

## WHAT IS THE BAPTISM IN THE HOLY SPIRIT?

### The Holy Spirit

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This evening I want to especially speak on the theme the presence of the Spirit in Pentecostal empowerment. I use those words very carefully. The Spirit is obviously present in believers' lives in different ways whether or not the Spirit has expressed himself in their life in Pentecostal empowerment.

You say, Why didn't you use the term "charismatic experience"? I was doing a word study in the book of Acts and found out in the book of Acts the word "charisma" does not occur. That kind of was a shocker. Therefore the word Pentecostal does so I thought I would return to a more old term to describe a very distinct what we might call crisis experience in the Spirit.

Salvation is a crisis experience. We're not gradually saved. We're *saved*. There is a sense in which Pentecostal empowerment Acts 2, we do not go through an osmosis of gradually receiving the Spirit. But a distinct point of time in which there is what the book of Acts calls a baptism in the Spirit, a receiving of the Spirit, a receiving the gift of the Spirit, an experience of the promise of the Father. These are some of the terms we're going to share together this evening.

I'm going to be somewhat doctrinal this evening. Not anti-doctrinal which many times I'd like to do in speaking on the Holy Spirit. I'll tell you why I'm going to be somewhat doctrinal in approach. It's out of my own background. Coming from a Pentecostal background. I came into an experience of the Spirit before I came into a doctrinal knowledge of the Spirit. In fact we who are Pentecostal or charismatic are often criticized by the non-charismatic part of the church. "You guys have an experience then look in the scripture to justify it." The assumption being that if you were a biblical person you would get the scriptural doctrine first and then you'd go have the experience. We had the experience then went to scripture to try to find it.

Beware of any experience you cannot find in the scripture. If you've had an experience and you can't find it in the scripture I'd suggest you throw it out. In seminary you get this whole bit of hermeneutics interpretation of scripture. I kind of approach the intellectual objections to the Pentecostal experience from people who were challenging our way of hermeneutically going after the scripture, having an experience and then finding scriptural justification. One day studying the book of Acts something marvelously opened up to me that I had not seen before. That is in Acts 10 where Peter has a vision of a sheet descending from heaven. In that sheet are all manner of unclean things. He is told "Peter, rise, kill and eat." And he says, "Lord I've never eaten anything unclean or common." The vision comes again and happens three times. Finally Peter is willing to obey the Lord and out of that eventuates his trip to Cornelius' house. What is striking to me about that whole experience is in Mark 7 Jesus had explicitly taught that it is not the things that go inside a man that defile him but the things that come out of a man that defile him. Mark 7 says "Thereby Jesus declared all foods clean." Jesus established the doctrine but Peter didn't yet have the experience. It was when he had the experience of the vision and the sheet descending with all manner of things in it, when he had that experience then he was able to go back and remember the word of the Lord and acknowledge also that the Lord makes no distinction between people.

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If Peter in the scripture could have an experience and could then justify it by the word of the Lord and also in Acts 11 Peter recounts the experience which happens at Cornelius' house then to justify it recites the scripture. How Jesus said "I will baptize you in the Spirit." He uses that then as justification for the validity of the experience.

I would contend for an experience of the presence of the Spirit in Pentecostal empowerment that often happens to people that maybe do not have the critical thought processes of developing a hermeneutic of scripture which sequentially and logically develops the doctrine of the Holy Spirit. But they love Jesus and love the Lord and know his work. I'm amazed at how many of the people I know in the Pentecostal movement of a past generation absolutely had no educational background, no ability to get into the text of scripture and allegorize the scripture to bits and probably did a lot of things which a seminary trained person wouldn't do but who knew God a whole lot more than a lot of people I know who have been trained intellectually.

I want especially to speak on a doctrinal sense and provide some undergirding. We are often after we have an experience, we are tested in that experience as to whether or not that experience is a valid experience from the scripture. I'm speaking in a narrow sense this evening as an undergirding scripturally and as an encouragement scripturally to look at the Pentecostal empowerment of the Spirit.

Five terms that are used to describe the Pentecostal empowerment of the Spirit.

