

Baptism and Filling of the Holy Spirit

Baptism and Filling Comparison

1. In the Bible, three people make reference to the “baptism of the Holy Spirit.” **John the Baptist** speaks of Spirit-baptism in reference to the ministry of Jesus (Matt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33). **Jesus** refers to being “baptized in the Spirit” pointing to the Day of Pentecost (Acts 1:5). Spirit-baptism as used by **Paul** is *a metaphor that describes our reception of the Holy Spirit at the moment of our conversion to Jesus in faith and repentance*. We are made members of the body of Christ, incorporated into the spiritual organism called the church (1 Cor. 12:13). This is the most common way this terminology is used among evangelicals. In this case:

Spirit-baptism is:

- a. instantaneous
 - b. simultaneous with conversion
 - c. universal
 - d. unrepeatable
 - e. permanent
2. **Spirit-filling** is *a metaphor describing our continuous, on-going experience and appropriation of the Holy Spirit*. To be filled with the Spirit is to come under progressively more *intense* and *intimate* influence of the Spirit.

Spirit-filling results in:

- a. power
- b. purity
- c. proclamation
- d. praise

Two Senses of Spirit Filling

1. *A condition or consistent quality of Christian character.*
 - a. See Luke 4:1 (Jesus); Acts 6:3,5 (Deacons); 7:55 (Stephen); 11:24 (Barnabas)
 - b. This is the “ideal” condition of every Christian
2. *An enabling to fulfill or perform a special task or to equip for service or ministry.*
 - a. *A calling:* Luke 1:15-17 (John the Baptist-filled with Spirit from birth as a prophet); Acts 9:17 (Saul/Paul); Acts 10:38 (Jesus)
 - b. *A spiritual emergency or urgent task.* Acts 4:8 (Peter filled with the HS to preach); Acts 13:9 (Saul/Paul filled with HS to confront the magician); Acts 7:55 (Stephen to endure persecution and martyrdom)

In Summary

1. There is one baptism, but multiple fillings
2. In no NT text are we commanded to be baptized in the HS
3. We are *commanded* to be filled with the HS
4. It is possible to be baptized in the HS, to experience the permanent indwelling of the HS, and yet not be filled with the HS. 1 Cor. 3 describes such believers as “carnal” or “fleshly”
5. To be “full of the HS” is to reflect a *maturity of character*; it is the ideal condition of every believer
6. To be “filled with the HS” is to *experience an anointing* for power, purity, proclamation, and praise

Speaking in Tongues -- 1 Corinthians 14

Main theme: The supremacy of prophecy over tongues in public worship

Important truth: Edification is the purpose of the spiritual gifts in public worship (see verses: 3, 4, 5, 12, 17, 26)

What is the Nature of Tongues?

1. It is not God speaking to man, but man speaking to God (v. 2)
2. No one understands what is being said (v. 13)
3. It is an activity in which the rational process is not engaged (v. 14)
4. It is a medium or expression of praise to God (v. 16-17)
5. It can be controlled by the user (v. 27-28)

What is the Value of Tongues?

1. It is an expression of praise to God (v. 15-17)
2. It edifies the speaker (v. 4)

What is the Importance of Tongues for Public Worship?

1. In public worship, it is less important than prophecy (v. 1-4)
2. It does not edify the church unless it is interpreted (v. 5-6)
 - a. Illustrations of tongues inability to edify:
 - v. 7 - musical instruments
 - v. 8 - trumpet for battle
 - v. 9-11 - foreign languages
3. Gifts used in public worship should edify the church (v. 12)

4. Limitations on tongues in worship:
 - a. v. 27a - Only two or three should speak in tongues
 - b. v. 27b - Done in sequence, not simultaneously
 - c. v. 27c - It must be interpreted
 - d. v. 28 - If no interpreter, then no tongues in public worship

Conclusion:

1. Paul had the gift of tongues (v. 18)
2. He placed less value on them in public worship (v. 19)
3. Prophecy is to be desired in worship (v. 39a)
4. Tongues are not to be forbidden (v. 39b)

Principles of Effective Spiritual Practice

There are four realities that create potential for effective spiritual practice. These realities bring us into *liminal space*. They afford us an excellent opportunity to make contact with God. Here are four principle realities that should become a part of any effective spiritual practice. As we focus on these realities, we will find ourselves having authentic contact and communion with God.

1. **CENTERING:** *Returning to the Source*
 - a. Revelation 4 and 5 reveal the throne of God as the center point of all creation
 - b. Effective spiritual practice provides an excellent opportunity to join all creation in our rightful place of worship around God's throne
2. **EMPTYING:** *Removing the junk*
 - a. In the normal course of time, a river begins to silt in and become more shallow through the normal flow of life
 - b. Our souls also become cluttered over time requiring attention to keep the River of Life flowing freely (John 7:37-39)
3. **GROUNDING:** *Rooting our souls in the Ground of our Being*
 - a. Like a tree torn from the earth, so is the soul that is separated from God (Eph. 3:17)
 - b. Grounding our hearts in God allows the Spirit to strengthen our inner most being (Ephesians 3:16)
4. **CONNECTING:** *Receiving the full flow of the water of life*
 - a. Living out of our heavenly resources requires intimate connection with God (John 15:5)
 - b. It is the depth of our intimacy with God that will determine the degree of our fruitfulness (Jeremiah 17:5-8, 13)