



# **BAPTISM WITH THE HOLY SPIRIT**

**"YOU SHALL RECEIVE POWER..."**

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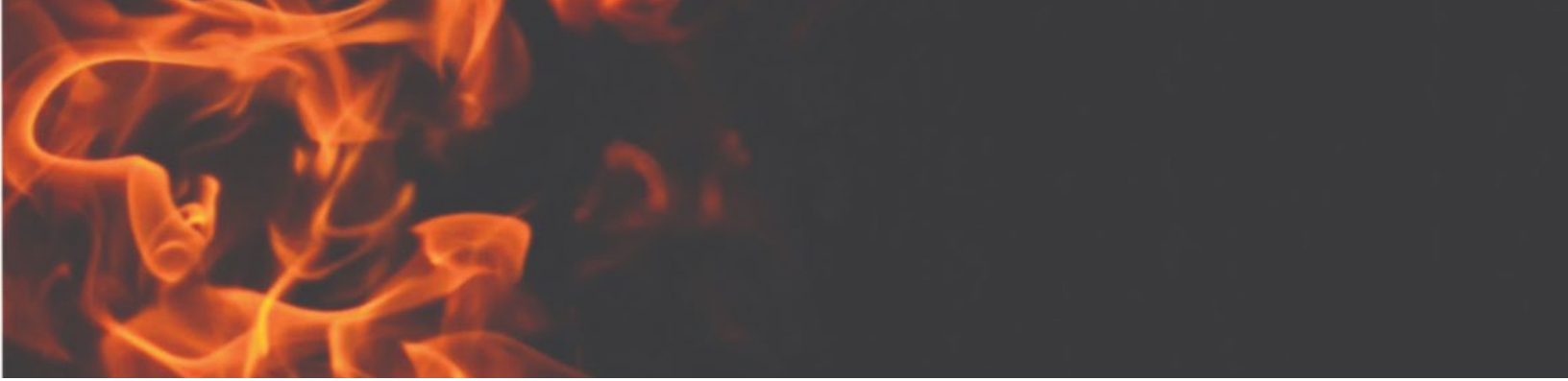
# Baptism with the Holy Spirit

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Exalting Jesus Christ! Igniting the Church in the Power of the Holy Spirit  
under the authority of The Holy Bible as the Word of God  
through Prayer, Leadership Development, Growing The Church, and Mission Outreach,  
so that the Church may be empowered to do all that Christ commands for the glory of God the Father.

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## I. Jesus wants us baptized with the Spirit

Usually, little booklets on the baptism of the Holy Spirit focus on your wants and needs, how you need the power of the Holy Spirit, and what can happen in your life when you experience the power of the Holy Spirit.

While your needs are important, you will often miss the starting point if you focus on yourself. The place to begin is Jesus coming to advance the kingdom of God, empowered by the Holy Spirit. While he lived on this earth, he fulfilled the office of prophet, priest, and king. He was fully God, fully man, and empowered by the Holy Spirit.

These closing words from Matthew's Gospel are probably very familiar to you:

*"All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." (Matthew 28:18-20)*

We have a task with wide-reaching implications and a wonderful promise. We readily take great comfort from the promise of his abiding presence, though perhaps we sometimes forget that this promise has a context: Jesus is with his missionary Church as the Church goes about the task of making disciples.

### *I Felt Empty...*

"I was running on empty after a few years of trying to do ministry on my own strength. My parents gave me the gift of attending a Dunamis Project, where I would learn about the baptism of the Holy Spirit. They prayed for me and things changed. I began to operate in the gifts of the Holy Spirit. I experienced receiving guidance from the Lord in words of knowledge to guide my prayers."

Watch the rest of Rev. Cindy Strickler's story:

<https://www.primi.org/stories-of-dunamis-rev-cindy-strickler/>

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While those words from Matthew may well be the most familiar, the fact is that all four Gospels record similar missionary statements. Mark records Jesus' instruction: "Go into all the world and preach the good news to all creation" (16:15). Luke tells that "repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things" (24:47-48). And in John, Jesus tells his disciples: "As the Father has sent me, I am sending you" (20:21).

Jesus calls us friends and co-workers to advance the Kingdom of God while we are on this earth. It is undeniably true that the Church's task includes acting for biblical justice by transforming the unjust structures of our global society; acting with compassion in response to suffering; wise stewardship of creation and ecological responsibility and building bridges of community among diverse cultures. Such issues are gospel (good news) and are integral to an authentic Christian faith, but they are not the primary mission.

Kingdom advancement of the rule and reign of God is our mission. We bear witness to the Good News of Jesus Christ as we go. We are the hands and feet of Jesus Christ, through whom Jesus continues to express his role as Prophet, Priest, and King.

But we cannot do this in our own strength. We are called to a supernatural mission. When Jesus gave his Church the mandate to engage in mission, he also promised that we would receive the necessary help. We hear a hint of this in Luke's account, where Jesus says:

*"...repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. 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." (Luke 24: 47-49)*

Not only is there a call to bear witness to the crucified and resurrected Jesus, but we also hear the need to be clothed with power- something Jesus promises to send. Luke picks up the account again at the start of his second volume:

*"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... you will receive power when the Holy Spirit*

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*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 1:4,5,8)*

This is precisely what John the Baptist spoke about at the time of Jesus' baptism:

*"the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.'" (John 1:33)*

Any follower of Jesus who is going to be faithful in the task of bearing witness to Jesus needs to receive God's enabling power. In the Acts passage, 'power' translates the Greek word *dunamis*- from which we get words like dynamite and dynamo. This dynamic power, Jesus tells us, comes through the Holy Spirit at work. And so, it is here that we discover good news, for the same Spirit who enabled Jesus to fulfill his mission can enable the Church to fulfill her mission too.

Jesus wants us to be filled with the Holy Spirit so that we can join him in that mission, to be his witnesses to the ends of the earth (Acts 1:4-8), and to build the kingdom of God while we are present on the earth. Because we are God's friends and coworkers, Jesus brings us into His plans and expects us to participate with Him. We see this dynamic of God inviting human beings to participate with Him in multiple places in both the Old Testament and New Testament. We see Jesus doing only what he sees the Father doing. As we participate in the Kingdom of God, we are the means through which God will bless others. We can do that empowered by the Holy Spirit.



## II. Don't I have the Holy Spirit already?

How can you be filled with the Holy Spirit for empowered ministry to do your part in fulfilling the Great Commission and advance the Kingdom of God?

Many times, simply asking the question raises doubts and concerns that we might not already have the Holy Spirit. Does seeking to be filled or baptized in the Holy Spirit mean you don't have the Holy Spirit? Does it mean that you are missing out on the work of the Holy Spirit in your life?

If you are a follower of Jesus, you have experienced the work of the Holy Spirit, who now indwells in your heart through faith.

### A. Regeneration

Your first experience of the Holy Spirit is when the Spirit brings you into the Kingdom of God. In a nighttime conversation with Jesus, Nicodemus' asked this question: How do I get into the Kingdom of God (John 3:1-15)? He knew that Jesus was sent from God and had the keys to the Kingdom of God. But how would one enter the Kingdom? How would one bridge the gap between knowing about the Kingdom and being in the Kingdom?

John Calvin says:

First, we must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race

### *I had no idea....*

"After two months of being the pastor, I got my first call for somebody who was experiencing spiritual warfare. I had no idea what to do with that. I attended a PRMI Conference where I experienced the Lord in a profoundly new way, and had a great encounter with him when they prayed for me. Back at the church, we've been seeing people set free, as well as physical healings. I have experienced what being filled with the Holy Spirit means for ministry."

