

BAPTISM WITH THE HOLY SPIRIT

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One of the Bible subjects most confused and misunderstood in people's minds is baptism with the Holy Spirit. A large part of the confusion is resolved with a proper biblical definition - exactly what is baptism with the Holy Spirit? When this is understood, then many of the other subjects become clear, such as:

1. When is somebody baptized with the Spirit?

2. How can somebody know if they have been baptized with the Spirit or not?
3. Is speaking in tongues the sign that somebody was baptized with the Spirit?

4. What happened in the house of Cornelius in Acts 10?

5. Is baptism "with" or "in the" Spirit the same thing of baptism "for" or "of" the Spirit?
6. Was Jesus speaking of the baptism with the Spirit when said to the Apostles: "you will receive power when the Holy Spirit descends on you" (Acts 1:8)?

7. If there is a baptism with the Holy Spirit and a baptism in water, can we say that there is "only one baptism?"

The Baptism With The Holy Spirit Was Done By Jesus, Exclusively.

Matthew 3:11 "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

Mark 1:8 "I indeed baptized you with water, but He will baptize you with the Holy Spirit."

Luke 3:16 John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming; whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

John 1:33 "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'"

Note: it was not something done by men nor something done by the Holy Spirit but by Jesus.

1. John (who immersed) is preaching to his listeners to repent of their sins to be saved.

2. He informs them that someone greater than he was coming; therefore, the time to make their decision to repent was limited.

3. John is not talking about dates or chronologies (neither the order nor when it would happen); but only about the greatness of Jesus.

Ubatizo na Roho Mtakatifu
Joe McKinney

Mojawapoya masomo ya Biblia yaliyochanganyikiwa na kutoeleweka katika akili za watu ni Ubatizo na Roho Mtakatifu. Sehemu kubwaya machafuko hutatuliwa na ufafanuzi sahihi wa Biblia - haswa

Ubatizo ni nini na Roho Mtakatifu? Wakati hii inaeleweka, basi masomo mengine mengi huwa wazi, kama vile:

1. Je! Mtu hubatizwa lini na Roho?
2. Je! Mtu anawezajekujua ikiwa amebatizwa na Roho au la?
3. Je! Kuzungumza kwa lugha ishara kwamba mtu fulani alibatizwa na Roho?
4. Ni nini kilitokea katika nyumba ya Kornelius katika Matendo 10?
5. Je! Ubatizo "na" au "katika" Roho ndio kitu kimoja cha Ubatizo "kwa" au "ya" Roho?
6. Je! Yesu alikuwa akizungumza juu ya Ubatizo na Roho alipowaambia mitume: "Utapokea Nguvu wakati Roho Mtakatifu anashukajuu yako "(Matendo 1: 8)?
7. Ikiwa kuna ubatizo na Roho Mtakatifu na Ubatizo ndani ya maji, tunaweza kusema kwamba kuna "Ubatizo mmoja tu?

Ubatizo na Roho Mtakatifu ulifanywa na Yesu, pekeyake.

Mathayo 3:11 "Kwa kweli nakubatiza na maji kwa toba, lakiniyeye anayekuja

Mimi ni hodari kuliko mimi, ambayeviatu ambavyo sistahili kubeba. Atakubatiza kwa Roho Mtakatifu na moto.

Marko 1: 8 "Kwa kweli nimekubatiza na maji, lakini atakubatiza kwa Roho Mtakatifu."

Luka 3:16 Yohana akajibu, akisema kwa wote, "Kwa kweli ninakubatiza kwa maji; lakini mmoja mwenye nguvu kuliko mimi ninakuja; ambaye kambaya viatu sistahili kufunguliwa. Atakubatiza kwa Roho Mtakatifu na moto.

Yohana 1:33 "Sikumjua, lakiniyeye aliyenipeleka kubatiza na maji aliniambia, '

ambaye unaona Roho akishuka, na kubaki juu yake, huyundiye anayebatiza na Roho Mtakatifu. '"

Kumbuka: Haikuwa kitu kilichofanywa na wanadamu au kitu kilichofanywa na Roho Mtakatifu lakini na Yesu.

1. Yohana (aliyeingia) anahubiria wasikilizaji wake kutubu dhambi zao ili kuokolewa.

2. Anawaambia kuwa mtu mkubwa kulikovile alivyokuja; Kwa hivyo, wakati wa kutengeneza Uamuzi wao wa kutubu ulikuwa mdogo.

3. John hazungumzi juu ya tarehe au chronologies (wala agizo au wakati ingekuwa lini kutokea); Lakini tujuu ya ukuu wa Yesu.

4. His authority would be seen in that He could baptize with the Holy Spirit and with fire.
 - a. Jesus has power over the two.
 - b. Not that the two are the same thing.

5. Baptism with the Holy Spirit did not involve fire.
 - a. The "tongues of fire" that rested on the apostles in Acts 2 were not an immersion in fire.
 - b. These two baptisms have two different purposes.

6. The baptism with fire.
 - a. Matthew 3:12; "His winnowing fan is in His hand, and He will thoroughly purge His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."
 - i. John knew that among his hearers were two groups of people, the ones who would accept his message (the wheat), and the ones that they would reject it (the chaff).
 - ii. The ones who would accept it and repent would receive the blessing of the baptism with the Spirit.
 - iii. The ones who rejected it would receive the punishment of the baptism with fire.
 - (a) This did happen with these listeners in year 70 A.D. when the Romans destroyed Jerusalem.
 - (b) This event is not mentioned in the gospel of John, probably because John was written after 70 A.D.
 - iv. Malachi 4:1-6 is a parallel to Matthew 3:10-12.

