

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

Spirit Baptism, Spirit Filling, & Spirit Indwelling **Selected Passages**

Keywords: Spirit Baptism, Holy Spirit, Empowerment, Pentecost, Indwelling Spirit, Filled with the Spirit

PowerPoint Presentation included: NONE

SermonAudio Blurb: There is much confusion and even division within the Church regarding the work of the Spirit. Often this is due to a poor understanding of terms that are vitally connected to His work in the Church. This sermon is designed to clarify and correct many misconceptions so that there might be better unity.

Dismiss

I. Introduction.

- A. I want to build off my sermon last week on the errors presented by Francis Chan in his video regarding the Holy Spirit.
 - 1. At issue is exactly what the Spirit is doing in the lives of Christians as well as in the Church as a whole.
 - 2. Today I want us to consider three key works of the Spirit that are often very misunderstood which then result in a lot of confusion.
 - 3. These works are: Spirit baptism, Spirit filling and Spirit indwelling.
- B. These points of often misunderstood by us and as a result errors in our doctrine or practice occur.
- C. This probably will not be a real heart-warming, soul-stirring message; rather it will be very theological. If you get lost do not become discouraged, but it is my goal to not lose one of you along the way.
- D. It may be useful for you to go to our website at www.missiodeifellowship.org and hear this sermon again once it is posted.

II. The Works of The Trinity.

- A. Initial thoughts on baptism in or with the Spirit.
 - 1. This doctrine is taught in the bible, but there has been a lot of confusion in doing so.

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2. Four ways that confusion comes about:
 - a. One point is the failure to see how unique and distinct this doctrine is to the time of the Church. The bible uniquely connects the work of God with the Church.
 - (1) (note that this also helps those in the Continuity class to see how practical it actually is)
 - (2) If you believe that the Church started at Pentecost, which is what I do, then there is little problem.
 - (3) However, there are many others who would argue that the Church has always existed and is merely all those saved by God throughout time. With many of these the issue related to the Baptism of the Spirit becomes more difficult. If King David was part of the Church, was he also baptized in the Spirit?
 - b. A second point is that there is an over-emphasis of water baptism with Spirit baptism. There is a tendency to assume that when the word “baptize” is used that it must mean water baptism unless it clearly says otherwise. This has led to many errors.
 - c. A third point is due to the rise and influence of the charismatic movement. It is common to associate Spirit baptism with the gift of tongues or some other ecstatic experience. **The problem here is that if this is true then not all who are saved are also Spirit baptized.**
 - d. The final point of confusion is related to terms of speech. Too many are not careful with the words the bible uses to describe events. As a result some have consistently taught that Spirit baptism is the same as the filling of the Spirit.
3. The results of these points of confusion has been unfortunate and shameful at times. There have been splits and fights. There has been poor and wrong teaching established.

Water baptism as a model for what occurs in Spirit baptism. Six basic points true in all water baptisms.

The baptizer: apostle, pastor, elder, etc.

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The element: water.

The baptized: a professing Christian.

The condition: having made a profession of faith in Christ.

The mode: immersion.

The result: entrance into the visible church.

I tell you these things because the bible shows the same points with regard to Spirit baptism. Water baptism is an outward picture of what has occurred already by Christ using the Spirit.

B. The specifics of Spirit baptism:

1. *The Baptizer*: Jesus Christ, **not** the Holy Spirit.

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

b. 1 Cor. 12:13.

(1) Note how it is translated “by” which gives the impression that it is the Spirit baptizing us. “By” is not a bad or wrong term to use, but it does cause too many to make the wrong conclusion in today’s church, primarily due to weak grammar.

(2) However, that is not the point. The preposition is ἐν which means that it is “in” the Spirit that we are baptized. “By” here means “with.” In fact, this is the same preposition used in Mat. 3:11 and Acts 1:5 where it is translated more clearly as “with.”

2. *The Element*: the Holy Spirit.

a. This needs no more explanation because of what I have just shown.

3. *The Baptized*: the **true Christian** who is personally incorporated into the Body of Christ.

a. The Holy Spirit is the life and power of the Body of Christ.

