**Baptism & Spirit**

During the Gospel period, from John’s baptism of Jesus and onward through the Acts period, two baptisms were available. John and his disciples, and Jesus’ disciples baptized with water. This was a sign of repentance for those who were baptized. But alongside this water baptism, there was a Spirit baptism, as these Scriptures attest –

**Mat.3:11** – “Indeed, I baptize you by (*en*) water for repentance, but the One coming after me *is* mightier than I. He is Whom I am not fit to carry the sandals. He will baptize you by (*en*) the Holy Spirit and fire.”

**Mat.3:16** – “But having been baptized, Jesus immediately ascended from the water. And, behold, the heavens were opened to Him, and he saw the Spirit of God descending as a dove and coming upon (*erchomai epi* – acc.) Him.”

**Mar.1:8-10** – “I baptized you with (dat.) water, but He will baptize you by (*en*) Holy Spirit. And it happened in those days, Jesus came from Nazareth of Galilee and was baptized (dipped) into the Jordan by John. And immediately ascending from the water, he saw the heavens splitting open and the Spirit as a dove descending toward (*eis*) Him.”

**Luk.3:16** – “John answered, saying to all, ‘Indeed, I baptize you with (dat.) water, but He Who comes *is* mightier than me, of Whom I am not fit to lose the strap of His sandals. He will baptize you by (*en*) Holy Spirit and fire.’”

**Joh.1:33** – “And I knew Him not, but the One having sent me to baptize by (*en*) water, That One said to me, ‘Upon (*epi* – acc.) Whom you may see the Spirit descending and abiding upon (*epi* – acc.) Him, This is the One baptizing by (*en*) Holy Spirit.”

**Acts 1:2,4-5** – “…until the day He was taken up, having commanded by (*dia*) *the* Holy Spirit the apostles whom He chose. … And being assembled, He charged them not to depart from Jerusalem, but to await the promise of the Father which you heard of Me. Because John, indeed, baptized with (dat.) water, but you will be baptized by (*en*) Holy Spirit, not after many of these days.”

John the Baptist was sent to make known “the One coming after me” (Joh.1:25-27), Who would also be the One baptizing by the Holy Spirit. John’s baptism by water was the means to that revelation to Israel. But does baptizing “by Holy Spirit” mean that Jesus wielded “holy spirit” like a bag of water to effect His baptism?

Jesus never baptized while He was on earth. The only “Holy Spirit” baptism during the Gospel period was His own. And that it was a baptism we must infer by comparing His ministry with the works of His disciples during Acts. After the Holy Spirit descended upon Him in dove-like form, He began to demonstrate His miraculous works. Before that, He had emptied Himself of everything making Him equal to God, when He descended from the Father (Phi.2:6-7). While He performed those miracles, He promised His followers they would do even greater works, but this was deferred until the Acts 2 Pentecost descent of the Holy Spirit upon them. Besides the individual gifts of prophesy, wisdom and tongues-speaking given to each believer (1 Cor. 12:28-30), the apostles performed extraordinary miracles including striking dead or blind by their word (Acts 5:5, 10; 13:9-11), Peter’s healing shadow (Acts 5:15-16), and Paul’s healing handkerchiefs (Acts 19:11-12).

But how exactly did Jesus baptize by the Holy Spirit, not being present? Did He not inform His disciples thus? –

“But I tell you the truth, it is profitable for you that I should go away. For if I go not away, **the Encourager** may not at all come to you. But if I should go, I will send Him to you.” Joh.16:7

Jesus had already named “the Encourager” (Gk. *Paraklētos*) in Joh.14:16-17, 25-26; 15:26, where He also called Him “the Holy Spirit” and “the Spirit of the Truth” (also in Joh.16:13). So Jesus would send “That One” from heaven to take His place as “another Encourager” (Joh.14:16). Thus, Jesus baptized by the Holy Spirit by *sending* the Holy Spirit to fill the gap left by His returning to the Father. In this way both Jesus and the Holy Spirit were collaborative agents in making a generation of Jesus’ disciples fit for their ministry – in effect, they were to walk in Jesus’ footsteps. Therefore, Jesus baptized by the Holy Spirit by sending the Holy Spirit as His Agent.

