

Study 8

THE BAPTISM OF THE HOLY SPIRIT

The baptism of the Holy Spirit is given to believers who ask (Lk. 11:13).

An “Evangelical” is someone who takes the Bible “literally” and regards Christianity as the work of a God who performs miracles, has sent His Son to save lost sinners. Evangelicals believe that God now accomplishes this saving work by the power of the Holy Spirit each time someone is born-again.

Pentecostals also believe this, but they *also* believe in the *baptism with the Holy Spirit*. This belief is what sets “Pentecostals” apart from “Evangelicals”. It is the belief that after the regeneration of a person by the Holy Spirit (being “born-again”), that there is *another* experience with a “work of grace” that Holy Spirit can accomplish in a believer. This ‘subsequent’ experience with the Holy Spirit is also referred to as *the Doctrine of Subsequence*. Most Evangelicals believe that when the Holy Spirit saves a soul that His work *in* the believer in this life is completed and that He now works *on* the believer only (we looked at this in our study on ‘Sanctification’).

Pentecostals base their belief that the Baptism of the Holy Spirit is another experience to salvation on three sources: the Scriptures, history, and personal experience.

THE SCRIPTURES

In the Old Testament, God established the Sabbath celebration and 7 special festivals. Each of these festivals were symbolic of something that Jesus was to do.

1. Match the following Old Testament festivals with their New Testament significance-

- (a) **The Sabbath** ___ Foreshadowed the period of Christ's death and the bitterness of soul this caused His followers
- (b) **Passover**
(Lev. 23:3) ___ Foreshadowed the outpouring of the Holy Spirit establishing a new "Commonwealth" (Eph. 2:12)
- (c) **Unleavened Bread**
(Lev. 23:6) ___ Foreshadowed the rest from works achieved by Christ's finished work of atonement
- (d) **Firstfruits**
(Lev. 23:10) ___ Foreshadowed the day of judgment when we shall all stand before God and be judged
- (e) **Pentecost**
(Lev. 23:16) ___ Foreshadowed the death of Christ as the Ultimate Sacrifice - the Lamb of God
- (f) **Trumpets**
(Lev. 23:24) ___ Foreshadowed the resurrection of the Redeemed (2Cor. 5:1)
- (g) **Day of Atonement**
(Lev. 23:27) ___ Foreshadowed the resurrection of Christ as the first to rise from the dead forever
- (h) **Tabernacles**
(Lev. 23:34) ___ Foreshadowed the last Trumpet when Christ shall return to judge everybody

The point here is that we can see a separate Festival corresponding to our salvation through the regeneration of the Holy Spirit, that is *being born again*, and another Festival corresponding to the Baptism with the Holy Spirit.

2. In Joel 2:27 there seems to be a prophecy of the New Covenant, that is, salvation by Holy Spirit re-birthing a sinner into a believer. How does the verse following this indicate that the Baptism with the Holy Spirit is a separate experience to salvation?

3. We are able to believe in - put our faith and trust in - Christ because of the Holy Spirit. How does John 7:39 indicate that the Baptism with the Holy Spirit was a separate experience for those who are born-again?
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4. In Acts 8 we read of Phillip preaching to the Samaritans. How does this account again highlight that salvation was distinct from the Baptism with the Holy Spirit?

[a] Because the Samaritans hadn't yet completed the *Alpha!* course.

[b] Because they had received Christ, become born-again, but had not received the Baptism with the Holy Spirit because Peter and John had to be sent to pray for them to receive this.

[c] Because a voice was heard from heaven declaring, "But wait! There's more!"

5. How does Paul's initial encounter with the Ephesian disciples (recorded in Acts 19:1-7) also highlight that the Baptism with the Holy Spirit is a distinct experience to salvation? (note verse 6)
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6. According to Jesus in Luke 11:13, what must a person do in order to receive the Holy Spirit?
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7. How did Jesus describe the Holy Spirit to His disciples in John 14:26?
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In John 20:22 Jesus breathed on His disciples. With the work of the Cross complete, mankind could now experience the new birth - being born-again ("regeneration"). In something that most scholars note, Jesus breathed on His disciples to make them "new men" in something that was reminiscent of when the Father first breathed on the First man (Gen. 2:7).

