

How to Minister the Baptism with the Holy Spirit to Others

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Zec. 4:6 "...not by might nor by power but by My Spirit says the Lord."

It is not human strength or authority but through God's spirit.

The Baptism with the Holy Spirit is one of the important aspects of the Church. Here are some key thoughts we need to use as a foundation to minister the Holy Spirit to others:

1. Jesus Baptizes us **with** the Spirit. The preacher does not. The job of the minister is to teach the truth, create faith, and allow Jesus to do the work through the laying on of hands or spontaneously as He determines. Matthew 3:11-12
 - a. The Holy Spirit and Fire
 - b. Fire baptism is not zeal and impassioned preaching. Fire Burns up everything burnable.
 - c. Everything from God must be ministered and received in faith. Therefore, you must build your faith and the faith of the people you are ministering to.
2. The Baptism with the Holy Spirit is THE Promise of the Father
 - a. Acts 1:4-7; Acts 2:38-39 (The promise is to all who are far off); Galatians 3:13 (the purpose of redemption).
 - b. The promise of the Father was two-fold.
 - i. To dwell inside of mankind again (no one in the OT had the spirit dwelling in them)
 - ii. To empower the Body of Christ to serve Christ with supernatural gifts and ministries
3. The Baptism with the Holy Spirit is the GIFT of God.
 - a. Acts 2:38; Acts 8:20 (purchasing the gift); Acts 11:17 (Gentiles receive the gift)
 - b. You cannot earn, buy or merit a gift.
 - c. A gift is freely given and must be received and used.
 - d. Stop telling believers they somehow need to be good enough to deserve the gift. "Walk in the Spirit, and you shall not fulfill the lust of the flesh." (Galatians 5:16) The church says "stop sinning to become spiritual," and Paul said, "become spiritual to stop sinning." We need the power of the Spirit to overcome sin. Not the other way around.)
4. God is not stingy...we must develop Our faith in two areas:
 - a. God wants every born-again believer to be Baptized or filled with the Spirit
 - b. God wants to use YOU to minister the Holy Spirit to others
 - i. The Holy Spirit is "viral" like the flu; it passes from one believer to another.

- ii. Acts 3:4-10 You can't give what you have. But you can give what you have. Peter healing the lame man.
 - iii. Matthew 10:5-8 FREELY HAVE YOU RECEIVED FREELY GIVE.
 - iv. 1 Peter 4:10 As every man hath received the gift, even so, minister the same one to another, as **good stewards** of the manifold grace of God.
- 5. Five simple principles for ministering the Baptism with the Holy Spirit
 - a. Everything from God is a gift. You can not earn it, you can only receive it.
 - b. You must BELIEVE:
 - i. Faith is required for any spiritual/supernatural thing to happen.
 - ii. People must believe God wants them to be filled with the Holy Spirit. If there is any doubt, they probably will not receive the BWTHS.
 - c. The BWTHS must be DESIRED: Earnestly desire the best gifts. 1 Cor 12:31; 1 Cor 14:1
 - d. It must be ASKED FOR
 - i. Luke 11:9-13; Matthew 7:7 Ask and you shall receive**How much more will God give the Holy Spirit to them that ASK.**" (The Greek word tense is a continual asking until you get what you ask for.)
 - e. The Holy Spirit must be RECEIVED
 - i. John 20: 19-23 "...receive the Holy Spirit."
 - ii. Many people want God to just do something without their active participation. God usually moves through people who cooperate with Him.
 - f. Practice the things of the Spirit
 - i. Galatians 5:16 Walk in the Spirit
 - ii. Use the Gift of Tongues daily
 - iii. Seek for and use the other gifts of the Spirit (I Cor. 12)
- 6. Helping people receive the Holy Spirit
 - a. Understanding the differences between salvation and BWTHS John 20 / Acts 1-2
 - i. The word used in John indicates an indwelling impartation of eternal life, while the words used in Acts indicate an external covering or garment: endued = clothed.
 - ii. The impartation of the spirit brings eternal life and generates the new birth
 - iii. The baptism WITH the Spirit brings the power to serve God as a witness to the resurrection and to minister to people.
 - b. Jesus baptizes us with the Holy Spirit and the Holy Spirit imparts the gifts. These are two separate actions.
 - i. While these things can, should, and often happen at the same

- time, it does not necessarily mean they have to.
- ii. We conclude someone can be Baptized with the Spirit and may not speak in tongues because they are separate gifts that require faith to be received.
 1. Typically, some false beliefs hinder people from receiving the initial gift of tongues. If you resolve their bad doctrine, doubts, and fears they will easily receive the gift of tongues.
7. Because receiving the baptism and speaking in tongues is a matter of faith, we must help people believe. Therefore, we must help them overcome false doctrines and beliefs that hinder them. What are some of those false doctrines?
- a. Tongues are not for today, they ceased with the apostles.
 - i. Have tongues ceased? 1 Cor. 12:30
 - ii. That which is perfect has come: 1 Cor. 13:8-13 Two things must be interpreted here. 1. The perfect; 2. When/then timing!
 - b. Tongues are not for everyone, Paul said, "Do all speak with tongues?" (1 Cor. 4:5)
 - c. Tongues cause confusion and are unnecessary.
 - d. Tongues must be interpreted or we are not to speak in tongues.
 - e. You can only speak in tongues during public services.
 - f. Tongues were just someone speaking in a foreign language - it wasn't spiritual or supernatural
8. Laying on of hands and imparting the Holy Spirit
- a. Remember Jesus baptizes His disciples with the Spirit — you do not.
 - b. Encourage them to believe, ask, receive, and speak
 - c. Encourage them to speak in tongues – The Spirit is INSIDE coming up, not OUTSIDE coming down.
 - d. If they are not releasing the gift of tongues, stop and try to find out what is hindering them, answer their questions, and pray again.

