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This post is the 13th in an ongoing series on the Holy Spirit. To read other parts of this study, click here. There is a sense in which all Christians are baptized in the Spirit of God. But you were washed, you were justified in the name of the Lord Jesus
Christ and by the Spirit of our God.1 Corinthians 6:11b The three passive verbs (washed sanctified justified) imply the activity of God. Thus, according to Paul, baptism is not only an act which unified the Corinthians in Christ, it was specifically the Spirit of God who does the washing, sanctifying, and justifying. Paul makes a similar statement in his
letter to Titus. But when the goodness and loving kindness of God our Savior, so that being justified by his grace we
might become heirs according to the hope of eternal life. The reference to washing and renewal is almost certainly intended as as reference to
baptism. As was observed in the previous part of this study, Paul saw baptism as the moment when someone was united with the death and resurrection of Christ (Rom. 6:1-4) and was put into Christ (
Corinthians 6:11, we see that it is the Holy Spirit who does the washing, renewing, and justifying in baptism. This parallels nicely with several other passages in the New Testament. The verses below refer to Gods act of sanctifying, cleansing, washing, or to the act of being brought forth or born again, all of which are terms closely connected with
baptism. Husbands, love your wives, as Christ loved the church and gave himself up for her that he might sanctify her, having cleansed her by the washing of water with the word. Ephesians 5:25-26 But we ought always to give thanks to God for you, brothers, beloved by the Lord, because God chose you as the firstfruits to be saved, through
sanctification by the Spirit and belief in the truth. Thessalonians 2:13 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. James 1:18 Having purified your souls by obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born
again, not of perishable seed but of imperishable, through the living and abiding word of God.1 Peter 1:22-23 Interestingly, with the exception of 2 Thessalonians 2:13, none of these verses mention the Spirit. Instead, they speak of the washing of water with the word or being brought forth by the word of truth or being born again through the living
and abiding word of God. From our earlier study on the Spirit (Parts 1, 3, and 4) it was observed that Gods Spirit or Breath was always closely connected to His Word. Whether, then, we speak of the Spirit of God or the Breath of God, He is the one who does the washing, sanctifying, cleansing, and purification in the new
birth of baptism. Having surveyed the New Testaments doctrinal explanations of the role of the Holy Spirit in baptism, we can now see why Peter would respond to the surprising events of Pentecost by saying Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy
Spirit.Acts 2:38 Just as it is necessary for the Holy Spirit to be poured out into a bathtub before someone can be washed, sanctified, and
justified in the Holy Spirit. That is why Peters command of baptism was the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost, and why it was again the logical response when the Spirit was poured out on Pentecost.
baptism. But now that Jesus has ascended into heaven and has sent the Spirit, we too can receive the gift of the Holy Spirit when we believe and are baptized in Him (cf. Acts 19:2-6). Or as Paul put it in Galatians 3:14: In Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. Topical
EncyclopediaBaptismBaptism is a significant rite in Christianity, symbolizing the believer's identification with the death, burial, and resurrection of Jesus Christ. It is an outward expression of an inward faith, representing repentance, cleansing from sin, and the believer's entry into the Christian community. The practice of baptism is rooted in the
Great Commission, where Jesus instructed His disciples, "Therefore go and make disciples of all nations, baptizing them in the heliever's journey. In Acts 2:38, Peter exhorts the crowd, "Repent and be baptized,
every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit, indicating that baptism is not merely a symbolic act but also a means of grace. Baptism is typically performed by immersion,
as demonstrated by the baptism of Jesus by John the Baptist in the Jordan River (Matthew 3:16). However, other modes such as pouring or sprinkling are also practiced in various Christian traditions. The act of baptism signifies the washing away of sins and the believer's new life in Christ, as Paul writes, "We were therefore buried with Him through
baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, we too may walk in newness of life" (Romans 6:4). The Holy Spirit's role is multifaceted, encompassing the empowerment, guidance, and
sanctification of believers. The Holy Spirit is active in the world, convicting individuals of sin and drawing them to Christ (John 16:8). The relationship between baptism and the Holy Spirit is evident in the New Testament. At Jesus' baptism, the Holy Spirit descended upon Him like a dove, signifying divine approval and empowerment for His ministry
(Matthew 3:16). Similarly, the early church experienced the outpouring of the Holy Spirit at Pentecost, marking them as God's own and empowering them for service. Paul writes, "Do you not know that you yourselves are Gods temple,
and that Gods Spirit dwells in you?" (1 Corinthians 3:16). The indwelling of the Believer's salvation and a guarantee of their inheritance in Christ (Ephesians 1:13-14). The Holy Spirit also bestows spiritual gifts upon believers, equipping them for the edification of the church and the advancement of God's kingdom (1
Corinthians 12:4-11). These gifts vary among individuals, but all are intended to work together for the common good. In summary, baptism and the Holy Spirit are intricately connected in the life of a believer. Baptism serves as a public declaration of faith and a means of grace, while the Holy Spirit are intricately connected in the life of a believer. Baptism serves as a public declaration of faith and a means of grace, while the Holy Spirit are intricately connected in the life of a believer.
them to live out their faith in accordance with God's will. The Baptism of the Holy Spirit is a profound experience in the life of a believer that goes beyond water baptism is often accompanied by a sense of revival and a fresh outpouring of the
Holy Spirits transformative work. Also, it is equally important to understand the significance of Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important to understand the significance of Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important to understand the significance of Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important to understand the significance of Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important to understand the significance of Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important to understand the significance of Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important to understand the significance of Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is important. What Is Baptism of the Holy Spirit is impo
life of greater intimacy with God and to fulfill their calling and purpose. It is an immersion in the Holy Spirits presence, where the believer is saturated with the manifestation of spiritual gifts, such as speaking in tongues, prophecy, healing, and discernment. The Holy
Spirit enables believers to operate in these gifts and empowers them for effective ministry and service. Through the Baptism of the Holy Spirit, believers are equipped to walk in the supernatural power and authority that Jesus promised. Furthermore, the Baptism of the Holy Spirit often ignites a hunger for the prophetic word of God. It opens the
believers ears and heart to hear the voice of God more clearly and to receive divine revelation. The Holy Spirit imparts a sensitivity to the Spirits leading and a deeper understanding of Gods purposes and plans. This prophetic dimension enhances the believers relationship with God and brings about a greater alignment with His will. In summary, the
Baptism of the Holy Spirit is an encounter with the empowering presence of the Holy Spirit, bringing revival and a fresh infilling of spiritual gifts. It leads to a deeper intimacy with God, a hunger for the prophetic word, and an empowered life of ministry and service. This baptism is an essential aspect of the Christian faith, enabling believers to live
out their faith with greater passion, effectiveness, and supernatural power. Why Baptism Of The Holy Spirit Is Important? To grasp the importance of the Baptism of the Holy Spirit, it is crucial to look back at the event of Pentecost, as recorded in the book of Acts. On this day, the early disciples of Jesus were gathered together when suddenly, there
came a sound like a mighty rushing wind, and tongues of fire appeared on each of them. They were all filled with the Holy Spirit and began to speak in different languages. This outpouring of the Spirit marked the birth of the Church and exemplified the significance of the Holy Spirits indwelling presence. Empower The Believers The Baptism of the
Holy Spirit is an essential aspect of the Christian faith that brings about empowerment, spiritual awakening, and a deeper connection with God. This transformative experience, often referred to as the empowerment of the Holy Spirit, provides believers with a unique encounter with the divine presence in their lives. The significance of this baptism
can be understood by exploring its biblical roots, its association with Pentecost, the Spirit of prophecy, the Breath of the Spirit brings empowerment to believers. It equips them with spiritual gifts, such as speaking in tongues, prophecy, healing, and
discernment, to edify and build up the body of Christ. Through the Holy Spirits empowering presence, believers are enabled to live out their faith with boldness, overcoming obstacles, and sharing the gospel with conviction. This empowerment provides a deeper intimacy with God, leading to a greater understanding of His will and purpose for their
lives. Ability To ProphesyThe Baptism of the Holy Spirit is intimately connected to the spirit of prophecy. The Holy Spirit not only empowers believers but also awakens within them the ability to prophecy. The Holy Spirit not only empowers believers but also awakens within them the ability to prophecy. The Holy Spirit not only empowers believers but also awakens within them the ability to prophecy. The Holy Spirit not only empowers believers but also awakens within them the ability to prophecy.
