

# **Is There a Baptism With the Holy Spirit?**

## Lesson # 9



*The Dunamis Course*



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### *Overview*

We are challenged to intentionally ask for and to appropriate by faith the outer empowerment of the Holy Spirit. The biblical term *baptism with the Holy Spirit* is a legitimate expression to describe the first time this conscious appropriation takes place. Clearly Jesus intended that we rely not on our ability and insights in Christian ministry, but on His power.

### *Preparation and Personal Testimonies*

### *Teaching*

## The promise: Jesus will baptize us with the Holy Spirit

One promise about the Holy Spirit anchors itself exclusively in the person of Jesus. In the words of John the Baptist, “*He will baptize you with the Holy Spirit*” (see Matthew 3:11, Mark 1:8, Luke 3:16 and John 1:33).

### **Promised by Jesus Himself!**

Acts 1:4-5

*On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”*

### **Going Deeper**

For further discussion on this topic see *Receiving the Power*, pp. 93-106 and *Passage through the Wilderness*, pp. 166-173.



## **Going Deeper**

Over the last hundred years these controversies had to do mostly with the conflict between Holiness Pentecostal interpretation of baptism with the Holy Spirit and the Reformed Evangelical interpretation.

Another underlying, though usually not recognized, source of conflict is between different worldviews—a modern scientific worldview that excludes the supernatural and a biblical worldview that includes the natural and the supernatural.

The path is so overgrown from the controversy over tongues and second blessing that our approach will be to go back into church history before the Pentecostal movement began. We shall look at what some of the great missionaries and evangelists have said about the baptism with the Holy Spirit.

## **This Term Has Been The Source of Great Controversy**

Because of past controversies associated with this unique promise, many Christians avoid speaking about a baptism with the Holy Spirit.

The promise is in the Word of God and so, despite the risk of being misunderstood, we shall explore it.

## **What Does the Baptism With the Holy Spirit Mean??**

### *Which theme does it belong to?*

The Holy Spirit within for salvation and sanctification?

OR/AND

The Holy Spirit upon for power and gifts?

These terms must be understood from the Bible. A review of recent history will help us remove obstacles to our understanding of what Jesus really means when he promises us that we will be baptized with the Holy Spirit.

## ***Ashbel Green Simonton (1833-1867)***

### **Missionary founder of the Presbyterian Church in Brazil**



In 1858-1859 while participating in a prayer meeting Simonton received a call from God to go to Brazil as a missionary.

### **Going Deeper**



This section on Simonton is not included in the video tape presentation, but is important for understanding the link between the baptism of the Holy Spirit and missionary outreach.

The “baptism with the Holy Spirit” seems to be connected to two conditions seen in Simonton’s life.

1. The clear call from God to engage in the work of witnessing to Jesus Christ.
2. An awareness of the impossibility of this task in one’s own strength.

These are the same conditions before Pentecost. The disciples have been given the Great Commission” and they face a hostile world that just crucified Jesus.

### **In 1859, after arriving in Brazil, Simonton comes to a spiritual crisis:**

“I have had new experiences of my own weakness and lack of ability and the need of divine grace...”

#### ***Recognizing his need for the Holy Spirit***

“...More than anything else, I need the ***baptism of the Holy Spirit.***”

If in this hour, in the imminence of actively beginning the preaching of the Gospel of Christ, I should receive the gift of the Spirit to prepare me for this work, how happy I would be!”

#### ***Ashbel Green Simonton Prays for the Holy Spirit to fall on others***

“I spent the week in prayer. I hope that God’s people everywhere have sent up fervent petitions for the descent of the Holy Spirit, so that the Kingdom of God may be established in the land in these troubled times.”

## Going Deeper

In my research on Ashbel Green Simonton I have found his crisis of helplessness and praying for the baptism with the Holy Spirit. There is, however, no report of an actual experience. All we have are the reports of a man who is empowered by the Holy Spirit to build the church in Brazil. This is the proper balance. Receiving the baptism with the Holy spirit can be a wonderful experience! But the more important thing is the results in our life and ministry.

Since 1991, PRMI has conducted the Dunamis Project events at the El Rancho Camp outside of Anapolis in Central Brazil. Hundreds of pastors, people and youth have been involved.

Alan Leach teaching on missions in the power of the Holy Spirit being translated.



Brazilian young people giving praise and glory to Jesus Christ at the youth evangelism conference conducted in 2001. Many accepted Christ and were baptized by their Presbyterian Pastors in the river.