Watch the rest of Rev. David Pleuss' story:

<https://www.primi.org/how-the-growing-the-church-conference-made-a-difference/>

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remains useless and of no value for us. <sup>1</sup>

The way you entered the Kingdom of God and are connected to Jesus Christ is through the agency of the Holy Spirit. Calvin calls the Holy Spirit:

“The bond by which Christ effectually unites us to Himself.”<sup>2</sup>

When asked the very natural question “How is this possible?” Jesus answers, “Unless one is born of water and the Spirit, he cannot enter the Kingdom of God” (John 3:3). Jesus told Nicodemus that he must be born again. Here we touch a mystery as deep as the mystery of Jesus Himself being conceived by the Holy Spirit in the womb of Mary. By the same Holy Spirit, we are born into the family of God as sons and daughters.

The Holy Spirit thus makes the whole Christian life possible. Without the Holy Spirit, entrance into the Kingdom of God, and sharing in the new life in Jesus Christ, would all forever be beyond our reach.

How does the Holy Spirit bring you to be born again? Nicodemus wanted to know the same thing and was answered, that it is a mystery. Truly, it is a mystery, but we must push to the limits of our understanding and uncover the depths of the mystery.

*But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (John 1:12-13)*

The work of the Holy Spirit is giving us faith in Jesus Christ. Calvin says, “But faith is the principal work of the Holy Spirit.”<sup>3</sup> In reflecting on Ephesians 1:13, Calvin further says, “Paul shows the Spirit to be the inner teacher by whose effort the promise of salvation penetrates into our minds, a promise that would otherwise only strike the air or beat upon our ears.”<sup>4</sup>

All who are born again into the Kingdom of God have the Holy Spirit within them.

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<sup>1</sup> John Calvin Institutes Book 3, Chapter 1, sec. 1 pp. 537- 538.

<sup>2</sup> *ibid*

<sup>3</sup> John Calvin, Institutes Book 3, Ch 1, sec 4 p. 541

<sup>4</sup> *ibid*

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*...Anyone who does not have the Spirit of Christ does not belong to him. (Romans 8:9)*

*Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit. (1 Cor. 12:3)*

If you know Christ as Lord and Savior, you have the Holy Spirit living within you. A Christian is one who has the Holy Spirit within them. You have experienced this work of the Holy Spirit.

### **B. Sanctification**

Through the Holy Spirit, you are born again and enter the Kingdom of God as children of God. Whether that new birth took place with all the drama of one who was lost is found, or nearly imperceptibly as a “child of the Covenant” in the loving embrace of a Christian family, it should be celebrated as a great and glorious thing, a miracle and a mystery.

Being born again, however, is not the consummation of our life in Christ but the beginning. It is a birth, and afterward, spiritual children (like natural children) must grow and mature. This growth is the work of the Holy Spirit indwelling within us who shapes our character into the image of Jesus Christ. You are being transformed, growing a renewed mind, sanctified, made holy, and set apart as God’s sons and daughters.

Sanctification is the process of the old self-being put to death and a new self being raised up (Romans 6:1-11). You have been bought with a price; you no longer belong to yourself. This fact redirects your life to live for the glory of God.

Paul also speaks of this work of the Holy Spirit in terms of enabling you to bear the fruit of the Holy Spirit (Galatians 5:22). The fruit of the Holy Spirit is an expression of your own character transformation brought by the indwelling of the Holy Spirit and your relationship with Christ. This is also a description of the variety of ways that we live out Christ’s love in the context of community.

Being transformed into the likeness of Jesus Christ and yielding the fruit of the Holy Spirit is not a sudden complete experience. Rather, it is a lifelong process. This work of the Holy Spirit has to do with holiness of life and character formation.

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Further, Paul commands us all:

*And do not get drunk with wine, for that is debauchery; but **be filled** with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. (Ephesians 5:18-20)*

Both justification and sanctification may be referred to as the “inward work of the Holy Spirit” because the images used to describe them are of the Spirit living inside of you.

### C. Empowerment

The third aspect of the Holy Spirit’s work is giving you the power and gifts that you need in order to fulfill the mission of being witnesses to Jesus Christ. Through us, Jesus continues his work on earth as prophet, priest, and king. Jesus promises us,

*‘Truly truly I say to you, he who believes in me, will do the works that I do; and greater works than these will he do because I go to the Father.’ (John 14:12)*

Jesus also clearly commissions us with the same mission that the Father had given Him.

*Jesus said to them again, ‘Peace be with you. As the Father has sent me, even so I send you.’ (John 20:21)*

*Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.’ (Matthew 28:18-20)*

This is all possible when we have the Holy Spirit “upon us” for power just as Jesus did. This third work of the Holy Spirit is distinct from the justifying and sanctifying work of the Holy Spirit. This work has to do with equipping and empowering so that you can carry out the mission Jesus has given you.

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Twentieth-century Reformed theologian and preacher R.A. Torrey sums up this third operation or work of the Holy Spirit as follows:

The baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not...A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit...The baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. In regeneration, there is an impartation of life, and the one who receives it is saved; in the baptism with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service..."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.<sup>5</sup>

Torrey explains that all those terms found in the New Testament (baptized, filled, clothed, fell upon them, receive, poured) all refer to "one and the same experience:" the Holy Spirit coming upon us for the gifts and power to do the work of Jesus. This empowering of the Holy Spirit enables you to minister in God's power, with all the spiritual gifts available to you.

Peter describes the descent of the Holy Spirit on Pentecost by recalling the words of the prophet Joel:

*And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and our daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of*

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<sup>5</sup> R.A. Torrey, *What the Bible Teaches About the Holy Spirit* (New York: Revell, 1898), pp. 270-271

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*smoke; the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day. And it shall be that whoever calls on the name of the Lord shall be saved. (Acts 2:17-21, Joel 2:28-32)*

Just as the spirit of God “came upon” the great prophets, judges, and kings of the Old Testament giving God’s power for action and service, now in like manner in the New Covenant the Holy Spirit continues to empower His people.

This empowerment is not just for the select few as it was in the Old Testament; it is for all God’s people from the greatest to the least. The empowering work of the Holy Spirit is not just for the first disciples or the great saints but for all of God’s people. The empowering work of the Holy Spirit is given to all Christians.

On the day of Pentecost, Peter affirms that the promise of the empowering work of the Holy Spirit is given to all that the Lord calls to Himself. Paul also assumes that all Christians may expect the empowering of the Holy Spirit.

*To each is given a manifestation of the Holy Spirit for the common good. (1 Corinthians 12:7)*

This operation of the Holy Spirit has to do with empowerment for action and service. The Biblical images used to communicate this are consistently that of the Spirit upon a person. This is in fulfillment of the Old Testament prophecies of Joel and Moses who looked to the day when the Spirit of God would be upon all of God’s people as He was upon the great prophets.

The first two works (Justification and Sanctification) were described as the Holy Spirit working **within** you. This outer empowering work can be described as the Holy Spirit **upon** you.

## D. Koinonia

To these first three operations of the Holy Spirit, we may add a fourth: *koinonia*. The result of being born into the Kingdom, of beginning the process of sanctification, and being empowered to witness to Jesus Christ, is that dynamic fellowship being established between the persons of the Trinity (Father, Son, and Holy Spirit) with the people of God, and in the human relationships between those persons born again.

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There is a “synergy” of all the operations of the Holy Spirit that is more than the sum of the parts and may be defined by the Greek term, *koinonia*. Another way to say this is that there is the creation and growth of the “Body of Christ.”

