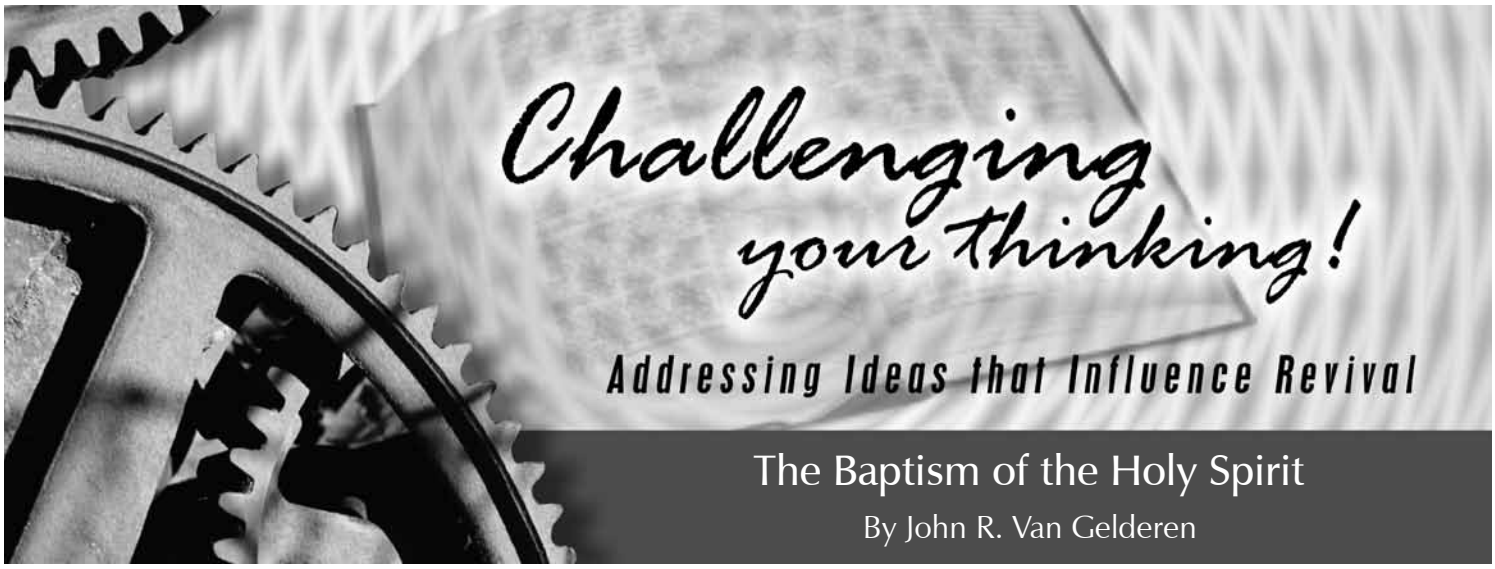

The Baptism of the Holy Spirit

By John R. Van Gelderen

A full biblical perspective regarding the baptism of the Holy Spirit ignites theology. Theology on fire means the people of God on fire. But the mere mention of the baptism of the Holy Spirit in a modern context evokes a variety of ideas and emotions.

D.L. Moody and R.A. Torrey emphasized the baptism of the Holy Spirit as a baptism of power that must be accessed by faith. This concept leads believers to seek this "baptism of power" since many believers are anemic both in their life and service. It is worth noting that both Moody and Torrey evidenced the power of the Holy Spirit in their ministries.

However, the average theological textbook less than a century later emphasized the baptism of the Holy Spirit as something that takes place at the moment of salvation, never to be sought after again. The proof text given is usually I Corinthians 12:13—"For by one Spirit are we all baptized into one body."

A careful examination of every occurrence of Spirit-baptism in the New Testament reveals that the baptism of the Holy Spirit is one baptism with two directions.

Is the baptism of the Holy Spirit something believers need to seek, or is it something believers already possess? Or is there an element of truth in both emphases that must be embraced to be biblically balanced? What is the full perspective? A careful examination of every occurrence of Spirit-baptism in the New Testament reveals that the baptism of the Holy Spirit is one baptism with two directions, representing two provisions that must be accessed by faith in order to be functional. Since the baptism of the Holy Spirit is both a glorious reality and a provisional potential for every believer, believers must depend upon the facts and by faith access the function of the baptism of the Holy Spirit.