Acts 2:33; "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."

Nobody (neither men nor the Spirit) would baptize with the Spirit. Only Jesus would do that. Men baptize in water and the Spirit gives gifts and power to be able but neither baptize with the Spirit. When we read in the Bible of a man acting or the Spirit doing something, we can know that such a thing does not refer to the baptism with the Holy Spirit.

The Baptism With The Holy Spirit Was Something Done With The Spirit And Not Done By The Spirit.

Matthew 3:11 Jesus ... "baptizes with (or in) the Spirit."

The Bible does not speak of the baptism "by the" Spirit but the baptism "with" the Spirit.

1. It was not something that the Spirit did (to fill, to seal, to give power, to give gifts) but something that Jesus did with the Spirit.
2. It is not the gift of speaking in languages (that is something that the Holy Spirit did and not Jesus (1 Corinthians 12:11).

3. Simply, it was not something that the Spirit does, but something done with the Spirit.

The Baptism With The Holy Spirit Happened On The Day Of Pentecost And Not Before.

4. Mamlakayakeyangeonekana kwa kuwa angeweza kubatiza na Roho Mtakatifu na kwa moto.
 - a. Yesu ana nguvujuu ya hizo mbili.
 - b. Sio kwamba hizi mbili ni sawa.

5. Ubatizo na Roho Mtakatifu haukuhusisha moto.
 - a. "Lugha za moto" ambazo zilipumzikajuu ya mitume katika Matendo 2 hazikuwa kuzamishwa kwa moto.
 - b. Ubatizo huu mbili una madhumuni mawili tofauti.

6. Ubatizo na moto.
 - a. Mathayo 3:12; "Shabiki wake anayetangaza yuko mkononi mwake, na atasafisha sakafu yakeya kutu, na kukusanya ngano yake ndaniya ghalani; lakini atachoma makapi na Moto usioweza kufikiwa. "
 - i. John alijua kuwa kati ya wasikilizaji wake walikuwa vikundiviwilivya watu, wale ambao wangekubali ujumbe wake (ngano), na wale ambaowangepokea (makapi).
 - ii. Wale ambaowangepokea na kutubuwangepokea baraka za Ubatizo na roho.
 - iii. Wale ambao walikataa wangepokea adhabuya Ubatizo na moto.
 - (a) Hii ilitokea na wasikilizaji hawa katika mwaka 70 A.D. wakati Warumi waliharibu Yerusalemu.
 - (b) Hafla hii haijatajwa katika Injili ya Yohana, labda kwa sababu John alikuwa imeandikwa baadaya 70 A.D.
 - iv. Malaki 4: 1-6 ni sawa na Mathayo 3: 10-12.

Matendo 2:33; "Kwa hivyo akiinuliwa kwa mkono wa kulia wa Mungu, na baadaya kupokea kutoka kwa Baba ahadiya Roho Mtakatifu, akamimina hii ambayo sasa unayoona na kusikia." Hakuna mtu (walawanadamuwala roho) wangepatiza na Roho. Yesu tu ndiye angefanya hivyo. Wanaume kubatiza katika maji na Roho hutoa zawadi na nguvu ya kuweza lakiniwala kubatiza na Roho. Tunaposoma katika Bibilia ya mtu anayeigiza au Roho akifanya kitu, tunaweza kujua kuwa kitu kama hicho haimaanishi kubatizwa na Roho Mtakatifu.

Ubatizo na Roho Mtakatifu ulikuwa kitu kilichofanywa na Roho na haukufanywa na Roho.

Mathayo 3:11 Yesu ... "Anabatiza na (au ndani) Roho."

Bibilia haizungumzi juu ya Ubatizo "na" Roho lakini Ubatizo "na" Roho.

1. Haikuwa kitu ambacho roho ilifanya (kujaza, kuziba, kutoa nguvu, kutoa zawadi) lakini kitu ambacho Yesu alifanya na Roho.

2. Sio zawadiya kuongea kwa lugha (hiyo ni kitu ambacho Roho Mtakatifu alifanya na sio Yesu (1 Wakorintho 12:11).
3. Kwa urahisi, haikuwa kitu ambacho Roho hufanya, lakini kitu kilichofanywa na Roho.

Ubatizo na Roho Mtakatifu ulitokea siku ya Pentekosti na sio hapo awali.

Matthew 3:11 - It had not happened yet when Jesus was baptized by John.

John 7:39 11 and 12:16, 23 - It would only happen after Jesus was glorified (after his resurrection). Acts 1:4-5 – Here, in the hour of the ascension of Jesus, they had still not received the promise from the Father (v. 4), which was the baptism with the Holy Spirit (v. 5).

Acts 2:16-17 - On the day of Pentecost, in his sermon, Peter identifies the events of that day as being the fulfillment of the prophecy of the baptism with the Holy Spirit made by Joel the prophet.

The Spirit had been present, acting, moving, empowering, etc. since the creation of the world but nothing that He did or that was done with Him before the day of Pentecost is called "the baptism with the Spirit". Before Pentecost, people had been full of the Spirit and had

received power from the Spirit, but none of this was called "baptism with the Spirit."

Therefore, It is not...

1. the power to do miracles (many had done miracles before Pentecost).
1. the gift of inspiration (many had been inspired before Pentecost).
3. to be full of the Spirit (many had been before Pentecost).
 - a. John (Luke 1:15).
 - b. Isabel (Luke 1:41).
 - c. Zachariah (Luke 1:67).
4. to be clothed by the Spirit since people in the Old Testament (before Pentecost) had been clothed with the Spirit (see Judges 6:34; 1 Chronicles 12:18; 2 Chronicles 24:20).