In Acts, after Pentecost, we find that the overall result of the dynamic life of the Holy Spirit is the creation of an extraordinarily loving, growing community of believers.

*So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and to prayer.... And the Lord added to their number day by day those who were being saved. (Acts 2:42-47, NIV)*

This fourth operation of the Holy Spirit is vitally important for a complete understanding of the work of the Holy Spirit, for it moves from the work of the Holy Spirit in individuals to His work in community.

This community was expanded to incorporate people from both Jewish and Gentile backgrounds, creating a *koinonia* of one new humanity through the agency of the Holy Spirit.

We see this most clearly and powerfully when Cornelius and his household come to faith in Jesus and the Holy Spirit is poured out upon them. Peter then declares:

*“Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have.” So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days. (Acts 10:47-48, NIV)*

When Peter describes this episode to the church in Jerusalem, he repeatedly emphasizes that everything took place because of the clear guidance of the Holy Spirit. He equates the experience of Cornelius’ household with their own experience on the day of Pentecost and concludes that this outpouring of the Spirit is legitimate grounds for uniting believers from Gentile and Jewish backgrounds:

*“So if God gave them the same gift he gave us who believed in*

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*the Lord Jesus Christ, who was I to think that I could stand in God's way?" (Acts 11:17, NIV)*

This community-creating operation of Holy Spirit is also clear when Paul addresses the Spirit's empowering work among the believers in Corinth. No matter what specific gift each person has received, these all originate in the same Holy Spirit and are given for the common benefit. Thus there should be no division but, rather, a strong unity and interdependence among the whole Body of Christ.

*There are different kinds of gifts, but the same Spirit distributes them. ...Now to each one the manifestation of the Spirit is given for the common good. ...All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. (1 Corinthians 12:4,7,11, NIV)*

*For we were all baptized by one Spirit so as to form one body – whether Jews or Gentiles, slave or free – and we were all given the one Spirit to drink. (1 Corinthians 12:13, NIV)*

*But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. (1 Corinthians 12:24-25)*

Since this unity has been created by the Holy Spirit, Paul urges the Christians in Ephesus to recognize and cherish it. Here, too, the emphasis on unity comes as he writes about various gifts that the Spirit gives and about the church forming the Body of Christ.

*Make every effort to keep the unity of the Spirit through the bond of peace. (Ephesians 4:3)*

Each person is born again through the regenerating work of the one Holy Spirit and becomes part of the one Body. Each is being sanctified through the transforming work of that same Holy Spirit. Each is equipped for service through the gifts given by one and the same Spirit. Each becomes part of this dynamic *koinonia* of one new humanity, united in Jesus Christ through his Spirit. This fourth operation of the Holy Spirit is thus vitally important for a complete understanding of the work of the Holy Spirit, for it moves from the work of the Holy Spirit in individuals to his work within community.



### III. How do I get ready?

How can you be filled with the Holy Spirit for empowered ministry? As you are a follower of Christ, you have the Holy Spirit indwelling in you and producing the fruit of the Spirit in sanctification. You already experience *koinonia* with brothers and sisters in Christ.

How can you step into empowering work of the Holy Spirit, and start to experience cooperating with the Holy Spirit in ministry?

This does not mean getting more of the Holy Spirit; rather it is a matter of letting the Holy Spirit have more of you. Scottish theologian Thomas Smal wrote:

There are obviously endless differences in maturity and effectiveness among Christians, but they are not differences of this kind. All of Christ and all of the Spirit is offered to all Christians, and withheld from none, as the great gift of God's grace, and the differences arise not between 'haves' and 'have-nots' in regard to the Spirit, **but solely from the degree to which Christians have entered into enjoyment of the inheritance that belongs to all of them and possessed the possessions that are for all in Christ.**<sup>6</sup>

*I still had a longing..*

"I knew Jesus and that I was saved. But, I still felt a longing for more. I reached the point of the thinking: if this is all there is, I'm not sure that I want to do this church thing for the rest of my life. When I experienced the baptism of the Holy Spirit, I started praying for people who needed healing. It is exciting when the Lord uses me in healing prayer." I had been longing for the empowerment of the Holy Spirit without knowing about it.

Watch the rest of Kay Gebbens' story:

<https://www.prmi.org/stories-of-dunamis-kay/>

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<sup>6</sup> Thomas A. Smal, *Reflected Glory: The Spirit in Christ and Christians* (Grand Rapids: Eerdmans, 1975), p. 49.

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Many people only give Christ a little space in our lives and a grudging assent of our wills. D.L. Moody once said,

“What could God accomplish with a man or a woman who has fully surrendered his or her will to God?”

What follows are guidelines for preparing yourself to be filled with the Holy Spirit for empowered ministry; there is no set formula! God is sovereign! These seven principles represent our human attempt at cooperation in God’s purposes and submission to God’s will.

**Growing in having the Holy Spirit upon us for power is simply a matter of being in love with Jesus, asking for the equipping of the Holy Spirit, receiving in faith, and stepping out in obedience.**

### A. Thirst – John 7:37-39

It is “thirst” that leads us to Jesus Christ who gives the living water of the Spirit of God. Jesus says,

*Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. (John 7:37-39 NIV)*

This is, first of all, a thirst for intimacy with God.

*You, God, are my God, earnestly I seek you; I thirst for you, my whole being longs for you, in a dry and parched land where there is no water. (Psalm 63:1 NIV)*

Second, it is a thirst that arises out of a profound awareness of our own inadequacy to do the works of God in our own strength. Jesus perfectly describes our condition when he says, “...apart from me you can do nothing” (John 15:5).

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### B. Expect – Ephesians 3:20

For many of us “our God is too small” and our expectations of the Christian life are too small. We have limited and tamed God with our fears, worldview, lack of knowledge, etc.

Expectancy is an expression of untrammled faith in God, which prepares us to receive and do all that He has for us.

*“Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen.” (Ephesians 3:20)*

### C. Repent – Acts 2:38

At Pentecost, Peter answers the crowd who had asked, “What must we do?”

*Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” (Acts 2:38 NIV)*

Repentance and confession should be an ongoing part of the Christian life. Sin blocks our relationship with God, so repentance is an essential element for spiritual growth. You do not have to be perfect or have reached a high level of sanctification to receive the Holy Spirit “upon you” for empowerment. If there were such a criterion for receiving the infilling, then none of us would qualify.

The Holy Spirit is given as a free gift of God’s grace to all in Christ who receive in obedience. The gift is available from the moment we are in Christ. Though there is no precondition (other than our calling Jesus as Lord) to empowerment, we must be careful not to neglect the inward work of the Holy Spirit. God is very patient, but if a person persists in disobedience, God may, and often does, withdraw the Spirit’s empowerment.

The way to grow in depth of relationship with Christ, and the Holy Spirit’s empowerment for the work of His Kingdom, is by “walking in the light.” Be vulnerable to the Holy Spirit, and let his searching light pierce the secret places within you. Maintain a readiness to confess and repent of your sins and to receive the forgiveness and cleansing of Jesus.

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Confession must be a regular spiritual discipline. This may be done alone with God, before whom all our thoughts and desires are known. It is also helpful (and keeps you honest) to follow the direction of James and confess your sins to another brother or sister (James 5:16).