### **No report of his experience – just the result!**

“A man of... love, faith, obedience, courage, the desire to serve and the constant wish to be completely controlled by the Holy Spirit.”

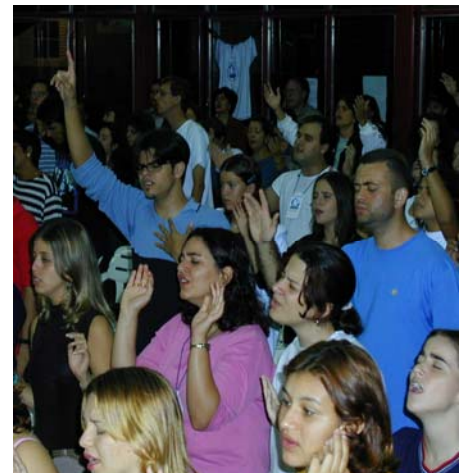
“...a Sunday School and a church in Rio de Janeiro, a newspaper—*“Imprensa Evangelica”* (Evangelical Press), a seminary, a presbytery, as well as a number of sermons and poems in Portuguese.”

For Simonton - The purpose of the baptism with the Holy Spirit was equipping for missionary service. Outward work

He also hungered for personal intimacy with Jesus Christ as the basis for ministry. He wanted to preach Christ from experience. This comes from the inward work

### **The work of the Holy Spirit continues in the Presbyterian Churches of Brazil today. (Not on video.)**

In 1991, when Presbyterians in Brazil learned that PRMI was Reformed and also open to the Holy Spirit, I started to receive invitations to come and teach on the work of the Holy Spirit. On one occasion there was a great outpouring of the Holy Spirit on the pastors of a Presbytery in Central Brazil. With great joy they received the gifts and power of the Holy Spirit for witness and ministry. This outpouring on the pastors ignited renewal in many congregations. After this extraordinary move of God we were all amazed and sought understanding of why we had been so blessed. An aged Brazilian Pastor stood and said, “I have prayed for 40 years that God would send His Spirit on our Presbytery, I believe the Lord is telling me that this is in answer to our prayers and to the prayers of our great missionary founder *Ashbel Simonton.*”



## ***R.A. Torrey (1856-1928)***

### **Teacher and Evangelist**

Torrey was a man of great intellect, wide reading, and theological training at Yale, Leipzig and Erlangen.

Each day he read the New Testament in Greek and the Old Testament in Hebrew.

He was called by D.L. Moody to be superintendent of the Bible Institute of Chicago. Torrey was a great teacher of the Bible and effective evangelist in the USA and England. He was called to two, round-the-world preaching tours.

### **R.A. Torrey facing the need for the baptism with the Holy Spirit**

“I had been a minister for some years before I came to the place where I saw that I had no right to preach until I was definitely baptized with the Holy Ghost...

“Then just as far as I could, I shut myself up alone in my study and spent the time continually on my knees asking God to baptize me with the Holy Spirit.”

### **R.A. Torrey – Experiencing the baptism with the Holy Spirit**

“It was a very quiet moment, one of the most quiet moments I ever knew; indeed, I think one reason I had to wait so long was because it took that long before my soul could get quiet before God...”

“Then God simply said to me, not in any audible voice, but in my heart, 'It's yours. Now go and preach.'”

### **Going Deeper**



R.A. Torrey

A great Holy Spirit empowered teacher, Bible scholar and administrator.

R.A. Torrey's son, Ruben, was a Presbyterian missionary in China. His son, Archer, after education at Davidson College and Princeton Seminary, became an Anglican missionary to Korea. Archer has not only taught, but lived at Jesus Abbey continuing the biblical teaching on the Holy Spirit of his grandfather.

## Going Deeper

R.A. Torrey, *The Holy Spirit: Who He Is and What He Does* (Old Tappan, N.J.: Revell, 1977) p. 189.

Both R.A. Torrey and his grandson Archer Torrey are extremely rational, non-emotional people. They did not have “emotional” experiences of the Holy Spirit, nonetheless, both were tremendously empowered by God and moved in the supernatural gifts of the Holy Spirit.

Once during a great move of the Holy Spirit that was taking place with Chinese pastors with signs and manifestations, I was caught up in the glorious feelings of the presence of God. I said to Archer, “Do you feel that?” Archer whipped around and said, “Feel what?!” “I don’t feel anything! You learn this, and learn it well! The moving in the gifts and power of the Holy Spirit is not a matter of feeling but obedience! Obedience, obedience!”

