

FIVE DAYS OF ENCOUNTER

#1. The Filling

3.17.19

Acts 1:4-8 NASB Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” He said, “you heard of from Me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” ⁶ So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” ⁷ He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; ⁸ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.

Acts 2:1-6, 12-21 NASB When the day of Pentecost had come, they were all together in one place. ² And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. ³ And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. ⁵ Now there were Jews living in Jerusalem, devout men from every nation under heaven. ⁶ And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. ¹² And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” ¹³ But others were mocking and saying, “They are full of sweet wine.” ¹⁴ But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. ¹⁵ For these men are not drunk, as you suppose, for it is only the third hour of the day; ¹⁶ but this is what was spoken of through the prophet Joel: ¹⁷ ‘And it shall be in the last days,’ God says, ‘That I will pour forth of My Spirit on all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams; ¹⁸ Even on My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy. ¹⁹ ‘And I will grant wonders in the sky above And signs on the earth below, Blood, and fire, and vapor of smoke. ²⁰ ‘The sun will be turned into darkness And the moon into blood, Before the great and glorious day of the Lord shall come. ²¹ ‘And it shall be that everyone who calls on the name of the Lord will be saved.’

The Story...All missionary activity was put on hold until the Church received the promise of The Father — the infilling of The Holy Spirit. Only by His enabling power could God’s program possibly succeed. Even the Great Commission yields its demands to the Church’s pursuit of supernatural enablement.

The Meaning of the Word...God is about to pour out His Spirit in a fresh way to those who understand their need. He will fill every hungry heart, but will not contaminate His anointing by “mixing oils.”

The Burden of The Lord...God desires for us to wait upon Him in humility and a willingness to let Him come to us in a form we may not expect. We must see that our victory is “not by might, nor by power, but by My Spirit says The Lord!”

I. The Issue

- A. There is a crippling controversy, not over the doctrine of the Holy Spirit, but over what The Spirit looks like as He moves in and through us.
- B. On the one hand, there is too often an elitism in those who consider themselves “full Gospel.” There is often a passivity on the part of Cessationists who would deny the current ministry of the Spirit as described by Pentecostals and Charismatics. Both sides walk in arrogance at times, insisting only their camp is walking in truth.
- C. The issue seems to revolve primarily around speaking in tongues.
 1. The New Testament seemed to hint there was controversy even in the earliest days about this special gift.
 - a. **The prophetic ministry in general and Tongues in particular are gifts that must be guarded, even though it is easier to simply walk away from them.**
 - i) **1 Thessalonians 5:19-21 NASB** Do not quench the Spirit; ²⁰ do not despise prophetic utterances. ²¹ But examine everything carefully; hold fast to that which is good;
 - ii) **1 Corinthians 14:37-40 NASB** If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment. ³⁸ But if anyone does not recognize this, he is not recognized. ³⁹ Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. ⁴⁰ But all things must be done properly and in an orderly manner.
 - b. **Tongues, by their very nature, are offensive to our flesh and intellect. Some may minimize Tongues, while others ridicule.**
 - i) None of the other gifts are as humiliating to the flesh as Tongues.
 - ii) None of the other gifts are as “risky” as the prophetic.
 - iii) **Acts 2:12-16 NASB** And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” ¹³ But others were mocking and saying, “They are full of sweet wine.” ¹⁴ But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. ¹⁵ For these men are not drunk, as you suppose, for it is only the third hour of the day; ¹⁶ but this is what was spoken of through the prophet Joel.”
 - iv) Simply put, we must be willing to embrace the stigma of Tongues to walk in its power and benefit.

II. On the Table

A. There are so many positions represented in our Christian Life family, but we are not seeking to form a consensus that satisfies every persuasion. We firmly embrace the principle of Tongues with the following statements.