### D. Surrender – Matthew 16:24

*Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me."  
Matthew 16:24*

Beyond making Jesus Lord of your life, repenting of your sins, and walking in the light, offer yourself afresh to the Lord in complete surrender as a living sacrifice (Romans 12:1). Surrender may seem difficult since it requires a relinquishment of control. In surrender, we trust that God will empower us and use us for his purposes and mission. In surrender, you admit you cannot do ministry in your own strength any longer, but are fully dependent on God's power.

Surrendering to God's will deals with at least two other areas: our expectations of the experience, and our motivations for seeking to be filled with the Spirit.

*All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. (1 Corinthians 12:11 NIV)*

Are you ready to surrender your expectations of what you might experience when you ask to be filled with the Holy Spirit? If you pray and ask Father God to fill you with the Holy Spirit, your expectant hope anticipates that He will do what you have asked. That is a good expectation. The struggle starts when your expectations define the when and how of God filling you with the Holy Spirit. Expecting certain manifestations or gifts at the time of asking to be filled might result in disappointment.

The specific manner and manifestations of the Holy Spirit are not the same for all people. There is a diversity of gifts, ministries, and manifestations (1 Corinthians 12:4-7). The Holy Spirit gives gifts according to His will and desire, not ours (1 Corinthians 12:11). God the Father keeps His promises. You should expect to be filled when you ask. Surrender to Father God's will and the desire of the Holy Spirit.

Besides your expectations, this area calls you to surrender your motivations. Why do you

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want God to fill you with the Holy Spirit and empower you with His gifts? Motivation can be a hindrance. Simon the magician (Acts 8:18-24) wanted to be empowered by the Holy Spirit for personal pride and power. Peter's response shows us that Simon's motivation was completely wrong.

What are the correct motivations for being filled and seeking the baptism of the Holy Spirit?

R. A. Torrey reminds us that our motives should not be to control the Holy Spirit.

*"If we think of the Holy Spirit as so many do as merely a power or influence, our constant thought will be, "How can I get more of the Holy Spirit," but if we think of Him in the Biblical way as a Divine Person, our thought will rather be, "How can the Holy Spirit have more of me?" — R.A. Torrey, The Person and Work of The Holy Spirit*

Your prayer of surrender should be "How can I give the Holy Spirit more of me?"

*"Holy Spirit, I want to be used by You for the common good and edification of the Body of Christ (1 Corinthians 12:7; 14:12, 26) and for the advancement the Kingdom of God (Acts 1:8). I surrender to Your will and plan."*

## E. Ask – Luke 11:9-13

*And I tell you ask and it will be given you; seek and you will find; knock and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. What father among you, if his son asks for a fish will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him! (Luke 11:9-13)*

Remember, if you belong to Jesus Christ, you have the Holy Spirit within you – your conversion is a work of the Holy Spirit. But to have the Holy Spirit "upon" you for power, which is what it means to be baptized or filled with the Holy Spirit, you must ask for that empowerment. You can receive through asking in prayer. This is true of all that Christ has

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promised us. Calvin affirms this in his teaching on prayer.

Therefore we see that to us nothing is promised to be expected from the Lord, which we are not also bidden to ask of him in prayers. So true it is that we dig up by prayer the treasures that were pointed out by the Lord's Gospel, and which our faith has gazed upon.<sup>7</sup>

The New Covenant in which the Holy Spirit upon you for power is promised to all of God's people has been established in the blood of Jesus Christ. On the day of Pentecost, the promised Holy Spirit was poured out! It is now our turn to appropriate God's gracious gift and provision through asking and receiving in faith.

The important thing is to ask in prayer. It does not matter what words you use; there are no neat formulas. What matters is the intent of the heart. You may find it helpful to have hands laid upon you by another believer. This has good Biblical precedent and may be a support to one's faith (Acts 9:17, 19:6). You may ask to be filled with the Holy Spirit not once but many times, as often as needed.

### F. Receive in Faith – Galatians 3:13-14, 1 John 5:14-15

Receiving the infilling with the Holy Spirit is not subject to our emotions or experience. Rather it is founded in the promises of God and received in faith. Paul asked the Galatians,

*Does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard?  
(Galatians 3:5 NIV)*

*Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.  
(Galatians 3:13-14 NIV)*

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<sup>7</sup> John Calvin, (Trans by F.L. Battles), Institutes of Christian Religion, III, XX, 2 (Philadelphia: Westminster, 1975) p. 851.

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The key to appropriating what God has clearly promised us in Jesus Christ is given in the following incredible verses.

*“Have faith in God,” Jesus answered. “Truly I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in their heart but believes that what they say will happen, it will be done for them. Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.” (Mark 11:22-24 NIV)*

*This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him. (1 John 5:14-15 NIV)*

These promises give you the confidence to ask for and receive in faith the infilling of the Holy Spirit. It is God’s will and intention that you are made useful in his kingdom and equipped to witness Jesus Christ. Thus, in faith, you can ask for it, trust and believe that you have indeed received it. Experience will follow what you have appropriated in faith.

This emphasis upon appropriating in faith the baptism with the Holy Spirit was the distinctive emphasis of R.A. Torrey. It is Biblical, fully respects the sovereignty of God, and avoids all the gimmicks and manipulations. So crucial is this appropriation of the promise of the Holy Spirit to us that we quote R.A. Torrey extensively.

Now apply this to the matter of the baptism with the Holy Spirit.

You have taken all the other six steps, and you have come to God and asked Him definitely to baptize you with the Holy Spirit (or, to fill you with the Holy Spirit, as the case may be).

Then ask yourself, “Is this petition of mine according to His will? You know that it is because Acts 2:39 and Luke 11:13 say so.

Then read 1 John 5:14, “this is the confidence that we have

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toward Him, that, if we ask anything according to His will, He heareth us.”

Then say, “I asked for the baptism with the Holy Spirit, I know that is according to His will because God says so in Luke 11:13 and Acts 2:39, therefore, I know He has heard me.”

Then read the fifteenth verse, “and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him.” The petition I asked was the baptism with the Holy Spirit; I know He has heard me; I know I have what I asked; I know I have the baptism with the Holy Spirit.

And what you thus take upon naked faith in the word of God, you shall afterwards have in actual experimental possession.<sup>8</sup>

Ask and then receive in faith!

## G. Obey the Holy Spirit – Acts 5:32, John 14:15-17

This last step is the crucial one. Indeed, it is the essence of our whole relationship with Jesus Christ. We are called to obedience. After asking for the empowerment of the Holy Spirit, and receiving in faith, that faith must be made active and alive, and the way this happens is through obedience to the Holy Spirit.

*“And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.” (Acts 5:32)*

*“If you love me, you will keep my commandments. And I will pray the Father, and He will give you another counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know*

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<sup>8</sup> R.A. Torrey, The Holy Spirit: Who He is and What He Does (Old Tappan, NJ: Revell, 1977) p. 189. R.A. Torrey lists seven steps. 1. Accepting Jesus as Savior. 2. Renounce all sin. 3. Be baptized in the name of Jesus Christ unto the remission of your sins. 4. Obedience and unconditional full surrender of the will to God. 5. Thirst. 6. Just ask Him. 7. Receive in Faith.

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*him, for He dwells with you, and will be in you.” (John 14:15-17)*

The obedience that God calls us to is not just a matter of doing a few things right to fulfill the law, rather it is a surrender of the will. R.A. Torrey clearly presents us with this call to radical obedience.

