

Focus: Begin unpacking how the Holy Spirit interacts with us.

1. WHAT DOES “BAPTISM IN THE HOLY SPIRIT” MEAN?

- This terminology is taken from what Jesus said to His disciples right before He ascended into Heaven. **Acts 1:5** “*For John baptized with water, but in a few days you will be baptized with [in] the Holy Spirit.*”
- The Bible also uses that same term for baptism into the body of Christ (salvation) (1 Corinthians 12:13), water baptism, baptism of repentance (John’s - Mark 1:4), baptism in the Spirit (infilling) (Acts 1:5), or baptism of suffering (Mark 10:38-39; Luke 12:50).
- The Bible clearly says you receive the Holy Spirit within you when you are regenerated/born again. In the midst of this, being filled with the Spirit is a subsequent event.
- In Ephesians 5:18, Paul compares “being filled” to being inebriated with wine.
 - The focus of comparison is on the **control factor**—allowing one or the other to control you.
 - Please understand ... it is not like He makes you a robot.
 - **1 Corinthians 14:32 Amplified** “*For the spirits of the prophets (the speakers in tongues) are under the speaker’s control [and subject to being silenced as may be necessary],*”
- The word translated “filled” in Ephesians 5:18 is in the present tense of the imperative which indicates filling is a **continuous action**.
 - We leak so we need to be refilled! The Bible says the disciples were filled several times.
- A most critical factor in being filled with the Spirit is how it maximizes your ability to be a witness of Christ by carrying on the work He had done.
- Whenever the Holy Spirit so fills a person, the individual will be focused on doing what brings glory and honor to God and fulfills His purpose.
- **Please remember this!** The Holy Spirit’s role is to do Christ’s or the Father’s wishes, not yours or mine! He always does what is “honorable, majestic, and glorious” and fulfills a greater divine purpose.

2. WHY SHOULD I BE FILLED WITH THE SPIRIT?

- What were the disciples’ motives for being filled? Pure **obedience and faith** in Christ’s command. **Acts 1:4-5** “*Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.*”
- This instruction focused them on waiting on God, not waiting on an **experience** to happen. The only thing they expected was they would have power to “*be His witnesses.*” (Acts 1:8)
- Does being “His witness” refer to bringing Him honor and glory?
John 17:10b “*... glory has come to me through them*”

- Let's now contrast that with Simon's motives for receiving the power of the Holy Spirit.

Acts 8:9-13 NLT *A man named Simon had been a sorcerer there for many years, amazing the people of Samaria and claiming to be someone great. Everyone, from the least to the greatest, often spoke of him as "the Great One—the Power of God." They listened closely to him because for a long time he had astounded them with his magic. But now the people believed Philip's message of Good News concerning the Kingdom of God and the name of Jesus Christ. As a result, many men and women were baptized. Then Simon himself believed and was baptized. He began following Philip wherever he went, and he was amazed by the signs and great miracles Philip performed.*

Acts 8:18-23 NLT *When Simon saw that the Spirit was given when the apostles laid their hands on people, he offered them money to buy this power. "Let me have this power, too," he exclaimed, "so that when I lay my hands on people, they will receive the Holy Spirit!" But Peter replied, "May your money be destroyed with you for thinking God's gift can be bought! You can have no part in this, for your heart is not right with God. Repent of your wickedness and pray to the Lord. Perhaps he will forgive your evil thoughts, for I can see that you are full of bitter jealousy and are held captive by sin."*

- Your motive cannot be for personal gratification of any type other than the joy of honoring Christ.

Matthew 7:21-23 NLT *"Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter. On judgment day many will say to me, 'Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.' But I will reply, 'I never knew you. Get away from me, you who break God's laws.'"*

- His anointing does not equal His approval!

The right reason to be filled with the Spirit is to be a vessel (pipe) through which the Holy Spirit can flow to do His work that will glorify God.

- What was the greater reason for Jesus coming to earth? Here's the Bible answer.

Romans 15:8-9a NLT *"Remember that Christ came as a servant to the Jews **to show that God is true** to the promises he made to their ancestors. He also came so **that the Gentiles might give glory to God** for his mercies to them."*

- What was Jesus' reason He wanted His disciples to receive the Holy Spirit?

Acts 1:8 NLT *"But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth."*

- **Please understand** ... if you do not want to be a witness for Christ, then there is not a good reason for you to seek to be filled.