1. **The ability to speak in Tongues was the normative experience of the early church.**
 - a. Tongues was part of the initial Outpouring of The Holy Spirit (Acts 2, 10, 19).
 - b. In Acts 4, the same Believers who were initially filled in Acts 2 are said to be refilled in Acts 4.
 - c. In the account of the Samaritan Revival (Acts 8), the infilling of the Holy Spirit was recorded as an event occurring in lives of people who were already Believers. While Tongues is not specifically mentioned, there was a clear indication of the separateness of this event from being born again.
 - d. In Acts 9, Paul received the Spirit infilling when Ananias laid hands upon him. He was already saved, having encountered Jesus on the Damascus Road several days earlier. Note that Ananias referred to him as “Brother Saul.” Though there is no specific mention of Tongues, Paul would later give testimony to the value of Tongues and offer teaching on the matter (1 Corinthians 12-14; Romans 8).
 - e. In Acts 10, the Household of Cornelius spoke in Tongues as The Spirit came upon them. When Peter and his associates heard them speak in Tongues, this was the way they knew they had been impacted by the Spirit (Acts 10:44-47; Acts 15:8).
 - f. In Acts 19, several men are converted and baptized in water. Then Paul laid hands on them to receive the Baptism in the Holy Spirit, and they began to speak in Tongues. (Acts 19:5-7).
 - g. In 1 Corinthians 14:5, Paul expressed his desire that all would be able to speak in Tongues.
2. **We do not want Tongues to be a point of division among us, but rather a rallying point of the Spirit-filled life.**
 - a. The availability of Tongues should be our focus.
 - b. What if I don’t speak in Tongues?
 - c. We should not seek after Tongues, but after fullness. “Lord, give me my prayer language!”
 - d. Is Tongues the initial, physical evidence of Spirit Infilling?

3. **Rather than focusing on Tongues as a “proof” of Spirit-fullness, we chose rather to focus on Tongues as a grace available to every Believer without partiality.**
 - a. Focus on the benefit of Tongues that is available to all — “a prayer language.”
 - b. **1 Corinthians 14:5 NASB** Now I wish that you all spoke in tongues, but even more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.

4. **There are differing uses of Tongues, though the essence of the manifestation is the same in each.**
 - a. Tongues are the initial witness to the infilling of the Spirit (Acts 2, 10; 19). This is generally believed to be Tongues of praise and worship (Acts 2:11). Tongues of praise and worship may occur frequently, even daily, throughout our lives.
 - b. Tongues are seen as a “message” or “utterance” given to the church during corporate meetings (1 Corinthians 12; 14). This is a spiritual gift that not everyone possesses. It is this gift that is referred to when Paul said, “Do all speak with tongues?” (**1 Corinthians 12:29, 30 NASB** All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? ³⁰ All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?)
 - c. Tongues are mentioned by Paul as taking the form of “spiritual songs” in **1 Corinthians 14:13-15 NASB** Therefore let one who speaks in a tongue pray that he may interpret. ¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.
 - d. Tongues may be known or unknown languages.
 - e. Tongues are understood as a prayer language as well.
 - i) **Romans 8:26, 27 NASB** In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; ²⁷ and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.
 - ii) **Jude 20 NASB** But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit.
 - iii) **1 Corinthians 14:14, 15 NASB** For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ What is the outcome then? I will pray with the spirit and I will pray with the mind also.

5. **There are three cautions in regard to the Spirit-filled life that we must “keep on the front burner”:**
 - a. Do not quench the Holy Spirit (1 Thessalonians 5:19): **Do not suppress the work of the Holy Spirit.**
 - b. Do not grieve the Holy Spirit (Ephesians 4:30): **Do not offend the nature of the Holy Spirit.**
 - c. Do not walk in the flesh, but walk rather in The Spirit (Romans 8; Galatians 5:16): **Let our lifestyle be complimentary to the Holy Spirit.**
6. While we may differ in regard to some details, we believe Tongues as a prayer language is a unifying gift each of us should pursue.

III. Our Response

- A. Come Holy Spirit, and fill us with your grace and goodness!
- B. May I never suppress your work in me or around me.
- C. May I never offend you by my life choices.
- D. May I walk in a manner that pleases you.
- E. Specifically, give me the prayer language you intended me to have.
 1. May I not be hindered by fear.
 2. May I not be hindered by the baggage caused by wrong teaching, hurtful experiences, or past frustration in seeking.
 3. May I not be tripped up by emotional pride that hinders receiving.