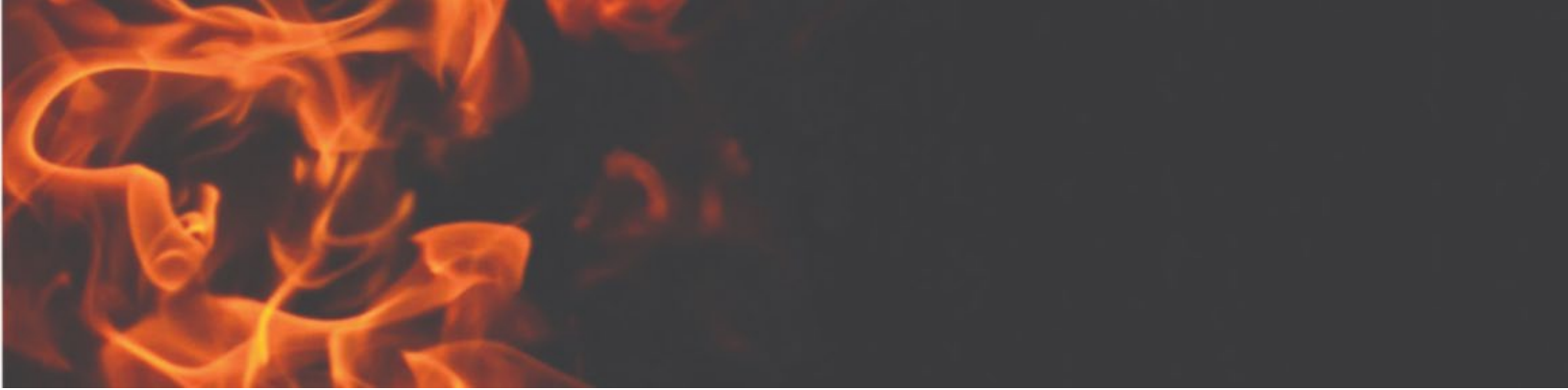
The heart of obedience is in the will. The whole essence of obedience is the surrender of the will to God. It is coming to God and saying, “Oh God, here I am. Thou hast bought me with a price and I acknowledge Thine ownership. Send me where Thou wilt, do with me what Thou wilt, use me as Thou wilt. This is one of the most fundamental things in receiving the baptism with the Holy Spirit, the unconditional surrender of the will to God. More people miss the baptism with the Holy Spirit at this point, and more people enter experimentally into the baptism with the Holy Spirit at this point than at almost any other.”<sup>9</sup>

In the story of Peter walking on the water, Jesus commanded him to come. As Peter obeyed and left the security of the boat, he experienced the incredible miracle of walking on water. It may have only been a few steps, but that is a giant step beyond what the rest of the disciples who did not get out of the boat experienced.

Likewise, the Holy Spirit calls us to obedience and as we obey, that is when we experience the power or see evidence that we have indeed been empowered.

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<sup>9</sup> Torrey, The Holy Spirit, p. 168



## IV. How do I pray?

In the words of the cliché, there is a first time for everything, and that includes a first time for knowing the empowerment of the Holy Spirit. This is definitely not a case of "getting more of the Spirit", as though he were some kind of force or substance, or as though God gave us an incomplete 'package' when we became Christians! Rather, it is a case of yielding ourselves more fully to every aspect of the Spirit's work in our lives.

R.A. Torrey was called by the famous evangelist D.L. Moody to be superintendent of the Bible Institute of Chicago. Torrey was a great teacher of the Bible, and an effective evangelist in the USA and England, and each day he would read the New Testament in Greek and the Old Testament in Hebrew! Yet this intellectual giant and great man of God recognized his need for more than mere intellect:

"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.

I went to a business friend of mine and said to him in private, 'I am never going to enter my pulpit again until I have been baptized with the Holy Spirit and know it, or until God in some way tells me to go.'

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."

### *I wanted that....*

"I wasn't even a Christian, but I saw my wife ministering in the power of the Holy Spirit. Through her love and witness, I became a Christian. At a PRMI event, I received prayer to receive the empowerment of the Holy Spirit and started discovering the great joy in cooperating with the Holy Spirit. In the years since, my wife and I minister healing prayer now with all we have learned, empowered by the Holy Spirit.

Watch the rest of Peter Eyles' story:  
<https://www.primi.org/stories-of-dunamis-peter-eyles/>

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Then some days later that week:

"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.' "I went and preached, and I have been a new minister from that day to this."<sup>10</sup>

Torrey's experience is valuable for several reasons. First, he well illustrates the fact that this is not about any particular emotional experience or any particular spiritual gift. Second, this is the beginning of a new era in his ministry. And third, he had to do the very thing that Jesus commanded his disciples: he had to wait, humbly acknowledging the fact that without the empowering of the Spirit; he was simply not equipped to do the work to which God called him.

*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... you will receive power when the Holy Spirit comes on you; and you will be my witnesses." (Acts 1:4,5,8)*

In a Church of 'do-aholics', where we are eager to labor for the Lord, and especially where there is a sense of urgency about the task of evangelism, the word 'wait' is hard to hear. Yet waiting is what Jesus commands, and this is where we need to begin.

### **A. First steps: make time, ask, and wait**

There is always the danger that suggesting any course of action may somehow seem like a 'magic formula.' It would be most unwise to suggest that we can treat the Third Person of the Trinity like a supernatural slot machine. However, it is probably helpful to outline one possible way forward, and so here is a prayer that you may wish to use or, better still, adapt into your own words. (Alternatively, the "Walk of Preparation" in the Appendix may prove helpful).

Remember that waiting is an attitude of the heart. You may need to come back to this prayer again and again, like the persistent widow in Jesus' parable. You may wish to find time and privacy to pray

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<sup>10</sup> R.A.Torrey, *The Holy Spirit: Who He Is and What He Does*, (Old Tappan, New Jersey: Fleming H. Revell, 1927)

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and wait without distractions or interference, but if there are other Christians who are exploring this issue with you- or if there is someone whose experience and wisdom you trust - then it might be valuable and helpful to pray together for one another.

*“Heavenly Father,  
Thank you that through your Holy Spirit, you have called me into your family and have given me a new life as a child of God.*

*Thank you that your Spirit is already working within my life, changing me to become more like Jesus.*

*Thank you for my fellow Christians who have loved and supported me in my discipleship, and for the unity we have because of your Holy Spirit.*

*Lord Jesus,  
You call me to be a witness for you and to play my part in your Church's mission. I acknowledge that I cannot do this in my own strength or wisdom; so, in accordance with your promise, I ask you to equip me for this work by clothing me with power from on high. Please baptize me with your Holy Spirit, that your Kingdom may come and your will be done in my life.”*

You may find you wish to pray more, or you may simply wish to wait in silence. Do talk with God about your need and desire for Spirit's power in your life, but be careful not to keep babbling on. It took considerable time for Torrey to quiet his soul before God, and you may well find the same is true for yourself.

What happens next will vary from one person to another, for each one of us is uniquely loved by God and He treats us as individuals. Torrey - and many others too - say that they 'felt' nothing. Others testify to an overwhelming sense of God's presence and power; or tremendous peace; or great joy and excitement

Some have almost immediately sensed a call from the Lord to some particular action - perhaps a call to intercessory prayer, or to pray for the sick, or to speak about Jesus, or to lead a Sunday School class. Some might experience a manifestational gift like tongues, a word of prophecy, or a word of knowledge (1 Corinthians 12). For others, it is only as they encounter a particular situation that they sense God calling them to specific, Spirit-empowered action for that moment.

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One person's experience and calling will be different from another's, and it would be wrong to 'evaluate' our own experience by comparing it with someone else's. Rather, let us be assured that the Creator of the Cosmos does know what He is doing in our lives too!

