

= Baptism with the Holy Spirit =

In Christian theology , baptism with the Holy Spirit ( also called baptism in the Holy Spirit or Spirit baptism ) is distinguished from baptism with water . It is frequently associated with incorporation into the Christian Church , the bestowal of spiritual gifts , and empowerment for Christian ministry .

The term baptism with the Holy Spirit originates in the New Testament , and all Christian traditions accept it as a theological concept . Nevertheless , different Christian denominations and traditions have interpreted its meaning in a variety of ways due to differences in the doctrines of salvation and ecclesiology . As a result , Spirit baptism has been variously defined as part of the sacraments of initiation into the church , as being synonymous with regeneration , as being synonymous with Christian perfection , or as being a second work of grace that empowers a person for Christian life and service .

Before the emergence of the holiness movement in the mid @-@ 19th century and Pentecostalism in the early 20th century , most denominations believed that Christians received the baptism with the Holy Spirit either upon conversion and regeneration or through rites of Christian initiation , such as water baptism and confirmation . Since the growth and spread of Pentecostal and charismatic churches , however , the belief that the baptism with the Holy Spirit is an experience distinct from Christian initiation has come into increasing prominence .

= = Biblical description = =

= = = Old Covenant background = = =

In Christian theology , the work of the Holy Spirit under the Old Covenant is viewed as less extensive than that under the New Covenant inaugurated on the day of Pentecost . The Spirit was restricted to certain chosen individuals , such as high priests and prophets . Often termed the ? spirit of prophecy ? in rabbinic writings , the Holy Spirit was closely associated with prophecy and divine inspiration . It was anticipated that in the future messianic age God would pour out his spirit upon all of Israel , which would become a nation of prophets .

= = = Canonical gospels = = =

While the exact phrase " baptism with the Holy Spirit " is not found in the New Testament , two forms of the phrase are found in the canonical gospels using the verb " baptize " , from the Greek word baptizein meaning to " immerse " or " plunge " . The baptism was spoken about by John the Baptist , who contrasted his water baptism for the forgiveness of sins with the baptism of Jesus . In Mark and John , the Baptist proclaimed that Jesus " will baptize in ( the ) Holy Spirit " ; while in Matthew and Luke , he " will baptize with Holy Spirit and fire " .

Jesus is considered the first person to receive the baptism with the Holy Spirit . The Holy Spirit descended on Jesus during his baptism and anointed him with power . Afterward , Jesus began his ministry and displayed his power by casting out demons , healing the sick , and teaching with authority .

= = = Acts of the Apostles = = =

The phrase " baptized in the Holy Spirit " occurs two times in Acts , first in Acts 1 : 4 @-@ 5 and second in Acts 11 : 16 . Other terminology is used in Acts to indicate Spirit baptism , such as " filled " . " Baptized in the Spirit " indicates an outward immersion into the reality of the Holy Spirit , while " filled with the Spirit " suggests an internal diffusion . Both terms speak to the totality of receiving the Spirit . The baptism with the Holy Spirit is described in various places as the Spirit " poured out upon " , " falling upon " , " coming upon " people . To " pour out " suggests abundance and reflects John 3 : 34 , " God gives the Spirit without limit " . Another expression , " come upon " is related to a

statement by Jesus in Luke 24 : 49 , " I am sending the promise of my Father upon you . But stay in the city until you are clothed with power from on high " . The language of " come on " and " clothed with " suggest possession by and endowment with the Holy Spirit .

The narrative of Acts begins after Jesus ? crucifixion and resurrection . The resurrected Jesus directed his disciples to wait in Jerusalem for the baptism in the Holy Spirit and promised , " you will receive power when the Holy Spirit has come upon you , and you will be my witnesses in Jerusalem and in all Judea and Samaria , and to the end of the earth " . After his ascension , he was given authority to pour out the Holy Spirit .

