

# THE MINISTRY OF THE HOLY SPIRIT – PART 2

## THE BAPTISM OF THE HOLY SPIRIT

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- Probably no other doctrine of the Spirit has create more confusion than this one
- Some of this confusion stems from the fact that the baptism of the Spirit began at the same time the other great works of the Spirit occurred (i.e. indwelling, sealing)
- Also, this confusion is related to when the church began (i.e. church began with Abraham or John the Baptist?)
- Also, there is confusion over this issue as it relates to water baptism (i.e. there are some passages that refer to Spirit baptism that are not referring to water baptism – see Romans 6:4; Galatians 3:27)
- Furthermore, often the charismatic Christian considers the baptism of the Spirit as a second work of grace, distinct from and subsequent to regeneration and conversion
- Much of this confusion is tied to a failure to understand that the church was born at Pentecost and it was then that the Spirit began baptizing believers into the body of Christ
- Definition: The baptism of the Spirit involves placing the believer in union with Christ and incorporating him into the body of Christ at conversion
- It is important as being the work of the Spirit which places us in a new union with Christ and our fellow believers, a new position in Christ, and a new association in the intimacy of the body of Christ

### Not Prior to Pentecost

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- This is a work of the Holy Spirit not seen prior to Pentecost....it is regarded as a future event prior to Acts 2
- There is no mention of the Spirit baptism in the OT....both the Gospels and even Acts 1:5 indicate this is a future event:

**Matthew 3:11** ~ *As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.*

**Acts 1:5** ~ *for John baptized with water, but you will be baptized with the Holy Spirit not many days from now*

### Unique to the Church Age

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- The baptism of the Spirit is baptism into the church....since the church did not exist until Pentecost in Acts 2, this work of the Spirit can only be experienced by church-age saints

**1 Corinthians 12:13** ~ *For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.*

### Experienced by all Believers at Conversion

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- The baptism of the Spirit is not related to a “second blessing”...rather is a work of the Spirit all believers experience automatically

**1 Corinthians 12:13** ~ For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

**Galatians 3:27-28** ~ For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

- The expressions “we all, all of you” clearly refer to all Christians and it should not be limited to some particular group of Christians
- That this was said of the church people of Corinth, which included a variety of spiritual conditions, indicates that carnality does not cause one to miss this ministry
- Furthermore, the universality of this ministry is brought out by the fact that never in Scripture is the Christian exhorted to be baptized by the Spirit, whereas, he is exhorted to be filled by the Spirit (Eph 5:18)

## **A Baptism into Christ**

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- One who is baptized by the Spirit has a new position in that he is declared to be in Christ
- Because we are in Christ, we are identified in what Christ did in His death, resurrection, and glorification
- Thus, the baptism of the Spirit brings believers into union with Christ

**Romans 6:3-5** ~ Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection

- This is not a reference to water baptism (although water baptism illustrates these truths) – it is a dry baptism... a reference to the baptism of the Spirit
- All Christians have, by placing saving faith in Him, been spiritually immersed into the person Christ, that is, united and identified with Him

**Colossians 2:12** ~ having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

- Our identification with Christ through the baptism of the Spirit is an important basis for all that God does for the believer in time and eternity

## **A Baptism into Christ’s Body**

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- By Spirit baptism the believer is placed into the body of Christ in the living union of all true believers in the present age
- Here baptism has its primary meaning of being placed in, initiated into, and given a new and abiding relationship
- The baptism of the Spirit accordingly relates believers to all the great privileges of being a part of the body of Christ

**Ephesians 4:5** ~ one Lord, one faith, one baptism

**1 Corinthians 12:13** ~ For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

- This “one Spirit” unites believers into the church which not only ensures the unity of the body without regard to race, culture, or background, but also ensures that each believer has his particular place and function and opportunity to serve God within the framework of his own personality and gifts

- It also knits believers together into the “one another” relationships which encourages them and promotes their own sanctification

## **Not in Itself an Experience**

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- This is a work done to the believer and not by the believer, and since the baptism occurs simultaneous to salvation, it is not experiential
- As such, it is clear that baptism is a work of God to be understood and received by faith, not a work to be sought subsequent to being born again
- While subsequent spiritual experience may confirm the baptism of the Spirit, it is not in itself an experience, since it is a universal, instantaneous work of God
- Thus, it is not a second work of grace to be sought after
- Q - What about the book of Acts? - Pentecostals often point to the pattern in the book of Acts where believers were filled with the Spirit and then spoke in tongues after their conversion...this biblical pattern, which includes a time gap between conversion and baptism of the Spirit, is then seen as normative for all ages
- But while the distinction between regeneration and the baptism of the Spirit is legitimate, making a time gap between the two normative for all subsequent ages is invalid
- The normal pattern since the time of the apostles has been that Christians receive the empowering of the Spirit along with regeneration
- In the book of Acts, the first believers did not think that the Samaritans and Gentiles could be Christian...So the baptism of the Spirit served as a confirmation of their membership in the church (see Acts 8, 10, 19)
- Thus, it is not necessary for believers to seek a specific second work of Spirit baptism following conversion
- A comparison of the conversion of Cornelius in Acts 10-11 with Acts 2 makes clear that what occurred to Cornelius, a Gentile, was exactly the same as what had occurred to the disciples on Pentecost