### **B. Going on from here...**

After this baptism or initiation into the empowering work of the Spirit, Christians need to continue rather than collapse in a holy heap! Like a ballroom dancer guided by the gentle nudges of her partner, our task is to keep in step with the Spirit by discerning and responding to his supernatural nudges. We need to cultivate an attitude of ongoing cooperation with the working of the Spirit in our lives. What can we do to ensure that our first tentative steps of faith develop into a graceful, flowing dance?

#### **1. Empowerment - acting on the impulses**

Recognizing that the Holy Spirit's anointing is given not to entertain us but to equip us for the mission to advance the Kingdom of God, we need to remain alert to our inner impulses and act on them.

This simple obedience is one vital aspect of what it means to cooperate with the Holy Spirit. Mary told the servants at the wedding in Cana, "Do whatever he tells you" (John 2:5), and her words apply just as much to us.

So perhaps the Spirit gave you a burden for intercessory prayer, and now you get a particular urge to pray for a specific situation? Seize the chance. Perhaps you are in conversation with someone after worship and you sense an inner 'nudge' to pray for them? Then make the offer ("Would you like me to pray about it with you?") and go ahead and pray with them. If the Spirit brings something particular to mind as you pray, then follow that lead too.

Perhaps it's an opportunity to offer hospitality; a sense during your church service that God has something specific to say to the people; an urge to pray for the cashier at the checkout; or a call to generous giving on a particular occasion?

All these were actual instances of the Spirit calling people to participate in the work of God's Kingdom, and on each occasion, people learned to co-operate simply by taking the delightful risk of acting on what they believed to be the impulse of the Holy Spirit.

### 2. Sanctification- choosing to 'walk the walk'

Co-operating with the Holy Spirit also means making holy choices. Since the Spirit is cultivating the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control in our lives, we, therefore, have a responsibility to go along with the gardener and let those crops develop. God's amazing grace means that He works with imperfect people to bring about His perfect Kingdom. But we dare not treat this grace with contempt, using it as a license to sin and expecting the Spirit to continue clothing us with power as though nothing was wrong. Spiritual integrity requires us to play our part in allowing the character of Christ to be formed in us.

In practical terms, cooperation means filling our minds with "those things that are good and that deserve praise: things that are true, noble, right, pure, lovely, and honorable" (Philippians 4:8 GNB), taking care over what we read and watch, and the fantasies we entertain in our imaginations.

It means speaking the truth lovingly and letting our conversations be full of grace (Ephesians 4:15 and Colossians 4:6). It means kind, gentle, and compassionate actions (Colossians 3:12). It means avoiding covetousness and finding contentment as we seek first God's Kingdom and His righteousness (Matthew 6:33). It means walking in the light (1 John 1:6-7).

By establishing an attitude and habit of holy choices, coupled with repentance and confession when we sin, we are walking in step with the character-transforming work of the Spirit. This spiritual integrity is pleasing to the Lord and it also adds credibility to our witness.

### 3. Koinonia- maintaining the unity that the Spirit gives

Rev Jeff Lucas wryly observes that "If you've been in a Church for more than six months and have not yet been offended by someone, you're probably clinically dead!" No wonder Paul tells us that maintaining the Spirit-given unity requires us to "make every effort" (Ephesians 4:3). It is hard work and, at times, painful, but the Church is indeed the Body of Christ and we simply are not at liberty to dismember that Body by dismissing or writing-off fellow Christians. Chapters 12 to 14 of 1 Corinthians hold these things firmly together:

- Empowerment by the Spirit through a diverse variety of spiritual gifts.
- Unity and interdependence are created by the Spirit.
- Love is the key fruit of the Spirit that characterizes the way the gifts are used.
- The Church built up as gifts are used in God's good and orderly way.

How tragic, then, that the Church has a track record of '*charismania*' on the one hand (i.e. an obsession with the gifts of the Spirit and arrogant attitude towards other Christians), or

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'*charisphobia*' on the other hand (i.e. a dismissive fear, avoidance, and rejection of anything - and anyone - associated with the Holy Spirit).

### 4. Maintaining the Spirit-given unity requires grace.

By grace we choose to bear the pain rather than retaliate against those who hurt us; choosing forgiveness rather than resentment; seeking reconciliation and fellowship when humanly speaking, we would rather simply walk away. It means praying for (not praying 'against'!) those whom we find 'difficult.'

Maintaining the unity of the Spirit will mean positively encouraging one another along the pilgrim path; meeting and praying with fellow Christians; and being prepared to be vulnerable and graciously loving so that relationships within the Church carry the exotic aroma of Christ. It means authentic community, carrying one another's burdens and sharing one another's joys.

In word, deed, and attitude it will become evident that the Kingdom of God is here: a people bound together by the Spirit, transformed by the Spirit and empowered by the Spirit to engage in our mission.

### 5. The need to teach others

Since the Spirit's anointing is given in order to equip the Church for her mission it is therefore vital not to stifle this through negligence, ignorance, or our own deliberate fault. Some of us are in positions of leadership, perhaps as children's church workers, Homegroup leaders, Elders, Ministers, preachers, or tutors for training courses or Bible colleges. For us, part of our responsibility in nurturing disciples is "teaching them to obey everything I [Jesus] have commanded you" (Matthew 28:20). We, therefore, have an obligation under Christ to enable children and adults alike to understand both the theology and the practice of being equipped by the Holy Spirit. It is, after all, part of what Chinese preacher Watchman Nee described as "The *Normal* Christian Life."

Practical opportunities will vary from church to church for many reasons, but some possibilities that have occurred include:

- We can teach people and provide them with opportunities to receive the empowering of the Holy Spirit for themselves - in worship, in home groups or cells, or in Sunday School.
- We can take steps of faith in praying with people for healing and bring others alongside us so that they learn by experience.
- We can teach people the practice of prayerful listening and then acting upon what the Lord

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says during that prayer.

- We can give opportunities for prophecies or tongues and interpretation to be shared and teach how to discern and respond to these.
- We can identify when the Spirit is speaking to particular people in the context of worship, give opportunities for people to respond, and invite others to pray with them.

Through all this, the main aim is to provide a safe 'nursery' environment in which people may learn and grow in the practice of cooperation with the Holy Spirit. For the early Church, it was their experience of the Holy Spirit's presence and power that propelled them out into the immediate community and then into the wider world, equipped to bear witness to Jesus Christ.

The same empowering presence is promised to us. The mission is enabled! May we seek the Holy Spirit's empowering work upon us to advance God's Kingdom in the name of Jesus.



## V. Appendices

### A. The Walk of Preparation

This 'Walk' is a Scripture-based 'pilgrimages' created by PRMI that can lead us on a faith journey. It is helpful- but not essential- to use it outdoors, moving from one location to another as you move from one step to the next. This is not a race, but an opportunity to spend quality time in the presence of the Lord. At each stage, take time to reflect, pray and listen, asking the Lord to communicate with you. Linger on each step as long as the Holy Spirit leads you. When you move on to the next step, change your physical location.

#### 1. Lord Jesus, speak to me about your promise

*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 1:4-5)*

*"... 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 1:8)*

*"The promise is for you and your children and for all who are far off - for all whom the Lord our God will call." (Acts 2:39)*

What is Jesus saying to you?

#### 2. Holy Father, shine your light into my dark places

*"Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me and lead me in the way everlasting." (Psalm 139: 23-24)*

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*"Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord." (Acts 3:19-20, NIV)*

Take time to confess sin and thank God for the forgiveness brought by Jesus.