The Baptism With The Holy Spirit Is Called The "Promise Of The Father"

Jesus had already spoken about the promise of the Father to his disciples. The Father promised to send the Spirit in the name of Jesus after Jesus returned to heaven.

1. John 14:16,17,26 "And I will pray the Father, and He will give you another Helper, that He may abide with you forever; "the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ... "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.
2. John 15:26 "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.
3. John 16:7 "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.
4. Acts 1:4,5 "And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, 'which,' He said, 'you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.'"

On the day of Pentecost, Jesus poured out the Spirit on all flesh. This event was what Joel (and Isaiah) prophesied centuries before:

1. Isaiah 32:15 Until the Spirit is poured upon us from on high and the wilderness becomes a fruitful field and the fruitful field is counted as a forest.

Mathayo 3:11 - haikufanyika badowakati Yesu alibatizwa na Yohana.

Yohana 7:39 11 na 12:16, 23 - ingetokea tu baadaya Yesu kutukuzwa (baadaya ufufuko wake).

Matendo 1: 4-5-Hapa, katika saa ya kupaa kwa Yesu, bado walikuwa hawajapata ahadi kutoka kwa Baba (v. 4), ambayo ilikuwa Ubatizo na Roho Mtakatifu (v. 5).

Matendo 2: 16-17 - Siku ya Pentekosti, katika mahubiri yake, Peter anatambua matukio ya siku hiyo kama kuwa utimilifu wa unabii wa Ubatizo na Roho Mtakatifu uliotengenezwa na Joel Nabii.

Roho alikuwa amekuwepo, akiigiza, kusonga, kuwezesha, nk Tangu uumbaji wa ulimwengu

lakini hakuna kitu ambacho alifanya au ambacho kilifanywa naye kabla ya siku ya Pentekosti inaitwa "The

Ubatizo na Roho "kablaya Pentekosti, watu walikuwa wamejaa Roho na walikuwa na alipokea nguvu kutoka kwa Roho, lakini hakuna yoyote ya hii iliyoitwa "Ubatizo na Roho." Kwa hivyo, sio ...

1. Nguvu ya kufanyamiujiza (wengi walikuwawamefanyamiujiza kablaya Pentekosti).

1. Zawadi ya msukumo (wengi walikuwa wamehamasishwa kablaya Pentekosti).

3. kuwa kamili ya roho (wengi walikuwa kablaya Pentekosti).

a. John (Luka 1:15).

b. Isabel (Luka 1:41).

c. Zacharia (Luka 1:67).

4. kuvikwa na roho tangu watu katika Agano la Kale (kablaya Pentekosti)

amevaliwa na Roho (ona Waamuzi 6:34; 1 Mamboya Nyakati 12:18; 2 Mambo ya Nyakati 24:20). Ubatizo na Roho Mtakatifu unaitwa "Ahadiya Baba"

Yesu alikuwa tayari amezungumza juu ya ahadiya Baba kwa wanafunzi wake. Baba aliahidi kutuma Roho kwajina la Yesu baadaya Yesu kurudi mbinguni.

1 Yohana 14: 16,17,26 "Nami nitaomba Baba, naye atakupa msaidizi mwingine, kwamba Anaweza kukaa nawe milele; "Roho wa ukweli, ambao ulimwengu hauwezi kumpokea, Kwa sababu haimuoniwala haimjuji; Lakini unamjua, kwa kuwa anakaa na wewe na atakuwa ndani yako. ... "Lakini msaidizi, Roho Mtakatifu, ambaye Baba atamtumia

Jina, atakufundishavituvyote, na kuleta ukumbushowako mamboyote ambayo nilikuambia.

2. Yohana 15:26 "Lakini msaidizi atakapokuja, ambaye nitatuma kwako kutoka kwa Baba, Roho wa ukweli ambaye anatoka kwa Baba, atanishuhudia.

3. Yohana 16: 7 "Walakini nakuambia ukweli. Ni kwa faida yako kwamba niondoke; kwa ikiwa mimi Usiondoke, msaidizi hatakujakwako; Lakini ikiwa nitaondoka, nitamtuma kwako.

4. Matendo 1: 4,5 "Na kukusanyikapamoja nao, aliwaamuru wasifanyehivyo

ondoka Yerusalemu, lakini kungojea ahadiya baba, ambayo, alisema, 'wewe

wamesikia kutoka kwangu; Kwa maana Yohana alibatizwa kweli na maji, lakini utabatizwa na Roho Mtakatifu sio siku nyingi kutoka sasa. ""

Siku ya Pentekosti, Yesu alimwaga Roho kwa mwili wote. Hafla hii ilikuwa kile Joel (na Isaya) walitabiri karne nyingi kabla:

1. Isaya 32:15 hadi Roho atakapomwagika kutokajuu na jangwa linakuwa Shamba lenye matunda na shamba lenye matunda huhesabiwa kama msitu.

2. Isaiah 44:3 For I will pour water on him who is thirsty and floods on the dry ground; I will pour My Spirit on your descendants.
3. Joel 2:28 (Acts 2:17) "And it shall come to pass afterward that I will pour out My Spirit on all flesh.

On the day of Pentecost, the Father fulfilled His promise and Jesus poured out the Spirit - Acts 2:33 "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."

Note: Baptism with the Spirit was always a promise and **never** a command.