Being filled with the Holy Spirit is not a matter of feelings! It is the power of God to equip us for ministry and witness. Feelings are nice when they come, but that is not the point.

## **R.A. Torrey – Experiencing the Baptism with the Holy Spirit**

R.A. Torrey in “naked faith” in the Word received the baptism with the Holy Spirit.

No tongues! No feelings!

But afterwards great empowerment for witness.

## **R.A. Torrey – Results of the Baptism with the Holy Spirit**

“God gave me what I sought, I was ‘baptized with the Holy Spirit.’ And the result was a transformed Christian life and a transformed ministry.”

“Then I began to tell others of what I had found in the Word of God, first in very small circles,... then in larger circles, then in much wider circles, and at last it was my privilege to tell it literally around the globe.” (Torrey, *The Holy Spirit* p. 108.)

While R.A. Torrey took several around the world preaching and teaching missions, he had the most impact in the United States and England. Often on evangelistic crusades with D.L. Moody, his two most popular lectures were on the power of prayer and the baptism with the Holy Spirit.



Through the preaching of D.L. Moody, many were saved. Through the teaching of R.A. Torrey, many were baptized with the Holy Spirit and sent into service.

## What is the Purpose of the Baptism with the Holy Spirit ?

The following observations are based on Torrey's careful and extensive study of scripture.

"Baptized with the Holy Spirit," "Filled with the Holy Spirit," "The Holy Ghost fell on them," "The gift of the Holy Ghost was poured out," "Receive the Holy Ghost," "I send the promise of my Father upon you," "Endued with power from on high," are used in the New Testament to describe one and the same experience."

The "one and the same experience" is the Holy Spirit falling upon people for empowerment.

### The Baptism with the Holy Spirit Belongs to the "Outward" Empowering Work of the Holy Spirit

"Again it is evident that the baptism with the Holy Spirit is an operation of the Holy Spirit, distinct from and additional to His regenerating work."

"A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit..."

"In regeneration there is the impartation of life by the Spirit's power, and the one who receives it is saved;"

"in the baptism with the Holy Spirit, there is the impartation of power, and the one who receives it is fitted for service."

### Going Deeper

R.A. Torrey, What the Bible Teaches About the Holy Spirit (New York: Revell, 1898), pp. 270-271.

For R.A. Torrey, the baptism with the Holy Spirit is the fulfillment of Acts 1:8 and takes place today as Christians continue to be empowered by the Holy Spirit as witnesses to Jesus Christ.

"The steps by which one ordinarily receives the baptism with the Holy Spirit are of such a character, and the baptism with the Holy Spirit makes God so real, that this baptism is in most cases accompanied by a great moral uplift, or even a radical transformation, but the baptism with the Holy Spirit is not in itself either an eradication of the carnal nature or cleansing from an impure heart. It is the impartation of supernatural power or gifts in service..."



## Going Deeper



There is a personal reason why R.A. Torrey is important for this course. In 1975, after a careful study of the Bible and the works of R.A. Torrey, Archer Torrey, his grandson along with his wife Jane, prayed for me to be baptized with the Holy Spirit so I could receive the power and gifts to fulfill the impossible missionary calling that I had received.

Archer Torrey joined me on the teaching team for the first Gateways to Empowered Ministry Dunamis equipping event at Lake George, NY, in 1992. This Dunamis Course has grown out of the movement of the Holy Spirit that goes back to R.A. Torrey and D.L. Moody.

## **R.A. Torrey:**

### His Importance For This Course

Torrey was Reformed in his theology.

Tongues was not an issue at all.

The baptism with the Holy Spirit is simply the fulfillment of Acts 1:8—receiving power to witness to Jesus Christ.

Before 1900 the baptism with the Holy Spirit, as belonging to the outward work of the Holy Spirit, was seen as an essential part of equipping for ministry. The Pentecostal Movement brought a different interpretation to this experience.

## **Notes**

## The Beginnings of the Pentecostal Movement

Topeka Kansas - Charles Parham – the Holiness Tradition.

In 1900 an outpouring of the Holy Spirit took place at the Bible College in Topeka, Kansas.

### The Manifestation of Tongues at Topeka

“Miss Agnes Ozman asked that hands be lain upon her...a glory fell upon her, a halo seemed to surround her head and face, and she began speaking in the Chinese language, and was unable to speak English for three days.”

As a result, the rest of the students spent days in prayer seeking the same "Pentecostal experience." Nearly the whole student body, including Rev. Parham, received the gift of tongues.

