

1. Of course, you are hungry to find out more about Daiism, which exists along with the usual view, Job 11:6/ 33:14. Most Protestant churches have only one step, which is salvation, but Pentecostal churches have gone a little further, and although they prefer to not view it as another step, yet the reality is that the Baptism with the Spirit is the next step. However, it is not surprising that the Pentecostal understanding of the Baptism of the Spirit is not comprehensive, mainly because the Baptism of the Spirit is a fruit of the Spirit, not a sign which results from the fruit.
2. The Baptism of the Spirit is a fruit of the Spirit, Rom.6:22,23, a first-fruit. The Bible doesn't explain this very explicitly, as the list of qualities associated with the fruit of the Spirit are actually the effects, Gal.5:22/Eph.5:9, not the cause. However, what Jesus taught about the fruit is that as Christians we "bear fruit for eternal life", Joh.4:36, so that "your fruit should remain", Joh.15:16. That which is eternal is of the Spirit, such that it is called the fruit of the Spirit, Rom.6:22,23. Therefore, holiness, good behavior, and spiritual gifts are the results of the fruit of the Spirit.
3. For edification I have set the fruit of the Spirit in order, and correlated them with other aspects of church function and symbology. To understand them in order, one must first back up to find the 1st first-fruit, which comes before the Baptism of the Spirit. This is important, so take the time to think this through.
4. Paul said that "with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.", Rom.10:10. So, salvation has two steps, the double doors, Isa.45:1, for 1) it is by an acceptance of faith, 1Ti.1:15, that one receives the Holy Spirit, Joh.7:39, along with the Seal of the Spirit, 2Ti.2:19, by which one receives imputed righteousness, Rom.4:22-25. Then, 2) it is by a public confession of faith that one is saved. Further, 3) An abiding public confession of faith is a confession of faith, which allows the Anointing of God, 2Co.1:21,22.
5. When Jesus first said that He was sent of the Father, it was "because He has anointed Me to preach the gospel", Luk.4:18. (Note: He said that His anointing is why "the Spirit of the Lord is upon Me", so His anointing preceded His baptism when the Spirit descended upon Him.) Later, Jesus prayed, "As You sent Me into the world, I have sent them", Joh.17:18. So, even as Jesus was sent by the Father according to His Anointing of God, so we are sent by Jesus according to our Anointing of God. So, one's Anointing of God is one's great commission, for it is the sign of one's directive and authority, by which one is sent to bear witness to the truth of the gospel of Jesus Christ.
6. It is by grace through faith alone, Eph.2:8, by the acceptance of faith, that one receives the Holy Spirit/ the Seal of the Spirit, and imputed righteousness. Then, one who has a public confession of faith is saved. Then, an abiding public confession of faith results in a commission to be sent to proclaim the gospel, Mar.16:15/ Joh.20:21, which is given by a sign of authority, Luk.15:22, which is the Anointing of the Spirit, Joh.17:18, which is the 1st first-fruit of salvation, Rom.8:23 (where "firstfruit" is singular). The Anointing of the Spirit is when we are endued (clothed, in Greek) with the Power from on high, Luk.24:49. YHWH the Word is God-breathed, 2Ti.3:16 in Greek (1-4 below).
7. So, the anointing was God-breathed for those who tarried in Jerusalem, Joh.20:21,22. Then one is further clothed, 2Co.5:4, with the Baptism of the Spirit, Act.1:4,5, which is one's ordination of God, Luk.10:19-23. Some signs of the Baptism with the Spirit may occur, one of which is speaking with tongues. The 4 first-fruits are of the 4 glories.
 - 1) Y: Seal/Anointing of the Spirit; Clothed with the Power from on high; (righteous/saved/commission-servant).
 - 2) H: Covering/Baptism of the Spirit=Promise of the Father; (His back, ordination-friend) Exo33:22.
 - 3) H: Infilling of the Spirit; Manifestation of the Son; (His face/voice, for adoption-son) Joh.14:18-21/ Num.6:25.
 - 4) W: Indwelling of the Spirit; Double Portion of the Spirit; (the general resurrection-heir), 1Co.15:42,44/ Eph.2:6. The general resurrection is spiritual, not physical; it is concurrent, not end-time; and it is personal, not en-mass.
8. The heaven of heavens, 1Ki.8:27/ Psa.68:33, are divided into the lower 12 heavens, and the higher 12 heavens. The lower 12 heavens are juxtaposed with the physical world, Eph.2:5,6. In a lower heaven, a heavenly Day is a limited time period for each stage of incarnate spiritual development, and in a higher heaven a heavenly Day is an unlimited time interval for discarnate existence. Together with salvation, the Anointing of the Spirit is the beginning of the 1st Day of the 2nd birth. The 2nd birth is completed on the 4th Day by the resurrection of one's spirit body within the physical bodies of the soulmates, Mat.18:20/ Eph.5:32. The regeneration is from glory to glory, 2Co.3:18, and it is the beginning of the march of Days. There are 12 Fruits of the Spirit upon the Tree of Life, 1/month; 1 fruit is given per lower heaven. The 12 foundations of the NEWJERUSALEM = the 12 lower heavens, which reflect the 12 higher heavens = THECITYOFGOD (12 letters). The 12 heavenly Days are the basis of the 12 days of Christmas.