

The Baptism in the Holy Spirit **Its Purpose and Power**

Jesus commanded His disciples to be baptized in water (Matthew 28:19). Water baptism is the outward expression of the inward transformation that occurred within us when we were saved: our old man of sin died in Christ when we were born again of His Spirit and we are now a new man in Christ (Romans 6:3-11). However after they were saved, Jesus commanded His disciples to also be baptized in the Spirit (Luke 24:49; Acts 1:5 & 8). Therefore, we see that water baptism is associated with salvation, whereas Spirit baptism is associated with something more than salvation. This raises a very important question: If we received the Holy Spirit when we were saved, then why do we need to be baptized in the Holy Spirit after we are saved?

Empowered to be Christ's Witnesses

The answer can be found by comparing two key events in church history: Resurrection Sunday and Pentecost Sunday. On Resurrection Sunday, when Jesus appeared to His disciples as a group for the first time, the Bible says, "He breathed on them and said to them, 'Receive the Holy Spirit (John 20:22).'" This is the moment when the disciples passed from "Old Covenant salvation" to "New Covenant salvation." Believers in the Old Covenant were saved by looking forward in faith to Christ's redemption, which had not yet taken place; whereas believers in the New Covenant are saved by looking back in faith to the historic event of Christ's redemptive death and resurrection. In the Book of Romans, the apostle Paul gives two conditions for New Covenant salvation, "If you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved (Romans 10:9)." Before Resurrection Sunday, the disciples had already confessed Jesus as Lord. But now for the first time, they also believed God raised Him from the dead. Therefore, Resurrection Sunday is when the disciples were born again of the Spirit. This is the day when God replaced their old Adam nature with Christ's new nature.

Even though the disciples had received the Holy Spirit for salvation, Jesus made it clear they also needed to be baptized in the Holy Spirit for empowerment. Just before His ascension, Jesus gathered His disciples together and "commanded them not to leave Jerusalem, but to wait for the gift My Father had promised, which you have heard Me speak about. For John baptized in water, but in a few days you will be baptized in the Holy Spirit ... you will receive power when the Holy Spirit has come upon you and you will be My witnesses (Acts 1:5 & 8; see also Luke 24:49)." The

Father's promise to baptize them in the Holy Spirit was fulfilled on Pentecost Sunday when the disciples "were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them (Acts 2:4)."

The Disciples in Jerusalem Baptized in the Holy Spirit

On that morning, the apostle Peter explained to those present what had just occurred, "Therefore having been exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, He (Jesus) has poured out what you now see and hear (Acts 2:33)." Thus the disciples were born again of the Holy Spirit on Resurrection Sunday but they were baptized in the Holy Spirit seven weeks later on Pentecost Sunday. These two different events show our new birth in Jesus Christ is distinct and separate from Jesus baptizing us in the Holy Spirit. When we are born again, we receive Christ's life; when we are baptized in the Holy Spirit, we receive Christ's power. This is an absolute spiritual necessity "for the kingdom of God is not a matter of talk but of power (1 Corinthians 4:20)." We simply cannot be Christ's overcoming witnesses and spiritual warriors in this godless world ruled by Satan unless Jesus Christ has baptized us in the power of the Holy Spirit.

The Greek word for baptism means immersion. When we are baptized in the Holy Spirit, we are completely enveloped in the power of the Holy Spirit. In the natural realm, there are two possible ways we can be immersed under water. We can go down under the surface of the water and then come up out of it. This is what happens when we are water baptized. The other way is if the water is poured over us until we are completely immersed and enveloped by it. In the natural, this experience would occur if we stood underneath a pouring waterfall. This is the type of immersion that occurs when we are baptized in the Holy Spirit. This is why the Bible, when describing the baptism in the Holy Spirit, uses language such as "I will pour out My Spirit" and "He poured out this which you see and hear" and "the Holy Spirit fell upon all those who heard the word" and "the gift of the Holy Spirit had been poured out on the Gentiles." We should also note the terms, "baptism of the Holy Spirit," "promise of the Holy Spirit" and "gift of the Holy Spirit" are used interchangeably to describe the same Biblical experience (see Luke 24:49; Acts 1:4-5; 2:33, 38; 10:44-45; 11:15-17). Also, after Pentecost Sunday, the term "received the Holy Spirit" always refers to receiving the baptism in the Holy Spirit (see Acts 8:17; 10:47; 19:2).