Holy Spirit baptism is further described as an “anointing” –

“Lord’s Spirit *is* upon (*epi* – acc.) Me, because of which He anointed Me to evangelize *the* poor. He has sent Me forth to proclaim release to captives and recovery of sight to blind ones, to send forth oppressed ones in release…” Luk.4:18

“For in truth were come together in this city against Your holy servant Jesus, Whom You anointed, both Herod and Pontius Pilate…”

Acts 4:27

“You know the word having come through the whole of Judea, having begun from Galilee, after the baptism that John proclaimed, Jesus from Nazareth – how God anointed Him with (dat.) Holy Spirit and power, Who went about doing good and healing all those being oppressed by the devil, because God was with Him.”

Acts 10:37-38

“For just as the body is one and has many members, but all the members of the body, being many are one body, thus even the anointing. For also by (*en*) one Spirit we were baptized into one body, whether Jews or Greeks, whether slaves or free, and we all were given to drink (*potizō*, pass.) one Spirit. ” 1 Cor.12:12-13

“But the One sustaining us with you for (*eis*) Christ and having anointed us *is* God, the One also having sealed us and having given the earnest of the Spirit in our hearts.” 2 Cor.1:21-22

“You loved righteousness and hated lawlessness. Because of this, God, Your God, anointed You with oil of gladness above Your companions.” Heb.1:9

“And you have an anointing from the Holy One, and you know all things.” 1 Joh.2:20

“And you, the anointing that you received from Him abides in (or ‘among’ – *en*) you. And you have not need that anyone should teach you, but as the same anointing teaches you concerning all things, and is true and is not a lie, and according as He taught you, you will abide by (*en)* Him.” 1 Joh.2:27

The first of these texts shows the equivalence of “Lord’s Spirit” with “the Holy Spirit”, Who descended upon Jesus at His baptism by John. This was His “anointing” that prepared Him for ministry – to preach, heal and encourage the oppressed. 1 Joh.2:27 shows the baptism/ anointing enablement for New Covenant believers – this fulfilled the promise of Jer.31:33-34.

The Acts 10:37-38 text shows that the Holy Spirit anointed Jesus **with power**, one of the Spirit of God’s attributes. This is an acceptable way to interpret the phrase “with Holy Spirit and power”. Then what of the Gospel accounts, where John proclaimed Jesus would “baptize by Holy Spirit **and fire**”? Was “fire” also an attribute of the Spirit? Signs of “tongues of fire” were present, when the Twelve received their Holy Spirit baptism. What did they signify? I would suggest that the answer had already been provided by Jesus –

“Then said Jesus to them, ‘You know not what you ask. Are you able to drink the cup which I drink, or to be baptized the baptism which I am baptized?’ And they said to Him, ‘We are able.’ Then said Jesus to them, ‘The cup which I drink you will drink; and the baptism I am baptized you will be baptized…” Mar.10:38-39

“I came to cast **fire** upon the earth, and how I wish that it were already kindled. And I have a baptism to be baptized, and how I am distressed until when it may be finished.” Luk.12:49-50

It is clear from above that Christ was referring to His death-agony as a baptism. He promised the same baptism to His apostles James and John. People who chose Jesus’ part would be subject to persecution (“fire upon earth”), even as He was persecuted. Note how this baptism was also called “drink the cup”.