In the New Testament , the messianic expectations found in early Judaism were fulfilled on the day of Pentecost as recorded in Acts . The Christian community was gathered together in Jerusalem when a sound from heaven like rushing wind was heard and tongues like tongues of flame rested on everyone . They were filled with the Holy Spirit and began to speak in tongues , miraculously praising God in foreign languages . A crowd gathered and was addressed by the Apostle Peter who stated that the occurrence was the fulfillment of Joel ? s prophecy , " And in the last days it shall be , God declares , that I will pour out my Spirit on all flesh , and your sons and your daughters shall prophesy " . He then explained how the Spirit came to be poured out , recounting Jesus ? ministry and passion and then proclaiming his resurrection and enthronement at the right hand of God . In response , the crowd asked Peter what they should do . He responded that they should repent and be baptized for the forgiveness of sins in order to receive the gift of the Holy Spirit . Peter finished his speech stating that the promise " is for you and for your children and for all who are far off , everyone whom the Lord our God calls to himself " .

Baptism in the Holy Spirit occurs elsewhere in Acts . The gospel had been proclaimed in Samaria and the apostles Peter and John were sent from Jerusalem . The new believers had been water baptized , but the Holy Spirit had not yet fallen on them . The Samaritans received the Holy Spirit when Peter and John laid their hands on them . The Apostle Paul was also filled with the Holy Spirit when Ananias of Damascus laid hands on him , and afterwards Paul was baptized with water .

Later in Acts , Peter preached the gospel to the household of Cornelius the Centurion , a gentile . While he preached , the Holy Spirit fell on the gentiles , and they began to speak in tongues . The Jewish believers with Peter were amazed , and the household was water baptized . While the apostle Paul was in Ephesus , he found disciples there and discovered that they did not know of the existence of the Holy Spirit and had only received John the Baptist ? s baptism . After baptizing them in Jesus ? name , Paul laid his hands on them , and they began to speak in tongues and prophesy .

= = History = =

= = = Early Christianity = = =

In the early Church , the laying on of hands on the newly baptized to impart the gift of the Holy Spirit was the origin of the sacrament of confirmation . In the Eastern church , confirmation continued to be celebrated immediately after water baptism . The two rites were separated in the Western church . According to Pentecostal historian H. Vinson Synan , " the basic premise of Pentecostalism , that one may receive later effusions of the Spirit after initiation / conversion , can be clearly traced in Christian history to the beginnings of the rite of confirmation in the Western churches " .

= = = Reformation era and Puritanism ( 16th and 17th centuries ) = = =

Huldrych Zwingli , a leading Protestant Reformer in Switzerland , taught three distinct baptisms : water baptism , teaching baptism ( having been educated about the Christian religion ) and Spirit baptism . While full baptism included all three , Zwingli emphasized that the external baptisms of water and teaching could not provide salvation . The inner baptism of the Spirit alone could save because it conferred faith . According to Zwingli , the three baptisms could be given separately ;

Spirit baptism could occur first or last in the sequence .

Many Puritans believed that the experience of becoming a Christian was followed by a later and distinct experience of the Holy Spirit . This experience was characterized by receiving assurance of one 's salvation . English Puritan Thomas Goodwin equated this experience with the baptism in the Holy Spirit and the " seal of the Spirit " referenced in the Epistle to the Ephesians .

= = = Wesleyanism and the Higher Life movement ( 18th and 19th centuries ) = = =

Synan traces the influence of Catholic and Anglican mystical traditions on John Wesley 's doctrine of Christian perfection or entire sanctification , from which Pentecostal beliefs on Spirit baptism developed . Furthermore , theologian James Dunn notes early Methodist beliefs can be directly linked to Puritan teaching on the Holy Spirit .

Wesley taught that while the new birth was the start of the Christian life , " inbred sin " remained and must be removed through a lifelong process of moral cleansing . John Fletcher , Wesley 's designated successor , called Christian perfection a " baptism in the Holy Spirit " . His Checks to Antinomianism later became a standard for Pentecostally @-@ inclined holiness teachers . On the subject , Fletcher wrote :

Lastly : if we will attain the full power of godliness , and be peaceable as the Prince of Peace , and merciful as our heavenly Father , let us go on to the perfection and glory of Christianity ; let us enter the full dispensation of the Spirit . Till we live in the pentecostal glory of the Church : till we are baptized with the Holy Ghost : till the Spirit of burning and the fire of Divine love have melted us down , and we have been truly cast into the softest mould of the Gospel : till we can say with St. Paul , " We have received the Spirit of love , of power , and of a sound mind ; " till then we shall be carnal rather than spiritual believers .