### The Great Diversion of Tongues

Pentecostal Scholar – John T. Nichol observes the following:

“The importance of these events in Topeka is that now, for the first time, the concept of being baptized (or filled) with the Holy Spirit was linked to an outward sign - speaking in tongues.

“Henceforth, for the Pentecostals the evidence that one has been "filled with the Holy Spirit" is that he will have spoken in tongues.”

## Going Deeper



Charles Parham, a Methodist, was part of the Holiness Movement which stressed the sanctifying work of the Holy Spirit. Parham apparently experienced many effects of sanctification, but still felt that he lacked the power of the Holy Spirit.

In December 1900, Parham had to go to Kansas City. Before leaving he gave his students the assignment to study the book of Acts to see if there was some concrete sign and special witness to the fact that a person had been baptized with the Holy Spirit. When he returned, the students informed him that in Apostolic times when the Holy Spirit baptized believers, there was the outward manifestation of speaking in tongues. From that moment on the members of the college determined to pray for such an experience.

John T. Nichol, [The Pentecostals](#) (Plainfield, N.J.: Logos International, 1971) pp. 27–28.

## Going Deeper

The section is not in the video but is essential for understanding this history.

Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (Harper: San Francisco, New York, 1998).

## The Azusa Street Revival: 1906

The outpouring of the Holy Spirit at the Topeka Bible College marked the beginning of the Pentecostal movement but its spread worldwide was to await the famous Azusa Street Revival in 1906.



One of Parham's students, a partially blind, African-American man named William J. Seymour, went to Los Angeles with the call to start a "holiness congregation." There after late night prayer with a white friend Seymour was baptized with the Holy Spirit. What happened is described as follows:

"Finally his exhausted friend said, "It is not the time," to which Seymour exclaimed, "I am not going to give up." He continued on alone until suddenly... a sphere of white hot brilliance seemed to appear, draw near, and fall upon him. Divine love melted his heart; he sank to the floor seemingly unconscious. Words of deep healing and encouragement spoke to him. As from a great distance he heard unutterable words being uttered— was it angelic adoration and praise? Slowly he realized the indescribably lovely language belonged to him, pouring from his innermost being..." Foster pg. 116-117

Shortly after this huge crowds of both black and white people were swept up in what was to become the Azusa Street revival

### **A mighty outpouring of the Holy Spirit.**

Many people from all walks of life, experienced this amazing move of God. Here is one report—

"A sound like a rushing, mighty wind filled the room, and I was baptized with the Holy Ghost and fire. Rivers of joy and love divine flooded my soul. God gave me the Bible evidence of receiving this experience in letting me speak in another language...but the greatest joy in my heart was the knowledge that I received power to witness for Christ, power to tell others what great things God can do in a human life." (Nichol p. 35)

Even more amazing than the gifts of the Holy Spirit, was the fact that racial barriers came down. Black and white people prayed and worshiped together. White pastors repented of their sins of racism. And together white and black missionaries went out around the world with the fire of Pentecost, igniting a worldwide move of the Holy Spirit.

## For William Seymour, what was the baptism with the Holy Spirit?

1. “As a son of slaves he understood Pentecost as a new Jubilee requiring the release of the broken and the bruised from their oppression. He consistently connected what was happening at Azusa Street with the Pentecostal outpouring in the second chapter of Acts, where the result of the “tongues like as of fire” was reconciliation between nations and races and cultures.”
2. The baptism with the Holy Spirit is to empower for witness and service all people, male, female, women, black, white, educated and uneducated. (This is the fulfillment of Acts 2:16-18, I Corinthians 12:7, )
3. The baptism with the Holy Spirit gives more empowered love for Jesus and for others. This is more important than tongues. Seymour said, “Tongues are one of the signs that go with every baptized person, but it is not the real evidence of the baptism in every day life. If you get angry, or speak evil, or backbite, I care not how many tongues you may have, you have not the baptism with the Holy Spirit.”  
“Pentecost...makes us love Jesus more and love our brothers more. It brings us all into one common family.”



My observation— William Seymour was a great man of God who is described as follows: “the meekest man I ever met...He is ...so filled with God that you feel the love and power every time you get near him.” (Richard J. Foster, pg. 121.)

That kind of character as well as the results of his ministry, come from growing in balance of both the inward and outward works of the Holy Spirit.

All this does not have a happy ending: Charles Parham at the invitation of William Seymour was invited to LA. He split the movement into a black and white movement. The result was a departure from the understanding of the baptism with the Holy Spirit as embodied in the life of Seymour.