From, *The Essentials*, by Dr. J. Stephen Chitty

#31 THE HOLY SPIRIT – Part 1

John 14: NIV “All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

Key Concepts

The branch of Theology that concerns itself specifically with the ministry of The Holy Spirit is called Pneumatology (a word/study of The Spirit). The Scripture is clear in regard to the Spirit as part of the Trinitarian Godhead. Many Christians effectively see The Holy Spirit as a power or influence, but this runs afoul of Scripture. The Nicene Creed (325 AD) affirmed the Scriptural teaching of The Holy Spirit as the third person of the trinity, complete with His own personhood. That is, He is just as much a person as God the Father and God the Son. The fact that He is “spirit” does not negate His personhood. The Father Himself is designated as “spirit” in John 4:24. In some translations, Romans 8:26 is rendered as “the Spirit itself.” This is because the Greek word for spirit is a neuter noun, which calls for a neuter pronoun. The clear intent of the Scripture, however, is personhood equal to both Father and Son. Therefore, most translations render the verse as “the Spirit Himself.”

A. The Deity of The Holy Spirit

1. He is referred to as “God” in the pages of Scripture – Acts 28:25, 26 in reference to Isaiah 6:8, 9; Hebrews 10:15-17 in reference to Jeremiah 31:31-34; also Acts 5:3, 4; 2 Corinthians 3:18 ASV.
2. He has the attributes of God – Genesis 1:2; Job 26:13; 1 Corinthians 2:8-11.
3. He performs the works of God – Job 33:4; Psalm 104:30; Luke 12:11, 12; Acts 1:5; 20:28; 1 Corinthians 2:8-11; 6:11; 2 Peter 1:21.
4. The Holy Spirit is identified in the Bible as an object of personal faith and trust – Psalm 51:11; Matthew 28:19; Acts 10:19-20.

B. The Personhood of the Holy Spirit

1. He is the comforter (advocate) of every Christian – John 14:16, 17; 16:7.
2. He convicts the lost of their sin – John 16:8.
3. He teaches each child of God – John 14:26.
4. He bears witness with the work of God in our lives – Galatians 4:6.
5. He intercedes on our behalf – Romans 8:26, 27.
6. He leads every Child of God – Galatians 5:18.
7. He directs The Church – Acts 20:28.
8. He calls Believers into the service of The Lord – Acts 13:2.
9. He regenerates the repentant sinner – John 3:6.
10. He seals each Believer – Ephesians 4:30.
11. He baptizes – 1 Corinthians 12:13.
12. He fills – Ephesians 5:18.
13. He is sent into the world by The Father – John 14:16, 26.

C. The Interactive Personality of the Holy Spirit

1. Unbelievers may vex The Holy Spirit – Isaiah 63:10.
2. People may grieve The Holy Spirit – Ephesians 4:30.
3. People may resist The Holy Spirit – 1 Thessalonians 5:19.
4. He may be blasphemed by unrepentant sinners – Matthew 12:31.
5. He may be lied to – Acts 5:3.
6. The Spirit may be disrespected or insulted – Hebrews 10:29.
7. He may be spoken against – Matthew 12:32.

32 THE HOLY SPIRIT – Part 2

John 14:15-27 ESV “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me. These things I have spoken to you while I am still with 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 that I have said to you. Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”

Key Concepts

To truly understand the coming of the promised Holy Spirit on the Day of Pentecost, we must have knowledge of His activities in the days before the Church Age.

A. The Holy Spirit in the Old Testament

1. He was in the world before the Day of Pentecost in the sense that God is omnipresent in the world (Genesis 1:1-3; Job 33:4; Psalm 139:7; Haggai 2:4, 5; Zechariah 4:6).
2. In the days of Jesus’ incarnation, John 14:17 indicates The Holy Spirit was *with* the disciples, but not yet *in them*, as He would be after the Day of Pentecost.
3. Yet The Spirit is clearly seen as *coming upon* individuals on occasion, equipping and empowering them to do the work of God (Genesis 41:38, 31:3, 35:31; Numbers 24:2; 27:18; 1 Samuel 10:10, 11:6, 19:20; 2 Chronicles 15:1; Ezekiel 11:1, 24).