*Acts 11:15-17 ~ And as I began to speak, **the Holy Spirit fell upon them just as He did upon us at the beginning.** And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?*

## **THE FILLING OF THE HOLY SPIRIT**

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### **Defined**

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- The filling of the Spirit involves the obedient believer living under the control of the Spirit
- Unlike being baptized, indwelt or sealed (where we have no active participation), being filled is a command
- The works of the Spirit in relation to salvation are once and for all but the filling of the Spirit is a repeated experience...The fact that we have participation in being filled by being submissive and obedient to God’s Word, implies that being filled is a repeated experience
- Some individuals were filled with the Spirit prior to Pentecost, empowering them for service and enabling them to fulfill some special work for the Lord (Exodus 28:3; 31:3; 35:31; Luke 1:15, 41)
- However, there is no indication that the filling of the Spirit was open before Pentecost to everyone who yielded their life to the Lord
- Beginning with Pentecost, a new day dawned such that every believer was indwelt by the Spirit and could be filled by the Spirit if he met the conditions
- Numerous illustrations in the NT confirm this conclusion:

**Acts 2:4** ~ *And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.*

**Acts 4:8** ~ *Then Peter, filled with the Holy Spirit, said to them, Rulers and elders of the people...*

**Acts 6:3** ~ *Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task*

**Acts 7:55** ~ *But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God*

**Acts 9:17** ~ *So Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit."*

- Definition: A spiritual state where the Holy Spirit is fulfilling all that He came to do in the heart and life of the individual believer
- It is not a matter of getting more of the Holy Spirit; rather, it allows the Holy Spirit to have more of us - to be further under His leading/control
- Instead of being an abnormal and unusual situation, as was true before Pentecost, in the present age to be filled with the Spirit is the normal, if not the usual, experience of a Christian
- There is an obvious relationship between being filled with the Spirit and spiritual maturity → A Christian filled with the Spirit will mature more rapidly than one who is not
- Because of this, it may be concluded that the wide difference in spiritual experience observed in Christians and the various degree of conformity to the mind and will of God may be traced to the presence or absence of the filling of the Spirit
- Thus, one of the aims of the Christian life is to be regularly filled with the Spirit
- When this occurs when we are fully yielded to the indwelling Holy Spirit resulting in a spiritual condition in which the Spirit controls and empowers us
- While there are degrees of manifestation of the filling of the Spirit, the central thought in the filling is that the Spirit of God is able to operate in and through us without hindrance, accomplishing God's will in every situation
- How important is this? → Since Ephesians 5:18 is a command, to not be filled with the Spirit as a believer is to be in a state of partial disobedience

**Ephesians 5:18** ~ *And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,*

- A Christian may be genuinely saved without being filled with the Spirit....the filling of the Spirit, while it may occur at the time of salvation, occurs again and again in the life of a yielded Christian and it should be the normal experience of Christians to have this constant infilling of the Spirit
- The fact that the filling of the Spirit is a repeated experience is brought out in the present tense of the command in Ephesians 5:18, "be filled with the Spirit"
- Literally = "keep on being filled with the Spirit"
- No Christian can live on yesterday's power, so this must be a continual experience
- Furthermore, being filled with the Spirit is compared in Eph 5:18 to a state of intoxication in which wine affects the entire body
- This should be the experience of the believer filled by the Spirit, totally under the control of the Spirit

## The Requirements for Being Spirit-Filled

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- How does this happen? – believers don't necessarily have to pray to be filled...they simply meet the conditions:

### 1. Don't hinder the Spirit's working in your life

**1 Thessalonians 5:19** ~ *Do not quench the Spirit*

- Quenching the Spirit is stifling or suppressing the Spirit and now allowing Him to accomplish His work in our lives...it's unwilling to let the Spirit have His way
- The idea here is a continual yielding ourselves to God and His will as opposed to yielding ourselves to sin:

**Romans 6:13** ~ *and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God*

**Romans 12:1-2** ~ *Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect*

### 2. Don't grieve the Spirit

**Ephesians 4:30** ~ *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*

- To not grieve the Spirit involves not allowing sin to enter our lives...we must not continue in sin which grieves the Spirit
- When the Spirit of God is grieved in us, the fellowship, guidance, instruction, and power of the Spirit are hindered; the Spirit, although indwelling us, is not free to accomplish His work in our lives
- When we become conscious of the fact that we have grieved the Spirit, the remedy is to stop grieving the Spirit by turning from sin and confessing it, remembering again the work of Christ to secure our forgiveness