The first term is "baptism *en* the spirit." *En* instead of in. The reason why I'm using the Greek preposition is that there is some need of us to get into this preposition and see what it means. Prepositions in a language are the most difficult part to learn in a language. When you know how to use a preposition in a language then you're really got that language down cold. I don't want to get in water over my head on Greek prepositions. But Greek prepositions are not quite as simple as English prepositions. When we use the word "in" we have a separate word that distinguishes "in" from the preposition "by" or "by means of." The Greeks though would use the same proposition *en* to describe "in" or to describe "by means of." Two different kinds of uses and sometimes that can effect a person's understanding of the baptism in the Spirit. We'll look at that.

The term "baptism *in* the Spirit" occurs only twice in the book of Acts. It's a term, which we use continually and say, "Have you been baptized in the Spirit?" But in actuality it occurs only twice in the book of Acts. Both times it occurs on the lips of the Lord.

Acts 1:5 the Lord in talking with the disciples after his resurrection, just before he ascended said to them "For John baptized with water but in a few days you will be baptized in [*en*, with or in or by means of] the Holy Spirit."

It's used again in Acts 11:16 where Peter in talking about what happened in Cornelius' house says that we recognize that what had happened was a fulfillment of Jesus' words how he said, "You will be baptized in the Holy Spirit."

In looking at Acts 1:5 we must recognize that sequentially this comes after the experience of John 20:22 where Jesus breathes on his disciples and says "Receive the Spirit." So Jesus in Acts 1:5 is telling people that you will be baptized with the Spirit whom he has already in breathed

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with the Spirit. This is why last week I made the distinction between the presence of the Spirit in our lives in regeneration and the presence of the Spirit in our lives in a Pentecostal empowerment. That the Lord himself made this distinction after he had in breathed his Spirit into the disciples he yet told them, “Remain in Jerusalem and you’ll be baptized in the Holy Spirit.”

There is often a confusion in the two instances in the book of Acts where Jesus uses the term “baptized in the Spirit” with what Paul says in 1 Corinthians 12:13. “By one Spirit were we all baptized into one body.” There are those who take this verse from a non Pentecostal or non charismatic sense and says this is the baptism in the Spirit. The baptism in the Spirit is equal to regeneration since it’s by one Spirit we are baptized into one body. Therefore that’s baptism in the Spirit. The problem with that point of view is it doesn’t adequately come to grips with the distinction that is made between John 20:22 and Acts 1:5 where the disciples in John 20:22 have already been regenerated by the indwelling presence of the Spirit. It also doesn’t take into account the particular way the preposition may be being used in the language.

I would submit without getting into a lot of complication on this that there are two ways that the preposition *en* can be used in association with the Spirit. One way to use it is in the instrumental sense. That is baptize with the Spirit which means by means of the Spirit. Another way is in the locative sense, which means *in* the Spirit. Let me make a distinction between these.

If I were to say I was going to baptize you with water or by means of water I would be saying something a little bit different than saying that I’m going to baptize you *in* water. If for example I said I’m going to baptize you with water or by means of water what I could do to fulfill that is take a pitcher of water and pour it on you. I would then be baptizing you with water or by means of water but I would not be baptizing you in water. And we speak of baptism in the Spirit as being baptized by means of the Spirit or is it actually baptism in the Spirit. I would say that if you look at what baptism in water is, is it in water or is it by means of water you will have an answer to how Jesus used the term you’ll be baptized with the Spirit and how Paul used the term, you are baptized by the Spirit in one body. Thoroughly confused now? I’ll try to put this together.

Did John baptize by means of water or did he baptize in water? Matthew 3:11, John specifically says “I indeed baptize you in (en) water and he will baptize you (and then he uses the same preposition) he will baptize you in (en) the Holy Spirit.” So John is really saying the same way I baptize you in water, that is exactly how Jesus is going to baptize you in the Spirit.

How did John baptize? Did he baptize simply by means of water or did he baptize in water? Matthew 3:16 says, “Having been baptized Jesus went up from the water. If Jesus in John’s ministry went up from the water after he was baptized wouldn’t you think that that suggests he had been in the water? It’s kind of hard to go up from water if you haven’t been in it. John 3:23 says that John was baptizing in a certain place because many waters were there. If you are simply pouring small amounts of water on people you do not need a large quantity of water. But John is baptizing in a certain place why? Because many waters are there. Acts 8:38 kind of clinches it. When Phillip baptized the Ethiopian eunuch. “They both went down into (a different preposition is used) the water.” Then Acts 8:38 “But when they came up out of the water...”

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So I would submit to you that baptism in water in the New Testament sense mean was to be baptized in it. Not simply by means of it.