Another metaphor used for Holy Spirit baptism was “living water” –

“Jesus answered and said to her, ‘If you had known the gift (Gk. *dōrea*) of God and Who it is Who *is* saying to you, ‘Give Me to drink,’ you might have asked Him and He might have given you living water.” Joh.4:10

“But whoever may drink from the water that I will give to him will in no wise thirst. But the water that I will give to him will become in him a spring of water, gushing (Gk. *allomai*) into aionian life.” Joh.4:14 {NOTE: *allomai* in *LXX* for “be strong upon”, as the Spirit of Yahweh was strong upon Samson, Saul and David}

“Then on the last day, the great day of the feast, Jesus stood and cried out, saying, ‘If anyone may thirst, let him come to Me and drink. One believing in Me, even as the Scripture has said, “Rivers of living water will flow out of His belly.” But this He said concerning the Spirit, Whom those having believed in Him were about to receive, for the Spirit was not yet *given*, because Jesus was not yet glorified.” Joh.7:37-39 {NOTE how “rivers” from Christ will become a “spring of water, gushing into aionian life” for the one believing}

The last text shows the connection between “drinking” the “living water” and receiving the Spirit in baptism. Just as Christ would become “the Living Bread” (Joh.6:51), the Holy Spirit became the “Living Water”. “Rivers of living water will flow out of His belly” because Christ must first die, shedding both blood and water from that spear-wound in His side. Then He was able to return to the Father with His mission accomplished – these were necessary for Him to be able to send the Spirit. The cause behind Holy Spirit baptism was complex and collaborative. And it was even more collaborative than that, because the Father would also send Him –

“And **I will ask the Father and He will give** (Gk. *didōmi*) **you another Encourager**, so that He may be with you for the age, the Spirit of the Truth, Whom the world is not able to receive, because it does not see Him nor recognize *Him*. But you recognize Him, because He dwells beside (*para*) you and He will be in (or ‘among’ – *en*) you.” Joh.14:16-17

“These things I have said to you, dwelling beside (*para*) you. But **the Encourager, the Holy Spirit Whom the Father will send in (*en*) My name**, That One will teach you all things and will remind you all things that I spoke to you.” Joh.14:25-26

“Whenever **the Encourager may come, Whom I will send to you from (*para*) the Father, the Spirit of the Truth Who goes forth from (*para*) the Father**, That One will testify concerning Me.”

Joh.15:26

“But I tell you the truth, it is profitable for you that I should go away. For if I go not away, **the Encourager may not at all come** to (*pros*) you. But if I should go, **I will send Him** to you. And **having come That One** will convict the world concerning sin and concerning righteousness and concerning judgment. Concerning sin, indeed, because they do not believe in Me. Then concerning righteousness, because I go away to the Father and you no longer see Me. Then concerning judgment, because the ruler of this world has been judged. I have yet many things to say to you, but you cannot bear them now. But whenever **That One may come, the Spirit of the Truth**, He will guide you by (en) the whole truth.” Joh.16:7-15

Note how both the Father and the Son would “send” the Spirit. This follows the pattern of the Father sending the Son. And even as the Son came of His own will, having been sent, so the Spirit would come of His own volition. Thus He “goes forth from the Father” and “comes” to the world, in order to fulfill His mission of convicting, teaching and empowerment.

Note how Joh.14:16 above speaks of the Father **giving** (*didōmi*) “another Encourager”…”the Spirit of the Truth”. While this word “give” has a universal application in Scripture, one of its derived nouns, *dōrea*, is used exclusively of a divine gift (11 NT occs., always singular). Thus Joh.4:10 used it of Jesus speaking to the Samaritan woman of “the **gift** of God”, which was the “living water”. That same word is used significantly in the texts following –

“Then says Peter to them, ‘Repent and be baptized every one of you by the name of Jesus Christ for *the* forgiveness of your sins, and you will receive **the** **gift** (*dōrea*) **of the Holy Spirit**. For to you is **the promise**, and to yours and to those at a distance, as many as *the* Lord our God may call to Himself.’” Acts 2:38-39

Here Peter was urging water baptism as a prelude to Holy Spirit baptism. The “gift” could be understood variously as “the Holy Spirit’s gift” (spiritual baptism) or the Holy Spirit Himself (in a genitive of apposition). Note that “the gift” was also “the promise”, and earlier in his sermon Peter had said –