The Disciples in Samaria Baptized in the Holy Spirit

Let's look at two other occasions after Pentecost where the Bible describes when people were baptized in the Holy Spirit. The first event takes place

when Philip the evangelist preached the gospel to Samaria. Many people believed in Jesus Christ and were water baptized (Acts 8:12). However, even though they had received the Holy Spirit for salvation, they had not yet received the baptism in the Holy Spirit for empowerment. “When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then they began laying hands on them and they were receiving the Holy Spirit (Acts 8:14-17).” We see the disciples at Samaria were saved through the ministry of Philip but were later baptized in the Holy Spirit through the ministry of Peter and John.

The Disciples in Ephesus Baptized in the Holy Spirit

The second event takes place when Apollos preached the gospel to Ephesus. A number of people believed in Jesus Christ but had not yet been baptized in the Holy Spirit (Acts 19:2). Shortly thereafter, the apostle Paul then encountered the new believers and discovered they had not been properly water baptized nor had they been baptized in the Holy Spirit. “He said to them, ‘Did you receive the Holy Spirit when you believed?’ And they said to him, ‘No, we have not even heard that there is a Holy Spirit.’ So Paul asked, ‘Then what baptism did you receive?’ ‘John’s baptism,’ they replied. Paul said, ‘John’s baptism was a baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.’ When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on upon them, the Holy Spirit came upon them, and they began speaking with tongues and prophesying (Acts 19:1-6).” We see the disciples at Ephesus were saved through the ministry of Apollos but were later baptized in the Holy Spirit through the ministry of Paul.

The Baptism in the Holy Spirit and Speaking in “Tongues”

At this point, we will highlight an important feature of the baptism in the Holy Spirit. When Jesus baptizes us in the Holy Spirit, He gives us the ability to speak to God in the spirit through a new language or what the Bible calls a “new tongue” or “other tongue.” Just before He ascended to heaven, Jesus said one of the supernatural signs that would follow believers is that they would speak in new tongues. “Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. *These signs will accompany those who have believed: In My name they will cast out demons, they will speak with new tongues* (Mark 16:15-17).” With this in mind, let’s review the five examples in the book of Acts when believers were baptized in the

Holy Spirit to see if they spoke in a new tongue. The first example is when the 120 disciples were baptized in the Holy Spirit on the day of Pentecost. *“They were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance (Acts 2:4).* When the first 120 disciples were baptized in the Holy Spirit, they spoke in other languages than their own.

The second example of believers being baptized in the Holy Spirit takes place when Philip preached the gospel in Samaria. When a man named Simon witnessed what occurred as Peter and John laid their hands on the Samaritan Christians and they were baptized in the Holy Spirit, he tried to purchase from them the same ability to impart the Holy Spirit. *“Then they began laying their hands on them, and they were receiving the Holy Spirit. Now when Simon saw that the Spirit was bestowed through the laying on of the apostles’ hands, he offered them money, saying, ‘Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit (Acts 8:17-19).”* What did Simon see that impressed him so much? He had already seen a number of miracles, such as people being delivered from demons and being miraculously healed (see Acts 8:6-7). Although the Scripture doesn’t explicitly say the believers in Samaria spoke in new tongues when they were baptized in the Holy Spirit, it is a reasonable to conclude that Simon witnessed the same phenomena that occurred every other time believers were baptized in the Holy Spirit in the book of Acts—he saw and heard them speaking in other tongues.