The Holy Spirit enables believers to discern and communicate Gods heart, bringing encouragement, correction, and direction to those in need. This prophetic dimension of the Holy Spirits work plays a vital role in building and strengthening the Church. Nurtures Renewed LifeThe Breath of the Spirit is another powerful aspect of the Baptism of the
Holy Spirit. In the Hebrew language, the word for spirit is closely related to the word for breath. The Holy Spirit is likened to the breath sustains physical life, the Breath of the Spirit brings spiritual life and renewal. This baptism breathes new life into believers,
revitalizing their faith, and igniting a passionate pursuit of Gods kingdom. Serve The Prophetic Ministry, where they partner with God in His redemptive work. This ministry goes beyond simply speaking forth messages; it involves living a life yielded to the Holy Spirits empowers believers to engage in prophetic ministry, where they partner with God in His redemptive work.
anointing, and spiritual awakening. Rooted in the events of Pentecost, this experience connects believers to the empowering presence of the Holy Spirit. It enables them to engage in prophetic ministry, experience the Breath of the Spirit, and live a life empowered by the divine. As believers seek the Baptism of the Holy Spirit, they open themselves to
a deeper relationship with God and become vessels through which His kingdom is manifested on earth. The apostle Peter laid out a clear road map for Christians who want to follow God: Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit (Acts 2:38). Our
journey as Christians begins by acknowledging and repenting of our sins. That repentance leads us to baptism, and baptism leads us to receiving the Spirit dwells in us (Romans 8:11). Our physical bodies become a temple of the Holy Spirit within you (1 Corinthians 6:19, English
Standard Version), at which point Gods Spirit bears witness with our spirit that we are children of God, and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together (Romans 8:16-17). (Read more about this in our articles What Is Baptism? and Laying On of Hands.) The functions are children, then heirsheirs of God and joint heirs with Christ, if indeed we suffer with Him, that we are children, then heirsheirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together (Romans 8:16-17).
of the Holy Spirit The Scriptures show us that God places His Spirit within repentant, baptized Christians. Jesus promised that the Holy Spirit will guide you into all truth (John 16:13), and Paul explained that it helps us to search all things, yes, the deep things of God (1 Corinthians 2:10), helping us to know the things that have been freely given to us
common Greek words for repentance, metanoia (G3341) and metanoe (G3340), denote a radical, moral turn of the whole person from sin and to God (Mounces Complete Expository Dictionary of Old and New Testament Words, p. 580). Repentance is more than feeling sorry about something wrong weve done. Its a serious change in how we live our
lives. It starts with recognizing a sinful lifestyle that sets us at odds with God, then taking steps to turn away from that sin and toward God. But how do we get to that change? Not by ourselvesthats for sure. The Bible says that the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be (Romans 8:7). The carnal
mind is the default state of the human mind without God. It cannot search or understand the deep things of Godin fact, its Sinful desires often bring it into direct opposition with God. In point of fact, its God Himself who brings us to a state of repentance. Jesus said, No one can come to Me unless the Father who sent Me draws him (John 6:44). God is
the One who helps us bridge the gap between our carnal minds and His own spiritual mind. Paul explained, The goodness of God leads you to repentance (Romans 2:4, emphasis added). The goodness of God leads you to repentance (Romans 2:4, emphasis added).
show us that God grants repentance to those He is working with (Acts 5:31; 11:18; 2 Timothy 2:25), helping them see, understand and desire the need for change in their lives. Gods Spirit is not in us until after baptism, it is around us. The Bible tells us that the Holy Spirit is not a
being, but the power and the essence of God. (See more in our article What Is the Holy Spirit?) If you believe Gods Spirit is actively at work in your life, helping you to understand the deep things of God, then its time to consider the next step. When God gave form and shape to the earth, the Spirit of God was hovering over the face of the waters
(Genesis 1:2). When God established extra leadership for the Israelites in the wilderness, He took of the Spirit that was upon [Moses], and placed the same upon him (Numbers 24:2). That same Spirit also came upon King Saul, King David and
many of the judges of Israel (1 Samuel 10:10; 16:13; Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14). Ahabs servant Obadiah was worried that the Spirit of God has made me, and the breath of the Almighty gives me life (Job 33:4). Jesus was led up by
the Spirit into the wilderness (Matthew 4:1). God used His Spirit to shape the world, and He continues to use that Spirit to accomplish His will within that world. He leads, inspires, directs and interacts with His creation through that Spirit to accomplish His will within that world. He leads, inspires, directs and interacts with His creation through that Spirit to accomplish His will within that world. He leads, inspires, directs and interacts with His creation through that Spirit to accomplish His will within that world.
then: The Holy Spirit is the power and essence of God. It is the primary means through which He interacts with His creation. Baptism is an integral step in receiving that Spirit within us, repentance is a requirement for baptism, and God works with His creation. Baptism is an integral step in receiving that Spirit within us, repentance is a requirement for baptism, and God works with His creation. Baptism is an integral step in receiving that Spirit within us, repentance is a requirement for baptism.