A Definition Of "Baptism With the Holy Spirit"

The Baptism with the Holy Spirit is what Jesus did with the Spirit on the day of Pentecost in fulfillment of the promise of the Father - **Jesus poured out the Spirit on all flesh**. The Spirit since then became available to all saved people, independent of race (Jewish or heathen) or role in the government of God (priest, prophet, etc.).

This means that the Spirit was made available for all of humanity. Those who receive the benefit are those who become Christians.

The baptism with the Spirit occurred once in history. He, the Spirit, was poured out once for all.

1. In the same way that Jesus died once and for all, the Spirit was poured out once and for all. These two historical events never need to be repeated.
2. Even Acts 10:45 reflects this truth. In the house of Cornelius, the Holy Spirit fell on the Gentiles who heard the gospel. They started speaking in different languages. This event convinced the Jews that the Holy Spirit had been poured out on the Gentiles as well as the Jews.
3. But when had He been poured out on the Gentiles? It was on the day of Pentecost. The perfect tense of the verb in Acts shows this. It indicates an act completed in the past with effects continuing in the present. Once He was poured out, the Holy Spirit began to do His works, but nothing that He does is called "the baptism."
4. The baptism with the Holy Spirit is what Jesus did with the Spirit on the day of Pentecost. The effect of the baptism with the Holy Spirit is the same as the death of Christ. Although He died for all, only the ones who believe (commit to Christ), repent, and are baptized in water receive the benefit. Although poured out on all flesh, only the ones who believe, repent, and are baptized in water receive the benefit.
5. Once He was poured out, the Spirit began to do His works, but nothing He did or does is referred to as the baptism with the Spirit. The baptism Jesus did was with the Spirit on the day of Pentecost.
6. In practice, the effect of the baptism with the Spirit is the same as the death of Christ. Even though he died for all people of all ages, only those who believe, repent, and are baptized in water receive the benefit. Even though the Spirit was poured out on all humanity, only those who believe, repent and are baptized in water receive the benefit.

All people of all ages were baptized with the Spirit potentially and all the saved in Christ of all ages are baptized effectively in the Spirit.

2. Isaya 44: 3 Kwa maana nitamwagamaji juuyake ambaye ana kiu na mafuriko kwenye ardhi kavu; Nitafanya Mimina roho yangujuu ya kizazi chako.

3. Yoeli 2:28 (Matendo 2:17) "Na itatokea baadaye kwamba nitamwaga rohoyangu Mwili wote.

Siku ya Pentekosti, Baba alitimiza ahadiyake na Yesu akamwaga Roho - Matendo 2:33 "Kwa hivyo akainuliwa kwa mkono wa kulia wa Mungu, na baadaya kupokea kutoka kwa Baba ahadiya Roho Mtakatifu, akamimina hii ambayo sasa unaona na kusikia."

Kumbuka: Ubatizo na Roho ulikuwa kila wakati ahadi na kamwe sio amri. Ufafanuzi wa "Ubatizo na Roho Mtakatifu" Ubatizo na Roho Mtakatifu ndivyo Yesu alivyofanya na Roho siku ya Pentekosti katika kutimiza ahadiya Baba - Yesu alimimina Roho kwa mwili wote.

Roho tanguwakati huo alipatikana kwa watu wote waliookolewa, huru wa kabila (Wayahudi au Heathen) au jukumu katika Serikali ya Mungu (Kuhani, Nabii, nk).

Hii inamaanisha kuwa roho ilipatikana kwa ubinadamu wote. Wale wanaopokea faida ni wale ambao wanakuwa Wakristo.

Ubatizo na Roho ulitokea mara moja katika historia. Yeye, Roho, alimwagika mara moja kwa wote.

1. Kwa njia ile ile ambayo Yesu alikufa mara moja, Roho alimwagika mara moja na kwa Zote. Hafla hizi mbili za kihistoria hazihitaji kurudiwa tena.

2. Hata Matendo 10:45 yanaonyesha ukweli huu. Katika nyumba ya Kornelio, Roho Mtakatifu akaanguka juu ya Mataifa waliosikia injili. Walianza kuongea kwa lugha tofauti. Tukio hili

waliwashawishi Wayahudi kwamba Roho Mtakatifu alikuwa amemwagika Mataifa na vile vile Wayahudi.

3. Lakini ni lini alikuwa amemwagika Mataifa? Ilikuwa siku ya Pentekosti. Wakati kamili wa kitenzi katikavitendo unaonyesha hii. Inaonyesha kitendo kilichokamilishwa hapo zamani na athari

zinazoendelea kwa sasa. Mara tu alipomwagika, Roho Mtakatifu alianza kufanya kazi zake, lakini hakuna kitu anachofanya huitwa "Ubatizo."

4. Ubatizo na Roho Mtakatifu ndivyo Yesu alivyofanya na Roho siku ya Pentekosti. Athari za Ubatizo na Roho Mtakatifu ni sawa na kifo cha Kristo. Ingawa alikufa kwa wote, ni wale tu

ambao wanaamini (wanajitolea kwa Kristo), watubu, na wamebatizwa katika maji wanapokea faida. Ingawa imemwagika kwa mwili wote, ni wale tu ambao wanaamini, watubu, na

wamebatizwa katika maji wanapokea faida.

5. Mara tu alipomwagika, roho ilianza kufanya kazi zake, lakini hakuna kitu alichofanya au kufanya ni inajulikana kama Ubatizo na Roho. Ubatizo Yesu alifanya ilikuwa na Roho siku ya Pentekosti.