B. The Holy Spirit during the Ministry of Jesus

1. He is seen as the power source that made the virgin birth possible (Matthew 1:18; Luke 1:34-36).
2. He descended upon Christ at the time of His baptism and did not depart (Matthew 3:16, 17; Mark 3:10; John 1:32, 33).
3. He indwelt Christ without measure. The result was a sinless life of perfect faith and ministry before God (John 3:34).
4. Jesus made the disciples aware of the future ministry of The Holy Spirit in the life of every Believer (Luke 24:49; John 14:16, 17; 20:22; Acts 1:4).

C. The Holy Spirit on the Day of Pentecost

1. The Spirit came as the *promise of the Father* (John 14:16, 17; 26).
2. He came to speak to the world about sin, righteousness, and judgment (John 16:7-11). The Spirit *convinces* (makes clear and real) that the sin of unbelief in Christ Jesus is indeed the damning sin of an unconverted life (John 3:16-18). He also reveals that the only true righteousness is through the work of Christ, not our own efforts, which are defined as *self-righteousness* (Ephesians 2:1-10; Romans 1:16, 17; 3:22, 4:5; Isaiah 53:4-12). Finally, He declares that the prince of this world and his entire system will be brought to account and judged for wickedness and the distortion he brought to God’s creation (Revelation 18-22).
3. The Holy Spirit regenerates every Believer and He baptizes us into the Body of Christ (John 3:3-7; 1 Corinthians 12:13).
4. He indwells every Believer (John 7:37-39; Acts 11:15-17; Romans 5:5, 8:9-11; 1 Corinthians 6:19, 20).
5. The Indwelling Spirit is our Seal or *down payment* on complete redemption in the future — spirit, soul, and body (Ephesians 4:30; 1 Thessalonians 5:23).

6. He graces our lives with character development (Galatians 5:22).
7. He empowers us for service with an endowment of power and special supernatural gifts (Acts 1:8; 1 Corinthians 12).

33 THE BAPTISM IN HOLY SPIRIT Part 1

Key Concepts

Though it is certainly a Bible teaching, the term *baptism in The Holy Spirit* does not occur in Scripture. It is a designation for the experience predicted by John the Baptist that Jesus would “baptize in (a literal translation) The Holy Spirit” (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33) and is repeated by both Jesus (Acts 1:5) and Peter (Acts 11:16). It is significant that the expression occurs in all the Gospels as well as in the Book of Acts. It should be noted that imagery of baptism portrays immersion, as seen in John the Baptist’s analogy between the baptism in water that he administered and the baptism in The Spirit that Jesus would administer. The Assemblies of God position paper concerning the Baptism in the Holy Spirit (adopted by the General Presbytery in session 2010) elaborates further: “The most distinguishing features of the baptism in The Holy Spirit are that: (1) it is theologically and experientially distinguishable from and subsequent to the new birth, (2) it is accompanied by speaking in tongues, and (3) it is distinct in purpose from the Spirit’s work of regenerating the heart and life of a repentant sinner.”¹

A. This draws us to three conclusions about the Pentecostal experience:

1. This Baptism is not merely a synonym for the experience of being born again.
2. We believe that speaking in tongues is the normative experience for New Testament Christians. Indeed, the entire New Testament was written *by* and *to* Pentecostal Christians who were familiar with the experience of speaking in tongues.
3. It is for the purpose of empowering us to become witnesses.