The Facts

The facts of the baptism of the Holy Spirit may be discovered by examining both the explicit usages of the terms for baptism in the contexts of Spirit-baptism and the implicit ramifications through the analogy of faith that compares Scripture with Scripture. Spirit-baptism, as opposed to water baptism, is made clear in Scripture by noting who does the baptizing, either the Spirit or Christ rather than a human. Many focus on the Spirit baptizing believers *into* Christ but fail to account for the contexts where Christ baptizes believers *with* the Spirit. But the point is that when Deity does the baptizing, the context is Spirit-baptism, not water baptism. Although water baptism is not the focus of this study, water baptism beautifully pictures Spirit-baptism.

One Baptism: Two Directions

The baptism of the Holy Spirit is "one baptism" (Eph. 4:5) with two directions. The two directions revolve around the words *into* and *with*. When someone trusts Christ as Savior, the Holy Spirit baptizes the believer *into* Christ, while at the same time, Christ baptizes the believer *with* the Holy Spirit. When a sponge is immersed *into* water, the sponge is also inundated *with* the water as the water immediately moves into the sponge. So also when a believer is immersed *into* Christ, the believer is also inundated *with* the Spirit as the Spirit immediately moves into the believer.

By the Spirit into Christ

The first direction of Spirit-baptism is when the Holy Spirit immerses the believer *into* Christ. This direction of Spirit-baptism is revealed in four New Testament contexts. The verb *baptize* (*baptizo*) occurs with the preposition *into* (*eis*) four times in three contexts (I Cor. 12:13; Gal. 3:27; Rom. 6:3 [twice]) and the noun *baptism* (*baptisma*) occurs with the preposition *into* (*eis*) once in one of the verb contexts (Rom. 6:4) and once in an additional context that implies the concept of *into* (Col. 2:12). Each of the four contexts provides significant details to the first direction of Spirit-baptism.

First, I Corinthians 12:12–13 reveals the agent who baptizes, the ones being baptized, and the sphere into which they are baptized. "For as

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the body is one, and hath many members . . . so also is Christ. For by one Spirit are we all baptized into one body." The agent who baptizes is the Holy Spirit ("by one Spirit"). This detail is unique to I Corinthians 12:13. The ones being baptized are believers ("we"; cf. 12:1—"brethren"). The sphere into which believers are baptized is the body of Christ ("Christ . . . one body"). Therefore this context emphasizes the agency of the Spirit and teaches that the Holy Spirit baptizes believers into the body of Christ.

Second, Galatians 3:26–27 reveals the ones being baptized, the means, the timing, and the sphere of this direction of Spirit-baptism. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Again the ones being baptized are believers ("the children of God"). The means of the baptism is faith ("by faith in Christ Jesus"). The timing of the baptism is the moment of faith for salvation ("faith [cf. 3:24—"justified by faith"] . . . For as many of you as have been baptized"). The past tense refers to the transaction of saving faith. The sphere into which believers are baptized is Christ ("into Christ"). Therefore this context emphasizes the timing of Spirit-baptism and teaches that believers are baptized into Christ when they believe in Jesus for salvation.

Third, Romans 6:3–5 reveals the ones being baptized and the sphere into which they are baptized. It also delineates the significance of being baptized into that sphere. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Once again the ones being baptized are believers ("us"; cf. 6:2—"we, that are dead to sin"). The sphere into which believers are baptized is Christ ("into Jesus Christ"). However, this context also reveals that in being "baptized into Jesus Christ" believers are therefore "baptized into his death" and "his resurrection." The logic is clear. If believers "have been planted together," the wording of which pictures being baptized or placed into "the likeness of his death," then believers must of necessity be united together as well "in the likeness of his resurrection." These are tremendous identification truths. Baptism into Christ necessitates the fact or reality of being identified in Christ's death and resurrection. The purpose is also stated "that like as Christ was raised up from the dead . . . even so we also should walk in newness of life." Therefore this context emphasizes the significance of baptism into Christ and teaches that when believers are baptized into Christ, they are baptized into His death and resurrection.