This history is especially grievous because a gracious movement of God, intended as a blessing and as restoration to wholeness for the whole Church of Jesus Christ, was blocked by the deeply rooted sin of one man.

### Going Deeper

The following observations of the purpose and results of the baptism with the Holy Spirit are from Richard Foster.

Seymour invited Parham to LA in hopes that he could take leadership in shepherding the movement. Tragically Parham was a racist and could not see the miracle of what God was doing..

“Arriving at Azusa Street, he recoiled in disgust at the racial intermingling. He was aghast that black people were not in their “place,” and simply could not abide “white people imitating unintelligent, crude negroisms of the Southland, and laying it on the Holy Ghost.”

“Gradually the white leadership, many of whom had initially truly humbled themselves in the intoxicating milieu of spiritual ecstasy, found reasons to remove themselves from Azusa Street. They could live with glossolalia but not with the revolutionary interracial fellowship that Seymour insisted flowed from it. They abandoned love and reconciliation. The Movement split irreparably among racial lines.” Richard Foster, pp. 122-123.



## Going Deeper.

This summary of doctrine comes from the 1981 Manual of the Pentecostal Holiness Church)

In what follows, please understand that I am not putting down this gracious movement of God. The Pentecostal Churches are often truly advancing the Gospel of Jesus Christ, that accept the Bible as the Word of God, and have authentic experiences of the empowering work of the Holy Spirit. In contrast with the Presbyterian Church, they have resisted apostasy and stayed true to the witness that Jesus Christ is the only way of salvation. I do, however, question their specific doctrinal framework for interpreting the baptism with the Holy Spirit.

The following critique is of the “Holiness Pentecostal Doctrine”. This framework is the one that was often used to interpret the experiences of the Holy Spirit in the Charismatic Renewal that started in mainline Presbyterian and Reformed Churches in the 1960’s. This caused major misunderstandings and conflicts when brought into the Reformed context. Pentecostal doctrine has continued to mature as well as find different expressions in different denominations.

## Pentecostal Holiness Doctrine

The Pentecostal Movement, after William Seymour, formed the following distinctive doctrines that defined the meaning of the “baptism with the Holy Spirit.”

*We believe that entire sanctification is an instantaneous, definite, second work of grace, obtainable by faith on the part of the fully justified believer. (John 15:2, Acts 26:18; see Section III, Doctrinal Emphasis, pp. 25-27)*

*We believe that the Pentecostal baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance. (Luke 11:13; Acts 1:5; 2:14; 8:17; 10:44-46; 19:6)*

## The Worldwide Pentecostal Movement

**The Pentecostal movement is the fastest growing part of the body of Jesus Christ in the world today.**

**They have been greatly empowered for church growth, evangelism and mission outreach. Praise God!**

## However, the Results of the Pentecostal Holiness Doctrine

- Creates a two stage Christianity – those who speak in tongues and those who do not.
- Adds something more than one needs beyond the saving grace of Jesus Christ. “A Second Work of Grace”
- Muddles up the two motifs of the inward and outward works of the Holy Spirit.
- Adds tongues as “initial evidence” which is contrary to scripture.

## What Does the Bible Say About the Baptism with the Holy Spirit?

### The term baptism: What does it mean?

We do not hear this with biblical ears. We hear this with years of controversy over the meaning of water baptism and in reaction against Pentecostal Doctrine.

### The term baptism: What does it mean for Jesus?

Luke 20:4

*John's baptism-- was it from heaven, or from men?"*

In this reference, baptism is a rite of purification done with water that is given through John to prepare people for the "one who was to come."

Luke 12:50

*But I have a baptism to undergo, and how distressed I am until it is completed!*

The baptism that Jesus says he must go through is NOT about:

A rite of cleansing, or a sign of being born again.

Jesus has already been "baptized with water" by John.

Jesus is talking about being initiated into something by being overwhelmed by it.

In this case it is initiation into obedience to the Father through the terrible suffering on the cross.

Because Jesus uses the term "baptism" for something other than a sign of initiation into salvation, when He speaks of the "baptism with the Holy Spirit", he may mean initiation into something other than salvation. Or being "overwhelmed" by something other than salvation.