### 3. Walk by the Spirit

**Galatians 5:16-18** ~ *But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law.*

- Walking by the Spirit is a command to appropriate the power and blessing that is provided by the indwelling Spirit
- It is an act of faith...it is depending upon the Spirit to do what only the Spirit can do....this is necessary since the standard of spiritual life is high, one we cannot attain in our own power
- Coupled with this is the fact that we face attacks from the world, the flesh, and the devil
- All of these truths emphasize the importance of appropriating the Spirit by walking in His power and guidance and letting the Spirit have control and direction of our lives

### 4. Fill your life with the Word

**Colossians 3:16** ~ *Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.*

- Simply put, when we live our lives in accordance with Scripture, we may be certain that we are

- controlled by the Spirit
- The extent of ones obedience to God and Scripture is directly proportionate to that person being filled by the Spirit

## The Results

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- Impressive results come when we are filled with the Spirit

### 1. We will demonstrate the fruit of the Spirit, rather than the fruit of the flesh

**Galatians 5:19-23** ~ *Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law*

### 2. We will have an attitude of worship and praise to the Lord and a submissiveness towards one another

**Ephesians 5:18** ~ *speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ.*

### 3. We will have assurance of salvation

**Romans 8:16** ~ *The Spirit Himself testifies with our spirit that we are children of God*

### 4. We will pray in the Spirit and will benefit from the Spirit's prayer for us

**Ephesians 6:18** ~ *With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints*

**Romans 8:26** ~ *In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words*

- It is not that the Spirit helps in those occasional times *when* Christians are weak; their state *is* one of weakness and the Spirit continually helps them
- One evidence of their weakness is the fact that believers “do not know what they ought to pray” - in their weakness both the content and the manner of proper prayer eludes them, but the Spirit Himself comes to their rescue and intercedes (pres. tense, “keeps on interceding”) for us with groans that words cannot express
- This has nothing to do with praying in tongues, as some suggest - even though the Spirit's words are not expressed, the Father knows what the Spirit is thinking

## THE TEACHING/ILLUMINATION OF THE HOLY SPIRIT

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- Not every part of Scripture is equally clear to our understanding; in fact, certain passages are difficult to grasp
- Illumination is the work of the Holy Spirit where He helps us to hear, receive, properly understand and apply the message of God's Word
- Illumination is distinctly different from revelation, though many people get confused on this

- The Spirit helps us to understand the Bible, to convict us of the truth of the Bible, and to apply that truth to our lives; He works with the Word and through the Word

**John 16:13** ~ *But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.*

**1 Corinthians 2:12** ~ *Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God.*

**1 John 2:27** ~ *And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.*

- In what sense does the Spirit give insight into the Bible's meaning?<sup>1</sup>
  1. The Spirit's ministry in Bible interpretation does not mean He gives new revelation
  2. The role of the Spirit in interpreting the Bible does not mean that one's interpretations are infallible
  3. The work of the Spirit in interpretation does not mean that He gives some interpreters a mental acuity for seeing truths under the surface that are not evident to any other dedicated Bible students
  4. The role of the Holy Spirit in Bible interpretation means that the unregenerate do not welcome and apply God's truth, though they are able to comprehend many of its statements cognitively (1 Cor 2:14)
  5. The Spirit's role in hermeneutics does not mean that only Bible scholars can understand the Bible
  6. The Holy Spirit's role in interpreting Scripture requires spiritual devotion on the part of the interpreter
  7. The Holy Spirit in interpretation means that lack of spiritual preparedness hinder accurate interpretation
  8. The role of the Spirit in interpretation is no substitute for diligent study
  9. The Spirit's work in biblical interpretation does not rule out the use of study helps such as commentaries and Bible dictionaries
  10. The ministry of the Holy Spirit in Bible interpretation does not mean interpreters can ignore common sense and logic
  11. The place of the Holy Spirit in interpreting the Bible means that He does not normally give sudden intuitive flashes of insight into the meaning of Scripture
  12. The Spirit's ministry in interpreting the Bible is included in but not identical with illumination
  13. The role of the Holy Spirit in scriptural interpretation does not mean that all parts of the Bible are equally clear in meaning
  14. The Spirit's work in interpretation does not result in believers having a comprehensive and completely accurate understanding of the entire Scriptures

## THE COMFORTING/HELPING OF THE HOLY SPIRIT

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- The Holy Spirit is a Helper who is called alongside to help the believer – He comes to us when we are in need of strength and empowers us with courage and boldness

**John 14:16** ~ *And I will ask the Father, and He will give you another Helper, that He may be with you forever;*

- The word "Helper" is translated as "comforter, counselor" and comes from the Greek word *paraclete*

<sup>1</sup> Roy B. Zuck, "The Role of the Holy Spirit in Hermeneutics," in *Vital Theological Issues*.