Baptism into Christ necessitates being identified in Christ's death and resurrection.

Finally, Colossians 2:12 reveals the ones being baptized, the means, the timing, and the significance of baptism into Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The ones being baptized are believers ("ye"; cf. 2:6—"ye . . . received Christ"). The means of the baptism is faith ("through . . . faith"). The timing of the baptism is the moment of faith for salvation since the past tense of the verbs refers to the transaction of faith. The sphere into which believers are baptized is implied as being Christ since the significance of this implication is indicated in the words "Buried with him in baptism" and "risen with him." Therefore, like Romans 6, this context emphasizes the significance of baptism into Christ and teaches that believers are buried with Christ and raised with Christ.

In summary the first direction of Spirit-baptism is being baptized by the Spirit into Christ. The agent who baptizes is the Spirit, the ones being baptized are believers, the sphere into which believers are baptized is Christ, the means of the baptism is faith, the timing of the baptism is the transaction of faith for salvation, and the significance of this direction of Spirit-baptism is that believers are identified with Christ in His death and resurrection. Union with Christ in His resurrection life introduces the second direction of Spirit-baptism.

By the Son with the Spirit

The second direction of Spirit-baptism is when Christ invests the believer *with* the Holy Spirit. This direction of Spirit-baptism is revealed in six New Testament contexts explicitly and in two others implicitly. The verb *baptize* (*baptizo*) occurs with the preposition *with* (*en*) in six contexts (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5, 11:16) and with the concept of *with* in two contexts (I Cor. 12:13; Gal. 3:27). The explicit and implicit contexts provide significant details to the second direction of Spirit-baptism.

First, the explicit passages may be categorized according to their grammatical emphasis.

Matthew 3:11, Mark 1:8, and Luke 3:16 all reveal the agent who baptizes in this direction of Spirit-baptism, the ones being baptized, and the description of what they are being baptized with. In all three passages, John the Baptist says of Jesus that "he shall baptize you with the Holy Ghost." Matthew and Luke add "and with fire." The agent who baptizes is Jesus Christ ("he"). The ones being baptized are believers ("you"). The description of what believers are baptized with is the power of the Holy Spirit ("with the Holy Ghost and with fire"). The key to understanding this aspect is noting that in the Greek the definite article *the* is actually absent before the name *Holy Ghost*. Grammatically, this places the emphasis on the quality of the person named. This emphasis on the quality of "Holy Spirit-ness" focuses on the Spirit's operation and ministry, which is essentially His power. Therefore these three contexts emphasize Christ as the one doing the baptizing and teach that Christ baptizes believers with the power of the Holy Spirit.

John 1:33 also reveals the agent who baptizes in this direction of Spirit-baptism and the description of what the agent baptizes with. But instead of naming the ones being baptized, it simply focuses on the baptizing. John the Baptist says that Jesus is "he which baptizeth with

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the Holy Ghost." The agent who baptizes is Jesus ("he"). The description of what Jesus baptizes with is the power of the Holy Spirit ("with the Holy Ghost"). Again the definite article *the* is actually absent, placing the emphasis on the quality of the person named. Also the focus is on the baptizing ("which baptizeth"). John's account does not use the future tense as do the Synoptics ("shall baptize"), but the present tense, indicating that Jesus is the one who *is baptizing*. This grammatical point implies that the baptizing refers to more than the Day of Pentecost. Therefore this context also emphasizes Christ as the one doing the baptizing and teaches that Christ is baptizing believers with the power of the Holy Spirit.

Being "baptized with Holy Spirit-ness" is the same as being "endued with power from on high."