The Apostle Paul Spoke in Tongues “More than You All”

The third example in the book of Acts of someone receiving the Holy Spirit is the case of Saul of Tarsus, later known as the apostle Paul. He had been saved on the road to Damascus, where he had also been temporarily blinded. Three days after his conversion, a man named Ananias was divinely sent to him. *“So Ananias departed and entered the house, and after laying his hands on him said, ‘Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit.’ And immediately there fell from his eyes something like scales, and he regained his sight, and he arose and was baptized (Acts 9:17-18).”* There is no doubt that Saul was born again before Ananias arrived to pray for him. He believed in the Lord Jesus when he was still on the road to Damascus. Also, when Ananias first met Saul, he called him *“brother Saul.”* Therefore, Saul was filled or baptized in the Holy Spirit three days after his salvation. There is also no doubt that Paul spoke in other tongues because he himself later testified, *“I thank God, I speak in tongues more than you all (1 Corinthians 14:18).”* When we combine Paul’s

personal testimony with all the other examples of believers being baptized in the Holy Spirit, it is reasonable to conclude that Paul received the ability to speak in other tongues when Ananias laid hands on him to be baptized in the Holy Spirit.

The Gentiles Baptized in the Holy Spirit and Speak in Tongues

The fourth example of believers being baptized in the Holy Spirit occurred when the apostle Peter preached the gospel in Caesarea to Cornelius and his household. In this unique incident, Jesus Christ baptized Cornelius and his household in the Holy Spirit at the very same time they received Him as Lord and Savior (Acts 10:44-48; 11:15-18). Jesus sovereignly poured out His Spirit on them in this manner to supernaturally witness to Peter that God had granted salvation to the Gentiles. Peter knew Jesus had baptized these Gentiles in the Holy Spirit when he heard them speaking in tongues. "The Holy Spirit fell upon all those who were listening to the message. All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them *speaking with tongues* and exalting God (Acts 10:45-46)." Recognizing that God had saved Cornelius and his household, Peter then instructed them to be immediately water baptized. The fifth example of believers being baptized in the Holy Spirit occurred when Paul laid his hands on the new believers in Ephesus so that they might receive the Holy Spirit. "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began *speaking with tongues* and prophesying (Acts 19:6)." Once again, we see that when the believers in the book of Acts were baptized in the Holy Spirit, they spoke with new tongues.

Let's now review the five examples. In four of them, receiving the baptism in the Holy Spirit resulted in the believers speaking with other tongues. In the fifth example, something supernatural obviously occurred when the believers in Samaria received the Holy Spirit because Simon tried to buy the power to baptize people in the Holy Spirit. It is reasonable to conclude those believers also spoke in tongues when they were baptized in the Holy Spirit. From the overall Biblical record, we can confidently state that born-again believers in the first century church spoke in other tongues when they were baptized in the Holy Spirit. Thus, through the obedience of their faith, these disciples were baptized in the Holy Spirit and spoke in new tongues just as Jesus had instructed them. In the same way, everyone who is born again today should also be baptized in the Holy Spirit and expect to speak in new tongues. We once had an interesting experience in this regard. Some Korean Christians, who did not speak English, were visiting our fellowship in the United States. As we were all praying together, one of the Korean sisters

quietly began to praise God in a tongue she did not understand – in the most perfect and eloquent English.

Difference between Tongues for Personal Prayer and Ministry

It would be good to now distinguish between tongues for personal prayer, which everyone who is baptized in the Holy Spirit receives, from the gift of tongues followed by interpretation of tongues, which is a gift of the Holy Spirit given to various believers for ministry to the body of Christ (1 Corinthians 12:10). This is the gift of tongues, which Paul lists along with the gifts of healing and miracles, when he says, “All do not speak in tongues, do they? All do not interpret, do they (1 Corinthians 12:30).” Paul is not speaking here about the baptism in the Holy Spirit, but about the supernatural operations of the Spirit, which can be exercised by the believer in the assembly of the church, as a result of being baptized in the Holy Spirit. In 1 Corinthians 12:7-11, Paul enumerates nine different gifts of the Holy Spirit, which are imparted to believers when they are baptized in the Holy Spirit. Although every Holy Spirit baptized believer can speak in tongues at any time, this does not mean God will use him in the gift of tongues to bring a message to the church. The main difference between the two are one is for personal devotion to God and the other is for ministry to the church. When we pray in tongues, we are edified but the entire church is edified when we speak in tongues in the church. When we pray privately in tongues, we can pray as we will but the gift of tongues for ministry to the church only operates as the Holy Spirit wills. When we pray in tongues, our spirits are praying to God, but when we speak out loud in tongues in church, it is so God can speak to the church. For this reason, the gift of tongues should always be accompanied by the interpretation of the message in tongues. As Paul instructed, “Therefore let one who speaks in a tongue pray that he may interpret (1 Corinthians 14:13).”