“Therefore, having been exalted to the right *hand* of God, and having received **the promise of the Spirit**, He (Christ) has poured out (*ekcheō*) this, which you both see and hear.” Acts 2:33

Jesus had called this “the promise of the Father” in Acts 2:4. Thus we see a collaboration of the Three in this display of outpouring the “living water”. This was Yahweh’s promise through Joel, when “I shall pour out (*LXX* and Acts 2:17-18 – *ekcheō*) My Spirit upon all flesh” (Joe.2:27-29).

Peter also conveyed this warning to Simon, a notable sorcerer converted to Christ –

“Then they (Peter and John) were laying upon them the hands, and they were receiving *the* Holy Spirit. But Simon having seen that through the laying upon the hands of the apostles **the Spirit** **was given** (*didōmi*), he offered them money, saying, ‘Give to me also this authority, so that to whom if I may lay upon the hands, he may receive *the* Holy Spirit.’ Then Peter said to him, ‘May your silver with you be for destruction, because you thought **the gift** (*dōrea*) **of God** to be obtained by money.’” Acts 8:17-20

Jesus explained “the gift of God” as the “living water” to the Samaritan woman. Here in Acts 8, Peter used the same phrase with a Samaritan man. I believe his use of *dōrea* indicates the same meaning as Acts 2 – either Holy Spirit’s baptism or the Holy Spirit himself. The “authority” to lay on hands and confer spiritual baptism is not one of the enumerated gifts of 1 Cor.12:4-28. However, “apostles” are mentioned in v.28 as one of the divine appointings (Gk. *tithēmi*), while vv.4-6 speak of “diversities of **gifts**” (*charisma*), “diversities of ministries” (*diakonia*), and “diversities of activities” (*energēma*). Apostleship, as well as the other Acts-period endowments, seem to be all three of these – gifts, ministries and activities. Note how the personal gifts of 1 Cor.12 use a different Greek word, *charisma*, to distinguish it from the *dōrea* gift. The ability to direct Holy Spirit baptism to individuals appears to be a collaboration between the Spirit and those chosen to be apostles. The apostles were exercising their *charisma* gift, while the Holy Spirit conveyed His *dōrea* gift.

There are additional dōrea texts that reinforce its Scripture usage for the divine gift –

“Peter yet speaking these words, the Holy Spirit fell (*piptō*) upon (epi – acc.) all those hearing the word. And the believers from the circumcision were amazed, as many as came with Peter, that even upon (*epi* – acc.) the nations **the gift** (*dōrea*) **of the Holy Spirit** has been poured out (*ekcheō*). For they were hearing them speaking in (dat.) tongues and magnifying God. Then answered Peter, ‘Then is anyone able to forbid the water – not to baptize these who received the Holy Spirit, just as also we?’ Then he commanded them in the name of Jesus Christ to be baptized.” Acts 10:44-48

Recounting his experience with Cornelius’ household, Peter explained –

“Then in my beginning to speak, the Holy Spirit fell (*piptō*) upon (*epi* – acc.) them, even as also upon (*epi* – acc.) us in *the* beginning. Then I remembered the word of the Lord, how He said John indeed baptized with (dat.) water, but you will be baptized by (*en*) Holy Spirit. Therefore, if God gave them **the same** **gift** (*dōrea*), as even to us …” Acts 11:15-17

This recollection takes us back to the Acts 2 Pentecost experience of the Twelve.