### **3. Jesus, I surrender afresh to you as Lord over my life**

*"Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. (Mark 1:17-18)*

*Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me." (Matthew 16:24)*

Rededicate yourself to living under Jesus' authority.

### **4. Loving Father, in faith I ask for and receive your Holy Spirit**

*If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him! (Luke 11:13)*

*Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard? (Galatians 3:5)*

Ask the Lord to baptize you with His Holy Spirit, empowering you for service.

### **5. Holy Spirit, how may I bear witness to the Kingdom?**

*"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 1:8)*

Seek God's vision for your own life and ministry within His Kingdom

### B. Filled or Baptized?

John the Baptist said that Jesus would "baptize with the Holy Spirit" (John 1:33), and Jesus himself promised that "you will be baptized with the Holy Spirit." (Acts 1:5). To speak about being baptized with the Spirit is clearly a Biblical phrase and one which Christians need not avoid.

But it is also fair to say that the phrase can be used in an unhelpful way. Some parts of the Church have taught that the only evidence (indeed, the required evidence) of a person being baptized with the Spirit is for them to speak in tongues and that such an experience comes only for those who have been fully sanctified. These churches have had a fresh vitality in worship, and phenomenal fruitfulness in evangelism and extending the Kingdom of God, and We thank God for them<sup>11</sup>. But this teaching has proved pastorally unhelpful (there are many who have felt rejected or spiritually abused because their experience did not fit a prescribed pattern) and we believe it is Biblically incomplete.

Conversely, others have taught that every Christian is filled with the Spirit from the time of their conversion, and even that the Spirit's gifts are no longer available to the Church. These churches have often maintained a strong evangelical witness to the truthfulness of Scripture, the deity of Jesus Christ, and the importance of holy living, and again we thank God for them.<sup>12</sup> But in practice, this teaching has often left the Church powerless, deprived of the gifting that Jesus promised. This, too, is unhelpful and settles for less than the full riches promised in Scripture.

It is in fact more accurate to distinguish between two different ways in which we experience the Spirit at work and to notice that our English translations of the Greek New Testament gloss over some important and helpful distinctions. Acts 2:4 speaks of the disciples being filled with the Holy Spirit, and Acts 6:3 tells of seven deacons who were full of the Holy Spirit. What is not clear in our English is the fact that distinct words are being used.

#### 1. *Pleroo* πληρωω and *Pleres* πληρες

In Acts 6:3 the Greek verb *pleroo* (πληρωω) is used, and it describes an ongoing, sustained, long-term state of life. The noun form *pleres* (πληρες) also carries this meaning.

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<sup>11</sup> David Petts *The Holy Spirit: An Introduction* (Mattersey: Mattersey Hall Bible College, 1998) p.70-77. Dr Petts is Chairman of the Board of Directors of the Assemblies of God.

<sup>12</sup> The excellent writings of John Stott are an example of this classical conservative Evangelicalism.

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When we read of a man filled with leprosy (Luke 5:12), a house filled with fragrance (John 12:3), and a woman filled with good deeds (Acts 9:36), one of these Greek words is in use. Similarly, the disciples (Acts 13:52), Jesus (Luke 4:1), and the seven deacons (Acts 6:3) were filled with the Spirit, and we are urged to "be filled with the Spirit" (Ephesians 5:18).

When these words relate to the Spirit there is a consistent pattern in which we discover:

*The Spirit of God...  
in / within/ filling  
...name of the person...  
resulting in  
...fruit or character trait, or relationship with God.*

This is the sanctifying and inward work of the Spirit within us. We are temples of the Holy Spirit who dwells in us and is at work growing the fruit of a Christlike character and moving us to obey the Lord's commands and laws. This is an ongoing, developing work in progress, and is analogous to a living fruit tree that is bearing fruit.

This pattern of long-term, inward work is a prophetic hope expressed in the Old Testament. Ezekiel foresaw this inner work:

*I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws (Ezekiel 36:25-27 NIV).*

This long-term inward work of the Holy Spirit is an essential part of the new covenant promise:

*"The days are coming," declares the Lord, "when I will make a new covenant with the people of Israel and with the people of Judah. ....*

*I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.*

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*No longer will they teach their neighbor, or say to one another, 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the Lord. "For I will forgive their wickedness and will remember their sins no more." (Jeremiah 31:31-34).*

In Jesus, not only is our sin cleansed, but the Spirit enters the human heart and changes it. The result is knowing and loving God, and seeking to obey him. This is all the work of the Spirit. Being filled with inward "sanctifying" work of the Spirit is now for all of God's people!

## 2. *Pletho* πληθω

In Acts 2:4 the Greek verb *pletho* (πληθω) is used and refers to a short-term, episodic, for-the-moment scenario.

When we read of a sponge filled with vinegar (Matthew 27:48), boats filled with fish (Luke 5:7), and people filled with rage (Luke 4:28-29 (KJV)), these are temporary states, and it is this Greek word in use. Similarly Elizabeth (Luke 1:41-42), the disciples (Acts 2:4), and Paul (Acts 9:17-20) were filled with the Spirit.

Here again there is a consistent pattern in which we discover:

*The Spirit of God...  
falling upon / moving / clothing  
...name of the person...  
resulting in  
...some empowered act / speech / sight.*

This is the short-term, episodic empowering work of the Spirit upon us, equipping us to play our part in demonstrating the dynamic reality of the Kingdom of God at that moment. It is analogous to a Christmas tree with gifts upon it.

This pattern is in continuity with the short-term episodic work of the Holy Spirit falling upon the great prophets, priests, and kings found in the Old Testament. Through Jesus, this empowerment is extended to all disciples as foreseen through the prophets. Moses yearned for that time when the Holy Spirit would be upon more people:

*But Moses replied, "Are you jealous for my sake? I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!" (Numbers 11:29)*

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Joel expressed the prophetic hope.

*“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord. And everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said, even among the survivors whom the Lord calls.” (Joel 2:28-32)*

Joel's statement is absolutely radical. The Holy Spirit would be poured out upon everyone regardless of social class, age, gender, or occupation. The same Spirit of God who moved across the face of the waters at creation, who empowered Moses, and spoke through the prophet Isaiah, would fall upon ordinary people.

Before Pentecost, this outward episodic work of the Holy Spirit was limited to a select few. But on the day of Pentecost through today, the Holy Spirit can fill us episodically for works of service to advance the Kingdom of God

### 3. Be baptized/be filled with the Holy Spirit

We believe it is most faithful to Scripture to maintain both these truths.

1. Every Christian already has **the Spirit within** them, and to encourage them to be increasingly filled with the Spirit (Ephesians 5:18) so that a Christlike character may develop and mature.
2. Every Christian needs **the Spirit upon** them, to be clothed with power, and to encourage people to receive and cooperate with that empowering presence of the Spirit whenever necessary.

'Baptism' is an initiatory term, and most helpfully describes the first occasion when a person receives that empowerment, but there will be many occasions when a fresh anointing is required (as happened in Acts 4:31). The only New Testament evidence of a person being

## Baptism with the Holy Spirit

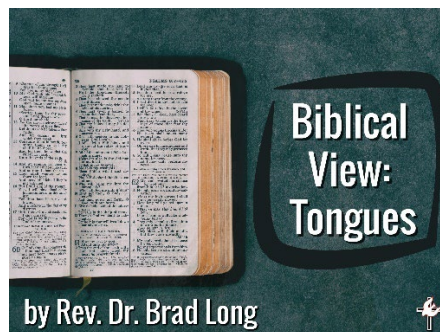
anointed in this way is that they participate effectively in the mission of the Church. After all, Jesus promised empowerment in order that we might be his worldwide witnesses.