the same power Hes been using since He formed the earth all those ages ago. If God is working with youif Hes drawing you to Him, bringing you into a deeper relationship with Him, opening your mind to things you could never
understand on your own. Ultimately, He wants to place that Spirit within you and begin the process of transforming you into His own image. The Spirit is key to our Christian transformation Thats what this whole process is all about. Its not enough just to have Gods Spirit near uswe need Gods Spirit to be part of us. Physically, we were created in the
image of God (Genesis 1:27), but that was only step one. Gods ultimate goal is to make us fully and completely like Him (1 John 3:2)spirit beings living forever in the God family (John 4:24). In other words, even if you arent baptized yet, Gods Spirit is still active in your life. Through that Spirit, Hes beginning to help you understand and live life-
changing truths that are hidden from the natural human mind. Paul explained that, without Gods intervention, theres a spiritual veil that makes it impossible for us to understand Gods truths, but that the veil is taken away in Christ (2 Corinthians 3:14). He continued, We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being
transformed into the same image from glory to glory, just as by the Spirit of the Lord (verse 18). Repentance is only the first step in our walk with God If you believe Gods Spirit is actively at work in your life, helping you to understand the deep things of God, then its time to consider the next step. If youve begun to see the sins that are separating you
from God (Isaiah 59:2), and if God is leading you to repent of those sins, then baptism and the laying on of hands is all that stands between having Gods Spirit around you and having Gods Spirit within you. The difference between these two states of being is extreme. Paul wrote to baptized Christians, saying, In Him you also trusted, after you heard
the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, [which] is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory (Ephesians 1:13-14). Receiving Gods Spirit is both a seal of authenticity for us and a guarantee (or down
payment) of our inheritance as sons and daughters of God. The process of coming to understand our need for the transformative power of Gods Spirit, our job is to allow God to reshape us from the inside out as we go on to maturity
(Hebrews 6:1, ESV). Through Peter, God promised us, Repent, and let every one of you be baptized in the name of Jesus Christ for the First place. But the
choice we make at that thresholdand the choice we make with every step that follows entirely up to us. (See our 7 Steps of the Christian Calling Infographic for a visual map of what it means to follow God.) On Wednesday, 3 June 1998, continuing his catechesis on the Holy Spirit, the Pope spoke on the Spirits role in the baptism and public life of
Jesus, who, although He possessed the Spirit from His conception, received a new outpouring of the Spirit for the work He was sent to do.1. After the Incarnation, another significant intervention by the Holy Spirit in the life of Jesus takes place during his baptism in the Jordan River. Marks Gospel gives the following account of the event: In those days
Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, 'You are my beloved Son; with you I am well pleased' (Mk1:9-11 and par.). In the fourth Gospel there is a
reference to the witness given by John: I saw the Spirit descend as a dove from heaven, and it remained on him (Jn1:32).2. In the concordant testimony of the Gospels, the Jordan event marks the beginning of Jesus public mission and of his revelation as the Messiah, the Son of God. John preached a baptism of repentance for the forgiveness of sins
(Lk3:3). We find Jesus among the crowd of sinners coming to be baptized by John. He recognizes him and proclaims him the innocent lamb who takes away the sin of the world (cf.Jn1:29), to lead humanity back to communion with God. The Father expresses his pleasure with his beloved Son, who becomes an obedient servant unto death, and gives him
the Spirits power so that he can carry out his mission as the Messiah-Saviour. Jesus has certainly possessed the Spirit, an anointing of the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, an anointing of the Spirit since his conception (cf.Mt1:20;Lk1:35), but in baptism he receives a new outpouring of the Spirit, and anointing of the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house: God anointed Jesus of Nazarethwith the Holy Spirit, as St Peter attests in his speech at Cornelius house has been declared house house has been declared house house here.
Spiritand with power (Acts10:38). This anointing is anelevation Jesus in the eyes of Israel as Messiah, that is to say, the One Anointed with the Spirit; it is a true exaltation Jesus as Christ and Saviour (cf. Dominum et Vivificantem, n. 19). While Jesus lived in Nazareth, Mary and Joseph were able to observe his growth in years, wisdom and grace
(cf.Lk2:40; 2:51) under the guidance of the Holy Spirit, who was working in him. Now, instead, the messianic age is being inaugurated: a new phase in the Jordan is like a prelude to what will happen later. Jesus begins to stand by sinners, to reveal the Fathers merciful face to them. His
immersion in the Jordan River prefigures and anticipates his baptism in the waters of death, while the voice of the Father, proclaiming him his beloved Son, foretells the glory of the Resurrection. 3. After his baptism in the yoice of the Father, proclaiming him his beloved Son, foretells the glory of the Resurrection.
apropheticmission, which makes him the tireless preacher of the Good News; and apriestlymission, which spurs him to praise the Father and to offer himself to him for our salvation. All three synoptic Gospels stress that, immediately after his baptism, Jesus is led by the Holy Spirit into the wilderness to be tempted by the devil (Mt4:1;
cf.Lk4:1;Mk1:12). Satan suggests a triumphal messianism to him, consisting in such spectacular wonders as turning stones into bread, throwing himself down from the pinnacle of the temple without suffering injury, achieving instantaneous political control over all the kingdoms of the world. But Jesus choice, in total obedience to the Fathers will, is
clear and unequivocal: he accepts being the suffering, crucified Messiah who will give his life for the worlds salvation. Jesus struggle with Satan, which is why the crowds cry out in amazement: With authority he commands even the
unclean spirits, and they obey him (Mk1:27). Anyone who dares to say that Jesus power derives from Satan is blaspheming against the Holy Spirit (Mk3:22-30): it is in fact by the Spirit of God that Jesus casts out demons (Mt12:28). As St Basil of Caesarea states, with Jesus the devil lost his power in the presence of the Holy Spirit (De Spir. S.,19).4.
According to the Evangelist Luke, after his temptation in the desert, Jesus returned to Galileewith the power of the Holy Spirit... andtaughtin their synagogues (Lk4:14-15). The Holy Spirits powerful presence is also found in Jesus evangelizing activity. He himself stresses it in his inaugural address at the synagogue of Nazareth (Lk4:16-30), applying
the passage of Isaiah to himself: The Spirit of the Spirit, what Jesus is the missionary of the Spirit, what Jesus says truly expresses his mystery as the Word made flesh (Jn1:14). It is
therefore the word of someone with authority, unlike the scribes (Mk1:22). It is a new teaching, as those who hear his first address in Capernaum are amazed to recognize (Mk1:27). They are words that extend divine forgiveness to
sinners, offer healing and salvation to the sick and even bring the dead back to life. They are the words of the One who was sent by God, in whom the Spirit without measure (Jn3:34).5. The presence of the Holy Spirit is particularly prominent in Jesus prayer. The Evangelist Luke says that at the moment
of his baptism in the Jordan, when Jesus ... was praying, the heaven was opened, and the Holy Spirit descended upon him (Lk3:21-22). This connection beween Jesus rejoicedin the Holy Spirit and earth' (Lk10:21). Thus
the Sprit is present in Jesus most intimate experience, that of his divine sonship, which prompts him to call God Abba (Mk14:36) with a unique trust that is not evidenced in the way any other Jew addressed the Most High. Precisely through the gift of the Spirit, Jesus will enable believers to share in his filial communion and intimacy with the Father.