Another informative use of the word is found in Hebrews –

“For *it is* impossible, those once having been enlightened, and having tasted **the Heavenly Gift** (*dōrea*), and having been made **partners of *the* Holy Spirit**, and having tasted God’s good word and powers of *the* coming age – and having fallen away – to restore *them* again to repentance, re-crucifying to themselves the Son of God and openly disgracing *Him*.” Heb.6:4-6

In translating “partners of the Holy Spirit”, I am interpreting here a collaboration of men and the Holy Spirit in their common work of witnessing to Israel. After having received such grace, to abandon the partnership meant “no return” to the benefits of enlightenment. This was as unforgivable (“impossible”) as slander against the Holy Spirit, and it also put Christ to shame. “The Heavenly Gift” was the Holy Spirit sent from heaven.

**Mat.3:11** – “Indeed, I baptize you by (*en*) water for repentance, but the One coming after me *is* mightier than I. He is Whom I am not fit to carry the sandals. He will baptize you by (*en*) the Holy Spirit and fire.”

**Mat.3:16** – “But having been baptized, Jesus immediately ascended from the water. And, behold, the heavens were opened to Him, and he saw the Spirit of God descending as a dove and coming upon (*erchomai epi* – acc.) Him.”

* Same Gk. for “come upon” in Eze.2:2; 3:24 and sim. Gk. (*eperchomai epi – acc.*) in Isa.32:15.
* Cp. Joh.1:51 “and He says to him, ‘Amen, amen, I say to you, “You will see the heaven opened and the angels of God ascending and descending upon (*epi* – acc.) the Son of Man.”’”

**Mar.1:8-10** – “I baptized you with (dat.) water, but He will baptize you by (*en*) Holy Spirit. And it happened in those days, Jesus came from Nazareth of Galilee and was baptized (dipped) into the Jordan by (*hupo*) John. And immediately ascending from the water, he saw the heavens splitting open and the Spirit as a dove descending toward (*eis*) Him.”

**Luk.3:16** – “John answered, saying to all, ‘Indeed, I baptize you with (dat.) water, but He Who comes *is* mightier than me, of Whom I am not fit to lose the strap of His sandals. He will baptize you by (*en*) Holy Spirit and fire.’”

**Joh.1:33** – “And I knew Him not, but the One having sent me to baptize by (*en*) water, That One said to me, ‘Upon (*epi* – acc.) Whom you may see the Spirit descending and abiding upon (*epi* – acc.) Him, This is the One baptizing by (*en*) Holy Spirit.”

**Acts 1:2,4-5** – “…until the day He was taken up, having commanded by (*dia*) holy spirit the apostles whom He chose. … And being assembled, He charged them not to depart from Jerusalem, but to await the promise of the Father which you heard of Me. Because John, indeed, baptized with (dat.) water, but you will be baptized by (*en*) Holy Spirit, not after many of these days.”

**Mat.28:19** –“Therefore, having gone, disciple all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit …”

**Acts 2:38** – “Then says Peter to them, ‘Repent and be baptized every one of you by (*epi* – dat.) the name of Jesus Christ for *the* forgiveness of your sins, and you will receive the gift (*dōrea*) of the Holy Spirit.’”

**Acts 10:37-38** – “You know the word having come through the whole of Judea, having begun from Galilee, after the baptism that John proclaimed, Jesus from Nazareth – how God anointed Him with (dat.) Holy Spirit and power, Who went about doing good and healing all those being oppressed by (*hupo*) the devil, because God was with (*meta*) Him.”

**Acts 10:44-48** – “Peter yet speaking these words, the Holy Spirit fell (*piptō*) upon (epi – acc.) all those hearing the word. And the believers from the circumcision were amazed, as many as came with Peter, that even upon (epi – acc.) the nations the gift (*dōrea*) of the Holy Spirit has been poured out (*ekcheō*). For they were hearing them speaking in (dat.) tongues and magnifying God. Then answered Peter, ‘Then is anyone able to forbid the water – not to baptize these who received the Holy Spirit, just as also we?’ Then he commanded them in the name of Jesus Christ to be baptized.”