Acts 1:5 and 11:16 both reveal the ones being baptized and the description of what they are being baptized with, and contextually, verse 16 also reveals the timing of the baptism. In Acts 1:5, Jesus said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In Acts 11:16, Peter quotes the Lord as saying, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost." The ones being baptized are believers ("ye"; cf. Acts 11:17—"us, who believed on the Lord Jesus Christ"). The description of what believers are baptized with is the power of the Holy Spirit ("with the Holy Ghost"). Again the absence of the definite article emphasizes "Holy Spirit-ness." The timing of being baptized with the Holy Spirit is at the transaction of faith (Acts 11:17—"Forasmuch then as God gave them [Cornelius's household] the like gift as he did unto us, who believed on the Lord Jesus Christ"). Therefore these two contexts emphasize believers as the ones being baptized and teach that believers are baptized with the power of the Holy Spirit when they believe on Jesus.

Second, the implicit passages add a few more details.

First Corinthians 12:13 implies that the second direction of Spirit-baptism occurs in conjunction with the first direction. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The first phrase of this verse is always cited as the proof text for being baptized *into* Christ. The last phrase is often overlooked, perhaps because the middle phrases form a parenthesis of thought. However, the last phrase describes (rather than explicitly states) being baptized *with* the Spirit: "and have been all made to drink into one Spirit." In fact, the word *into* (*en*) is the same word *with* (*en*) in all six explicit contexts that speak of being baptized *with* the Holy Spirit. Therefore this context teaches that when believers are baptized into the body of Christ, they are also baptized with the Holy Spirit.

Galatians 3:26–27 also implies that the second direction of Spirit-baptism occurs in conjunction with the first direction and emphasizes a parallel phrase that describes being baptized with the Holy Spirit. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." The next verse explains that there is neither Jew nor Greek, bond nor free, male nor female, since all are "one in Christ Jesus," making this passage parallel to I Corinthians 12:13. Just as I Corinthians 12:13 does not stop by simply stating that believers are baptized into Christ but also describes believers as being baptized with the Spirit, so Galatians 3:27 does not stop by simply stating that believers "have been baptized into Christ" but also describes believers as being baptized with the Spirit in the words "have put on Christ." The words "have put on" translate from *enduo*. The word *enduo* means "clothed with" or "invested with" and is behind the phrase "be endued with power from on high" in Luke 24:49. This phrase in Luke exactly parallels the phrase "be baptized with the Holy Ghost" in Acts 1:5, since both phrases describe what the believers were to "tarry" or "wait" for in Jerusalem prior to Pentecost. Inspiration, therefore, makes the phraseology of the second direction of Spirit-baptism, "baptized with," parallel to the phrase "endued with." Being "baptized with Holy Spirit-ness" is the same as being "endued with power from on high." Therefore this context also teaches that when believers are baptized into Christ, they are baptized with Christ, which is the idea of being invested with the power of Christ in them—the Holy Spirit.

In summary the second direction of Spirit-baptism is being baptized by the Son with the Spirit. The agent who baptizes is Christ, the ones being baptized are believers, the description of what believers are baptized with is the power of the Holy Spirit, the means of the baptism is faith, and the timing of this direction of Spirit-baptism is the transaction of faith for salvation. When believers are baptized *into* Christ, they are baptized *with* the Spirit.

At salvation the Holy Spirit baptizes the believer *into* Christ, and Christ baptizes the believer *with* the Holy Spirit.

To summarize all the facts noted thus far regarding the baptism of the Holy Spirit, there is one baptism with two directions. At salvation the Holy Spirit baptizes the believer *into* Christ, and Christ baptizes the believer *with* the Holy Spirit. Ten contexts unfold this conclusion. Four addressed the first direction and eight the second, two of which also addressed the first. The Gospel accounts pointed forward prophetically to the coming age of Spirit-baptism, the contexts in Acts recorded the inauguration of this age, and the Epistles then explained that Spirit-baptism occurs as a matter of fact when believers exercise saving faith.

Two Directions: Two Provisions

The fact of one baptism with two directions is foundational to the fact that the two directions represent two provisions.

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The Believer in Christ

The first provision of Spirit-baptism is the direct result of being baptized by the Spirit into Christ: "you in Christ." The believer has a new position—identification *in Christ*. This is the provision of entitlement. The "in Christ" phrase, including its several equivalents, occurs 242 times in the New Testament, 216 of which occur in the Epistles. This is a remarkable emphasis.