The Purpose of Tongues / Languages

The context of 1 Corinthians and 2 Corinthians was correcting an immature church. Paul's teaching on communion is part of bringing an understanding of the Body of Christ. It starts in chapter 10 and goes through chapter 14.

Paul instructs the Corinthians to desire the gifts of the Spirit twice. 1 Cor. 12:31 and 14:1. Paul also said he wanted all the Christians to pray in tongues: 1 Cor. 14:5, "I wish you all spoke with tongues...."

1. There were two different uses of the gift of tongues:
 - a. Personal edification
 - i. 1 Cor. 14:2
 1. We speak to God (not men). This is different than the

second use of the gift of tongues that speaks to people in a congregation with the interpretation of tongues.)

2. We speak mysteries (bring revelation to ourselves).

- ii. 1 Cor. 14:3: we edify ourselves (build up our spirits) The word edify means to “be a house-builder” or “to embolden.”
 - iii. 1 Cor. 14:13: “my spirit prays”
 - iv. 1 Cor. 14:15: Pray and sing with the spirit and with understanding
 - v. Jude 1:20 Build yourselves up praying in the Holy Ghost. The word means to finish a structure for which the foundation has already been laid.
 - vi. Romans 8:26-30 praying in tongues allows the Holy Spirit to search our hearts; make intercession for us according to the will of God, and help us to pray perfect prayers according to the will of God.
- b. Corporate use of tongues 1 Cor. 14:1 Tongues spoken out during a service needs to be interpreted
- i. Tongues and interpretation are equal to and as valid as prophecy. 1 Cor. 14:5
 - ii. 1 Cor. 14:26: Paul acknowledged and encouraged the gift of tongues in the church services.
 - iii. 1 Cor. 14:39 Do not forbid to speak with tongues
- c. The difference between supernatural tongues as a gift of the Holy Spirit and visiting ministers who speak a different language than the congregation. Paul instructs the Corinthians on both issues.
- i. The supernatural gift of tongues: It is clear Paul is not referring to a person who simply speaks a foreign language. In 1 Cor. 14:5 Paul instructs a person speaking in tongues to interpret for the Church. If it were simply a natural language and the speaker was multi-lingual, he would not need to interpret his own words, he would simply speak in the language of the congregation.
 - ii. Tongues as a foreign language. 1 Cor. 14:26-28. Here Paul gives instructions to visiting ministers who speak a different language. Christians and Christian workers often traveled around receiving hospitality from churches and encouraging those churches. Additionally, in major trade cities, it would not be uncommon for many foreigners to pass through and attend a service. At its peak, Corinth was the richest and most powerful city-state in Greece and was a major trade corridor. In this passage, Paul says those speaking foreign languages could speak. But only two or three at a time and with one pers interpreting. That means someone who knew both languages could act as the interpreter. If there was no interpreter (someone who knew both languages) the foreign-speaking visitors should

remain silent. These instructions were to minimize confusion and manage the meetings better. This would not make sense if this were referring to the supernatural gift of tongue, because they could not know if there was a person present with the spiritual gift of interpretation.

Understanding the Two levels of Prophecy

Like the gift of tongues, the gift

of prophecy is often misunderstood – and therefore wrongly used in the church. The Church must return to a proper understanding and use of prophecy to restore its power and validity.

Prophecy is a “right now, today, word of God,” to a person or group. It is God speaking. It might be a “word” of prophecy, or it might be a prophetic sermon. Sometimes there were prophetic acts or object lessons. Jesus’s healings and miracles were usually object lessons. The church must contend for prophetic ministry at all times, both in preaching and in providing opportunities within the congregational setting (i.e. during worship).

1. There are two levels of prophetic anointing
 - a. Congregational Prophecy — that which comes to and through the general congregation of the church
 - b. The five-fold ministry office of the Prophet — that which is spoken by
2. Congregational Prophecy
 - a. 1 Corinthians 14:3 “But he who prophesies speaks edification and exhortation and comfort to men.”
 - i. Edification: GR: To build up a house; ‘improvement, instruction, or enlightenment, esp when morally or spiritually uplifting.”
Thefreedictionary.com
 - ii. Exhortation: GR: imploration, hortation (the act of exhorting, inciting, or giving advice; exhortation), solace: — comfort, consolation, exhortation, entreaty.
 - iii. Comfort: GR: “Any address, whether made for the purpose of persuading, or of arousing and stimulating, or of calming and consoling.”
 - b. Congregational Prophecy does not include direction or correction.
 - c. 1 Corinthians 14:31 Paul instructs that all may prophesy one by one and encourages the congregation to do so. “All” 3 times.
 - d. Prophecy and tongues are equal in the congregation unless tongues are interpreted.
 - e. Congregational Prophecy is to be encouraged and expected as a

normal part of church services.

3. The office and ministry of the prophet is a higher order of prophecy and reserved for those called, gifted, and proven to have that ministry. The general congregation should not be prophesying direction or correction. That is the responsibility of the mature ministry and church government.
 - a. The office of the prophet is derived from the Old Testament and includes:
 - i. Direction: Discerning God's intended path for a person or group (Haggai 1)
 - ii. Correction: Calling out sin, making course corrections, dealing with wayward leaders (2 Samuel 12 — David and Nathan)
 - iii. Encouragement: (Ezra 5:1 and 6:14)
 - iv. Advanced Knowledge: (Revelation 22:6; Amos 3:7)