B. Cautions and Misunderstandings

1. I am thoroughly Pentecostal in theology and in my experience. With that being said, I feel it necessary to distance myself from views that I feel are counterproductive in the Christian life.
2. We do not believe that the experience we are defining as the Spirit-filled life is a mark of spiritual superiority or accelerated achievement. We do, however, believe that a true Baptism in The Spirit will result in greater spiritual fruit, and greater spiritual gifting, and that it is the normal Christian experience.
3. We do not believe the purposes of The Kingdom are served when we engage in debate with or judgment upon fellow Believers for any reason. It is the responsibility of each individual to serve God according to Scripture and clear conscience – doing our best to “grow in grace and in the knowledge of The Lord Jesus” (2 Peter 3:18).
4. Some Pentecostals have tried to make the Baptism in The Spirit, especially with the emphasis on speaking in tongues, a prerequisite for being truly born again. We disagree strongly with this view, finding it void of Scriptural evidence and highly divisive in the Body of Christ.
5. Some of us believe this Baptism is a *second work of grace* (the Assemblies of God position), partly because of Scriptural passages such as Acts 8 and partly because this is how most of us received the experience. This is a cherished part of the Pentecostal tradition of our movement. Others believe the experience is inseparably linked to the moment of conversion, actually identifying this experience as salvation itself (as may be inferred from Acts 10). While I personally hold to the idea of a second work, I also believe this experience is available to any Christian from the earliest moments of conversion. There need not be a great span of time between conversion and the infilling of The Spirit.
6. Please remember that we believe The Holy Spirit is resident in the life of every Believer from the moment of conversion. The Baptism in The Spirit, we believe, is a separate experience of power.
7. Quoting again from the Assemblies of God position paper: “Being baptized in the Spirit must be differentiated from Paul’s statement in 1 Corinthians 12:13, which, following the Greek word order, reads: ‘by one Spirit we all into one body were baptized.’ The context of that passage demonstrates that ‘by’ is the best translation, indicating that the Holy Spirit is the instrument or means by which the baptizing takes place. In

verses 3 and 9 of the chapter, Paul uses the same preposition twice in each verse to indicate an activity of the Holy Spirit. In 1 Corinthians 12:13, 'baptized into one body' speaks about the Spirit's work of incorporating a repentant sinner into the body of Christ (Romans 6:3; Galatians 3:27 for the equivalent expression *baptized into Christ*). This is the *one baptism* of Ephesians 4:5; it is the indispensable, all-important baptism that results in the *one body* of verse 4."

In other words, during conversion, The Spirit baptizes us into Christ (the body of Christ); in a subsequent and distinct experience, Christ will baptize in The Holy Spirit.

Baptism in the Holy Spirit: The Initial Experience and Continuing Evidences of the Spirit-Filled Life (Adopted by the General Presbytery in session August 9-11, 2010), ag.org.

34 THE BAPTISM IN HOLY SPIRIT Part 2

A. Synonyms for the Baptism in The Holy Spirit

The following expressions in Acts are used interchangeably for the experience we are describing. None of these terms fully conveys all that the experience involves. Each of the following phrases is metaphors conveying the idea that the recipients are thoroughly dominated or overwhelmed by The Spirit, who already dwells in them (Romans 8:9, 14-16; 1 Corinthians 6:19; Galatians 4:6). Just as conversion, regeneration, adoption, sanctification, and the new birth are metaphors for the same experience of salvation, these designations are given to explain the beauty and manifold expressions of the Indwelling Spirit.

1. **"baptized in the Spirit"** Acts 1:5; 11:16; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33. The term *Spirit baptism* often serves as a useful synonym.
2. **"the Spirit coming, or falling, upon"** Acts 1:8; 8:16; 10:44; 11:15; 19:6; Luke 1:35; 3:22
3. **"the Spirit poured out"** Acts 2:17, 18; 10:45
4. **"the gift my Father promised"** Acts 1:4
5. **"the gift of the Spirit"** Acts 2:38; 10:45; 11:17
6. **"the gift of God"** Acts 8:20; 11:17; 15:8
7. **"receiving the Spirit"** Acts 8:15, 17, 19; 19:2
8. **"filled with the Spirit"** Acts 2:4; 9:17; Luke 1:15, 41, 67. This expression, along with "full of the Spirit," has a wider application in Luke's writings. Paul's command to be "filled with the Spirit" (Ephesians 5:18) does not refer to the initial fullness of The Spirit; it is an injunction to keep on being filled with The Spirit. We will later discover that The Spirit's fullness is much more than a onetime experience. Indeed, it is a way of life, and there are many subsequent *refillings* as we receive the ongoing grace of the Lord!