The Purpose of Tongues for Ministry

The distinction between the baptism of the Holy Spirit (also called the *gift* of the Holy Spirit), which is accompanied by the evidence of personal tongues, versus the gift of tongues, which is accompanied by interpretation of tongues, is also differentiated in the New Testament by two different Greek words for *gift*. Whenever believers received the baptism or *gift* of the Holy Spirit, the New Testament uses the Greek word *dorea* for *gift* (Acts 2:38; 10:45; 11:17); whereas the New Testament always uses the Greek word *charisma* for *gift* to describe the ministry gifts (Romans 11:29; 1 Corinthians 1:7; 12:4, 9, 28, 30, 31; 13:2; 1 Timothy 4:14; 2 Timothy 1:6). These two Greek words, *dorea* and *charisma*, are never interchanged in the New Testament.

Charisma is never used to describe the believer's personal prayer language, which they receive when they are baptized in the Holy Spirit (Acts 10:45), and *dorea* is never used to describe the gift of tongues and interpretation of tongues, which the Spirit gives believers for ministry to the church (1 Corinthians 12:7). Therefore, Paul's question, "Do all speak with tongues" means "Do all believers, after they receive the gift (*dorea*) of the Holy Spirit, exercise the gift (*charisma*) of tongues for ministry?" The answer is no since not all believers have this particular gift of ministry. For example, in the five cases we reviewed where believers spoke in tongues after they received the baptism or gift (*dorea*) of the Holy Spirit, in none of these five situations did the believers use the gift (*charisma*) of interpretation. This once again demonstrates that when you receive the gift (*dorea*) of the Holy Spirit, you also receive the personal, devotional prayer language of tongues but not necessarily the gift (*charisma*) of tongues, which must always be exercised with the gift (*charisma*) of interpretation to edify the church.

Paul clearly instructs that whenever you speak in the gift (*charisma*) of tongues in an open assembly of the church, it should be followed by the gift (*charisma*) of interpretation of tongues so that others can understand the message that is given in tongues (See 1 Corinthians 14:5 & 13). Thus everyone who has been baptized in the Holy Spirit has the capability of speaking in private, devotional tongues (though they may not exercise this capability because of unbelief, ignorance, fear or other reasons); but not everyone receives the gift (*charisma*) of tongues which is used in conjunction with the gift (*charisma*) of interpretation. If you cannot interpret the message that the Holy Spirit has given you or if there is no other interpreter present in the assembly, then Paul says, "the speaker should keep quiet in the church and speak to himself and God (1 Corinthians 14:28)." When the gift (*charisma*) of tongues with interpretation is properly used in the church, it is similar to the gift (*charisma*) of prophecy, which is given to build up, exhort and comfort the body of Christ (1 Corinthians 14:3). For example, not long ago while we meeting together, a sister in Christ who does not speak any Chinese, gave a lengthy, edifying message for the church in the Chinese language, which was then interpreted in English. This is how God intended all the gifts (*charisma*) of the Spirit to be used to minister to the body of Christ. "What is the outcome then, brethren? When you assemble, each as a psalm, has a teaching, has a revelation, *has a tongue, and has an interpretation.* Let all things be done for edification (1 Corinthians 14:26)."

The Purpose of Personal Tongues

If you don't speak in tongues immediately when you are baptized in the Holy Spirit, don't be anxious. After you have been baptized in the Holy Spirit, you have a reservoir of living water ready to overflow from your