### C. What about tongues?

For more than 100 years, the connection between the gift of tongues and the baptism of the Holy Spirit has been the subject of many books, conferences, debates, as well as hurt in the body of Christ. We've known people who started praying in tongues as soon as they asked for the baptism of the Holy Spirit, including some that received Christ as Lord and Savior just minutes before. But we've also known people who struggle with this experience, seek after it, travel to conferences seeking after a tongues experience, and yet still have not yet experienced tongues.

R. A. Torrey maintained that the evidence of being filled/baptized/clothed in the empowering work of the Holy Spirit was to be a more effective witness (Acts 1:8). Any of the spiritual gifts could be experienced. In the ministry of PRMI, we maintain that the experience of praying in tongues is one of many possibilities for obedience when praying for a fresh infilling or baptism of the Holy Spirit.

We offer you a 7-part video course on the gift of tongues, where you can find answers to questions like: How can I speak in tongues? How can I break through the obstacles to speaking or praying in tongues? Where does the Bible identify this gift? How can I apply its teachings to my own walk with Christ?



<https://www.prmi.org/courses/biblical-view-on-tongues/>

You need to create a free account at <https://www.prmi.org/my-account> to access the course. All of PRMI's video courses are offered to you on a free-will offering basis.

## D. The Dunamis Project

The core teaching in this booklet is drawn from material presented as part of the foundational unit of the *Dunamis Project*. *Dunamis* is a series of six events, each held over four or five days and designed to equip and release people into spiritual leadership- whether clergy or laity- in the gifts and power of the Holy Spirit. *Dunamis* is the Greek word for "power", and the *Dunamis Project* seeks to fulfill Jesus' promise to his disciples:

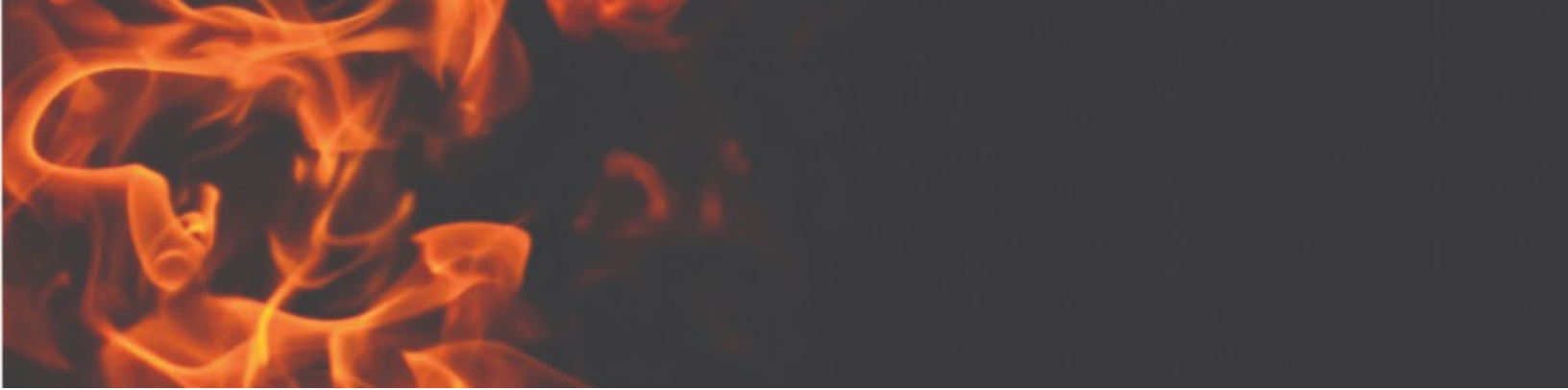
*"You are witnesses of these things, And behold, I send the promise of my Father upon you; but stay in the city until you are clothed with power from on high." (Luke 24:48-49)*

The Biblical foundation for all *Dunamis* teaching is set out clearly in 'Gateways' (the first in the series) and a concise summary of this teaching is offered at each subsequent event in special 'Gateways catch-up' sessions. A separate *Dunamis* Manual is provided for each of the six events, which includes expanded outlines of the teaching sessions and is a useful 'take-home' resource for equipping others for ministry in local congregations.


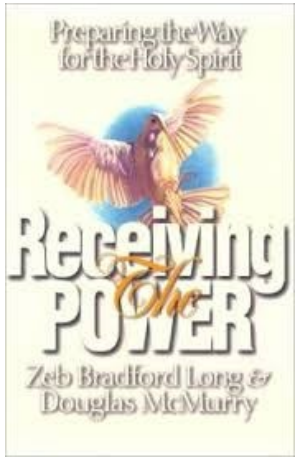
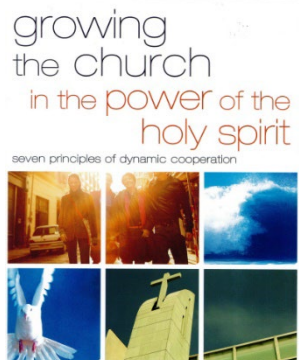
The 'workshop' approach of *Dunamis* involves prayer, extended worship, mutual accountability, and a full expression of spiritual gifts. It is a practical experiment in learning how to cooperate with the Holy Spirit in the context of a community on retreat. The 4-5 day intensive training events generally take place twice a year in the same location, and it normally takes three years to take part in the whole series. *Dunamis* is currently conducted in strategic locations in North and Central America, Asia, and the UK.

For more about the Dunamis Project, visit <https://www.prmi.org/program-descriptions/the-dunamis-project/>





## VI. For Further Study at PRMI.ORG

 <p>INTRODUCTION TO THE HOLY SPIRIT</p>	<p>Introduction to the Holy Spirit. 10 short video lessons about the person and work of the Holy Spirit, and more in-depth teaching on the Holy Spirit upon/within, and the empowering work of the Holy Spirit. <a href="https://www.primi.org/courses/introduction-to-the-holy-spirit/">https://www.primi.org/courses/introduction-to-the-holy-spirit/</a></p>
 <p>Preparing the Way for the Holy Spirit</p> <p>Receiving The POWER</p> <p>Zeb Bradford Long &amp; Douglas McMurry</p>	<p>Receiving The Power: Preparing the Way for the Holy Spirit</p> <p>You can do the work of Jesus Christ by relying on the Holy Spirit while closing the door to the counterfeit, the demonic, and the merely human. This book will help you move beyond powerless Christianity, understand the balance between “the spirit within” and “the spirit upon”, and pray for the empowerment of God’s Spirit.</p> <p><a href="https://www.primi.org/product/receiving-the-power/">https://www.primi.org/product/receiving-the-power/</a></p>
 <p>growing the church in the power of the holy spirit</p> <p>seven principles of dynamic cooperation</p> <p>brad long paul stokes cindy strickler</p>	<p>Growing the Church in the Power of the Holy Spirit gives seven principles to pastors and church leaders on how to rely on the power of the Holy Spirit, rather than outside influences, to grow Christ’s church. This book offers a biblical basis and practical approach for nurturing a dynamic cooperative process within churches, drawing on experience from around the world. Learn these dynamics and practice them, renewal and transformation will come to your congregation.</p> <p><a href="https://www.primi.org/product/growing-the-church-in-the-power-of-the-holy-spirit/">https://www.primi.org/product/growing-the-church-in-the-power-of-the-holy-spirit/</a></p>

## Baptism with the Holy Spirit



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