

## HOLY SPIRIT: BAPTISM

The root word for baptize means to overwhelm (i.e. be fully wet) (Strong's Exhaustive Concordance). W. E. Vine says it means "to dip and was used among the Greeks to signify the dyeing of a garment." Water baptism identifies a believer with the death, burial, and resurrection of Jesus Christ (Romans 6:3-5). It also is an outward expression of the inward reality of a believer being placed into Christ. Unfortunately the baptism of the Spirit is often equated with being filled with the Spirit (although they may happen simultaneously). They are not the same. The term "baptized in the Spirit" is used in two ways. First, it refers to what initially happened at Pentecost. Peter described it like this: "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33). This is the same baptism John the Baptist referred to: "I indeed baptize you with water unto repentance, but He who is coming after me...will baptize you in the Holy Spirit... (Matthew 3:11). Jesus essentially baptized the new church in the Holy spirit, thus forming the body of Christ. This was later replicated at the house of Cornelius to show "that the Holy Spirit had been poured out on the Gentiles also" (Acts 10:44, 45). The Holy Spirit having been poured out is present in believers for the entire church age. Now when people are saved the Holy Spirit places them into the body of Christ. "For by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit" (I Corinthians 12:13). Water baptism is a picture of that (Romans 6:3-5). The filling of the Spirit is an experience that was repeated later (Acts 4:8, 31; 6:3, 5; 7:55; 9:17; 13:9, 52). There is one baptism and many fillings. Chafer points out, "to be placed in Christ by...the Holy Spirit results in a new reality of relationship in which the one thus blessed comes under the power and headship of Christ, which position supplants the relationship to the first Adam and is itself a new organic union with the Last Adam, the resurrected Christ."