The most significant context as to the provision of this new position is Ephesians 1–2. Ephesians 1:3 states that saints are blessed "with all spiritual blessings in heavenly places *in Christ*." Ephesians 1:19–2:6 describes the display of God's power "when he raised him [Christ] from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named . . . And hath raised us up together, and made us to sit together in heavenly places *in Christ Jesus*." Not only are believers identified with Christ in His death, burial, and resurrection, they are identified with Christ in His throne seat far above the Enemy. Since believers are in Christ, in the spirit-realm, or "heavenly places," believers are as far above the powers of darkness as Christ is. Therefore entitlement pertains to divine authority. This is a marvelous position.

In Christ believers are blessed with a position of divine authority over the powers of darkness. This position of entitlement includes the provision of defense to protect against "all the fiery darts of the wicked" (Eph. 6:16) and the provision of offense for "the pulling down of strong holds" (II Cor. 10:3–5). *In Christ* believers possess delegated authority to counterattack and overrule a defeated foe. This is a powerful provision.

With the Spirit (Christ in the believer), believers are blessed with the power of divine ability over the world and the flesh as well as power for service.

Christ in the Believer

The second provision of Spirit-baptism is the direct result of being baptized by the Son with the Spirit: "Christ in you." The believer has a new power—investment *with the Holy Spirit*. The Spirit of Christ moves into the believer to impart to him the victorious life of Jesus Christ. This allows the believer to be invested with, or clothed with, the Spirit of Christ. This is the provision of enduement.

It has been noted that the phrase in Acts 1:5, "be baptized with the Holy Spirit," parallels contextually the phrase in Luke 24:49, "be endued with power from on high." As noted, the absence of the definite article *the* in the Greek of the first phrase emphasizes the quality of the person named. Therefore the emphasis is being baptized with the power of the Holy Spirit. The emphasis of this second direction of Spirit-baptism is therefore equivalent conceptually to being "endued with power from on high." The word *power* [*dunamis*] means "ability," in this case "from on high." Therefore enduement pertains to divine ability. This is a glorious power.

The enduement of Christ in the believer includes three major outworkings. These conclusions are based on the analogy of faith, comparing Scripture with Scripture regarding empowerment in the believer's life. All three outworkings are taught by Christ in John 14–16 as a part of the coming ministry of the Holy Spirit. Acts records the inauguration of that ministry. These concepts are then confirmed in the Epistles.

First, there is the anointing of understanding pertaining to spiritual illumination. First John 2:20 asserts, "But ye have an *unction* [anointing] from the Holy One, and ye *know* all things." First John 2:27 further declares, "But the *anointing* which ye have received of him abideth in you, and ye need not that any man teach you: but . . . *the same anointing teacheth* you of all things, and is truth, and is no lie." This anointing of understanding regarding the truth of God endues believers to preach the Word. Jesus Himself said, "The Spirit of the Lord is upon me, because he hath *anointed me to preach the gospel*" (Luke 4:18). The anointing of understanding is when one's mental faculties are invigorated through spiritual illumination of the grand realities of truth that connect to the words of God. The anointing of understanding is the enablement for "*knowing* right."

Second, there is the filling for holiness. Ephesians 5:18 commands the believer to, "be filled with the Spirit" in the context of being what one ought to be in his relationships. Galatians 5:16 and 22–23 commands, promises, and explains, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh . . . But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The filling for holiness is when one's being is infused with the holy life of Christ—His love and all the accompanying attributes. This is the Spirit-filled life for holiness—the Spirit imparting to the believer the holy life of Jesus Christ. The filling for holiness is the enablement for "*being* right."

Third, there is the filling for service. Acts 1:8 states, "But ye shall receive power . . . and ye shall be witnesses." Acts 2:4 and 11 records, "And they were all filled with the Holy Ghost, and began to speak . . . the wonderful works of God." Acts 4:31 says, "And they were all filled with the Holy Ghost, and they spake the word of God with boldness." The filling for service is when one's communicating capacities are liberated to testify unashamedly of Jesus. This is the Spirit-filled life for service—the Spirit imparting to the believer the serving life of Jesus Christ. The filling for service is the enablement for "*doing* right."