### Going Deeper

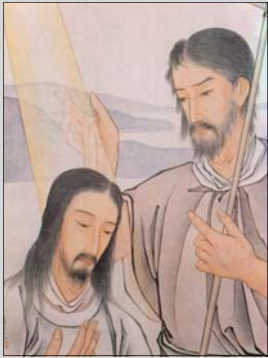
Mark 16:15-18 provides a list of possible manifestations of the Holy Spirit's power. The problem comes when tongues or any other manifestation or gift is made normative for everyone as the sign that one is truly filled with the Holy Spirit.

For instance, sometimes the expected sign is "prophecy" or "holy laughter" or "power to heal" or "picking up poisonous snakes". Presbyterians have often made "doing things decently and in order" or "being inclusive" as their sign. All these things are possible manifestations of the Holy Spirit and are recorded in scripture, but none are to be normative for everyone. The only true biblical sign that one has the Holy Spirit upon them for power is given in Acts 1:8. *We shall receive power to be witnesses to Jesus Christ.* There is immense diversity and freedom in how that power will be expressed.

Let's get on with doing the work of Jesus Christ with the power and tools the Holy Spirit gives us and without which the task would be impossible.

(We know that the authorship of Mark 16:15-18 is disputed. Some believe it was spoken by Jesus, others believe it was an addition made by the early Church. Whatever the case may be, it clearly demonstrates that manifestations of the Holy Spirit were the common experience and expectation of the early Christians.)

## Going Deeper



Chinese Catholic Catechism

Luke 3:16

*John answered them all, "I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire*

This context has to do with empowerment for witness and missions. This strongly suggests that whatever "baptism with the Holy Spirit" means it must be understood from the context in which it is given.

## **Baptism with the Holy Spirit in the Context of John the Baptist**

The promises made by John that Jesus would baptize with the Holy Spirit and with fire are ambiguous.

There is also the suggestion of initiation into something. Just what is not clear YET!

## **In Luke and Acts the context of the promise of the baptism with the Holy Spirit is the outward empowering work**

In Luke and Acts the term baptism with the Holy Spirit is found embedded in the following connected promises which have to do with the outward empowering work of the Holy Spirit.

Luke 24:48-49

*You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."*

Acts 1:4-5

*On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit."*

Acts 1:8

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

Acts 1:5 about the baptism with the Holy Spirit is given clear definition from Luke 24:49 – "clothed with power" for witness. And... Acts 1:8 receive power when the Holy Spirit comes upon which is also for witness.

## Were the disciples at Pentecost baptized with the Holy Spirit?

In **Acts 2:4** they were filled with the Spirit.

To describe the experience of the power operation of the Holy Spirit the Bible uses, “filled” (short term) and the Spirit upon.

However, when Peter makes his report about the Holy Spirit coming on Cornelius and all those with him, he makes the following important statement:

Acts 11:15-17

*"As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.' So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?"*

**Acts 11:15-17** clearly links what happened at Pentecost and in the house of Cornelius with the **baptism with the Holy Spirit**, which was not for conversion but for empowerment.

### Three Biblical Conclusions About the Baptism with the Holy Spirit

#### 1. Belongs to the outward work of the Holy Spirit

The term baptism: In Luke and Acts the context is the outward empowering work of the Holy Spirit.

The disciples at Pentecost were already growing in the inward work of the Holy Spirit so what happened there is the outward work for equipping to witness to Jesus.

Has the meaning of initiation into the empowering, gift giving work of the Holy Spirit by being “overwhelmed by it,” for the fulfillment of the Luke 24:29 and Acts 1:8 which are commissions to witness to Jesus Christ.

Placing the baptism with the Holy Spirit in the context of the outward work of the Holy Spirit is consistent with the biblical witness.

### Going Deeper



The first disciples were already converted disciples of Jesus Christ. At Pentecost they were “baptized with the Holy Spirit.” This means that they were “initiated” into the power dimension of the Holy Spirit’s work for being witnesses of Jesus Christ.

The way the Bible describes the actual experience is to say that they were “filled with the Holy Spirit” and the result was the power manifestations of the Holy Spirit.

Note, however, that power manifestations are means to an end. The end is that our witness to Jesus Christ becomes far more effective and that we might give glory to Him!

**Notes**

Webster's Dictionary defines "experience" as *a direct observation of or participation in events as a basis of knowledge.*

## **2. Being baptized with the Holy Spirit is a definite experience**

This is not just something believed in, but something that happens to people.

For the disciples and others this was the experiential initiation into the empowering work of the Holy Spirit.

The same thing may happen to us!

In the Bible the term "filled" or "fell upon" is used both to describe the initiatory experience, like Pentecost, as well as for subsequent experiences.