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- b. How this affects theology and timing of this act.
 - (1) In the O.T. with Israel the community that enjoyed the benefits of the covenants were mixed—meaning there were both saved and unsaved in their midst. Not all were in a spiritual union with God. You have what some would call the physical Israel and within that group would be spiritual Israel.
 - (2) In the N.T. when we look in the Gospels there is no example of anyone being baptized in/with the Spirit into one Body.
 - (3) Every reference in the Gospels puts Spirit baptism in the future.
 - (a) Even in Acts 1:5 it is still seen in the future. Listen to the words of Jesus just before ascending into heaven, *“John baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”*
 - (4) In Acts 2, on the day of Pentecost the whole group of those waiting on the Lord’s promise were both baptized and filled with the Spirit.
 - (a) Note that the word “baptize” is not mentioned here, but “filled” is, this is what helps confusion along.
 - (b) But in Acts 11:15-17, Peter says that not only were they filled but they were also baptized with the Spirit on this important day.
 - (c) It is on this day that I believe the actual “Church” was born.
 - (5) From that point onward all true believers have been baptized with the Spirit.
 - (a) 1 Cor. 12:13 with 1 Cor. 1-2 (note that the Corinthian church has been “sanctified” in Christ.)

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- (b) This leads me to the conclusion that there are not two types of Christians, those who have had the baptism of the Spirit and those who haven't.
 - c. Well, we have seen the Baptizer (Christ), the Element (the Holy Spirit) and the baptized (True Christian). What about the conditions required to be baptized in the Spirit?
4. *The Condition:* genuine faith in the Lord Jesus Christ.
- a. Never is the bible telling us to seek, agonize, completely surrender, be fully committed, or even pray for this baptism.
 - b. In Acts 1:5 Jesus simply tells them that in a few days they will be baptized with the Spirit. There were no instructions on what they had to do. They were believing in Him and a future event was promised to occur.
 - c. We have looked at 1 Cor. 12:13 already, remember that it says, "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."
 - d. Simply put, if a person is a believer in the person and work of Jesus Christ then he is saved. And if he is saved then he has been baptized with the Spirit into the Church.
 - e. Spirit baptism is one of many immediate blessings that come with salvation. We are made alive in Christ, we are justified, we are sanctified, etc.
 - (1) Never is it seen as a second blessing to be sought after.
 - (2) It is a gift of God.
 - (3) **Now listen.** What is a result of this Spirit baptism? It is that we are also now permanently indwelt by the Spirit.
 - (a) Indwelling is not Spirit baptism, but it is a natural, immediate and permanent result of being baptized with the Spirit.
 - (b) So Christ baptizes the true believer with the Spirit, placing that person into the Church. The Spirit then

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indwells the person, thus empowering them to live
unto the glory of God.

5. *The Mode:* immersion.
 - a. The word for baptize simply means or immerse.
 - b. Now there are many books written to try to make it mean something else but all the writing in the world can't make words change. The entire picture that is given is water baptism is lost with any mode but immersion.
 - c. In fact to see baptism with the Spirit as merely a pouring, dipping, or sprinkling fails to give it justice to the beauty and glory of what has happened to us.
 - d. Because Christ has immersed us in the Spirit we are utterly surrounded by the very essence, life, and power of the Holy Spirit!
 - e. In other words, we are "in the Spirit." And remember that the bible also tells us that we are "in Christ" and "in God."
 - f. The whole point of this is to show how utterly present God is with us individually and as a whole. We are never alone and we are intimately connected with the life and power of God Himself.
6. *The Result:* there are four results:
 - a. First it brings us into the Body of Christ, which is the true, universal Church.
 - (1) 1 Cor. 12:13, "For by one Spirit we were all baptized into one body"
 - (2) Eph. 4:4, "There is one body and one Spirit"
 - b. Second, it brings us into Christ Himself.
 - (1) Gal. 3:27, "For all of you who were baptized into Christ have clothed yourselves with Christ."
 - (2) BTW, this is a place where too often the assumption is made that this refers to water baptism. This is not the case. Only being baptized with the **Holy Spirit** place us into Christ. This is true of Romans 6 and Colossians 2 as well.

