer has been born from above, has received a new birth generated by the Holy Spirit, the fruit of the Spirit becomes a part of the believer's existence. Love is the primary fruit. From this fruit flows -- joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Just as a healthy human baby is born with all of the accouterments for existence in this world, all of the characteristics of the Spirit are a part of the initial salvation experience, and are resident in the life that was

generated by the new birth. However, these fruit do not automatically flow forth in perfection from the new born believer's life. Growth and attention to obedience to the Holy Spirit's direction and pleadings are necessary for the fruit to develop and mature in the new convert. So, as the believer yields to the Holy Spirit's leadership and promptings, growth occurs. For instance, the believer may become aware of a need of patience to govern a short temper or frustrations. If the believer is sincere, the Holy Spirit will pace the individual through circumstances that will require complete dependence upon the Spirit, so that the fruit of love will manifest. Longsuffering comes to the front and becomes necessary as the believer is confronted with situations in which people and circumstances are impossible. As the believer learns to lean upon the Holy Spirit, recognizing his own inability and weakness, the fruit of the Spirit will blossom forth and love will begin to flow freely from the believer, allowing the believer to "put up with" the situation and see the situation as a blessing from God. In each of the facets of LOVE -- joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance -- a similar scenario could be imagined. God paces individual Christians through circumstances in which complete dependence upon the Holy Spirit is necessary, bringing the convert into a relationship with the Holy Spirit, teaching each one to lean upon the Spirit and experience fruit of the Spirit as love is manifested. A prime biblical example where God changed one of the "sons of thunder," a quick-tempered young man into the "apostle of love," is one of the sons of Zebedee. In his latter years this beloved apostle penned the gospel and the three general epistles identified by his name, John.

Some theological positions may see entire **sanctification** as the remedy for overcoming temper as well as any other work of the flesh. In a sense, both the fruit of love, and the sanctifying element are involved simultaneously. The Christian may reach a hiatus where belief that freedom from the works of the flesh or an experience of "**entire sanctification**" has been achieved. However, for the most part, failure is possible and usually ensues at some point, and forgiveness is required. This teaching on "entire sanctification" as a definite work of grace has been discussed in theological arenas in the past, but is not as prolific as it once was. John Wesley was a strong advocate but also stated that he could not say that he had achieved entire sanctification. However, there are many who do testify to an experience of entire sanctification.

Holy Spirit baptism is another segment of the salvation experience. Another segment of the orange according to our illustration. It is God's plan for you to eat the whole orange, not just a few segments. **This Spirit baptism provides the believer,**

who is a part of the Body of Christ, **with supernatural gifts that are necessary for the Church to function as God has intended.** Jesus said, "You shall receive power, after that the Holy Ghost is come upon you." This experience (Holy Spirit baptism) is one of the most misunderstood elements of the Christian life. Many theologians, preachers, teachers identify Holy Spirit baptism by Paul's words in 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Here, the scripture is informing us that it is the Spirit who baptizes the believer into the One body. Most interpreters consider this "Holy Spirit baptism," and think it to be identical with Jesus' promise that His disciples would be "baptized with the Holy Ghost," Acts 1:5. If we follow the structure of the sentence in 1 Corinthians 12:13, we note that the Spirit is performing the action and the "we" or the "saved," are recipients of the action. So it is the Holy Spirit who does the baptizing. In the same manner, when believers are baptized in water, the believer is the recipient of the action and the pastor or administrator of the baptism event is the one who performs the baptism. In this particular verse, 12:13, Paul is informing us that the Holy Spirit is the one who has immersed the believer into the Body of Christ. Instead of identifying this particular baptism event as "Holy Spirit baptism" it should be called "body baptism" or "Body of Christ baptism." If we follow the same terminology and mechanics used when we baptize in water, we call that "water baptism." Why do we call Christian baptism in water "water baptism?" Because water is the element of the baptism. In the scenario presented above, the Body of Christ is the "element." If we follow the same pattern, the event in 12:13 should be titled "Body of Christ baptism."

When **Holy Spirit baptism** is considered, technically, this is the baptism that Jesus promised in Luke 24:49 and Acts 1:5-8. Believers are promised a baptism with the Holy Spirit, NOT a baptism with water, NOT Body of Christ baptism, BUT a baptism with the Holy Spirit. Holy Spirit, then is the "element" of this promised baptism. On the Day of Pentecost, the believers in Jerusalem were baptized with the Holy Spirit. Jesus is the facilitator or baptizer, the element is the Holy Spirit, and the believers are the recipients. Consider the following paradigm:

Water Baptism -- believer (candidate) -- water (element) -
pastor (facilitator)

Body of Christ Baptism -- believer (candidate) -- Body of
Christ (element) -- Holy Spirit (facilitator)

Holy Spirit Baptism -- believer (candidate) -- Holy Spirit
(element) -- Jesus Christ (facilitator)

When the believer receives Holy Spirit baptism, there are gifts that accompany the experience. This baptism occurs after the believer has been regenerated and sanctified. Paul names nine particular gifts in 1 Corinthians 12:7-11. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the (1) word of wisdom; to another the (2) word of knowledge by the same Spirit; To another (3) faith by the same Spirit; to another the (4) gifts of healing by the same Spirit; To another the (5) working of miracles; to another (6) prophecy; to another (7) discerning of spirits; to another (8) divers kinds of tongues; to another the (9) interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (Parenthetical numbering--mine. Entered for clarification).