**Acts 11:15-17** – “Then in my beginning to speak, the Holy Spirit fell (*piptō*) upon (*epi* – acc.) them, even as also upon (*epi* – acc.) us in *the* beginning. Then I remembered the word of the Lord, how He said John indeed baptized with (dat.) water, but you will be baptized by (*en*) Holy Spirit. Therefore, if God gave them the same gift (*dōrea*), as even to us …” **Acts 2:3** – dividing tongues as of fire sat upon (*epi* – acc.) each one

Cp. **Eze.11:5** – fell (*nâphal*, fem.) upon (`*al*) me S of Y’, and He said to (*‘el*) me – (*LXX* ἔπεσεν ἐπ᾽ ἐμὲ πνεῦμα κυρίου) – *piptō* … *epi* (acc.); *legō pros*

Cp. **Eze.39:29** “when I have poured out My Spirit upon the house of Israel”; **Joe.2:28** “I shall pour out My Spirit upon all flesh”; **Zec.12:10** “I shall pour out upon the house of David…spirit of grace and supplication” – as opposed to His rage on other occasions

Even as the Father gave (*didōmi*) another Encourager (Joh.14:16), the Holy Spirit Encourager became a gift (*dōrea*) to men. But the *dōrea* in Acts 10-11 may be better understood as Cornelius’ band speaking in tongues and praising God. These are some of the gifts enumerated in 1 Cor.12:4-12, where “gift” is *charisma*.

**Acts 19:2-6** – “And he said to them whether they received *the* Holy Spirit, having believed. And those *said* to him, ‘But we did not even hear that there is a Holy Spirit.’ Then he said, ‘Into what, therefore, were you baptized?’ And they said, ‘Into the baptism of John.’ Then Paul said, ‘John baptized a baptism of repentance, speaking to the people for the One coming after him, that they should believe, that is, for Jesus.’ And having heard, they were baptized into (*eis*) the name of the Lord Jesus. And Paul having laid the hands on (dat.) them, the Holy Spirit came *(erchomai*) upon (*epi* – acc.) them. And they were speaking in (dat.) tongues and were prophesying.’

Same Gk. for “come upon” in Eze.2:2; 3:24 and sim. Gk. (*eperchomai epi – acc.*) in Isa.32:15.

**1 Cor.12:12-13** – “For (*gar*) just as the body is one and has many members, but all the members of the body, being many are one body, thus even the anointing. For also by (*en*) one Spirit we were baptized into one body, whether Jews or Greeks, whether slaves or free, and we all were given to drink (*potizō*, pass.) one Spirit. ”

**Eph.4:3-5** – “being diligent to keep the unity of the Spirit by (*en*) the bond of the peace – one body and one Spirit, according as also you were called by (en) one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, the One above (*epi* – gen.) all and through all and among (*en*) you all.”

**Relevant Texts without “Baptize”**

**1 Cor.6:15-20** – “Do you not know that your bodies are members of Christ? Therefore, having taken the members of Christ, shall I make *them* members of a prostitute? May it not come to pass! Or do you not know that the one being joined to the prostitute is one body *with her*? For it says, The two will become for one flesh.’ But the one being joined to the Lord is one spirit *with Him*. Flee the prostitution. Every sin, which if ever a man may do, is outside the body. But the one prostituting sins against *his* own body. Or do you not know that your (pl.) body is a sanctuary of the Holy Spirit in you (pl.), Whom you have from (*apo*) God, and you are not your own? For you were bought with a price. Therefore, glorify God by (*en*) your body (pl.).”

* Joh.2:21 – “But That One was speaking concerning the sanctuary of His body.”

**Eph.2:14-22** – “For He is our peace, the One having made the both one, and having broken the middle-wall of the fence, the enmity by (*en*) His flesh, having annulled the law of the commandments in ordinances, so that He might create by (*en*) Himself the two into (for) one new man, making peace, and He might super-reconcile the both in one body to God by (*dia*) the cross, having killed the enmity by (*en*) Him (or ‘it’). And having come, He evangelized peace to you, the far-off and the near. For by (*dia*) Him we both have the access by (*en*) one Spirit to the Father. Therefore then, you are no longer foreigners and sojourners, but fellow-citizens of the Holies, and householders of God, having been built upon the foundation of the apostles and prophets, Jesus Christ being its cornerstone, by (*en*) Whom the whole building being fitted together, grows into a holy sanctuary by (*en*) *the* Lord, by (*en*) Whom also you are being built together into a habitation of God by (*en*) *the* Spirit.”