In mid @-@ 19th century America , the Wesleyan holiness movement began to teach that entire sanctification was less a process and more of a state that one entered into by faith at a definite moment in time . This second blessing , as it was commonly called , allowed Christians to be freed from the power of sin . Among adherence of the holiness movement , baptism in the Holy Spirit was synonymous with second blessing sanctification .

After his conversion in 1821 , Presbyterian minister and revivalist Charles Grandison Finney experienced what he called " baptism in the Holy Spirit " accompanied by " unutterable gushings " of praise . Finney and other Reformed writers , known as Oberlin perfectionists , agreed that there was a life altering experience after conversion , but unlike their Wesleyan holiness counterparts , they conceived of it as an ongoing process enabling believers to devote themselves wholly to Christ 's service . Similarly , the English Higher Life movement taught that the second blessing was an " endowment of power " . According to this view , Spirit baptism gave Christians the ability to be witnesses for the gospel and to perform Christian service . Wesleyan teachers emphasized purity while Oberlin and higher life advocates stressed power as the defining outcome of Spirit baptism .

= = = 20th century = = =

In the early 1890s , R.C. Horner , a Canadian holiness evangelist , introduced a theological distinction that would be important for the development of Pentecostalism . He argued in his books Pentecost ( 1891 ) and Bible Doctrines ( 1909 ) that the baptism in the Holy Spirit was not synonymous with the second blessing but was actually a third work of grace subsequent to salvation and sanctification that empowered the believer for service . Charles Fox Parham would build on this doctrinal foundation when he identified speaking in tongues as the Bible evidence of Spirit baptism .

= = Views = =

The diverse views on Spirit @-@ baptism held among Christian traditions can be categorized into three main groups . These are baptism with the Spirit as sacramental initiation ( Orthodox and Catholic churches ) , regeneration ( Reformed tradition ) , and empowerment for witness and

vocation ( Pentecostals and charismatics ) .

= = = Sacramental initiation = = =

= = = Eastern Orthodoxy = = =

Orthodox Churches believe that baptism in the Holy Spirit is conferred with water baptism . The individual is anointed with oil ( chrism ) immediately after baptism . According to Cyril of Jerusalem :  
This holy ointment is no more simple ointment , nor ( so to say ) common , after the invocation , but the gift of Christ ; and by the presence of His Godhead , it causes in us the Holy Ghost . It is symbolically applied to thy forehead and thy other senses and while thy body is anointed with visible ointment , thy soul is sanctified by the Holy and life @-@ giving Spirit .

= = = Catholicism = = =

The Catholic Church teaches that baptism , confirmation , and the Eucharist ? the sacraments of Christian initiation ? lay the foundations of the Christian life . The Christian life is based on baptism . It is " the gateway to life in the Spirit " and " signifies and actually brings about the birth of water and the Spirit " . The post @-@ baptismal anointing ( Chrismation in the Eastern churches ) signifies the gift of the Holy Spirit and announces a second anointing to be conferred later in confirmation that completes the baptismal anointing .

Confirmation , then , is necessary for the completion of baptismal grace . When confirmed , Catholics receive the " special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost " . For the confirmand it increases the seven gifts of the Holy Spirit ( wisdom , understanding , counsel , fortitude , knowledge , piety , and fear of the Lord ) , unites more fully to Christ and the Church , and gives strength to confess Christ and defend the faith . The rite of confirmation orients toward mission , and many liturgical texts remind the initiate that the gift of the Holy Spirit should be used for service to the church and the world .

= = = Regeneration = = =

The main position on Spirit baptism among the Reformed churches , dispensationalists , and many Baptists is that the baptism with the Holy Spirit occurs simultaneously with regeneration , when those who have faith in Jesus Christ receive the Holy Spirit and are incorporated into the body of Christ .