With the Spirit (Christ in the believer), believers are blessed with the power of divine ability over the world and the flesh as well as power for service. This power of enduement, or "enduement of power," includes the provision of the anointing of understanding (knowing), the filling for holiness (being), and the filling for service (doing). Since the Spirit imparts to the believer the knowledge of Christ, the holiness of Christ, and the service of Christ, the enduement or second direction

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of Spirit-baptism is in a real sense a revelation of Jesus Christ. It is the Spirit imparting to the believer the life of Christ. This is the Spirit-filled life—the Spirit filling the believer with the life of Christ. *With the Spirit* believers have access to divine ability to counteract and overcome the world and the flesh as well as to engage in empowered service. This is a powerful provision.

To summarize the two provisions inherent in the two directions of Spirit-baptism, being baptized by the Spirit into Christ provides the believer with the position of "you in Christ," and being baptized by the Son with the Spirit provides the believer with the power of "Christ in you." The former focuses on identification in Christ; the latter focuses on investment with the Spirit. The former is a matter of entitlement; the latter is a matter of enduement. The former entitles the believer to exercise divine authority in the spiritual realm; the latter endues the believer to access divine ability in the physical realm.

As a matter of fact, at salvation believers are baptized into Christ and with the Spirit, providing them with divine authority and divine ability. But many believers live far below their provision. How can the facts translate into function?

The Function

The facts demand faith to become functional in the believer's life. Although the baptism of the Holy Spirit is bestowed to the believer at salvation, there is a difference between what is factual and what is functional. A carpenter may factually possess tools for carpentry work, but he must depend on those tools by using them for the function of carpentry. Likewise, faith is the necessary link between the factual and the functional in the matter of Spirit-baptism.

What is [factual] regarding the baptism of the Holy Spirit must be accessed by faith in order to be *experienced* [functional]. This dynamic is not a second blessing but a repeated access of one's first blessing.

"But without faith it is impossible to please him [God]" (Heb. 11:6). Through Christ "we have access by faith into this grace wherein we stand" (Rom. 5:2). As a matter of fact, believers have been baptized into Christ and with the Spirit. But as a matter of function, believers must "access by faith" their provision, without which it is impossible to please God.

Regarding the first direction of Spirit-baptism that provides the entitlement of divine authority, Ephesians 1:19, in the context of the believer positioned in Christ at the throne seat, says, "And what is the exceeding greatness of his power *to us-ward who believe*." The present tense of *believe* indicates continuous or repeated believing. Defensively, Ephesians 6:16 explains that the "shield of faith" quenches or extinguishes "all the fiery darts of the wicked." Any fiery dart from the unseen realm may be rejected authoritatively by faith as one claims his position in Christ at the throne. Offensively, by faith believers may take ground from the Enemy that Christ won at the cross. Through faith greater works may be accessed (John 14:12) so that strongholds or deceptions of wrong thinking are pulled down (II Cor. 10:3–5), allowing the Word of God to have free course and its full weight on the hearts of hearers (II Thess. 3:1).

As a matter of fact, believers are entitled to exercise divine authority. But as a matter of function, they must exercise that authority by faith. Faith then turns the facts into function.

Regarding the second direction of Spirit-baptism that provides the enduement of divine ability, faith again is the key that unlocks the facts into function. According to Galatians 3:27, the fact is believers "have put on [been endued with] Christ." This verb phrase is in the indicative mood, which is the mood of reality. Yet Romans 13:14 admonishes believers to "put ye on [be endued with] the Lord Jesus Christ." Here the verb phrase is in the imperative mood, which is the mood of potential. Why does Romans command what Galatians already claims? The answer lies in the truth that what is [factual] regarding the baptism of the Holy Spirit must be accessed by faith in order to be *experienced* [functional]. The middle voice of the imperative indicates that the believer is responsible to initiate the action through the choice of faith and then participate in the results.

Factually, one has been baptized or endued with the power of the Holy Spirit when he believed for salvation. This is a matter of objective reality. But functionally, one is baptized or endued with the power of the Holy Spirit repeatedly when he believes for Spirit-enabled living. This is a matter of subjective reality as objective reality is then experienced. This dynamic is not a second blessing but a repeated access of one's first blessing. But if one has not accessed his provision in Christ for a long time, when he does access by faith his provision after a nonfunctional period, it may seem like a second blessing. However, in actuality it is simply accessing the blessing provided in the Spirit-baptism that occurred at salvation.