As St Paul assures us, it is the Holy Spirit who makes us cry out to God: Abba, Father! (Rom8:15; cf.Gal4:6). This filial life is the great gift we receive in Baptism. We must rediscover and constantly nurture it, making ourselves docile to the work that the Holy Spirit accomplishes in us. Copyright - Libreria Editrice Vaticana Question AnswerThe term
second blessing is understood in two ways by Christiansone with reference to the baptism of the Holy Spirit, and one with reference to sinless perfection. While the concept of a second blessing is taught in a wide variety of churches, the phrase is not found anywhere in the Bible. The Bible does speak often of the baptism of the Spirit, as well as the
sanctification of believers, but not in the context of a second blessing or a second blessing was an act of God whereby a believer was granted deliverance from both inward and actual
sin. While his language can at times be confusing, it is apparent that Wesley did not hold to the modern concept of sinless perfection, but rather acknowledged that believed this perfection could be attained either by a gradual growth in grace or by an
instantaneous second work of grace. Wesley was clear that even the instantaneous blessing was both preceded and followed by gradual growth in grace. His emphasis was on the need for individuals to desire and pursue Gods work in their hearts, so that their every thought and act would be according to His will. The modern teaching of sanctification
as the second blessing is rooted in Wesleys writings but deviates from both his and the Scriptures intent. Scripture is clear that God has done the work of sanctification for all Christians. In Hebrews 10:10 we are told, By [Gods] will we have been sanctified through the offering of the body of Jesus Christ once for all. It is a finished act, done for us on
the cross. When Paul wrote to the church in Corinth (1 Corinthians 1:2), he addressed them as the church of God . . . those sanctified in Christ Jesus, called to be saints. To be sanctified is to be set apart, dedicated, and made holy. That is a once-for-all-time occurrence that is part of the package of salvation. We stand before God in a position of
holiness through Christs one-time sacrifice for us. Scripture also speaks of a process of sanctification which is ongoing in this life. In Leviticus 20:8, God taught that obedience to His statutes is a part of how we practice sanctification, and Jesus prayed in 1 Thessalonians
5:23 that the believers would be sanctified completely and be kept blameless until Christs coming. These passages all refer to the ongoing process of growing to be like Christ, sometimes called practical sanctification. It is not a second blessing is
rooted in the Pentecostal doctrine of the baptism in the Holy Spirit. This is described variously as the crucial blessing to Pentecostals, the initial evidence of the baptism in the Holy Spirit is speaking in other tongues as the Spirit gives
utterance. The Assemblies of God website states, All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early church. They further teach that this experience is distinct
from and subsequent to the experience of the new birth. There are only a few passages of Scripture that refer directly to the Baptist said that Jesus would baptize with the Holy Spirit and fire (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33), and Jesus told the disciples to wait in Jerusalem until they were baptized with the
Spirit (Acts 1:5). When the disciples were gathered on the Day of Pentecost (Acts 2:14), the Holy Spirit filled them all, and they began to speak in other languages. These were gathered on the Day of Pentecost (Acts 2:14), the Holy Spirit filled them all, and they began to speak in other languages.
they were also filled with the Spirit. In Acts 1:8, Jesus told the disciples they would receive power when the Holy Spirit came upon them, so they could become witnesses to the world. The filling of the Spirit is found many times in Scripture and always refers to an endowment of power to accomplish a task. The Spirit came on Samson (Judges 14:6,19)
to give him power to defeat the Philistines. The Spirit came on Mary and empowered her in the birth of the Messiah (Luke 1:35). When Peter was arrested and brought before the council (Acts 4:8), he was filled with the Holy Spirit and declared with boldness and clarity the truth about Jesus. Confusion about the baptism and the filling of the Spirit
leads to confusion in doctrine. The baptism of the Holy Spirit (also known as sealing or indwelling) happens at salvation and is for all believers (Romans 8:9; Ephesians 1:13). We are never commanded to seek it or pray for it. The filling of the Spirit can happen both at and subsequent to salvation, based on our responses to God. We are commanded to
be filled with the Spirit (Ephesians 5:18). This brings us back to Wesleys doctrine of sanctification. It is Gods will that we be holy as He is holy (1 Peter 1:1516), and we become holy as we submit ourselves to His direction in our lives, as revealed in His Word. The Holy Spirit was given to all believers to indwell us so He can assist us in obeying the
Fathers will. Can we call this a second blessing? Perhaps, but it is really just the continuation of that good thing He started when He sent His Son to be our Savior. Return to:Question AnswerThe baptism of the Holy Spirit may be defined as that work whereby the
Spirit of God places the believer into union with Christ and into union with other believers in the body of Christ at the moment of salvation. The baptism of the Holy Spirit was predicted by John the Baptist (Mark 1:8) and by Jesus before He ascended to heaven: For John baptized with water, but in a few days you will be baptized with the Holy Spirit
(Acts 1:5). This promise was fulfilled on the Day of Pentecost (Acts 2:14); for the first time, people were permanently indwelt by the Holy Spirit, and the church had begun. First Corinthians 12:1213 is the central passage in the Bible regarding the baptism of the Holy Spirit.
slave or freeand we were all given the one Spirit to drink (1 Corinthians 12:13). Notice that we all have been baptized by the Spirit all believers have received the baptism, synonymous with salvation, and it is not a special experience for only a few. While Romans 6:14 does not mention specifically the Spirit of God, it does describe the believers
position before God in language similar to the 1 Corinthians passage: What shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or dont you know that all of us who were baptized into his death? We were therefore buried with him througher?
baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. The following facts are necessary to help solidify our understanding of Spirit baptism: First, 1 Corinthians 12:13 clearly states that all have been baptized, just as all been given the Spirit to drink (the indwelling of the
Spirit). Second, nowhere in Scripture are believers told to be baptism of the Spirit, or in any sense to seek the baptism of the Holy Spirit. This indicates that all believers have had this experience. Third, Ephesians 4:5 seems to refer to Spirit baptism. If this is the case, Spirit baptism is the reality for every believer, just as one faith and one
Father are.In conclusion, the baptism of the Holy Spirit does two things, 1) it joins us to the body of Christ, and 2) it actualizes our co-crucifixion with Christ. Being in His body functioning properly as stated in the context of 1
Corinthians 12:13. Experiencing the one Spirit baptism serves as the basis for keeping the unity of the church, as in the context of Ephesians 4:5. Being associated with Christ in His death, burial, and resurrection through Spirit baptism establishes the basis for our separation from the power of indwelling sin and our walk in newness of life (Romans
6:1-10; Colossians 2:12). Return to:Questions about the Holy Spirit has come upon youJesus, Son of GodIs the Baptism of the Holy Spirit for Everyone? To do Gods work, we need Gods power. The baptism of the Holy Spirit is for all who believe in Jesus Christ as
their Savior and Lord, and who are children of God through Him (see Acts 2:3839). What Is the Baptism of the Holy Spirit fills the believers mind with a genuine understanding of truth, takes possession of the believers abilities, and imparts gifts that
qualify the believer for service in the body of Christ. When a person accepts Jesus Christ as his or her Savior and Lord, the Holy Spirit (see Acts 1:58). Why We Need the Baptism of the Holy Spirit The purpose of the baptism of the Holy Spirit (see Acts 1:58). Why We Need the Baptism of the Holy Spirit The purpose of the baptism of the Holy Spirit (see Acts 1:58). Why We Need the Baptism of the Holy Spirit The purpose of the baptism of the Holy Spirit (see Acts 1:58).
the Holy Spirit is to empower believers for service, to witness, for spiritual warfare, and for boldness in their testimonies (see Acts 1:8; 4:1920, 2931; 6:810; 1 Corinthians 2:4). Jesus commanded the disciples not to begin the work to which He called them until they were baptized in the Holy Spirit (see Luke 24:4849; Acts 1:4, 8). When the apostles met
other believers in Christ, they at once asked whether the believers had received the Holy Spirit. If not, they made sure they received Him (see Acts 8:1416; 19:15). The baptism of the Holy Spirit is an absolute necessity in every Christians life for the service to which God has called us. How to Receive the Baptism of the Holy SpiritJesus said, If you then
being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him! (Luke 11:13). God fulfills His promises in a variety of ways, and no two human beings are alike in how they receive spiritual things. The New Testament tells us that some believers received the baptism of the
Holy Spirit at the moment of their conversion, such as Cornelius and his family (see Acts 10). Others, such as the believers in Ephesus, received it at a later time (see Acts 19:15). We should never limit God by our own expectations. He is sovereign and will work in whatever way He chooses. (Also see: What We Believe: The Holy Spirit.) In this post, I
am going to attempt to answer the following question: What is the purpose of the Baptism with the Holy Spirit? There are a lot of ways to answer that question, and there are a lot of ways to answer that I am
not saying the Holy Spirit is a power tool. He is God almighty, the third Person of the Trinity. Rather, I am referring to the effect this Baptism experience has on a believer.) For a more detailed explanation, we will examine what Jesus said about it when He was prepping His followers who were about to receive it. In Acts chapter 1, we get to see some
of the very last words that Jesus ever spoke to His followers before He ascended to heaven. The Baptism with the Holy Spirit was the topic. Here is the full quote: Acts 1:4-8And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, which, He said, you have heard from Me;
for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now. Therefore, when they had come together, they asked Him, saying, Lord, will You at this time restore the kingdom to Israel? And He said to them, It is not for you to know times or seasons which the Father has put in His own authority. But you
shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and to the earth. According to Jesus, the Baptism with the Holy Spirit brings power to the believers. The result is that the believers will be equipped to represent Jesus better than before. You shall receive
powerI want to take a moment to elaborate on the Word jower. It is translated from the Greek word dunamis which means miraculous strength, power and ability. In the New Testament, this word is used to describe supernatural signs, wonders, and displays of power. It means miraculous strength, power and ability. So the Lord is telling these disciples
that they were going to receive power bound their natural abilities. He was saying that miracle power would soon be given to them by the Holy Spirit. They were about to be empowered supernaturally. It is worth pausing here to meditate on this fact. Jesus says that His followers would receive miraculous power
and ability when they are baptized with the Holy Spirit. He wanted His representatives to be equipped for the mission He was sending them on. This is still true today. He still wants His followers to be equipped in the same waybut we will deal with that in another post. You shall be witnesses. The audience in this passage is a group of people that had
been with Jesus for up to three years. They were taught and trained by Him in person, and they had already experienced going out to represent Him (Luke 9:1-6). Then, after His death, burial and resurrection just before He ascended to heavenHe gave them what we call the great commission. It included instructions for going out into all the world as
His representatives. However, Iesus told them not begin until they had been baptized with the Holy Spirit. The people who had been trained by Iesus in person still needed some extra equipment. They needed more than training, and more than training, and more than training, and more than training else the wanted them to have. There was something else that they needed more than training else than training.
(Side note: If these people needed extra equipment, then I feel very safe in saying that any believers that have not been trained in person by Jesus will need this extra equipment, then I feel very safe in saying that any believers that have not been trained in person by Jesus will need this extra equipment, then I feel very safe in saying that any believers that have not been trained in person by Jesus will need this extra equipment.
something that would enable them to be more effective at their mission. They had previously been given an assignment (go into all the world), and now they are about to be given equipment to help them do it. This is like giving power tools to a carpenter, or like giving a calculator to an accountant. It is a tool that gives you the ability to fulfill your
calling more effectively. Sure, the carpenter can build a house with hand tools. But that same carpenter can be much more effective when he has a power saw, a drill, and a nail gun. That leads us to the answer to our question: What is the purpose of the Baptism with the Holy Spirit? The purpose is to give supernatural power and ability to a believer
that will enable him to fulfill his calling more effectively. It is a power tool that helps you be more effective on your mission to represent Jesus. >> Back to SERIES HOME>> Next in series: A Separate Experience From the writings of the Rev. Billy Graham. A preacher once asked a younger preacher if he had been baptized with the Holy Spirit. The
young man replied yes. The preacher asked, When? The young man replied, The moment I received Jesus Christ as my Savior. The baptism was initiated at Pentecost, and all who come to know Jesus Christ share in that experience [of being
filled with the Spirit of God]. The Scriptural usage of the word baptism shows that it is something initiatory both in the case of water baptism, and that it is not repeated. The Bible says, For by one Spirit we were all baptism of the word baptism of the word baptism of the word baptism.