B. The Promise of the Father

1. Acts 2 describes the outpouring of The Spirit on the Day of Pentecost. That event was the climax of God's promises, made centuries before, about the establishing of the new covenant and the coming of the age of the Spirit-indwelt Church. The Old Testament holds the key for understanding the coming of The Holy Spirit to Believers under the new covenant. Two prophetic passages are especially significant—Ezekiel 36:25-27 and Joel 2:28, 29.
2. "I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezekiel 36:25-27).
3. "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams; your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days" (Joel 2:28-29).
4. Ezekiel speaks about cleansing new believers from all spiritual filthiness and replacing their heart of stone with a "new heart" and a "heart of flesh." This takes place as a result of the indwelling Holy Spirit, who will enable them to live in obedience to God's decrees and laws. The promise predicts the New Testament

teaching about regeneration. Jesus spoke of the need to be “born of the Spirit” (John 3:5, 8), and Paul says that God “saved us through the washing of rebirth and renewal by the Holy Spirit” (Titus 3:5). The result is a changed lifestyle made possible by the indwelling Spirit.

5. Joel’s prophecy differs substantially from Ezekiel’s. It speaks of a dramatic pouring out of The Spirit that results in prophesying, dreams, and visions. On the Day of Pentecost, the disciples were “filled with the Holy Spirit,” which Peter says was in fulfillment of Joel’s prophecy (Acts 2:16-21).
6. What should be noted, however, is that the prophecies of Ezekiel and Joel do not predict two separate comings of The Holy Spirit. They represent two aspects of the one overall promise that includes both the Spirit’s indwelling and His filling or empowering of God’s people. We believe the Spirit-filled life is **BOTH** an initial indwelling of The Holy Spirit that is the experience of every Christian at the time of conversion, **AND** a subsequent empowering that is pictured as an immersion (baptism) into a new life of power! NOTE: If the Pentecostal experience never moves beyond speaking in tongues, the experience is seriously flawed.
7. Our next step will be to discover what this *both/and* experience looked like in the Book of Acts. In the next chapter we will explore:
 - The Day of Pentecost Experience (Acts 2:1-21)
 - The experience of the Samaritan Christians (Acts 8:14-20)
 - The testimony of Saul (Acts 9:1-19)
 - The outpouring upon the Household of Cornelius (Acts 10:44-48)
 - The Disciples in Ephesus (Acts 19:1-7)

35 THE BAPTISM IN HOLY SPIRIT Part 3

A. The Coming of The Holy Spirit in the Book of Acts

1. Pentecostal Theology recognizes that every passage in the New Testament was written within the context of the Pentecostal experience. Evaluating the Book of Acts from this perspective, we believe we have sufficient evidence to say that (1) the Baptism in The Holy Spirit was the normative experience of every Christian, (2) the experience of speaking in tongues was the normal expression of The Spirit’s coming, and (3) this glorious experience is seen coming upon Believers both at the moment of conversion and at a subsequent time after the born-again experience. Our purpose in saying this is not to divide the Body of Christ with contentious beliefs or unkind elitism, but simply to encourage every one of us to earnestly contend for a Christian experience that is reflected in the early Church as their story is told in the Book of Acts.

B. Moments of the Spirit’s Outpouring

1. **Acts 2**
 - 2:1-4 ESV When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.
 - It should be noted that Acts 2 is the initial outpouring of The Spirit that marked the beginning of the Church Age. While it can be argued that the birthday of the Church really occurred in John 20:19-23, others contend that the Day of Pentecost experience should not be used as precedent because it may well have been the introduction of a new age.
 - The recipients, who were already Believers, spoke in tongues as The Spirit gave utterance.
2. **Acts 4**
 - In 4:31, many of the same disciples of chapter two are said to be “filled with The Spirit” in response to their prayers for boldness. This is what we would call a “refilling of The Spirit.” Some have said there is no refilling (thinking we have no leaks!), but the language of Ephesians 5:18 indicates this infilling is to be an on-going experience. This does not imply that The Spirit somehow leaves us, but rather, as is seen in Zechariah 4, the provision of the Spirit is a continual experience emanating from our connection with The Lord. There is no mention of tongues in Acts 4, but Pentecostal scholars argue that tongues is the norm in

so many other passages, that the early readers of Acts would have correctly presupposed the experience of tongues contextually.

3. **Acts 8**

- In the account of the Samaritan Revival, the receiving of The Spirit is clearly seen as subsequent to the born-again experience and water baptism (Acts 8:14-17).