Notice, all of the gifts are resident in the Holy Spirit. All work as the same Holy Spirit divides to every individual as He, the Holy Spirit, wills (12:11). Manifestations of the Spirit are given to every man for the profit of all (12:7). Most of the gifts are self-explanatory. Error comes when interpreters fail to recognize that each gift is supernatural; is a work of the Holy Spirit; is dependent upon believers yielding to the Holy Spirit's influence; are not owned by anyone but the Holy Spirit Himself. From time to time believers attribute the possession of a distinctive gift to a particular person. Gifts such as prophecy generally work through prophets, however, the Holy Spirit may choose another in the body to prophecy who is not called to be a prophet. Sensitivity to the giftings of the Spirit are necessary for the Holy Spirit to work. All of the gifts operate by faith. All of the gifts may operate through one individual, however, gifts usually operate through individuals who have made themselves available and are sensitive to the moving of the Spirit. Callings such as apostle, prophet, pastor, teacher, and evangelist have particular giftings that accompany the specific calling, but the giftings are still resident in the Holy Spirit.

One item of discussion that usually involves confusion and difficulty in understanding is the fact of tongues speaking. Notice in 12:10 the apostle mentions "divers kinds of tongues" and the "interpretation of tongues." In order to understand exactly what Paul references here, we must first of all understand that all of these gifts are supernatural. It is the Spirit that administers the gifts to individuals as the Spirit pleases. Secondly, it is necessary to understand that the apostle is addressing Christians who have already received the baptism of the Holy Spirit with the evidence of speaking in tongues as the Spirit gives utterance. At least two of the gifts cannot operate without "tongues speaking." They are "divers kinds of tongues" and "interpretation of tongues." In order to understand this

phenomenon (tongues) it is necessary to review this initial experience on the Day of Pentecost.

In each experience that deals with the outpourings, initially at Jerusalem on the Day of Pentecost, and later in Acts, at Samaria, when Peter and John laid hands on the Samaritans and they received Holy Spirit baptism; at Cornelius' house: when Peter preached to them and Cornelius' household received Holy Spirit baptism; and at Ephesus: when disciples of John the Baptist received Holy Spirit baptism; there are commonalities that cannot be overlooked. Speaking in tongues accompanied each of these experiences. Another commonality, the Spirit coming upon these believers who were Spirit baptized, was a fulfillment of Jesus' promise, Luke 24:49, "And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Then in Acts 1:8, Jesus said that His disciples would receive power "after that the Holy Ghost is come upon you." In every situation where Holy Spirit baptism is referenced, there is a coming upon experience. In the Jerusalem encounter, the Spirit sat upon the 120 believers, (2:1). At Samaria, Acts 8:15, "Peter and John prayed that the Samaritans might receive the Holy Ghost." Acts 8:16 tells us why they prayed, "for as yet he was fallen upon none of them." They had been saved and baptized in water but had not received Holy Spirit baptism. Now Peter and John laid their hands on them and they received the Holy Ghost. The implication is, the Holy Spirit fell upon them when Peter and John prayed, just as He did in other Spirit baptisms. When Cornelius' household received Holy Ghost baptism, (10:44), "the Holy Spirit fell on all them which heard the word." In Acts 19:6, when Paul laid his hands upon the disciples of John at Ephesus, "the Holy Ghost came on them."

We note two primary characteristics of Holy Spirit baptism. First, the Holy Spirit is described as falling upon, coming upon, or sitting upon, believers at their initial Spirit baptism. Secondly, in all of these Spirit baptisms the recipient either spoke in tongues as the Spirit gave the utterance, spoke in tongues and prophesied, or the speaking in tongues is strongly implicated. Spiritual giants throughout the ages have described an experience in which the Spirit came upon them in a powerful manner. Men like Charles G. Finney, one of the great revivalists of the church in the 1800's, experienced God's presence in such a manner that the "unutterable gushings of his heart came forth." It is said that D.L. Moody and A.W. Tozer had similar experiences. In their day, the Pentecostal experience that we are currently familiar with was an obscure teaching, and for the most part, hidden from their understanding. A significant part of these baptisms is the operation of the Spirit upon these individuals so that an utterance provided by the Spirit came forth. Some