Spirit is a completed past action. Two things stand out in that verse: The baptism with the Spirit is connected with our standing before God. When we come to Christ, He puts His Spirit within us. It doesn't necessarily mean that we always follow
His Spirit in obedience, but His Spirit is present. The Bible also tells us that the Helper, the Holy Spirit, whom the Father will send in [Jesus] name, He will teach you all things (John 14:26). This precious gift, the Holy Spirit, not only convicts of sin but also convinces men that Jesus is the righteousness of God. He shows sinners that Jesus is the way,
the truth, and the life. (This column is based on the words and writings of the Holy Spirit occurs at conversion (1 Corinthians 12:13;6:19). It is not necessarily accompanied by the gift of speaking in tongues. It
would be fair to say that most Christians do not speak in tongues when they receive Christ. The word, baptism means to dip in or to immerse For example, in the "Odysseus escaped from the Cyclops by sticking (the Greek word is baptized) a stake into his eye. Odysseus escaped from the Cyclops by sticking (the Greek word is baptized) a stake into his eye. Odysseus escaped from the Cyclops by sticking (the Greek word is baptized) a stake into his eye. Odysseus escaped from the Cyclops by sticking (the Greek word is baptized) a stake into his eye.
means to sprinkle as some teach today. When we receive Christ, we are immersed (baptism follows automatically, positioning us in Christ and cementing us securely into the
family of God. Paul taught these position in Christ concepts in Colossians 2:12. Peter also enunciated them in 1 John 4:15. The baptism of the Spirit refers to the new Believers incorporation into the body of Christ by a spiritual-organic union effected by the Holy Spirit. Peter declared the same in his sermon in Acts 2:28. The new Christian is now "in
Christ". The Baptism in the Spirit is permanent and is bestowed at conversion. It is not to be repeated (Acts 2:38). There is no Scripture text urging believers today to seek for the Spirit is permanent and is bestowed at conversion. It is not possible to receive what we already have! On the other hand, what the Bible does urge us to seek and receive is the filling of the
Holy Spirit. The key verse here is Ephesians 5:18: "Do not get drunk on wine Instead, be filled with the Spirit. It is a continual present tense. From this, we deduce that the filling of the Spirit is not permanent, but is to be repeated again and again. As a drunk is
saturated and under the direct influence of alcohol, so we are to live saturated and under the Holy Spirit. When Does the "Baptism of the Holy Spirit occur? from christianity dotcom2 on GodTube. Transcribed from the video above, Sam
Storms talks about when the Baptism of the Holy Spirit occurs in the life of a Christian: Yeah, that's a very good question which, unfortunately, as you know, has divided Evangelicals from Pentecostals. I personally believe that spirit baptism happens at the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all Christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all christians. I think when you're born again, you put your faith in Christ, and the point of conversion for all christians. I think when you're born again, you put your faith in Christians.
Jesus immerses you in the Holy Spirit and you receive the fullness of the spirits' presence. He indwells you from that point on forever. That I think is what the New Testaments talking about when it uses the language of baptism in the spirit.
So some Christians would simply want to call this the filling of the spirit. I'm thinking of Galatians 3 and 1 Thessalonians 4, Paul talks about the provision of the spirit. So I would want to stand with my Pentecostal charismatic brothers
and sisters and say, "You're right. There are multiple encounters with the spirit of God after we get saved throughout the course of our Christian life. Maybe through the impartation of a spirit baptism." And I want to agree with my Evangelical
brother and sisters and say, "You're right, spirit baptism happens for every Christian at the moment of their conversion encounters and experiences with the spirit of God." Let me just give a quick illustration that might help. I use this example in the Chapter. It's like if you have
a headache and you said, "Sam, do you have some Tylenol?" I say, "Yeah." And I pull out and I give you a little bottle and your headache goes away. And then later I discover that what I really gave you was Aspirin, and I said, "You know what? I got to apologize, I called this Tylenol. In fact, it was Aspirin." And your
response is, "I don't care what you call it, it worked. It had medicinal power and my headache's gone. "So my point is this, the question is, "Did you have a real experience with the spirit of God? Did you have an encounter that was life-changing and is it justified in scripture?" That's the issue. Whether you call it spirit filling,
really, in the final analysis, does it matter? The question is, "Did we really have an encounter with the spirit of God that is biblically warranted and actually results in a transformed life?" And I think if Christians can embrace that, maybe some of this division between the Pentecostal charismatics and Evangelicals would begin to go away. Save this PDF
as a guide for Living By the Holy Spirit Power - A Prayer and Scripture GuidePhoto Credit: gettyim.jpg Question AnswerThe apostle Paul clearly taught that we receive Jesus Christ as our Savior. First Corinthians 12:13 declares, For we were all baptized by one Spirit into one bodywhether Jews or Greeks, slave
or freeand we were all given the one Spirit to drink. Romans 8:9 tells us that if a person does not belong to Christ. You, however, are controlled not by the Spirit, he or she does not belong to Christ. Ephesians
1:13-14 teaches us that the Holy Spirit is the seal of salvation for all those who believe: Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are Gods possession to the praise of his glory. These three passages make it clear that the Holy Spirit is
received at the moment of salvation. Paul could not say that we all were baptized by one Spirit and all given one Spirit to drink if not all of the Corinthian believers possessed the Holy Spirit. Romans 8:9 is even stronger, stating that if a person does not have the Spirit, he does not belong to Christ. Therefore, the possession of the Spirit is an
identifying factor of the possession of salvation. Further, the Holy Spirit could not be the seal of salvation (Ephesians 1:13-14) if He is not received at the moment we received the moment of salvation. Further, the Holy Spirit are often confused. The
receiving/indwelling of the Spirit occurs at the moment of salvation. The filling of the Spirit also occurs at the moment of salvation. Some other Christians do not, believing that the baptism of the Spirit comes subsequent to salvation. In conclusion, how do we receive the
Holy Spirit? We receive the Holy Spirit by simply receiving the Lord Jesus Christ as our Savior (John 3:5-16). When do we receive the Holy Spirit? The baptism of the Holy Spirit has been a
subject of debate and much discussion among Christians over the years. What exactly does it mean to be baptized in the Spirit? Is it a distinct event that occurs after conversion, as some maintain, or an integral part of salvation universally experienced by all believers? And what is its significance redemptive-historically, particularly as it finds
expression at Pentecost (Acts 2)? In this article, well seek to answer the question, What is the baptism of the Biblical evidence, analyzing various interpretations, and attending to its theological significance. Where does the Biblical evidence, analyzing various interpretations, and attending to its theological significance. Where does the Biblical evidence, analyzing various interpretations, and attending to its theological significance.
with the Spirit seven times. Four of the references come from the lips of John the Baptist, and one each comes from Jesus, Peter, and Paul, respectively: All four of the Gospel accounts record John the Baptists prediction, I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will
baptize you with the Holy Spirit and fire (Luke 3:16; cf. Matt 3:11; Mark 1:8; John 1:33). The next two occurrences of this language come to us in the book of Acts. In Acts 11:16, Peter looks back on its fulfillment, now extended to Gentiles
(Acts 10:4448; 11:1518). Although not using the exact language, given their similarity to these other passages that present Spirit among the Samaritans (Acts 8:1417) and the disciples of John in Ephesus (Acts 19:17). Finally, the last occurrence of
explicit Spirit-baptism language comes to us in 1 Corinthians 12:1213, where Paul draws out some of the New Testaments seven occurrences of Spirit baptism all use the exact same language, speaking of baptism in or with the Holy Spirit. In each of these
constructions, Jesus is the agent, the one who performs the baptism, and the Spirit is the medium (or element) into which recipients are baptized with water (medium), so Jesus will baptize folks with (or into) the Holy Spirit (Matt 3:11; Mark
1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16). This corresponds with the explanation Peter gives at Pentecost, in which he also designates Christ as the agent of this baptism: Having received from the Father the promise of the Holy Spirit, he [Christ] has poured out this that you yourselves are seeing and hearing (Acts 2:33). In contrast, however, 1
Corinthians 12:13 speaks of Spirit baptism in a slightly different way. Its mildly ambiguous: Does it designate the Spirit as the medium of this baptism? The preposition can have either function depending on the context.