4. **Acts 9**

- So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit" (Acts 9:17).
- This is the account of Paul's encounter with Christ and later with Ananias. Though the text does not specifically say Paul spoke in tongues at that moment, there is no reason to doubt it in light of 1 Corinthians 14:18.
- Note: Paul's discussion of tongues in 1 Corinthians 14 is not intended to lessen the value of tongues or to discourage their use. Why would Paul do something "more than all of you" if it was so useless? It was to bring balance to a church in error. He would later command that tongues not be prohibited in worship (1 Corinthians 14:39).

5. **Acts 10**

- In the marvelous encounter at the house of Cornelius, the new Believers spoke in tongues as The Spirit was outpoured upon them. It was described as the way the disciples knew they had been filled with The Spirit (Acts 10:44-47; Acts 15:8).

6. **Acts 19**

- When Paul encountered a group of devout followers of John in Ephesus, they believed and were baptized in water. After baptism, Paul laid his hands on them and they began to speak in tongues.
- Acts 19:5-7 ESV On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. There were about twelve men in all.

36 THE HOLY SPIRIT IN THE LIFE OF THE BELIEVER

John 16:7-14 ESV 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 go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.

A. He is described by Jesus as *another comforter who is like me* – John 14:16.

1. His "coming into the world" does not imply that He was not in the world before. As God, The Holy Spirit is omnipresent and is therefore present in all places. There is, however, the idea of position in regard to the work of God among mankind. For instance, the Father is clearly seen as enthroned in Heaven (Matthew 6:9). Jesus is clearly seen as being *at His right hand* (Hebrews 1:3; 10:12; Acts 7:55, 56). The Holy Spirit is seen, however, as *in the world*, because He is viewed as the chief agent of God's work among men (John 16:7-14).
2. He had dwelt among men, but now He is present in the world *in man*, that is in every true Believer (John 14:17).

B. He is the evidence that we have received eternal life.

1. Though Christians may vary greatly in regard to anointing, fruitfulness, and character, the Scriptures clearly teach that The Holy Spirit is resident in the life of every Christian (John 7:37-39; Romans 5:5; 8:9, 11;

1 Corinthians 2:12; 6:19, 20; 12:13; 2 Corinthians 5:5; Galatians 3:2; 4:6; 1 John 3:24; 4:13).

C. He is the *down payment* or *deposit* of our Eternal Inheritance.

1. The indwelling Holy Spirit is the guarantee God gives to us that everything He has promised will be brought to reality with the passing of time and the establishing of the Kingdom. Essentially we will not receive the fullness of the promise until The Lord returns or we enter His heavenly presence by way of death.
2. Consider the following translations of 2 Corinthians 5:5:
 - NASB Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge.
 - NLT God himself has prepared us for this, and as a guarantee he has given us his Holy Spirit.
 - NIV Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, guaranteeing what is to come.
 - ESV He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

D. He matures us with spiritual grace.

1. He sweetens our lives with character traits that are a result of the Indwelling Holy Spirit.
2. Galatians 5:16-25 NLT So I say, let the Holy Spirit guide your lives. Then you won't be doing what your sinful nature craves. The sinful nature wants to do evil, which is just the opposite of what the Spirit wants. And the Spirit gives us desires that are the opposite of what the sinful nature desires. These two forces are constantly fighting each other, so you are not free to carry out your good intentions. But when you are directed by the Spirit, you are not under obligation to the law of Moses. When you follow the desires of your sinful nature, the results are very clear: sexual immorality, impurity, lustful pleasures, idolatry, sorcery, hostility, quarreling, jealousy, outbursts of anger, selfish ambition, dissension, division, envy, drunkenness, wild parties, and other sins like these. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against these things! Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there. Since we are living by the Spirit, let us follow the Spirit's leading in every part of our lives.

E. He empowers us with spiritual gifts.

This charisma includes special enablement as described in 1 Corinthians 12:4-11, Romans 12:3-8, and Ephesians 4:11. Some of these gifts are offices, while others are functions that retain no official title designation. Some consider celibacy, hospitality, missionary service, voluntary poverty, and even martyrdom as spiritual gifts. Certainly the enabling for all of these must originate with The Holy Spirit.