Baptism by its own nature means to immerse. The Greeks used “baptize” to describe the sinking of a ship. I would submit that if you sink a ship you are totally placed in the water. Baptize technically means to baptize in water. John baptized *in water*. Jesus baptizes *in the Spirit*. That would be a poor usage of understanding Acts 1:5 and 11:16. It is Jesus who says “Even as John baptized in water I will baptize you in the Spirit.”

Paul says in 1 Corinthians 12:13 though “By one Spirit we were all baptized into one body.” In that particular instance the element into which we are being baptized is the body and the agent is the Holy Spirit.

There are three kinds of baptism in the New Testament. Baptism in water, baptism into the body of Christ, and baptism in the Spirit. The agent of baptism in water baptism would be John the Baptist or it could even be me. Suppose you came to be baptized in water for example. Who would be the agent of the baptism? It would be me as the minister. I would place you into the element. The element being the water. I would place you into water. The candidates in this instance would be me or it would be you, depending on who the candidate was. The time that you would be placed into the water is after your conversion. Baptism into the body of Christ Paul says in 1 Corinthians 12:13 “By one Spirit we were all baptized into one body,” the agent of the baptism is the Spirit. He is placing us into what element – the body of Christ, the church. I again am the candidate that the Spirit in baptism. And when does this happen? In conversion. I can’t put into the body unless I’ve been regenerated.

In the baptism in the Spirit though John has said “When He comes [that is Jesus] he will baptize you with the Spirit.” That means Jesus is the agent of the baptism. The element in which he places us is the Spirit. I again am the candidate. And when does this happen? In the book of Acts it either happens with or after conversion. In Acts 10 at Cornelius’ house it happens with his conversion. In Acts 2 it happens after conversion. In Acts 19 it happens with conversion. In Acts 8 it happens after conversion. In Acts 9 with Paul it happens after conversion. In Acts there are three times that the baptism in the Spirit happens after conversion. Two times it happens with and alongside, associated with conversion.

What is being suggested therefore by the term “baptism in the Spirit,” is that Jesus is the one baptizing us or immersing us distinctly in the life of the Spirit. Haven’t we already been indwelt with the Spirit of God? Yes. By all means.

I think there is a parallel between what the Spirit is doing in Jesus life and what he does in our life. We need to continually remind ourselves that the Spirit has certain ways in which he commonly functions, certain patterns. That if we see it in the life of Christ, we see it in us.

For example, the Spirit is the agent of the conception of Jesus is he not? Mary is pregnant by means of the Holy Spirit. She conceives by the Spirit. Yet what happens when Jesus begins his earthly ministry at the age of 30? It is described “The Spirit came upon him as a dove.” Did that mean that the Spirit had been absent from his life up to that point? No, not at all. How could the Spirit be absent? He was conceived of the Spirit. But it meant that at the beginning of his public ministry the Spirit came upon him and from that time on he began his ministry of

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utterance and his ministry of power. Up until that time Jesus had not either taught nor had he done any works of power. Up until the day of Pentecost, Acts 2, the 120 gathered in the upper room had since the resurrection of Christ neither taught nor done acts of power. There's a parallel between the Spirit's work in the ministry and person of Jesus and his ministry and work in us.

So the term baptism in the Spirit is an appropriate term to use. I think one reason why Luke does not use it more in Acts is so as not to confuse it with Paul's term in 1 Corinthians 12:13.

Another terms that's used to describe this Pentecostal empowerment with the Spirit is that in the Pentecostal empowerment of the Spirit we receive the promise of the Father. Luke 24:49 Jesus says, "You are witnesses to these things. I'm going to send you what my Father has promised. But stay in the city until you are clothed with power from on high." Here again Jesus has already done the act of John 20:22. He has already breathed into the disciples recreating life, the new life in them. Yet he's saying, You remain in the city until you receive the promise of the Father. You've been clothed with power from on high.

Acts 1:4 he repeats the same thing again. Do not leave Jerusalem but wait for the gift my Father promised which you heard me speak about. The disciples having been with the Lord had began to have their anticipation well up. I know that when my father made me a promise when I was a child that was an important thing to look forward to. He didn't make a whole lot of promises. The one promise in the New Testament which the Father makes us is the promise that he will give to us the Holy Spirit. Sure enough on the day of Pentecost what happens? They receive the promise. Acts 2:33 Peter in his exposition of what's happened on the day of Pentecost says that "Exalted to the right hand of God Jesus has received from the Father the promised Holy Spirit and has poured out what you now see and hear."