6. Kwa vitendo, athari za Ubatizo na Roho ni sawa na kifo cha Kristo. Hata ingawa alikufa kwa watu wote wa kila kizazi, ni wale tu ambao wanaamini, kutubu, na kubatizwa katika maji hupokea faida. Hata ingawa Roho ilimwagika juuya ubinadamu wote, ni wale tu ambao wanaamini, watubu na

kubatizwa katika maji hupokea faida.

Watu wote wa kila kizazi walibatizwa na Roho uwezekano na waliookolewa katika Kristo wa kila kizazi hubatizwa vizuri katika Roho.

This was the promise of the Father (Acts 1:4,5). Jesus received the promise of the Father (Acts 2:33). Peter, in Acts 2:39, explained that the promise was for “you others” - those Jews present on Pentecost, “for your children” - the Jews of future generations, and “for all who are far off” – the Gentiles (See Ephesians 2:13), for as many as the Lord our God shall call - all Christians in all ages.

Today, if you are in Christ, you have been effectively baptized in the Spirit.

But when? On the day of Pentecost. But how? In the same way, Jesus died for you 2,000 years ago. You received the benefit of the death of Christ when you became a Christian. The Spirit was poured out on all flesh 2,000 years ago. You received the benefit of this outpouring when you became a Christian.

Baptism With The Spirit Does Not Mean “Receive Miraculous Power From The Spirit”.

Luke 24:49 "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." does not say that the promise of the Father is the same thing as “receive power”. He said that both things would so they should stay in Jerusalem. The Spirit gave power before Pentecost but the baptism with the Spirit did not happen before Pentecost.

Jesus gave the Spirit and the Spirit gave power but the baptism is what Jesus did and not what the Spirit did.

Not all Christians did miracles but all Christians received the Spirit.

Since the baptism with the Spirit is a unique historical event, it doesn't make sense to talk about “receiving Holy Spirit baptism”. The Bible never uses that type of phrase. How can you receive a past historical event? We can receive the Spirit or we can receive a gift from the Spirit but we cannot receive the “baptism of the Spirit”.

We Need To Distinguish Between The “Baptism With The Spirit” Which Was A Work Of Jesus, And Giving Power, Which Is A Work Of The Spirit.

This is the most common mistake in the mind of many people - confusing what Jesus did with the Spirit (Baptized or poured out) and what the Spirit did once He was poured out or made available.

For example, the Spirit gave miraculous powers to people to speak in other languages and heal the sick.

He seals believers in Christ, dwells in the redeemed, inspired the apostles and prophets, comforts and guides, etc. but none of this is called “the baptism.”

The baptism is what Jesus did with the Spirit on the day of Pentecost - He poured Him out on all flesh.

In the Bible, when the Spirit descended on someone, came on someone or fell on someone, that person received divine power

Hii ilikuwa ahadiya Baba (Matendo 1: 4,5). Yesu alipokea ahadiya Baba (Matendo 2:33). Peter, katika Matendo 2:39, alielezea kwamba ahadi hiyo ilikuwaya "nyinyi wengine" - Wayahudi haowaliopo Kwenye Pentekosti, "Kwa watoto wako" - Wayahudi wa vizazivijavyo, na "kwa wote ambao wako mbali" - Mataifa (onaWaefeso 2:13), kwa wengi kama Bwana Mungu wetu atawaita - Wakristo wote katika kila kizazi.

Leo, ikiwa uko katika Kristo, umebatizwa vizuri katika Roho.

Lakini lini? Siku ya Pentekosti. Lakini vipi? Vivyohivyo, Yesu alikufa kwa miaka 2000 iliyopita. Ulipokea faida ya kifo cha Kristo wakati ulipokuwa Mkristo. Roho

ilimwagika kwa mwili wote miaka 2000 iliyopita. Ulipokea faida kumwaga hii wakati ulipokuwa Mkristo.

Ubatizo na Roho haimaanishi "kupokea nguvu ya kimiujiza kutoka kwa Roho".

Luka 24:49 "Tazama, natuma ahadiya baba yangujuu yako; lakini tarry katika mji wa

Yerusalemu hadi utakapomalizika kwa nguvu kutokajuu. "Haisemi kwamba ahadiya

Baba ni kitu sawa na "pokea nguvu". Alisema kuwa mambo yote mawili yangefanya hivyo

inapaswa kukaaYerusalemu. Roho alitoa nguvu mbele ya Pentekosti lakini Ubatizo na Roho haukutokea kablaya Pentekosti.

Yesu alitoa Roho na Roho alitoa nguvu lakini Ubatizo ndivyo Yesu alivyofanya na sio kile Roho alifanya.

Sio Wakristo wote walifanyamiujiza lakiniWakristo wote walipokea Roho.

Kwa kuwa Ubatizo na Roho ni tukio la kipekee la kihistoria, haifahamiki kuzungumza juu ya

"kupokea Ubatizo wa Roho Mtakatifu". Biblia kamwe haitumii aina hiyo ya kifungu. Unawezaje kupokea tukio la kihistoria lililopita? Tunaweza kupokea Roho au tunaweza kupokea zawadi

kutoka kwa Roho lakini hatuwezi kupokea "Ubatizo wa Roho".

Tunahitaji kutofautisha kati ya "Ubatizo na Roho" ambayo ilikuwa kaziya Yesu, na kutoa nguvu, ambayo ni kaziya Roho.

Hili ni kosa la kawaida katika akili ya watu wengi - kutatanisha kile Yesu alifanya nacho

Roho (kubatizwa au kumwaganje) na kile Roho alifanya mara tu alipomwagika au kupatikana.