spirit. “Jesus said, “He who believes in Me, as the Scriptures said, ‘From his innermost being will flow rivers of living water.’ By this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified (John 7:38-39).” Releasing the gift of tongues is like turning on a water faucet. You just have to learn how to turn on the “faucet” to speak in your prayer language. Jesus said we must receive the kingdom of God with faith like a child (Mark 10:15; Luke 18:17). This does not mean do not use our mind. Our intellect is a useful tool but our faith must always spring from a pure and open heart towards God. This reminds me of the time I met a fellow Christian who had graduated from a prestigious Ivy League university. After a brief conversation, I perceived this brother had a keen intellect. I then asked him whether he had ever received the baptism in the Holy Spirit. He answered no and asked what this was. I then began to open the Scriptures to him and explained how Jesus wanted all His disciples to be immersed in the Holy Spirit so they would have supernatural power to be His witnesses and be able to speak directly to Him in a Spirit-given prayer language. We then bowed our heads in prayer and he simply asked Jesus to baptize him in the Holy Spirit. While we were still praying, this brother (whose great mind and education didn’t get in the way of his child-like faith) began to joyously speak in other tongues just like the disciples did on the day of Pentecost.

Why does Jesus Christ want to give us the ability to speak in a prayer language that we don’t know when we are baptized in the Holy Spirit? We are talking about personal prayer language here and not the ministry gift (*charisma*) of tongues accompanied by interpretation. The Bible gives at least three reasons. The Bible says the foremost reason is that when we speak in another tongue, we are able to speak directly to God in the spirit. This is what the apostle Paul taught. “For the one who speaks in a tongue does not speak to men *but to God*; for no one understands, but *in his spirit he speaks mysteries* (1 Corinthians 14:2).” There are many times when you may not be sure how or what to pray and, by speaking in tongues, you can communicate directly to God in your spirit. As Paul said, “If I pray in a tongue, *my spirit prays... I will pray with my spirit* and I will pray with my mind also (1 Corinthians 14:14-15/emphasis added).” Paul clearly valued this spiritual benefit of speaking in tongues when he wrote, “I thank God, I speak in tongues more than you all (1 Corinthians 14:18).” Paul says the second reason is that speaking in tongues builds you up in the Spirit (1 Corinthians 14:4). When you pray in tongues, the Holy Spirit is able to strengthen your inner man. Jude also speaks to this benefit: “But you, dear friends, build yourself up in your most holy faith and *pray in the Holy Spirit* (Jude 20).” The third reason to speak in tongues is mentioned by Paul when he exhorts Christians to “pray at all times *in the Spirit* (Ephesians 6:18)” so they might

intercede for the saints. In this way, speaking in tongues can help us “pray without ceasing (1 Thessalonians 5:17)” as the Spirit Himself intercedes for us and through us according to the will of God. “In the same way the Spirit also helps in our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning too deep for words, for He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God (Romans 8:26-27).” We can be sure we are praying accurately because the Spirit prays the prayer that God wants to hear and wants to answer. With these three reasons in mind, we encourage each believer, after they are baptized in the Holy Spirit, to spend time every day privately praying and praising God in their new language. In this way, you will fellowship with God the Father and His Son and you will build yourself up in the Holy Spirit and the Spirit can empower and lead you to effectively intercede for others.

The Baptism in the Holy Spirit with Fire

There is one more very important aspect of the baptism in the Holy Spirit we need to point out. John the Baptist called this “the baptism in the Holy Spirit *with fire* (Matthew 3:11).” Fire represents the holiness of the Lord. Therefore, when Jesus baptizes us in the Holy Spirit, He intended it not only to empower us but to also purify us. Our immersion into Christ’s Spirit of holiness is meant to expose, convict, purge and burn away all the dross (soulish carnality) from our lives. The Holy Spirit’s purifying fire in our lives is essential if we want to be Jesus’ holy witnesses. Jesus said His disciples would be salted with fire (Mark 9:49) but if they lose their saltiness (holiness), they are not good for anything except to be thrown out and trampled underfoot by the world (Mark 9:50; Matthew 5:13). Without holiness, we cannot display God’s power. Without holiness, we cannot be Christ’s witness. Without holiness, we cannot know Jesus Christ. Of course, we must always remember we cannot possibly live in Christ’s holiness (even if we have been baptized in the Holy Spirit with fire) if we don’t know (believe and act on) the truth that we have been crucified with Christ. The gospel of Christ crucified reveals the power that God has provided for us to abide in Christ and overcome sin, the world and the devil.