HISTORY

Through out Church history there are numbers of documented occasions when believers sought God and were graced by an extraordinary outpouring of the Holy Spirit. In the second century AD, somewhere between 135 AD and 177 AD, there was a group in Phrygia (Asia Minor), led by a man named Montanus, who all claimed that they had received the Baptism with the Holy Spirit subsequent to their salvation. They practised speaking in tongues and especially prophesying. [Source: [Wikipedia](#)] Records of Christian groups experiencing the subsequent Baptism with the Holy Spirit continue down through the centuries, of note is the experience of the Moravians from August 13th 1727. These believers gathered to pray and seek God. As they did, there was a physical sense of wind rushing into their meeting place and strange things began to take place. This event has become known as *the Moravian Pentecost*. [Source] Around 1870 in several parts of the globe, there were numerous reports of similar Pentecostal outpourings and stirrings. Figures such as D.L. Moody, Andrew Murray, C.H. Spurgeon have identified themselves with these events. Around the turn of the twentieth century there were several Christian groups in Wales, Australia and the USA which each experienced what they described as the Baptism of the Holy Spirit where speaking in tongues and prophesying resulted.

Today it is estimated that there are over 600,000,000 Pentecostals worldwide who testify to experiencing a subsequent Baptism with the Holy Spirit to their salvation.

PERSONAL EXPERIENCE

Some people dismiss personal experience as evidence for proving something. But this is quite unreasonable. Courts of Law place a great deal of weight in people's experiences to determine whether a defendant is guilty or not. My own story is that I came to Christ in what was for me a dramatic conversion. But it was some time after this that I was baptised with the Holy Spirit when I then spoke in tongues and began to experience other gifts of the Holy Spirit.

8. Read Acts 2. Whenever God instigated a new era it was common for Him to do with "fire from heaven". Apart from this phenomena, how could people tell that these original disciples had been baptised in the Holy Spirit? (Acts 2:6)
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When Peter and John prayed for the Samaritans to receive the baptism with the Holy Spirit (Acts 8:14-15), something happened which people “saw” (Acts 8:17-18). If they had received the Holy Spirit and spoken in tongues and prophesied, this would clearly have been visible.

In Acts 9, Saul is converted to Paul. Later, Ananias lays hands on him and prays for him to receive the Holy Spirit (Acts 9:17).

9. From what Paul wrote in First Corinthians 14:18, after he was baptised with the Holy Spirit did he speak in tongues?

10. In Acts 10, Peter is preaching to the Household of Cornelius. Before he finishes his sermon, what happened and how did they know this had happened? (Acts 10:44-46)

11. When Paul prayed for the Ephesian believers to receive the Holy Spirit, how did he know that they had according to Acts 19:6?

There appears to be two types of “tongues” in the New Testament (1Cor 12, 14). Firstly, there is speaking in tongues which is similar to prophecy. It requires another Holy Spirit gift called *interpretation of tongues*. This gift strengthens the whole church when it is interpreted. This prophesying in tongues seems to be what was happening on the Day of Pentecost. These recently Spirit-baptised believers were mostly speaking in *known* languages - even though they had never learned them.

But there appears to another type of tongues. This is used in prayer (1Cor. 14-1-4). When someone prays in a tongue they are not talking to anyone else except God (1Cor. 14:2). When a person prays in tongues they are strengthening themselves spiritually (1Cor. 14:4).

12. Some people say that speaking/praying in tongues is not for everybody. How did Paul feel about this and why do you think he felt this way based on First Corinthians 14:5?

You do not have to speak in tongues to be saved. You do not have to speak in tongues to be a member of this church. If you have been baptised with the Holy Spirit, there is a strong likelihood that you are now open to being used in the gifts of the Holy Spirit (some of which are mentioned in First Corinthians 12). The clearest evidence that someone has been baptised in the Holy Spirit is that they now continually want intimacy with Christ; they want to continually serve Christ; they love the Church and continually want to see it blessed; they have a burden for the lost and work to see them come to know Christ; and, they produce the fruit of the Holy Spirit (Galatians 5:22-23).

If you have never received the baptism with the Holy Spirit, and experienced the blessing of praying in tongues, you are invited by Christ to seek the Father for this empowerment for service (Luke 11:13).

And if the baptism with the Holy Spirit has merely become for you an historic event in your walk with Christ, then Jesus and the Spirit bid you to come back to the Waters and be filled again with the Holy Spirit (Acts 4:30-31).

Amen.