Kwa mfano, Roho alitoa nguvu za kimiujiza kwa watu kuzungumza kwa lughazigine na kuonya wagonjwa.

Yeye hufunga waumini katika Kristo, anakaa katikawaliokombolewa, aliwachochea mitume na manabii, faraja na miongozo, nk lakini hakuna yoyoteya hii inayoitwa "Ubatizo."

Ubatizo ni kile Yesu alifanya na Roho siku ya Pentekosti - alimimina kwa mwili wote.

Katika Bibilia, wakati Roho alishuka kwa mtu, akaja juu ya mtu au akaanguka mtu, mtu huyo alipokea nguvu ya kimungu

1. He descended on Jesus and he did miracles

Matthew 3:16

Luke 3:22

Luke 4:18

Mark 1:10

John 1:32

2. Luke 2:25-27 - Simeon prophesied

3. Luke 1:35 - Mary conceived Jesus

4. Acts 1:8 - the apostles received power

5. Acts 2:3, 4 - They spoke in languages

6. Acts 8:16 - They performed signs

7. Acts 10:44, 45 - They spoke in languages

8. Acts 19:6 - They spoke in languages and prophesied

Note: In **Acts 8**, the apostles were men especially chosen to witness the resurrection of Jesus. They had qualifications: **Luke 24:48; Acts 1:8; 1 John 1:1-2** and credentials: **2 Corinthians 12:12; 1 Corinthians 9:1; Acts 1:21,22; Acts 8:18**. They and only they had the power to make the Spirit fall on someone by the laying on of hands (and so to give power).

Compare The Baptism With The Spirit To Baptism In Water To See Which Of The Two Is The "One Baptism" Of Ephesians 4:5.

Baptism In Water (In The Name Of Jesus)

Done by men

Matthew 28:1

Acts 8:38

1 Corinthians 1:14-16

Done with water

Acts 8:38-39

Acts 10:47

Happened many times (with each conversion)

Is a commandment and not a promise

Acts 2:38

Acts 22:16

A Definition: Christian baptism is immersion in water in the name of Jesus (by the authority of Jesus) for the remission of sins. It is always preceded by faith and repentance.

Some teachings:

- . Baptism in water is necessary (**Mark 16:16; Acts 2:38; 22:16**)

1. Alishukajuu ya Yesu na akafanyamiujiza
Mathayo 3:16
Luka 3:22
Luka 4:18
Marko 1:10
Yohana 1:32
2. Luka 2: 25-27 - Simeon alitabiri
3. Luka 1:35 - Mariamu alichukua mimba Yesu
4. Matendo 1: 8 - Mitume walipokea nguvu
5. Matendo 2: 3, 4 - Waliongea kwa lugha
6. Matendo 8:16 - Walifanya ishara
7. Matendo 10:44, 45 - Waliongea kwa lugha
8. Matendo 19: 6 - Waliongea kwa lugha na kutabiriwa

Kumbuka: Katika Matendo 8, mitume walikuwa wanaume waliochaguliwa sana kushuhudia ufufuo wa Yesu. Walikuwa na sifa: Luka 24:48; Matendo 1: 8; 1 Yohana 1: 1-2 na sifa: 2 Wakorintho 12:12; 1 Wakorintho 9: 1; Matendo 1: 21,22; Matendo 8:18. Wao na tu walikuwa na nguvu ya kufanya Roho aanguke kwa mtu kwa kuwekewa mikono (na kwa hivyo kutoa nguvu).

Linganisha Ubatizo na Roho na Ubatizo katika maji ili kuona ni yupi kati ya hizo mbili ni "Ubatizo mmoja" wa Waefeso 4: 5.

Ubatizo katika maji (kwa jina laYesu)
uliofanywa na wanadamu

- Mathayo 28: 1
- Matendo 8:38
- 1 Wakorintho 1: 14-16

Imefanywa na maji

- Matendo 8: 38-39
- Matendo 10:47

Ilifanyika mara nyingi (na kila
ubadilishaji) ni amri na sio ahadi

- Matendo 2:38
- Matendo 22:16

Ufafanuzi: Ubatizo wa Kikristo ni kuzamishwa katika maji kwa jina la Yesu (kwa mamlakaya Yesu) kwa msamaha wa dhambi. Daima hutanguliwa na imani na toba.

Mafundisho mengine:

Ubatizo katika maji ni muhimu (Marko 16:16; Matendo 2:38; 22:16)

- . Baptism is only permitted for someone who believes (**Acts 8:37-38**)
- . Baptism symbolizes a burial (**Romans 6:3-6**). It is by immersion.
- . In baptism, we enter into Christ (Galatians 3:26, 27)

Ephesians 4:5 says that there is "only one baptism". This baptism is baptism in water, because the baptism in the Spirit already happened and does not need to be repeated. Baptism in water in the name of Jesus, though, continues being done whenever someone becomes a Christian.

Some Say That "Holy Spirit Baptism" Was Promised Only To The Apostles.

The "baptism of the Spirit" for these people is when somebody receives the power from the Spirit as inspiration, revelations, miracles, etc. But problems with this idea exist.