To sum up, Christ’s completed work on the cross delivers us not only from the penalty of sin but the power of sin. Water baptism demonstrates we have been immersed into the power of Christ’s crucifixion; whereas Spirit baptism immerses us into the power of Christ’s resurrection. Obviously, we need to know both the power of His crucifixion and resurrection if we want to know Jesus Christ in fullness. As the apostle Paul testified, “I want to know Christ and the power of His resurrection... becoming like Him in His

death (Philippines 3:10).” In view of Jesus’ command for His disciples to be baptized in the Holy Spirit to empower them to be His witnesses, we strongly encourage every believer to be baptized in the Holy Spirit. When anyone was saved in the early church, they were normally baptized in water the same day and baptized in the Spirit shortly thereafter. And when they were baptized in the Holy Spirit, Jesus gave them the ability to speak to God directly in another language. In the same way, when Jesus baptizes you in the Holy Spirit, He will give you the supernatural ability to speak in another language.

How to Receive the Baptism in the Holy Spirit

You can receive the baptism in the Holy Spirit the same way you received Christ when you were saved – by faith (Galatians 3:2). Jesus said, “If you being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him (Luke 11:13)?” Our heavenly Father has promised to give you the baptism of the Holy Spirit and His Son is the One who will baptize you in the Spirit. Remember the baptism in the Holy Spirit is not an emotional experience; it is a divine promise and gift, which you receive by faith. You may or may not express any emotion when you receive it. When you ask Jesus to baptize you in the Holy Spirit, you can count on the Word of God that He will. Just ask Him.

Endnote: If Jesus Christ baptizes us in the Holy Spirit to empower us, then why do we need to know we died with Christ? Jesus does not intend the baptism in the Holy Spirit to have only a one-time impact; He means it to be the spiritual gateway for a Christian to be continually empowered by the Holy Spirit and exercise the gifts of the Holy Spirit to build up His body (Luke 24:49; Acts 1:8; 1 Corinthians 12:4-13). However, the only way the power of the Holy Spirit can be manifested continually in our lives is if we know (and act on this knowledge) that we have been crucified with Christ. Calvary must come before Pentecost. This is the divine principle: Jesus had to be crucified at Calvary and ascend to His Father before the power of His Spirit could be poured out at Pentecost (John 7:39). In the same way, our baptism (immersion) into the power of Christ’s resurrection is only effective if we have also been baptized (immersed) into the power of Christ’s death. The divine truth is that we have already been baptized into Christ’s death. We were baptized into Christ’s death when we were born again (Romans 6:3) and our sinful nature was removed from us (Romans 6:6). Therefore, we now need to abide (remain united by faith) in the power of Christ’s crucifixion so that the power of Christ’s resurrection might abide in us.

If we don't know this divine fact (that we have died with Christ and our sinful nature has been removed) by divine revelation, we won't be able to act on this divine truth and overcome sin. We will mistakenly try to live the Christian life by the power of our soul (our natural personality and ability) and mistakenly think it's with the help of the Holy Spirit. However, when we live by the power of our soul, we are not relying by faith on the power of Christ's crucifixion and resurrection. And when we do not live in faith and obedience to the truth of God's Word, we are blocking the Holy Spirit's power from being expressed in us and protecting us. This has tragic results even though it may not be evident to those who are spiritually undiscerning and immature. If continue to live by the strength of our soul, we become open to deception since the soul not governed by the Holy Spirit is a gateway to demonic influence. We simply cannot expect to be filled, empowered and protected by the Holy Spirit if we are not obeying God and His Word.

Therefore, it's essential that we know (believe and act on) the Word of God: We have been crucified with Christ (Romans 6:8; Galatians 2:20: 6:14) so that Christ can express the power of His Holy Spirit through us. Otherwise, even though we may have been baptized at one time in the Holy Spirit, we will end up living by the power of our soul. This is Galatianism or "starting in the Spirit but finishing in the flesh (Galatians 3:3)." Tragically, this has been an all too common experience for many Christians, even "charismatic" Christians. However, when we have been baptized in the Holy Spirit and know our sinful nature died on the cross with Christ, then Jesus Christ can train us daily to walk in the power of His Spirit and to place no confidence in the strength of our soul (our natural ability). Then we will truly be Christ's witnesses and disciples. "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will set you free (John 8:31-32)."

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