The term "baptism with the Holy Spirit" may be used to speak of the time when a person accepts their calling and commission to be a witness to Jesus Christ and surrenders to God's promised provision of the Holy Spirit's gifts and power to fulfill that commission.

The issue is NOT:

A "second blessing" that needs to be added to the saving work of Jesus Christ before one is a "complete" Christian. Our whole study shows this is an unbiblical approach.

The issue IS:

Are you walking in obedience to God's calling in your life?

Have you definitely surrendered yourself to accomplishing your call through Jesus' provision of the Holy Spirit? Usually this takes place at a particular moment of surrender.

### 3. The Promised Result Of this Experience

We can all expect some expressions of the Holy Spirit's power as we walk in obedience.

1 Corinthians 12:7

*Now to each one the manifestation of the Spirit is given for the common good.*

**No one gift such as tongues or prophecy is normative for all people.**

I Corinthians 12:28-31

*And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts. And now I will show you the most excellent way.*

**The only biblical evidence and result of the baptism with the Spirit is**

#### Acts 1:8:

**“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”**

This topic of the experience of the empowering work of the Holy Spirit is so important that we need to elaborate what we were not able to do in the video course.

### Going Deeper

The first result of the experience of being filled with the Holy Spirit is that the great doctrines of our faith become operational. That is they move from being faith statements, or statements of intellectual assent, to being lived experience. In this respect there is really nothing new about this work of the Holy Spirit. Making faith a reality is what He has always been doing.

**The real presence of Jesus Christ:** In worship, the Lord's Supper, and in prayer Jesus Christ is experienced as alive and present. He is experienced as resurrected Lord who forgives sin, defeats Satan, provides guidance, and loves with everlasting love.

**The Bible as the Living Word of God:** The Bible becomes intensely important, its words become sweet and filled with power and authority. Not only is there a desire for Bible study, but verses of Scripture begin to offer clear guidance for daily life.

**The Church is experienced as universal:** We affirm the universality and unity of the Church in our creeds, but often this is obscured by deep racial, cultural, and theological divisions. The "church Catholic" is not an experiential reality. But those who have started receiving the infilling with the Holy Spirit often find that barriers are swept away and they experience the unity and universality of the body of Christ.

**Going Deeper**

The problem with the Holiness Pentecostal view is that it makes distinctions between Christians that is not supported in the Bible.

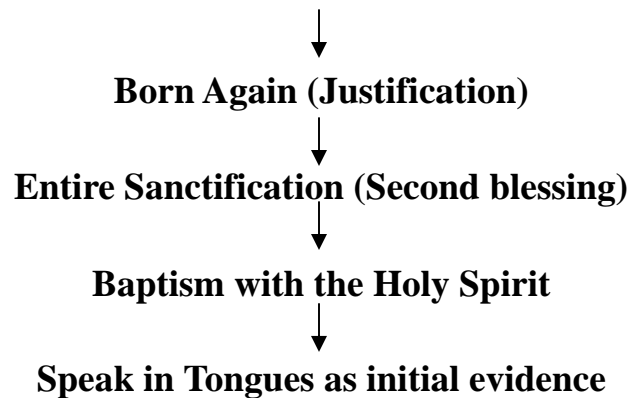
It results in a two-stage Christianity that tends to, on the basis of the sign of tongues, divide the Body of Christ between those who are Spirit filled and those who are not.

The problem with the traditional Evangelical view is that there is not enough clarity over the empowering work of the Holy Spirit. It is assumed simply to happen as one grows in grace. Thus, many miss the conscience appropriation of the Spirit's promised power.

Also, to equate baptism with the Holy Spirit with conversion is to misunderstand the empowering, gift giving work of the Holy Spirit that is needed in the mission context of Luke and Acts.