First, the expression "baptism of the Spirit" does not exist in the Bible. All the translations have "baptism with the Spirit" or "baptism in the Spirit." It is not a baptism that the Spirit does, but rather, it is a baptism where the Spirit is used. In the promises of the Old Testament, it is the Spirit that would be poured out and this would be evident by the miraculous gifts that the Spirit would give. It has to be kept in mind what was poured out – was not gifts, but rather, the Spirit. The promise was the Spirit and not the gifts that the Spirit would distribute after being poured out. Miracles and gifts already had been given well before this baptism, but what was promised only occurred on that day and not before. Until that day, the Spirit never was poured out for all people, but since that day all can receive the Spirit. The words of Jesus in Acts 1:4- 5 shows that the promise of the Father and the baptism with the Spirit were the same thing. When the apostles received the Spirit in Acts 2, Peter said in v.16 that the prophecy of Joel (the promise of the Father) was being fulfilled. This agrees with the words of Jesus in 1:4,5. In 2:33, Peter agrees with John 7:39 and he says clearly that the promise was the pouring out of the Holy Spirit. When Peter says: "this which you see and hear", he is using the manifestations of the Spirit to illustrate that the Spirit, in fact, was poured out. Jesus poured out the Spirit as was promised in the Old Testament.

Some of those who say that the promise of the baptism with the Spirit was only made to the apostles affirm that in the passages where Jesus speaks about this, only the apostles were present (for example, Acts 1:4-5). But when Jesus spoke to the apostles, this did not necessarily limit the promise. Actually, when we look at all the passages that speak about this baptism, we see that this was not so. When John the Baptist spoke, he was not only speaking to the apostles but to the multitude of Jews who went to be baptized by him (Matthew 3:1-12 and Luke 3:15, 16). When the apostle John spoke about the promise (that it, is the baptism with the Spirit) in John 7:39, it was not only limited to the apostles. The promise of Acts is not limited to only some, but is a promise for all the saved. One reason that some think that it was limited is because they do not understand that the baptism with the Spirit is not the distribution of gifts (ex. languages) nor a miraculous thing.

What About The Case Of Cornelius? (Acts 10-11)

Ubatizo unaruhusiwa tu kwa mtu anayeamini (Matendo 8: 37-38)

Ubatizo unaashiria mazishi (Warumi 6: 3-6). Ni kwa kuzamishwa.

Katika Ubatizo, tunaingia katika Kristo (Wagalatia 3:26, 27)

Waefeso 4: 5 inasema kwamba kuna "Ubatizo mmoja tu". Ubatizo huu ni Ubatizo katika maji, kwa sababu Ubatizo katika Roho tayari umetokea na hautaji kurudiwa. Ubatizo katika maji kwa jina la Yesu, hata hivyo, unaendelea kufanywa kila mtu anapokuwa Mkristo.

Wengine wanasema kwamba "Ubatizo wa Roho Mtakatifu" uliahidiwa tu kwa mitume.

"Ubatizo wa Roho" kwa watu hawa ni wakati mtu anapokea nguvu kutoka kwa Roho kama msukumo, ufunuo, miujiza, nk lakini shida na wazo hili zipo.

Kwanza, usemi "Ubatizo wa Roho" haipo katika Bibilia. Tafsiri zote zina "Ubatizo na

Roho" au "Ubatizo katika Roho." Sio ubatizo ambao Roho hufanya, lakini badalayake, ni ubatizo ambapo Roho hutumiwa. Katika ahadi za Agano la Kale, ni roho ambayo

ingemwagika na hii itaonekana na zawadi za kimiujiza ambazo Roho angetoa. Lazima ikumbukwe kile kilichomwagika - haikuwa zawadi, lakini badalayake, roho. Ahadi

ilikuwa Roho na sio zawadi ambazo Roho angesambaza baadaya kumwaga. Miujiza na zawadi tayari zilikuwa zimepewa vizuri kabla ya Ubatizo huu, lakini kile kilichoahidiwa kilitokea tu siku hiyo na sio hapo awali. Hadi siku hiyo, Roho hajawahi kumwaga kwa watu wote, lakini tangu siku hiyo wote wanaweza kupokea roho. Maneno ya Yesu

katika Matendo 1: 4- 5 yanaonyesha kwamba ahadiya Baba na Ubatizo na Roho ndio kitu kimoja. Wakati mitume walipopokea Roho katika Matendo 2, Peter alisema katika v.16 kwamba unabii wa Joel (ahadiya Baba) ulikuwa unatimizwa. Hii inakubaliana na maneno ya Yesu katika 1: 4,5. Mnamo 2:33, Peter anakubaliana na Yohana 7:39 na

anasema wazi kuwa ahadi ilikuwa ikimimina kutoka kwa Roho Mtakatifu. Wakati Peter anasema: "Hii unaona na kusikia", anatumia dhihirisho la Roho kuonyesha kwamba Roho, kwa kweli, alimwagika. Yesu alimimina Roho kama ilivyoahidiwa katika Agano la Kale.

Baadhi ya wale ambao wanasema kwamba ahadi ya Ubatizo na Roho ilifanywa tu kwa mitume wanathibitisha kwamba katikavifunguambavyo Yesu anasema juu ya hili, ni mitume tu

waliokuwepo (kwa mfano, Matendo 1: 4-5). Lakiniwakati Yesu alizungumza na mitume, hii haikuweka kikomo ahadi. Kwa kweli, tunapoangaliavifunguavyoteambavyo vinazungumza

juu ya Ubatizo huu, tunaona kwamba hii haikuwa hivyo. Wakati Yohana Mbatizaji

alipozungumza, hakuongea tu na mitume lakini kwa umati wa Wayahudi ambao walibatizwa na yeye (Mathayo 3: 1-12 na Luka 3:15, 16). Wakati mtume Yohana alizungumza juu ya ahadi (kwambani, Ubatizo na Roho) katika Yohana 7:39, haikuwa tu kwa mitume. Ahadi ya Matendo sio mdogo kwawengine tu, lakini ni ahadi kwa wote waliookolewa. Sababu moja ambayo

wengine wanafikiria kuwa ilikuwa mdogo ni kwa sababu hawaelewi kuwa Ubatizo na Roho sio usambazaji wa zawadi (lughaya zamani) wala jambo la kimiujiza.