- When you finally come to surrender your tongue to say whatever He inspires you to say in tongues, you will be much more able to surrender to say or do whatever else He wants to do through you with His power gifts that are designed explicitly to give glory and honor to Christ!

Acts 3:12-13 *"Peter saw his opportunity and addressed the crowd. "People of Israel," he said, "what is so surprising about this? And why stare at us as though we had made this man walk by our own power or godliness? For it is the God of Abraham, Isaac, and Jacob—the God of all our ancestors—**who has brought glory to his servant Jesus** by doing this."*

- Another good reason to be filled with the Spirit is because speaking in tongues builds up your spirit in relationship to God.

1 Corinthians 14:2, 4 NLT *“if you have the ability to speak in tongues, you will be talking only to God, since people won’t be able to understand you.” You will be speaking by the power of the Spirit, but it will all be mysterious.” 4 “A person who speaks in tongues is strengthened personally, but one who speaks a word of prophecy strengthens the entire church.”*

Jude 20 NLT *“But you, dear friends, must build each other up in your most holy faith, pray in the power of the Holy Spirit.”*

- Do not be deceived; motives and effects are a critical factor in spiritual things. So, be careful that your **motive** in asking the Holy Spirit to fill you is about honoring and glorifying God, not your own gratification.

3. **HOW TO BE FILLED WITH THE HOLY SPIRIT?** ... so we can better glorify God

- God designed us with a spirit, soul and body.
John 4:24 God’s Word *“God is a spirit. Those who worship him must worship in spirit and truth.”*
Mark 2:8 *“... when Jesus knew in His spirit that this was what they were thinking ...”*

- The Holy Spirit communicates primarily with our spirit, not our mind, emotions or body.
1 Corinthians 14:2 *“For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.”*

1 Corinthians 14:14 NLT *“if I pray in tongues, my spirit is praying, but I don’t understand what I am saying.”*

- When you are filled with the Holy Spirit, it will be your **spirit** that connects and responds to Him.

Don’t measure God’s presence or work by your mind, emotions or body.

This is the first critical lesson to learn in your spiritual journey.

- When you receive the infilling of the Spirit, it will be your mind that won’t understand.
[1 Corinthians 14:14]
- It is true; the only biblically recorded initial physical evidence when a person is filled is that they will speak in tongues, as the disciples did on the Day of Pentecost. But, this does not mean an emotional or physical sensation will come with it. So don’t expect them. It’s a spirit -- not a soul thing.

- The soul or body will normally respond to the infilling according to how God shaped the personality.
- **Expectations will mess you up and hold you back.**
- Please understand ... spiritual gifts must never be used to be an indicator of true spirituality!
- Paul dedicates chapter 14 in 1 Corinthians to correcting their carnality and abuses relating to their speaking in tongues.
- One of the best illustrations of how to be filled with the Spirit is that of Peter walking on the water. [Matthew 14:26-31]
Matthew 14:27-29 NLT "But Jesus spoke to them at once. *"Don't be afraid," he said. "Take courage. I am here!" "Lord, if it's really you, tell me to come to you, walking on the water."* "Yes, come," Jesus said. *"So Peter went over the side of the boat and walked on the water toward Jesus."*
- Looking at Jesus, Peter had to **physically** lift his leg and put it on the other side of the boat, then lift his other leg, stand up and start walking toward Jesus! Jesus never helped him do any of that!
- So, please understand, no one but you will make your tongue move to speak words! It is all a step of faith that you have heard His voice saying "Come."
Matthew 14:30 NLT *"But when he saw the strong wind and the waves, he was terrified and began to sink. "Save me, Lord!" he shouted ..."*
- When those thoughts come, simply put your thoughts back on Christ and trust the Holy Spirit to translate those words for Jesus.
- This is the infilling Paul commanded each of us to pursue in **Ephesians 5:18 NLT** *"Don't be drunk with wine, because that will ruin your life. Instead, **be filled with the Holy Spirit.**"*
- **Can I be filled and not speak in tongues?** Actually, it all depends on whether or not you will accept very overwhelming circumstantial evidence; or if you require hard evidence.
- Again ... your objective must not be to speak in tongues, but rather to be filled with God!

WAS THERE EVIDENCE OF THE BAPTISM IN HISTORY BETWEEN THE APOSTOLIC CHURCH AND THE 19TH CENTURY?