**Phi.1:27** – “Only exercise your citizenship worthily of the gospel of Christ, so that either having come and having seen you, or being absent, I may hear the things concerning you that you stand firm by (*en*) one spirit, by (dat.) one soul competing together by (dat.) the faith of the gospel…”

**Luk.4:18** – “Lord’s Spirit *is* upon (*epi* – acc.) Me, because of which He anointed Me to evangelize *the* poor. He has sent Me forth to proclaim release to captives and recovery of sight to blind ones, to send forth oppressed ones in release…”

**Acts 4:27** – “For in truth were come together in this city against Your holy servant Jesus, Whom You anointed, both Herod and Pontius Pilate…”

**2 Cor.1:21-22** – “But the One sustaining us with you for (*eis*) Christ and having anointed us *is* God, the One also having sealed us and having given the earnest of the Spirit in our hearts.” But the Father gave/sent the Spirit, per Joh.14:16, 25.

**Heb.1:9** – “You loved righteousness and hated lawlessness. Because of this, God, Your God, anointed You with (acc.) oil of gladness above Your companions.”

**1 Joh.2:20** – “And you have an anointing from the Holy One, and you know all things.”

**1 Joh.2:27** – “And you, the anointing that you received from Him abides in (or ‘among’ – *en*) you. And you have not need that anyone should teach you, but as the same anointing teaches you concerning all things, and is true and is not a lie, and according as He taught you, you will abide by (*en)* Him.”

* 1 Joh.2:24 **–** you will abide in (*en*) the Son and in (*en*) the Father
* Joh.1:13 – “who (believers) not from (*ex*) blood, nor from (*ek*) desire of flesh, nor from (*ek*) desire of man (*andros*), but from (*ek*) God were begotten.”
* Joh.14:17 – the Spirit of the Truth abides with (*para*) you and He will be in (or ‘among’ – *en*) you

**1 Pet.2:18** – “Because Christ even suffered once for (*peri*) sins, a righteous One for (*peri*) unrighteous ones, so that He might bring (*prosagō* – access) us to God, having been put to death indeed in (dat.) flesh, but having been made alive by (dat.) the Spirit.” – this can’t be “made alive in spirit”, because Luk.24:39 records His having “flesh and bones” in resurrection