And English translations are split, with ESV, NRSV, NET translating it as in or with, suggesting the Spirit again is the medium into which recipients are baptized (with Christ as its presumed agent once again), and the KJV, NASB, CSB, NIV, and NLT using by, making the Spirit the actual agent of this baptism. Those who argue for the latter sometimes
draw theological implications from this distinction. Sinclair Ferguson explains, It has frequently been argued that Paul is speaking here about a Spirit-baptism distinct from the Spirit is the element; in this baptism, the Spirit is
the baptizer and the body of Christ is the object into which we are baptized. Pentecostals sometimes distinguish this baptism in (or with) the Spirit as recounted in the book of Acts, which they distinguish from conversion and which
is not necessarily shared by all believers (more on this below). In my judgment, its far more probable that 1 Corinthians 12:13 simply refers to the same Spirit as the medium (or location or sphere) of this baptism. The following reasons support this
conclusion:1. The language in each passage that refers to a baptism connected to the Spirit remains essentially unchanged in each instance, with Christ clearly the baptizer in every other caseGiven the infrequencyand even peculiarity of this language, its far more natural to assume that what is being described in 1 Corinthians 12:13 is the same
phenomenon described elsewhere. 2. Paul uses two parallels clauses in 1 Corinthians 12:13 to describe believers drink), then most likely he is the
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object, and not the agent, in the former statement in which the baptism; on the construction] never designates the one who performs the baptism; on the contrary, it always indicates the element in which the baptism is immersed (or with which he is deluged) except, of

course, when it is part of a fuller phrase. So in summary, as Peter explained (Act 2:33), Christ sent the Spirit at Pentecost, thus making Christ the one who performs this baptism in that Spirit. Consistent in each instance then, Jesus is the baptizer and the Spirit is the medium (or element) with which believers are baptized. MeaningBut what exactly is baptism with the Spirit? What exactly are we talking about when we speak of baptism in the Spirit? The language of baptism provides an analogy. Graham Cole explains, But what is meant by baptize in the expression baptize with the Holy Spirit? The term has a range of possible meanings including, to dip, to bathe, or to wash (by immersing), or metaphorically, to deluge with or to overwhelm. [T]he expression is metaphorical. [John] the Baptist sees some analogy between his rite and the work of the coming one. His medium will be the Holy Spirit. In other words, as John baptized people with water, so now Christ baptizes, but the element with which he baptizes is the Holy Spirit. And as we follow the book of Acts, this baptism with the Spirit is equated with receiving the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit is equated with receiving the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit is equated with receiving the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (see Peters description in Acts 2:38, You will receive the gift of the Holy Spirit (intentionally corresponds to descriptions elsewhere of Christ pouring out the Spirit (e.g., Acts 2:33; 10:45). Both terms employ water metaphorically to refer to the distribution and reception of the Spirit Elsewhere in the New Testament, we learn that Spirit baptism is the means by which believers are incorporated into Christ and made part of his body (1 Cor 12:1213). Via the presence of his Spirit, we are united to Christ and experience all the saving benefits found in him (e.g., 1 Cor 1:30; Phil 3:9). Christs gift of the Spirit to permanently indwell his followers marks a significant redemptive-historical shift (Acts 2:33; John 7:39). As Susanne Calhoun explains, [John] the Baptists prophecy signals a profound transition from the Spirit occasionally anointing and filling rare individuals under the old covenant for Israel and the church, respectively, consisting of certain promises for Israel and others for the church. To preserve this distinction, more traditional and classical dispensationalists maintain that the baptism of the Spirit is uniquely a possession of the church (in distinction from Israel), and thus nowhere promised to Israel in the Old Testament. For instance, the late dispensational theologian, Charles Ryrie, states, No Old Testament prediction of the baptism [of the Spirit] exists, and our Lord said it would happen for the first time when the Spirit came on the Day of Pentecost (Acts 1:5). Again, the underlying rationale (or hermeneutic) is the Israel/church distinction. He explains, [Spirit Baptism] was first predicted not in any Old Testament passage but by John the Baptist (Matt. 3:11 and parallels). This distinctive ministry served a particular purposeadding people to the body of Christ is distinctive to this age, then the body of Christ also would be. But this directly contradicts Peters explanation of the events of Pentecost (Acts 2). Having ascended into heaven as the reigning Davidic king (Acts 2:2236), Christ pours out the Holy Spirit on his people (Acts 2:33, cf. 2:14). This outpouring of the Spirit at Pentecost is explicitly referred to as a baptism with the Spirit (cf. Acts 1:45; 11:1517). And, as Peter explains (contrary to Ryrie and other dispensationalists), this Pentecostal outpouring of the Spirit fulfills Old Testament expectations. In answer to the crowds question, What does this mean? (Acts 2:12) that is, what just happened; and why are these folks speaking all sorts of languages they don't know? Peter quotes Joel 2:2832 (Acts 2:1421). He concludes, this outpouring of the Spirit at Pentecost is what Joel prophesied (Acts 2:16). In other words, the church, this new community of Jesus followers, is the eschatological (end-time) Israel on whom God has now poured out his end-time Spirit, as predicted by prophets like Joel and others (e.g., Ezek 36:2627; 37:114). And this Spirit-filled, end-time Israel will not be confined to Jews only. As the narrative of Acts progresses and the gospel spreads to new regions, this same outpouring of the Spirit occurs among Samaritans (Acts 8:125) and Gentiles as well (Acts 10:111:18; cf. Eph 2:1122; Gal 3:1314, 2829). The case of Cornelius (Acts 10:111:18) is particularly insightful in demonstrating this. In Gods providence, once again its Peter who witnesses these events and provides an explanation. This time the Spirit comes upon Cornelius, a Gentile and God-fearing centurion (Acts 10:4447). The narrativeboth Lukes description of the event (Acts 10:4447) and Peters report of it (Acts 11:1518)intentionally uses language that connects and compares this incident to the Spirits arrival: outpouring (Acts 2:17, 18, 33; 10:45); in both accounts, the Spirits reception is referred to as a baptism (Acts 1:5; 11:16) or gift of the Holy Spirit (Acts 2:38; 10:45); in both cases, the Spirits newly arrived presence manifests in the recipients speaking unlearned languages (Acts 2:113; 10:46). Peters commentary makes the connection explicit (all emphasis is added): Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have (Acts 10:47); the Holy Spirit fell on them just as on us at the beginning, i.e., at Pentecost (Acts 11:15); God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ (Acts 11:17; see also Peters speech in Acts 15:711). Peters point is that the same gift of the Spirit that was given at Pentecost (In Inc.). now been extended to Gentiles as well (and Samaritans too, we might add; Acts 8:125). Pentecost, we might say, has hit the road; its gone mobile, with Acts 8 and Acts 10 being something like a Samaritan and Gentile worlds, reflecting the books programmatic statement in Acts 1:8. Second Blessing? Pentecostal theology asserts that the baptism of the Spirit is a second work of grace, distinguished from regeneration and the indwelling of the Spirit, that enables believers to experience increased holiness and endues them with power for Christian service. As the statement of faith of the Assemblies of God, the largest Pentecostal denomination, states, the baptism of the Spirit is distinct from and subsequent to the experience of the new birth. In other words, in Pentecostal theology, the baptism of the Spirit is not something that all believers necessarily possess, but is something they must ardently expect and earnestly seek. Furthermore, for most Pentecostals, speaking in other tongues (or languages) serves as the necessary evidence that the baptism of the Spirit has occurred. However, in 1 Corinthians, Paul asserts that every believer has been baptized in the Spirit: For in one Spirit we were all baptized into one body (1 Cor 12:13). In fact, Pauls entire argument depends on this fact, for he argues for the unity of believers as one body based on their unity in all sharing in the same Spirit. So commentator Anthony Thistleton explains, Any theology that might imply that this one baptism in 13a in which believers were baptized by [or in] one Spirit might mark off some postconversion experience or status enjoyed only by some Christians attacks and undermines Pauls entire argument and emphasis. As Paul says elsewhere, believer without exception, for anyone who does not have the Spirit of Christ does not belong to him (Rom 8:9). The Spirit is the believers seal, firstfruits, and guarantee of salvation (Rom 8:23; 2 Cor 1:22; Eph 1:1314). Moreover, Spirit baptism cannot occur subsequent to conversion and union with Christ since, as Paul says in 1 Corinthians 12:1213, baptism in the Spirit is the means by which we are incorporated into Christ and his body. Thus, nowhere does the New Testament command believers to seek or receive the baptism of the Spirit. Nor can tongues-speaking be its necessary evidence, for as Paul says in 1 Corinthians 12, not all speak in tongues (1 Cor 12:30); see also vv. 411) despite all having been baptized in the Spirit (1 Cor 12:13). As Craig Blomberg aptly concludes, [N] othing is said about the Corinthians having any two-stage experience. If the entire church had been baptized in the Spirit, including the large number of carnal Christian maturity or holiness. And if no one spiritual gift was held by all Corinthian believers (1 Cor. 12:2930), then neither may Spiritbaptism be uniformly equated with the reception of any particular gift of the Spirit. What then of passages like Acts 2:14, 8:1417, and 19:17 in which the Baptist were not yet believers in Jesus, as indicated by the fact that Paul proceeds to tell them about Jesus and then baptizes them in his name. If this is the case, then Acts 19:17 does not refer to actual believers, the circumstances in which these individuals found themselves were without question unique and unrepeatable. The peculiarity of the whole ordeal finds its explanation in the fact that these disciples found themselves caught between the times. Like Washington Irvings fictional character Rip Van Winkle who wakes up from a twenty-year nap having missed the American Revolutionary War, these disciples looked to John but had missed the arrival of Jesus to whom John was pointing. The reason the apostles receive the Spirit in Acts 2:14 following their conversion is that they became believers in Jesus prior to the era in which this new ministry of the Holy Spirit began. As Sinclair Ferguson expounds, we ought not to conclude that the disciples experience is paradigmatic for the church, for the obvious reason that they, uniquely, span the period of transition from old to new covenant faith. Their experience is epoch-crossing, and consequently atypical and non-paradigmatic. The delay of the Spirit, thus providing indubitable proof to the so-far-largely-Jewish church that the Samaritans are now also included. Even within the book of Acts, such incidences are idiosyncratic and thus not normative. Further conversion accounts the Ethiopian Eunuch, Saul, Cornelius, Lydia, the Philippian jailermake no mention of such delays, or even at times explicitly indicate otherwise (e.g., Acts 2:38; 10:4448; 11:15). Neither, throughout the book, does tongues-speaking always accompany Spirit baptism. Rather, the phenomenon seems to serve a particular function in the outworking story of Acts. First, these tongues indicate the initial outpouring of the Spirit at Pentecost (Acts 2:113). And second, as Peter and others experienced, tongues served to make clear the Spirits spread to new people groups like the Gentiles (Acts 10:4547). Importantly, Pentecost must be understood as a unique redemptive-historical event. Richard Gaffin elaborates, Pentecost must be understood as a unique redemptive-historical event. the history of redemption that forms the culmination of his saving work. The events in Luke-Acts related to Pentecost, then, is not first of all experiential but epochal. Pentecost, as we have seen, does not provide the model or pattern for Holy Spirit baptism understood as a second blessing in addition to salvation by faith, to be sought by all believers but experienced only by some believers in distinction from others. As a climactic event in the history of redemption, Pentecost is constitutive for the church as a whole and so is the basis and has a bearing on the experience of the Spirit. In other words, just as the death and resurrection of Christ were one-time events, never to be repeated, so too was Pentecost. We should therefore no more expect Pentecost to be repeated than we expect Christ to be re-crucified and once again raised from the dead. Thats because Pentecostand I include here its Samaritan (Acts 8) and Gentiles expansions (Acts 10) belongs to that sequence of once-and-for-all events whereby Christ accomplished redemption and ushered in a new era of salvation history. Pentecost is a constitutive element of the saving work of Christ, following his incarnation, death, resurrection, and ascension (see Acts 2:33). This side of Pentecost, we partake in what it accomplished. But we should no more think of this along the lines of a repetition of Pentecost any more than we should think of our participation with Christ in his death and resurrection (e.g., Rom 6:114) as the recurring of those events. Summary The baptism, we are united to Christ, made members of his body, and thereby experience all the blessings of salvation which are to be found in him. Apart from those uniquely redemptive-historical cases in the book of Acts, baptism in the Spirit is neither separated from conversion nor is tongues-speaking its necessary sign. At Pentecost Christ first pours out the Spirit upon his church, fulfilling the Old Testament hopes that God would pour out his Spirit upon Israel in the latter days. Recommended resources Tagged asbaptismholy spiritministry corner

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