There were testimonies to the fact of Pentecostal experience in the early Church dated from the earliest writings of the fathers (late second and early third centuries). Irenaeus (c. 130-202) spoke of “many brethren” whom he heard in the church having the gift of prophecy and of speaking in “*diverse* tongues.” He wrote: “We [term] those persons ‘perfect’ who have received the Spirit of God, and who through the Spirit of God do speak all languages.” Clement of Alexandria (c. 150-220) spoke of “the full outpouring of the Holy Spirit” and Tertullian (c. 160-230) wrote of the continued manifestation to the gifts of the Spirit in this era. Chrysostom (c 347-407) declared: “whoever was baptized in Apostolic days, he straightway spake with tongues: they at once received the Spirit ...” Wrote Augustine (c 345-430) “We still do what the Apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying on of Hands. It is expected that converts should speak with new tongues.”

As the Roman Church developed, the phenomena of spirit baptism became increasingly a matter of ritual. By the end of the fifth century, general practices called for a church to build a special chapel behind the baptistery as a place for receiving the Spirit. After being baptized in water, the candidate would proceed to the prayer chapel, and there have hands laid upon him by the bishop and be anointed with oil. The bishop would pray that God would send His Holy Spirit, but in the passage of time, less and less, and finally no outward phenomena was expected. Today, the ordinance of confirmation is the outgrowth of this practice, and Roman Church doctrine holds that on that occasion the candidate receives the baptism in the Holy Spirit.

In isolated times and places through the centuries, history preserves reports of distinctive Pentecostal phenomena. Thus, the mendicant friars of the thirteenth century are reported to have practiced speaking in tongues, and the Catholic Saint Vincent Ferrer (1350-1419) is credited with the gifts of tongues. Frances Xavier (1506-1552) Roman missionary to China is specifically reported in the Catholic Encyclopedia to have preached in tongues and being able to speak languages he had not learned. Likewise, reporting Pentecostal phenomena with speaking in tongues are the Jansenists, a group within the Catholic Church in France prior to and into the early eighteenth century.

Among the Protestant reformers tongues phenomena are repeatedly mentioned. Thus, there were the Cevenol prophets (also called the Camisards) who flourished in Southeastern France in the late seventeenth century. They were of the Reformed Faith and practiced a submission to the Spirit’s anointing that often resulted in their being thrown to the floor in a prophetic trance. In the later development of the Camisards, they also record phenomena that include the gifts of the Spirit in the Pentecostal pattern. The early day Quakers, the Shakers, and the early Methodists take note specifically of Pentecostal phenomena that were included in their practices. In 1750 one of Wesley’s foremost preachers wrote: “This morning the Lord gave me a language that I knew not of, raising my soul to Him in a wonderful manner.”

In the nineteenth century, one of the earlier more notable strongholds of Pentecostalism was among the Irvinites of the Church of Scotland. With followers both in Scotland and England, this group manifested tongues, the interpretation of tongues, and prophecy. Evangelists such as Charles G. Finney and Dwight L. Moody testified of unique spiritual experiences that were distinctly Pentecostal in nature and outcome.

The actual chain of definite Pentecostal outpouring in a characteristic pattern of latter day outpouring begins in Maine at an unknown center in 1873. Similar phenomena were reported in Adelaide Grove, Rhode Island, and Providence, Rhode Island in 1875. Dr. Briggs witnessed it in 1879 in the principal Irvingite church at London, England. Within the next two decades cities having churches who enjoying Pentecostal outpourings included: Delaware, Ohio, 1890; Moorehead, Minnesota, 1892; Windsor, North Carolina, 1895; Greenfield, South Dakota, 1896; Audebon, Minnesota, 1897; Grafton, North Dakota, 1898; and Benah, Tennessee, 1899.

By the turn of the century, the need indicated was for a pivotal event that might elevate local church experience with Pentecostal phenomena into a movement with an outreach. Such an event occurred on New Year's Day 1902 in a small Bible school in Kansas. A Pentecostal outpouring there became the beginning to which may be traced almost all Pentecostal groups of the North American continent. The outpouring had been preceded by a careful study of the Scriptures, and the students had arrived at the doctrinal position that the evidence of the baptism in the Holy Spirit was speaking in tongues. Hence, the students were particularly seeking an experience that provided this evidence. The revival that was the consequence of their search at that time quickly spread, first to Texas and then to California. The outpouring in 1906 in the Azusa Street Mission in Los Angeles is considered a vital milestone in this expansion. From that day to the present, the story of the twentieth century Pentecostal outpouring merges with the history of the Full Gospel denominations. Twenty-six denominations count their beginnings as Azusa.