This distinction between fact and function helps to explain the historical confusion of terms regarding the baptism of the Holy Spirit. Moody and Torrey emphasized the functional aspect, while others have emphasized the factual. Yet both are true. In fact this double-sided emphasis helps also to explain the historical terminology *experimental religion*. The word *experimental* was used not to discover if something was true but to demonstrate that it is true. Again the burden was turning facts into function or objective reality into subjective reality.

As noted earlier, the enduement is the second direction of Spirit-baptism, involving being baptized by the Son with the Spirit. This enduement of power includes the anointing of understanding, the filling for holiness, and the filling for service. Many use the terminology "one baptism, many fillings." This is accurate and perhaps the best terminology to keep from being misunderstood. But when focusing *solely* on the second direction of Spirit-baptism, technically it is also accurate to say "one baptism, many baptisms." One baptism referring to the factual ("have put on/been endued"); many baptisms referring to the

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functional ("put ye on/be endued"). This accounts for the many saints of God in the past who felt free to cry out to God for a "fresh baptism."

Regardless of the terminology one emphasizes, the point is that faith is necessary to access the facts into function. Galatians 3:5 clarifies this: "He therefore that ministereth [lit., is supplying] to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Therefore faith accesses fresh supplies of the ministry of the Holy Spirit as needed.

When the anointing of understanding is needed to know the illuminating wisdom necessary to preach the Word, believers may "ask in faith" and "it shall be given" (James 1:5–6). Therefore the simple steps of faith are *ask*, then *take*, since "it shall be given," and finally *act*, trusting God to anoint the understanding. When these steps are taken, God illumines the understanding.

When the filling for holiness is needed, believers may appropriate the life of Christ in them to be what they ought to be since "I live; yet not I, but Christ liveth in me" by "faith" (Gal. 2:20). Because Christ already lives in the believer, not "will live," the simple steps of faith are only *take* and *act*. As the believer takes Christ's patience, love, purity, and so forth, and then acts upon that reality, the Spirit of Christ infuses the believer with Christ's victorious life.

When the filling for service is needed, believers may "ask" for the power of the Spirit and the Father promises to "give" that enablement for service (Luke 11:13). Then believers may "receive" or "take" the provision and "be witnesses" (Acts 1:8). Therefore the simple steps of faith are *ask*, *take*, and then *act*, trusting God to fulfill His promise of enablement for service. As the believer trusts to obey, the Holy Spirit empowers the believer to speak freely the gospel of Jesus Christ.

Because Christ already lives in the believer, not "will live," the simple steps of faith are only *take* and *act*.

As a matter of fact, believers are endued with divine ability. But as a matter of function, they must access that ability by faith. Faith then translates the facts into function. Therefore whether focusing on the believer's position or power, faith is the victory.

Conclusion

The diagram below pictures Spirit-baptism as an umbrella term.

The baptism of the Holy Spirit is one baptism with two directions, representing two provisions that must be accessed by faith in order to be functional. The baptism *of* the Holy Spirit is a baptism *into* Christ and *with* the Spirit. It involves that which is a matter of fact once one is saved as the foundation for faith, and it involves that which is a matter of function following one's salvation for the rest of his earthly days through the exercise of faith. Since the baptism of the Holy Spirit is both a glorious reality and a provisional potential for every believer, believers must depend upon the facts and by faith access the function of the baptism of the Holy Spirit. May every believer fully experience the reality of the baptism of the Holy Spirit.

	One Baptism				
Two Directions	↑ **By the Spirit *into* Christ**		↓ **By the Son *with* the Spirit**		
Two Provisions	**Position: "You in Christ"** **Entitlement: Divine Authority**		**Power: "Christ in You"** **Enduement: Divine Ability**		
	Defense	**Offense**	**Anointing of Understanding (Knowing)**	**Filling for Holiness (Being)**	**Filling for Service (Doing)**
Access	**Faith**				