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- (3) The idea of being “in Christ” is unique to the N.T. and is uniquely tied to the N.T. church.
- c. Third, it causes us to be identified/connected with Christ in His death and resurrection.
 - (1) Romans 6:2-4.
 - (2) Col. 2:12.
 - (3) These passages tells us the basis for a Christian’s victory over sin.
- d. Last, it brings us into a very real unity.
 - (1) Eph. 4:3-6.
 - (2) Note that we are not merely united with the Lord (Head) but with one another as well.
- C. Well, we have learned about Spirit baptism and the indwelling of the Spirit. What about the filling of the Spirit? This is going to be a little fast so hang on.

III. Filling with the Spirit.

- A. The first problem in this subject is when we confuse this idea with Spirit baptism. That has been dealt with so we move to the next problem.
- B. In the English we use the same word, “filled” or “full.” This leads to some conclusions that they are the same when they are not.
- C. *πίμπλημι* (*pimplemi*) This words speaks of a **special empowerment** of the Spirit.
 - 1. One of the common results of this is some great work of God occurring.
 - 2. Luke 1:15, Future looking to the Lord.
 - 3. Luke 1:41, note what Elizabeth does.
 - 4. Luke 1:67, note what Zacharias does.
 - 5. Acts 2:4.
 - 6. Acts 4:8.
 - 7. All of these plus many others all speak of a unique work of the Spirit through a person.
 - a. They are special fillings. **Not normative for the believer.**

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- b. They are not only for the Church. In the O.T. we see this very frequently as well.
 - (1) Numbers 24:2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and the Spirit of God came upon him. (He did not believe nor follow God!)
 - (2) Judges 3:10 And the Spirit of the LORD came upon him, and he judged Israel. (Othniel)
 - (3) Judges 14:6 And the Spirit of the LORD came upon him mightily” (Samson)
- c. In the bible this filling is undefined as to its duration. It can be for a moment or for a lifetime. Depends upon what the purpose is.
 - (1) For David, the Spirit filled him to do the task of being King. This is what he was asking not to have happen in Psalm 51.
 - (2) He knew that without the Spirit he could not truly rule God’s people and God’s nation.
- 8. What is interesting is that this is under the sovereign control of God. He determines if and when this occurs.
 - a. There is nothing that a person can do to “get it.” And to have it is for the sole purpose of accomplishing some work of God. It is not for self.
 - b. It is not something, therefore, that we are to seek. Though I think we might humbly ask that God grant it, especially in times of great need, such as witnessing, preaching, etc.
- D. πλήρης (*pleres*) This word speaks of being under the **control**, or of an **abiding relationship** with the Holy Spirit.
 - 1. Luke 4:1, notice how the result was being led by the Spirit.
 - 2. Acts 6:3, 5, notice here that it was indicative of those who were godly and mature men, prepared spiritually to minister to the Body.
 - 3. Acts 13:52.
 - 4. One last passage that has given people problems—Ephesians 5:18.

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- a. “Filled” here is the verb form of πλήρης, πληρόω. It is present, passive imperative.
 - (1) Present tense is speaking of a consistent controlling of the Spirit.
 - (2) Passive means that it is done to you, not something you do yourself.
 - (3) It is a command.
- b. This is a parallel form making a distinction between drunkenness and filling.
- c. It is not telling us to have that special power of God come upon us. It is not telling us to be baptized with the Spirit.
- d. Application: one of the spiritual priorities that every Christian must have is that of being under the Spirit’s control.
 - (1) There is a close connection between this command and the command in Galatians 5, where we are called to walk, be in step, by the Spirit.
 - (2) In Col. 3:16 is the passage that is in parallel with Eph. 5. It says, “Let the word of Christ richly dwell within you”
 - (3) Notice in vss. 19-21 we then see the results/evidences of being filled.
 - (a) A horizontal aspect (19a).
 - (b) A vertical act of worship (19b “to the Lord).
 - (c) A vertical expression of thanksgiving (20).
 - (d) A horizontal subordination (21). This sets up Paul’s next section on how believers live out their worldly relationships with one another.

IV. Conclusion.

- A. What can we learn from all of this?
 - 1. Rejoice in the nearness of God.
 - 2. Rejoice in the power of God.

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3. Seek to live by the control of the Holy Spirit.
 - a. Become men and women who have the Word of God richly dwelling in you.
 - b. Stay in close fellowship with the body of Christ.
 - c. Stop making excuses for that kills the filling of the Spirit.
 - d. Set your heart to walk by God's calling, not yours.