= = = Sanctification = = =

Within Methodism and the broader Wesleyan tradition , baptism with the Holy Spirit has often been linked to living a sanctified life . The United Methodist Church has a sacramental view of baptism and confirmation . At the same time , the United Methodist Confession of Faith also affirms Wesley 's doctrine of Christian perfection ( also known as entire sanctification ) :

Entire sanctification is a state of perfect love , righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin , by loving God with all the heart , soul , mind and strength , and by loving one 's neighbor as one 's self . Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously , and should be sought earnestly by every child of God .

Similarly , the churches in the holiness movement emphasize entire sanctification as a definite experience linked to Spirit baptism . According to the Articles of Faith of the Church of the Nazarene , sanctification is a work of God after regeneration " which transforms believers into the likeness of Christ " and is made possible by " initial sanctification " ( which occurs simultaneously with regeneration and justification ) , entire sanctification , and " the continued perfecting work of the Holy

Spirit culminating in glorification " . Entire sanctification ( as opposed to initial sanctification ) is an act of God in which a believer is made free from original sin and able to devote him or herself entirely to God :

It is wrought by the baptism with or infilling of the Holy Spirit , and comprehends in one experience the cleansing of the heart from sin and the abiding , indwelling presence of the Holy Spirit , empowering the believer for life and service .

= = = Empowerment = = =

= = = Classical Pentecostalism = = =

In classical Pentecostalism , the baptism with the Holy Spirit is understood to be a separate and distinct experience occurring sometime after regeneration . It is an empowering experience , equipping Spirit @-@ filled believers for witness and ministry . Extending from this is the belief that all the spiritual gifts mentioned in the New Testament are to be sought and exercised to build up the church . Pentecostals believe that Spirit baptism will be accompanied by the physical evidence of speaking in tongues ( glossolalia ) .

According to Pentecostal biblical interpretation , the Gospel of John 20 : 22 shows that the disciples of Jesus were already born again before the Holy Spirit fell at Pentecost . They then cite biblical examples in the Book of Acts 2 , 8 , 10 , and 19 to show that it was common in the New Testament for Spirit baptism to occur after conversion . In following the biblical pattern , they argue , Christians today should also pray for this baptism which results in greater power for ministry and witness .

On the subject of Spirit baptism , Donald Gee wrote of the Christians on the Day of Pentecost :

With them it was not mere intellectual assent to some article in a creed defining an orthodox doctrine concerning the Holy Spirit . Neither were they satisfied to acquiescence to a vague idea that in some indefinite manner the Holy Spirit had been imparted to them upon conversion . They gladly and thankfully recognized His gracious operations in their regeneration and sanctification , but their own personal reception of the Holy Spirit was an intensely vivid experience . They knew when He came , where He came , and how he came . Nothing reveals this more than Paul 's searching question to certain disciples whom he immediately sensed to be spiritually lacking in a vital part of their Christian inheritance ? ' Have ye received the Holy Ghost ? ' ( Acts 19 : 2 ) . The challenge was to experience , not to doctrine . How significant ! An Ephesian ' Pentecost ' speedily rectified their shortcoming , and it was an experience as vivid as all the rest had received ? ' They spake with tongues and prophesied.'

In Pentecostal experience , Spirit baptism can be quite dramatic , as shown by William Durham 's account of his Spirit baptism :

I was overcome by the mighty fulness of power and went down under it . For three hours He wrought wonderfully in me . My body was worked in sections , a section at a time . And even the skin on my face was jerked and shaken , and finally I felt my lower jaw begin to quiver in a strange way . This continued for some little time , when finally my throat began to enlarge and I felt my vocal organs being , as it were , drawn into a different shape . O how strange and wonderful it was ! and how blessed it was to be thus in the hands of God . And last of all I felt my tongue begin to move and my lips to produce strange sounds which did not originate in my mind .