F. He enriches our prayer life.

Romans 8:26, 27 NASB In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

37 THE CONTINUALLY SPIRIT-FILLED LIFE

Ephesians 5:17-19 ESV Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord.

A. The meaning of the Spirit-Filled Life

1. The Holy Spirit is at work in us in salvation (by regeneration, repentance, indwelling, sealing, etc.). He is also at work in the ongoing Christian life with the filling of the Spirit related to power, service, and maturity.
2. The Spirit-filled life may be described as the state of Christian living in which the Holy Spirit is successfully

accomplishing everything He came to do in the Believer's life. It is not a matter of us gaining more of The Spirit, but rather The Spirit gaining greater control and influence in our lives!

3. The Day of Pentecost began a period of time some have described as *the Church Age*, or the onset of the Last Days, or even *the Times of the Gentiles*. Old Testament Believers were never commanded to be filled with The Spirit, but an impartation did occur from time to time, and they were often reminded that the work of God is accomplished only by The Spirit of God (Zechariah 4:8). Unlike the Old Testament experience, The Holy Spirit would now reside and empower everyone who calls upon the Name of The Lord!
4. It should be noted that "being filled with The Spirit" is not synonymous with spiritual maturity. Even a new Christian can be filled with The Spirit, but that is not to say they have attained maturity (1 Peter 2:2; 2 Peter 3:18).
5. Luke 4:1 indicates that Jesus was continually full of The Holy Spirit, and that is the goal of every Christian.

B. The atmosphere of the Spirit-Filled Life

1. Three commands provide the framework for living in an atmosphere (or spiritual conditions) that result in the on-going Spirit-filled life.
 - Do not quench The Holy Spirit (1 Thessalonians 5:19).
 - Do not grieve The Holy Spirit (Ephesians 4:30).
 - Do not walk in the flesh, but rather we should walk in The Spirit (Galatians 5:16; Romans 8).
2. When we are told to *quench not* The Holy Spirit, the picture is one of The Holy Spirit as divine fire that must not be put out. This means we are not to suppress the work of The Spirit and thereby prevent Him from accomplishing His will. It means that we yield ourselves to The Spirit's purpose, allowing Him to use us as He sees fit. Jesus is the best example of this cooperation with The Holy Spirit. In Philippians 2:5-11, we are told that He laid aside His own prerogatives in order to do the will of the Father by full obedience to The Holy Spirit.
3. To "grieve not The Spirit" obviously means to not insult or hurt The Spirit. This is not indicative of a weakness on His part, but rather emphasizes our need to be sensitive to His wishes in order to allow Him full access. By doing this, we permit Him to progressively accomplish His plan for our lives. Another way to describe this is *do not frustrate what The Spirit is doing in you*.
4. To *walk in The Spirit* as opposed to *walking in the flesh* means our lifestyle is complementary to The Spirit's style. But more importantly, it also means that we find our motivation, strength, and drive from the indwelling Spirit and not from our own fleshly efforts.

C. The results of the Spirit-Filled Life

1. Every Christian should look for at least six indicators that are produced when we are filled with The Spirit:
 - We will experience a progressive sanctification or life of holiness (Galatians 5:22, 23). Just as Israel possessed the land "little by little" (Deuteronomy 7:22), we are becoming more and more like Jesus. We progressively attain conformity to His image.
 - We will grow in our knowledge of the Lord through His Word (John 16:7-11; 1 Corinthians 2:9-3:2). Paul told the Corinthians that increasing knowledge of the Word was a sure indicator of The Spirit's unhindered work.
 - We will be led by The Spirit (Romans 8:14; 12:2; Galatians 5:18). He will direct us, confirm us, and speak to us. In this way He will *lead us into all truth*.
 - We will experience continual confirmation of eternal life by The Holy Spirit (Romans 8:16).
 - We will be drawn to the Lord by prayer and His Word (Romans 8:26; John 4:24). We believe one of the greatest benefits of the Spirit-filled life is a special prayer language in which The Spirit aids us in our praying. Note also that *praying in The Spirit* may also occur in our native language, not just in tongues.
 - We will be energized by The Spirit with special anointings, gifts, and graces that are clearly connected to the indwelling Spirit's power (1 Corinthians 12-14; Romans 8:26; Ephesians 5:17-19).