This is an important point I want to make about the promise of the Father. The promise of the Father is not something mystical. It is not something just internal. It is not a new kind of existential way of getting along with God. It is not being able to smile more than you've ever been able to smile before. The Spirit will obviously bring that by the way. The Spirit brings joy. But the promise of the Father is defined by Peter as having these kinds of qualities to it. The promise is both seen and heard. Therefore I think by logical deduction one can say he knows he has received the promise of the Father if it can be said that other witnessing it can say this is what I see and hear. Then we have to reconstruct the day of Pentecost. What exactly did the multitudes that were gathered around Peter see and hear? The early part of Acts 2:5 and following tells us what they saw and heard. They saw a bunch of people who looked like they had drunk new wine in the opinion of some. And who were doing what? Speaking in other tongues as the Spirit gave them utterance and also prophesying. Peter stood up to prophecy.

I'd like to dwell for a moment on a word. I really hope I can get you into this and help you see something which is to me was just phenomenal this week. Acts 2:4 says "All them were filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." The NIV just absolutely blows the translation away and says, "as the Spirit enabled them." But it actually is not that crisp at all. It's "as the Spirit gave them to utter." "Utterance" is a word that is a kind of a key to what the promise of the Father is. In Acts 2:11 we find out in tongues what they were uttering. They were declaring the wonders of God in the various tongues that were present on the day of Pentecost. In fact in Acts 2:11 what they were declaring was the

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magnificent splendor, grand mighty deeds of God. What happened on the day of Pentecost when all these people began praising God? Uttering praises to God. They were saying, “God, you’re great. You’re magnificent. They were describing how powerful and wonderful God was. This is the idea that was behind their utterance.

Utterance is a word, which literally means to speak out loudly and clearly with emphasis or enthusiasm. The Old Testament this word utterance was used for prophetic speech. 1 Chronicles 25:1 it says “David together with the commanders of the army set aside some of the sons of Asaph, Heman and Jeduthun for the ministry of utterance accompanied by harps, lyres and cymbals.” Anybody that has the ministry of utterance with harps, lyres and cymbals has got to be able to speak loudly and distinctly. You are not heard as a singer if you sing softly when the cymbals are going on.

This word “utterance” is used also in the book of Acts. It’s used in a very limited sense. Only used two other times in the book of Acts. Acts 2:14, “Then Peter stood up with the eleven, raised his voice and uttered to the crowd.” Without a PA system. He uttered to the crowd. Which means to declare loudly and forcefully. In Acts 26:25 when Paul is surrounded by a group, an audience that were listening to him proclaim the message of Jesus Christ and he’s interrupted by the statement “Paul, you’re mad.”

Paul uttered. The NIV again has “replied.” But it’s again this word “uttered” which means to declare boldly and loudly. When I would submit to you is if what the promise of the Father is in terms its actual reality on the day of Pentecost is that it gave the disciples in terms of its powerful manifestation which was seen and heard, an ability to boldly utter forth the great God that we serve and to praise him unashamedly, unabashedly with no intimidation, no reserve, no holding back, no crazy things either. But that deep gushing forth from the heart which loudly proclaims Lord.

This is why Peter in interpreting what is happened says from Joel 2 “In the last day I will pour out my Spirit upon all people. Your sons and daughters will prophecy.” By that he means this utterance which is coming forth, this prophecy which is coming in the nature of tongues but nevertheless is an address of praise to God.

I never really understood before why it was that in Pentecostal meetings that I grew up in everybody could get so loud at times in the Spirit as they praised the Lord. I like to do quiet. Many times I looked at this and said that’s of the flesh. Many times it was. But the very rootage of the word used in Acts 2:4 means a person who is proclaiming boldly and loudly the magnificence of God. That in this particular instance on the day of Pentecost that loud proclamation, that forceful and beautiful and wonderful proclamation of God and his magnificence was accomplished in two dimensions. It was accomplished in the uttering forth of other tongues and it was accomplished as Peter preached clearly the wonder of Jesus of Nazareth. He uttered in his sermon and all the 120 uttered as they praised God in other languages. Which is the inevitable outflow of the Spirit it seems to me. To bring us into two dimensions of reality as it pertains to the promise. Praising God in an unlearned language boldly and loudly. Not necessarily always loudly. But declaratively, forcefully from within. And also the authority and the power to declare that witness to someone else. Instead of just being so timid and shy of declaring our faith in the Lord that we just aren’t quite sure that we can get around to doing it.