Pentecostals, and others, seem to think that some prolific ecstatic manifestation must come forth. In many Pentecostal experiences, this usually takes place. What is necessary is for the Spirit to provide the utterance, whether it be a river of flowing utterance or only a few syllables uttered by the Holy Spirit. Late in the 1800's there was a renewal or revival of the Pentecostal experience, a fulfillment of Joel's prophecy (2:28-29) that has spread throughout the world. On the Day of Pentecost, the believers who received Spirit baptism, spoke in tongues as the Spirit gave the utterance. The inference here is that the Spirit fell upon them, or sat upon them and filled them. When the Holy Spirit comes upon the believer, and fills the believer, it is the Spirit that speaks through the individual believer, testifying that His presence is occupying the vessel. (John 15:26, 16:7-15).

Giftings that Paul enumerates in 1 Corinthians 12 are gifts that are resident in the Holy Spirit. It is the Holy Spirit that administers the gift to whomsoever He will. You can read more about these giftings by going to encounterz.org. Under navigation select "free downloads." When the page opens select "Salvation and Holy Spirit Baptism."

This particular document in which we are currently engaged, was designed to show that salvation is one unique experience (Orange is one fruit), but several segments. And as with the orange, if you only partake of one segment, your experience is not complete. If you only eat a few segments of the orange, you only benefit from those segments imbibed. Jesus' plan of salvation is for every Christian to partake of the whole, not just parts. It is impossible to partake of sanctification until one is born again or regenerated. It is impossible to partake of Holy Spirit baptism apart from being sanctified. At the time of the new birth the believer possesses fruit of the Spirit. However, without Holy Spirit baptism, NONE of the giftings of the Spirit listed in 1 Corinthians 12 are available. These gifts are supernatural; belong to the Holy Spirit; and He is the administrator and distributes the gifts as He will. If we hunger and thirst after righteousness, if we seek with all our heart to please God, if we follow Him in obedience, experiencing all segments of the orange should be our goal. These giftings and experiences are provided the Body of Christ for the purpose of fulfilling Christ's work in this world. Paul admonishes the Corinthian Christians, "seek that ye may excel to the edifying of the church." Why are these gifts and giftings mentioned if Christ did not intend for the Church to possess and walk in them? It is this writer's opinion that Christ expected His Church to consume the entire orange and not just parts. However, just as it occurs in most situations, there will be some who are on fire, some who will seek wholeheartedly to be used by God to fulfill His will, and some who after their conversion begin to slip away from the intensity

they possessed at the beginning. It is also true that some “born again” Christians worship in an environment where these experiences are not taught or emphasized. Others, are called Christians, but have never been “born again.” Their Christianity is dependent upon works or some carnal attainment. We expect that preachers, teachers, evangelists, prophets, apostles, would maintain a fervor and unwavering obedience to Christian duty. But what of the millions of other Christians who are "born again" but retain no sense of duty or responsibility? All “born again” believers are a part of the Body. It is our responsibility to "seek that we may excel to the edifying of the church." (1 Corinthians 14:12). We need to partake of the whole orange, not just a few slices.

Perhaps you have never thought of your Christian experience in the manner it has been described in this writing. Perhaps, after reading this document your heart has been stirred, or you sense a gentle rebuke. Join me as we humble ourselves before God and ask for forgiveness of our ingratitude for what Jesus has afforded us. Let us pray that the Holy Spirit will so move in our hearts that God's perfect will is accomplished in our lives. Let us repent before God, asking His mercy, and that the Holy Spirit will so fill us, and motivate us that the Gospel is preached throughout the world, souls are saved, and God's will is accomplished in our lives.

Prayer:

"Holy Father, we praise You, recognizing that every superlative known to man cannot describe your Holiness, Righteousness, Mercy, and Love. We humbly submit ourselves unto you asking that you remove from us any inkling of an attitude of resistance to your Holy Spirit, your Word, and your graces in our lives. Prod us onward to become more like Christ each and every day. Motivate us to learn more about You and then share what we learn with others. Help us, O Lord, to be everything that You want us to be, so that Your Name is glorified in the earth. In Jesus Name we pray"

The goal of faith is not heaven someday, but Christlikeness every day! --Author Unknown

Books available to aid in the readers understanding of Holy Spirit baptism from two perspectives are: These Are Not Drunken as Ye Suppose, 1968 by Howard M. Ervin, former professor in theology at Oral Roberts University; Baptism in the Holy Spirit, 1970, which is a critique of Ervin's work and the Pentecostal position by Anthony Hoekema and James D.G. Dunn. Dunn's published work mentioned above prompted Ervin to respond by writing Conversion-Initiation and Baptism in the Holy Spirit, 1985, in defense of the Pentecostal position.

In order to understand the dialogue it would be necessary to review all three works. Any of these can be found on the internet by searching the title or the author.