**A Summary and Contrast of Three Ways of Viewing the Empowering Work of the Holy Spirit**

**The Holiness Pentecostal View**



**Traditional Evangelical View**



**Dunamis Course View**

**Justified, Born Again  
by the Holy Spirit**

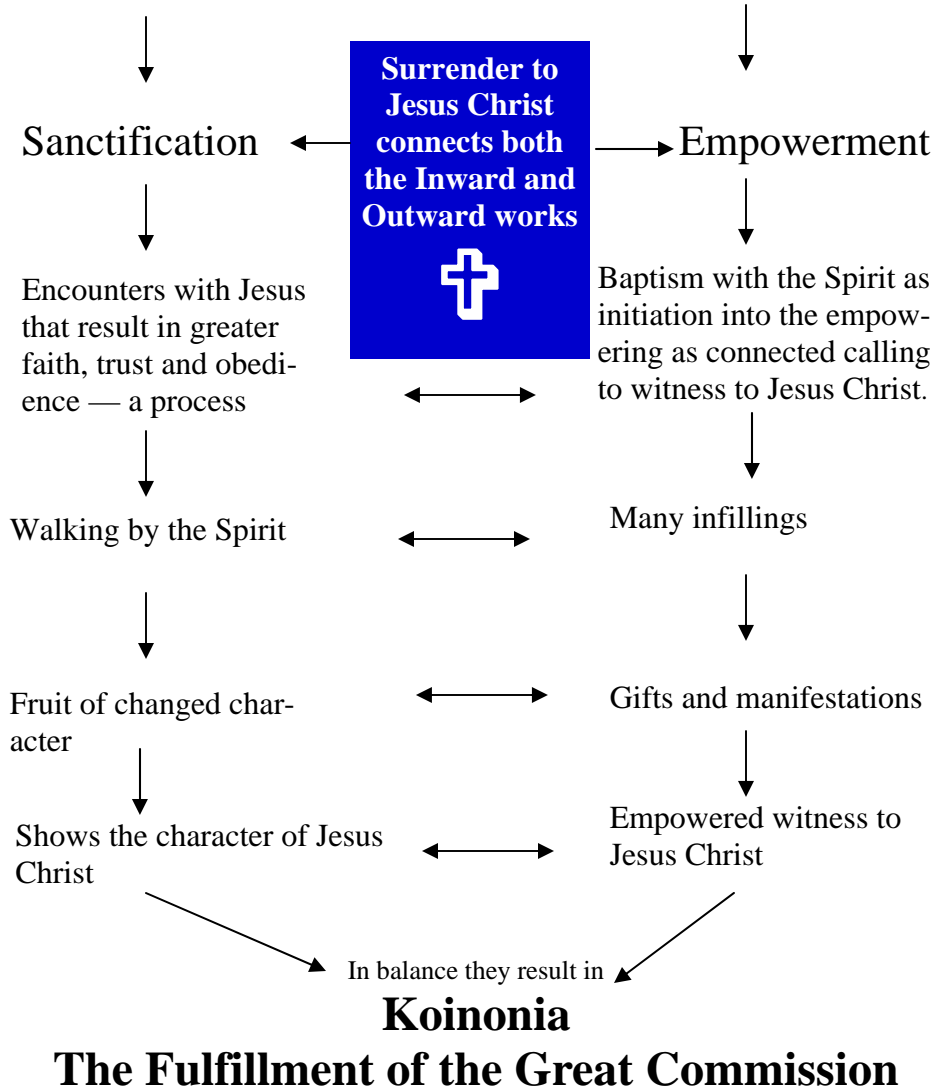
(This belongs to the inward work of the Spirit and the biblical sign is baptism with water.)

**Then**

**Growing in**

**Spirit Within**

**Spirit Upon**



**Going Deeper**

This is not perfect, but we believe it is a biblical framework for understanding the work of the Holy Spirit especially in Luke and Acts.

In most situations, and thus there can be careful presentation and study in this biblical and theological framework, it is best not to use the term “baptism with the Holy Spirit” as it will be understood from the Pentecostal perspective or the Evangelical perspective..

“Filled with the Holy Spirit” or “the Spirit upon” are also valid biblical terms for the same experience.

**Notes****Is There A Baptism With The Holy Spirit?****Lesson #9*****Questions and Discussion***

1. Do you feel a lack of power or effectiveness when you share the Gospel of Jesus Christ?
2. God has promised us the empowering of the Holy Spirit. Is there anything in your life or attitudes that is getting in the way of more complete surrender to God?
3. What gifts do you desire to receive from the Holy Spirit that you believe will make you a more effective witness to Jesus Christ? Have you asked for them yet?

***Scriptures to Ponder***

John 15:5; Acts 2:17; 1 Corinthians 12:4-7; Acts 4:29-31

***Exercise***

In prayer ask the Holy Spirit to clearly speak to you about how you are being called to follow Jesus Christ. What special mission has Jesus given you for His glory? As you say yes to Jesus to do this mission, ask Jesus to baptize you with the Holy Spirit for the power and gifts to fulfill that mission.

This may be done alone or with others and the laying on of hands. The important thing is connecting your request to the fulfillment of the mission Jesus has given you.