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In the book of Acts there is that coming of the promise of the Father that has this identity of being seen and heard which kicks the disciples free from their own inhibitions that would drive them back into their shyness and fear and inhibition.

The promise of the Father was not some kind of cosmic shove off to get the church going never to be repeated. Instead Peter says in Acts 2:39 “The promise is to you and to your children and for all who are far off.” That’s us. I’d say 20 centuries is far off. Synonymous terms. The promise of the Father, the baptism in the Spirit.

Another terminology that is used for the charismatic or the Pentecostal empowerment of the Spirit is to describe the experience as “receiving the gift of the Spirit.” This is used also several times in the book of Acts. The word that is used is not the word “charisma” the more common word which we now use for gift of the Spirit, but the word that means “a gift without payment.” Free, we didn’t earn it. We can’t work the experience of the Holy Spirit any more than we work ourselves into salvation.

Acts 2:38 Peter says, “You will receive the gift of the Spirit.” Acts 8:20 Simon Magus wanted to buy the gift of God with money. In Acts 20:45-46 the gift of the Holy Spirit was outpoured on the gentiles and how did they know it was outpoured? They heard them speaking with tongues and magnifying God. Same term used on the day of Pentecost. They heard them declaring what a wonderful God we have to serve.

Acts 11:15 Peter says, “God gave the same gift to them as he gave to us.” Therefore when we’re using terms related to concept of being baptized in the Spirit or the Pentecostal empowerment of the Spirit, it’s appropriate to say that this is a word which means baptized in the Spirit. It’s appropriate to say that we have received the promise of the Father. It’s appropriate to say that we have received the gift of the Spirit. It’s even appropriate to say we have received the Spirit. This receiving of the Spirit is a little bit different way of using the word “receive” than in John 20:22 where Jesus breathes on the disciples in the upper room and says “receive the Spirit.”

The word “receive the Spirit” is pretty much the same as receiving the gift of the Spirit. For example Acts 8:15-17 Peter and John come to Samaria. What has happened in Samaria? There have been believers that have already come to faith in Jesus Christ. They’ve already been regenerated. They’ve already had the new life. They’ve already had the Spirit of God dwelling in them. But what do Peter and John do to them? They lay hands upon them that they might receive the Spirit for the Spirit had not yet come upon them. And when they had laid hands upon them they received the Spirit.

In Acts 19:2 Paul says to the Ephesians, “Having believed did you receive the Spirit?” The modern translations have a little bit of problem with this. Some say, “Did you receive since you believed did you receive the Spirit?” Others will say, “When you believed did you receive the Spirit?” There’s some discussion on this and it has to do with the particular nature of the language. Having believed, did you receive?

The point of the book of Acts is that sometimes your receiving of the Spirit is sometime simultaneous, alongside with believing. And sometimes it comes later. For example, at Samaria they had believed but they had not received. In Acts 2 they had believed but they had not

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received the Spirit. But at Cornelius' house they had believed and they had received. Simultaneous. Side by side.

One other term that is used with the Pentecostal empowerment of the Spirit is this phrase: "filled with the Spirit." In Acts 2:4 on the day of Pentecost the assembled disciples are described as being filled with the Spirit. Again, remember this is after John 20:22 where they had received the Spirit in a regenerative sense. And by the way, that "filled with the Spirit" is an event that has happened in the past tense and which is fixed and firm and given. You have received the Holy Spirit. You have been baptized in the Spirit. Not necessarily something which happens but is never quite through with. But it's a distinct event all to itself.

In Acts 4:31 the assembled group is described as being "filled with the Spirit." Paul as Ananias is sent to him in Acts 9:17 prays that he might be "filled with the Spirit."

I think we err when we try to compare how much of the Spirit we have in comparison to someone else. If I understand the word "filled with the Spirit" correctly, the proportion of the filling of the Spirit is somewhat dependant upon our capacity. If I understand the book of Acts correctly there were some who seem to have a greater capacity to receive more of the Spirit in the sense of being empowered of the Spirit. Out of the 120 on the day of Pentecost only one stood up to preach to the multitudes. It just seemed like Peter had the unique capacity in his personality to receive that gift. The other 119 had various other ministries that were given to them. Some more outwardly powerful than others. But each of them filled to the measure of capacity.