In some accounts of Spirit baptism , Pentecostals report receiving visions , such as the account of Lucy Leatherman , an Azusa Street participant :

While seeking for the Baptism with the Holy Ghost in Los Angeles , after Sister Ferrell [ sic ] laid hands on me I praised and praised God and saw my Savior in the heavens . And as I praised , I came closer and closer and I was so small . By and by I swept into the wound in His side , and He was not only in me but I in Him , and there I found that rest that passeth all understanding , and He said to me , you are in the bosom of the Father . He said I was clothed upon and in the secret place of the Most High . But I said , Father , I want the gift of the Holy Ghost , and the heavens opened and I was overshadowed , and such power came upon me and went through me . He said , Praise

Me , and when I did , angels came and ministered unto me . I was passive in His hands working on my vocal cords , and I realized they were loosing me . I began to praise Him in an unknown language .

= = = Charismatics = = =

Charismatics trace their historical origins to the charismatic movement of the 1960s and 1970s . They are distinguished from Pentecostals because they tend to allow for differing viewpoints on whether Spirit baptism is subsequent to conversion and whether tongues is always a sign of receiving the baptism .

The Catholic Charismatic Renewal believes that there is a further experience of empowerment with the Holy Spirit . As stated by Rev. Fr . Raniero Cantalamessa , " baptism in the Spirit is not a sacrament , but it is related to a sacrament ? to the sacraments of Christian initiation . The baptism in the Spirit makes real and in a way renews Christian initiation " . Emphasis of the event is on the release of existing spiritual gifts already given to the individual through baptism in water and confirmation .

During the 1980s , another renewal movement emerged called the " Third Wave of the Holy Spirit " ( the first wave was Pentecostalism and the second wave was the charismatic movement ) . Third wave charismatics stress that the preaching of the gospel , following the New Testament pattern , should be accompanied by " signs , wonders , and miracles " . They believe that all Christians are baptized with the Holy Spirit at conversion , and prefer to call subsequent experiences as " filling " with the Holy Spirit . John Wimber and the Vineyard churches are most prominently associated with this label .

= = Mormonism = =

In the Latter Day Saint movement , the " Baptism of fire and of the Holy Ghost " refers to the experience of one who undergoes the ordinance of confirmation with the laying on of hands to receive the gift of the Holy Ghost . It follows baptism in water and is essential to salvation . The gift of the Holy Ghost is the privilege of receiving inspiration , divine manifestations , direction , spiritual gifts , and other blessings from the Holy Spirit . It begins the lifetime process of sanctification .

= = Bible references = =

Matthew 3 : 11 : ? He will baptize you with the Holy Spirit ? "

Mark 1 : 8 : ? He will baptize you with the Holy Spirit ? "

Luke 3 : 16 : " He will baptize you with the Holy Spirit ? "

Luke 24 : 49 : ? stay here in the city until you have been clothed with power from on high . " ( see fulfillment in Acts 2 ) .

John 1 : 33 : ? the one who baptizes with the Holy Spirit . "

Acts 1 : 4 @-@ 5 : ? the Promise of the Father ? " ; ? you will be baptized with the Holy Spirit ? "

Acts 2 : 1 @-@ 4 : " All of them were filled with the Holy Spirit and began to speak in other languages ? "

Acts 2 : 14 @-@ 18 : ? I will pour out my Spirit ? " ( quoting Joel 2 : 28 @-@ 29 ) .

Acts 4 : 31 : ? they were all filled with the Holy Spirit ? "

Acts 8 : 14 @-@ 17 : ? prayed for them that they might receive the Holy Spirit ? " ; ? as yet the Spirit had not yet come upon any of them ? " ; ? they received the Holy Spirit ? " ; ? the Spirit was given through the laying on of the apostles ' hands ? . "

Acts 9 : 17 : ? Jesus ? has sent me ? that you may ? be filled with the Holy Spirit . "

Acts 10 : 44 @-@ 48 : " The Holy Spirit fell upon all who heard the word ? " ; ? the gift of the Holy Spirit had been poured out ? " ; ? people who have received the Holy Spirit ? "

Acts 11 : 15 @-@ 16 : ? the Holy Spirit fell upon them ? " ; ? you will be baptized with the Holy Spirit ? "

Acts 19 : 1 @-@ 6 : " Did you receive the Holy Spirit ? ? " ; ? the Holy Spirit came upon them , and they spoke in tongues and prophesied ? "

1 Cor 12 : 13 : " For in one Spirit we were all baptized into one body--Jews or Greeks , slaves or free ... "