Je! Kuhusu kesi ya Kornelius? (Matendo 10-11)

In Acts 10: 44-45 Peter was called to preach to the Gentiles. While he was preaching, the Spirit fell on the Gentiles and they started to speak in languages. Does this mean that the Gentiles received the Spirit before they became Christians? Not at all. Certainly, the Spirit already acted in some people before Acts 2. Saul in the Old Testament is an example. In 1 Samuel 10:10, the Spirit of the Lord possessed Saul and he prophesied (also see 1 Samuel 11:6). In 1 Samuel 16:14 it is said that the Spirit of the Lord was removed, but in 1 Samuel the 19:23 Spirit came upon Saul again and he prophesied. The Spirit can come upon somebody, make him prophesy (or do something else) and then remove Himself. Somebody being influenced by the Spirit, even to the point of prophesying, does not necessarily mean that the Spirit dwells in that person as was promised in the Old Testament.

In Acts, we learn about the promise of the Spirit through the preaching of Peter in chapter 2. When somebody is called by God through the gospel and becomes a Christian, this person receives the gift of the Spirit. This is possible because the Spirit was poured out on all flesh. In Acts 10, God wanted to show that this included the Gentiles, just as would be later preached: "He does not make a distinction". The Spirit fell on them before they had become Christians, showing that God accepted the Gentiles as well as the Jews who believed in Jesus as the Christ. When Peter and the others saw this, they recognized that when the Spirit was poured out, back in Acts 2 (the verb is in the perfect tense), He had been poured out on the Gentiles also. Then, without hesitation, the Gentiles were baptized, without circumcision, and, according to promise, received the Holy Spirit.

Questions

1. John the Baptist preached a baptism of

- Repentance
- Salvation
- Moses

2. The Baptism of Fire is symbolic of God's judgment on the unrepentant

- True
- False

3. Passing through the waters of the Red Sea delivered the Israelites from the bondage of the Egyptians whereas Christ's baptism delivers one from the bondage of sin

- True
- False

4. The baptism into Christ is the calling on God to forgive thereby cleansing one of their sins.

- True
- False

5. The Baptism of the Holy Spirit is what Jesus did with the Spirit on the day of Pentecost.

True

Katika Matendo 10: 44-45 Peter alitwa kuhubiri kwa Mataifa. Wakati alikuwa akihubiri, Roho alianguka juu ya Mataifa na wakaanza kuongea kwa lugha. Je! Hii inamaanisha

kwamba Mataifa walipokea Roho kabla ya kuwa Wakristo? Sio kabisa. Kwa kweli, Roho tayarialifanya kwa watu wengine kabla ya Matendo 2. Sauli katika Agano la Kale ni

mfano. Katika 1 Samweli 10:10, Roho wa Bwana alikuwa na Sauli na akatabiri (pia

tazama 1 Samweli 11: 6). Katika 1 Samweli 16:14 inasemekana kwamba Roho wa Bwana aliondolewa, lakini katika 1 Samweli Roho 19:23 alikuja juu ya Sauli na akatabiri. Roho anaweza kuja juu ya mtu, kumfanyaapate kutabiri (au kufanya kitu kingine) na kisha

kujiondoa. Mtu anayeshawishiwa na Roho, hata kufikia hatuaya kutabiri, haimaanishi kwamba roho inakaa ndani ya mtu huyo kama ilivyoahidiwa katika Agano la Kale.

Katika Matendo, tunajifunza juu ya ahadiya Roho kupitia mahubiri ya Peter katika sura ya 2. Wakati mtu anaitwa na Mungu kupitiainjili na kuwa Mkristo, mtu huyuanapokea zawadiya Roho. Hii inawezekana kwa sababu roho ilimwagika kwa mwili wote. Katika Matendo 10, Mungu alitaka kuonyesha kuwa hii ni pamoja na Mataifa, kama vile

ingehubiriwa baadaye: "Yeye hafanyi tofauti". Rohowalianguka juu yao kabla ya kuwa Wakristo, kuonyesha kwamba Mungu alikubali Mataifa na vile vile Wayahudi ambao walimwamini Yesu kama Kristo. Wakati Peter na wengine walipoona hii, waligundua kuwa wakati roho ilimwagika, nyuma katika Matendo 2 (kitenzi kiko katikawakati

mzuri), alikuwa amemwagika kwa Mataifa pia. Halafu, bila kusita, Mataifa walibatizwa, bila kutahiriwa, na, kulingana na Ahadi, walipokea Roho Mtakatifu. Maswali

Repentance

Salvation

Moses

1. Yohana Mbatizaji alihubiri ubatizo wa

True

False

True

False

2. Ubatizo wa moto ni ishara ya hukumuya Mungujuu ya kutokujali

True

False

True

3. Kupitia majiya Bahari Nyekundu kuliwasilisha Waisraeli kutoka utumwa wa

Wamisri wakati Ubatizo wa Kristo unamtoa mtu kutoka utumwa wa dhambi

4. Ubatizo ndani ya Kristo ni wito kwa Mungu kusamehe na hivyo kusafisha mojaya dhambi zao.

5. Ubatizo wa Roho Mtakatifu ndivyo Yesu alivyofanya na Roho siku ya Pentekosti.

Repentance

Salvation

Moses

True

False

True

False

True

False

True

False