Some one has said that the day of Pentecost that once the disciples were filled with the Spirit that they were expansible and the gift was infinite. There was more of the Spirit yet to give and they were capable of yet receiving more. That's why later in the book of Acts you will find people like Peter and Stephen for example as being described again as being filled with the Spirit. Each time that word "filled with the Spirit" later is used in the book of Acts to describe someone who has been initially filled with the Spirit it inevitably is a term associated with a crisis. When Stephen is being stoned he is filled with the Spirit. Had he been filled with the Spirit before? Yes, he had. That was a qualification for being a deacon. He had to be filled with the Spirit.

Why then when he is being stoned does it specifically note that this was Stephen the one filled with the Spirit? It's because that occasion was producing a new demand on his personality to be expanded to meet the crisis of the situation. So it is a term that can be used to describe the ongoing work of the Spirit in our life as well as that initial event called the baptism in the Spirit.

Paul, when he is on his first missionary journey and on the first moment he is confronted by a guy by the name of Bar-Jesus who is opposing his witness. Paul looks at this man and rebukes him and causes blindness to come upon him. And the text says, "Paul, full of the Holy Spirit." Had he been full of the Holy Spirit before then? Sure he had. Acts 9. Ananias had laid hands on him that he might receive the Spirit. But Paul had never faced a situation like this before. And that new situation produced that additional stretch, elasticity in his person, which allowed an even greater dimension of the Spirit to be manifest in him.

I think from a scriptural point of view that it is probably inappropriate for us to talk about the baptism in the Holy Spirit in later years simply from the question, Were you at one time filled

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with the Spirit? That's not to say that that question isn't important. But there is a sense in which the initial experience of being filled with the Spirit is meant to be exactly that – a gateway, a doorway into life in the Spirit immersed in the life of the Spirit. and If after that initial experience in the Spirit we take it as a merit badge, a pathway into Pentecostal or charismatic respectability that allows us to be a member of the club we have completely perverted what it is to be baptized or filled with the Spirit of God.

I wish I had known that in my earlier years when I worked so hard to get the Holy Spirit so that I could be acceptable and hold office in the youth group. When I finally “got it” I breathed a sigh of relief. Now I didn't have to pray so much any more! Now I didn't have to confess all those sins again! Now I didn't have to search my mind to see if I had kept a nickel at another store somewhere else. It was this whole standpoint of now I had it.

I had arrived. If I only had known that I hadn't arrived, that I had just gone through the door and there was so much more that was ahead.

The baptism of the Spirit is meant to be an initiatory experience into this whole matter of empowerment in our witness. I'll be talking in a later message specifically about the ministry of the role of tongues as it relates to the baptism in the Spirit. I've avoided some detail on that this evening because I wanted to set forth the doctrine before we get into some of its dimensions. I know that God is very wise and I know that what he gives are very good gifts. I'd just say that one of the reasons why he wanted tongues associated with the baptism in the Spirit or the filling of the Spirit is that he wanted out of our inner being, out of the non rational side of us praise to come forth to him in a miraculous way. That he wanted to release something in the depths of our being in praise to him and that's why he ordained it.

The experience of the baptism in the Spirit with the speaking in tongues was only the gateway into a ministry of empowerment. If as charismatic people our understanding of the baptism in the Spirit is only one that says speak in tongues, we have woefully misunderstood the whole purpose of being baptized in the Spirit. It is meant as an experience with God to lead us into a gateway of supernatural experience in our lives. To give us authority in areas we never had authority before. To give us boldness in areas we never had boldness before. To give us power in our life, authority in our life, authority in our witness.

When we look therefore at this experience of the Holy Spirit in Pentecostal empowerment from a scriptural point of view and since we've been working some with definitions tonight it is appropriate to describe the experience of Acts 2 or the experience of Acts 8 or Acts 9 or 10 or 19 as having five synonymous terms applied to it. Any one of them are acceptable. Baptism in the Spirit. Receiving the promise of the Father. Receiving the gift of the Spirit. Receiving the Spirit. And being filled with the Spirit. All used by Luke interchangeably to describe one singular event in our life.

It's striking in the New Testament. We are never told to know the Spirit. We are told to know Christ. But we are told to receive the Spirit. We are told to be filled with the Spirit. That I think may be partly out of the fact that true knowledge of the Spirit comes only in an inner communion and relationship of our heart and mind and spirit and with him.

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