* Joh.3:21 - “but the one doing the truth comes to the light, so that his works may be manifested, that they are worked in (by – *en*) God.”
* Joh.4:10 – “Jesus answered and said to her, ‘If you had known the gift (*dōrea*) of God and Who it is Who *is* saying to you, ‘Give Me to drink,’ you might have asked Him and He might have given you living water.”
* Joh.4:14 – “But whoever may drink from (*ek*) the water that I will give to him will in no wise thirst. But the water that I will give to him will become in him a spring of water, gushing (*allomai*) into aionian life.” – *allomai* in *LXX* for “be strong upon” (S of Y strong upon Samson, Saul and David)
* Joh.4:24 – “God *is* Spirit, and those worshipping *Him* must worship in (*en*) spirit and truth.”
* Joh.6:33 – “For the bread of God is the One descending out of (*ek*) the heaven, and giving life to the world.”
* Joh.6:35 – “Jesus said to them, ‘I am the bread of life. The one coming to Me in no wise will hunger, and the one believing in Me will in no wise ever thirst.’” v.50 “this is the bread descending from (*ek*) the heaven” v.51 “I am the Living Bread which is having descended from (*ek*) the heaven … the bread that I will give is My flesh” v.54 “the one eating My flesh and drinking My blood has aionian life”
* Joh.6:63 “The Spirit is the One giving life. The flesh does not profit nothing. The words that I have spoken to you, it is spirit, and it is life.”
* Joh.7:37-39 – “Then on the last day, the great day of the feast, Jesus stood and cried out, saying, ‘If anyone may thirst, let him come to Me and drink. One believing in Me, even as the Scripture has said, “Rivers of living water will flow out of (*ek*) His belly.” { “rivers” from Christ will become a “spring of water, gushing into aionian life” for the one believing} But this He said concerning the Spirit, Whom those having believed in Him were about to receive, for the Spirit was not yet *given*, because Jesus was not yet glorified.”
* Joh.14:16-17 – “And I will ask the Father and He will give you another Encourager, so that He may be with (*meta*) you for the age, the Spirit of the Truth, Whom the world is not able to receive, because it does not see Him nor recognize *Him*. But you recognize Him, because He dwells beside (*para*) you and He will be in (among – *en*) you.
* Joh.14:25-26 – “These things I have said to you, dwelling beside (*para*) you. But the Encourager, the Holy Spirit Whom the Father will send in (*en*) My name, That One will teach you all things and will remind you all things that I spoke to you.”
* Joh.15:26 – “Whenever the Encourager may come, Whom I will send to you from (*para*) the Father, the Spirit of the Truth Who goes forth from (*para*) the Father, That One will testify concerning Me.”
* Joh.16:7-15 – “But I tell you the truth, it is profitable for you that I should go away. For if I go not away, the Encourager may not all come to (*pros*) you. But if I should go, I will send Him to you. And having come That One will convict the world concerning sin and concerning righteousness and concerning judgment. Concerning sin, indeed, because they do not believe in Me. Then concerning righteousness, because I go away to the Father and you no longer see Me. Then concerning judgment, because the ruler of this world has been judged. I have yet many things to say to you, but you cannot bear them now. But whenever That One may come, the Spirit of the Truth, He will guide you by (en) the whole truth. For He will not speak from (*apo*) Himself, but whatever He will hear He will speak, and He will declare to you the coming things. That One will glorify Me, because He will take from (*ek*) My things and will announce *them* to you. All things whatever the Father has are Mine. Because of this I said that He takes from (*ek*) My things and will announce *them* to you.”
* Joh.20:21-23 – “Therefore, Jesus said to them again, ‘Peace to you. Even as the Father sent Me forth, I also send you.’ And having said this, He breathed upon *them*. And He says to them, ‘Receive holy spirit. If you might forgive the sins of any, they are forgiven to them. If you might hold fast anyone’s, they have been held fast.’”

**What Elements Characterize Holy Spirit in Men?**

1. Falling upon, coming upon, descending upon, sitting upon, pouring out, receiving, being given to drink, joined to the Lord – this activity is all on God’s part
2. Abiding in or among, habitation, sanctuary, God’s household
3. Gifts – tongues, teaching, knowledge, making bold, evangelizing, healing, prophesying – activities of men in whom the Spirit abides
4. Anointing – like priests, kings and prophets

– one baptism by John with water, also Jesus’ disciples

* Jesus’ baptism by Spirit – the Father/Spirit anointed Him, He anointed others, but He waited till after His ascension (Acts)
* baptism by Holy Spirit and fire during Acts, or initiated by laying on hands – act of baptism attributed to Jesus
* the promise of the Father – another Encourager
* baptism into a name (Father-Son-Holy Spirit, Jesus Christ, Lord Jesus) – ritual water baptism, as applied to Cornelius’ band
* “one baptism” post-Acts – identification with work of Christ

1. Unity – in individual body and corporate body

– the members of Christ, Jew and Greek, one body

– one new man, peace (the law annulled), hyper-reconciliation – post-Acts

* fellow-citizens of the Holies – post-Acts

1. Access to the Father – 1 Pet.2:18; Eph.2:18