

## **Pentecost**

- ***A study of The Holy Spirit, Baptism in the Holy Spirit and the Infilling of the Holy Spirit (Slide 1)***

### ***Prayer***

Good morning and welcome to Pentecost Sunday. Today is another in our Teaching/Preaching series. It is my hope and prayer that this information on Pentecost and the Holy Spirit go deep into your hearts and that you will seek after all that God has for you as we move forward and prepare to make disciples of Jesus.

### ***Part I - Definitions***

#### ***Pneumatology: (Slide 2)***

Whenever we study the Holy Spirit, we are studying "Pneumatology". In Christian theology pneumatology refers to the study of the Holy Spirit. Pneuma (πνεῦμα) is Greek for "breath" ... The English word comes from two Greek words: πνευμα (pneuma, spirit) and λογος (logos, teaching about). Pneumatology would normally include study of the person of the Holy Spirit, and the works of the Holy Spirit.

#### ***Soteriology: (Slide 3)***

Soteriology (Greek: σωτηρία sōtēria "salvation" from σωτήρ sōtēr "savior, preserver" + λόγος logos "study" or "word"[1]) is the study of religious doctrines of salvation. Salvation theory occupies a place of special significance and importance in many religions.

#### ***Prophecy: (Slide 4)***

1. (Theology)
  - a. A message of divine truth revealing God's will
  - b. The act of uttering such a message
2. A prediction or guess
3. (Theology) the function, activity, or charismatic endowment of a prophet or prophets  
[ultimately from Greek prophētēs]

#### ***Inspired Speech: (Slide 5)***

Inspired speech is speech that is breathed into or inspired by the Holy Spirit. The Holy Spirit empowers the speaker with inspired speech for preaching, for witness, for prophecy and praise. This inspired speech can take the form of Glossolalia, more commonly know as tongues. It is a prophetic vocational gift of the Holy Spirit.

### Tongues: (Slide 6)

"Glossolalia" is constructed from the Greek word γλωσσολαλία, itself a compound of the words γλῶσσα (glossa), meaning "tongue" or "language"[2] and λαλέω (laleō), "to speak, talk, chat, prattle, or to make a sound".[3] The Greek expression (in various forms) appears in the New Testament in the books of Acts and First Corinthians.

As Christians when we refer to tongues we are actually referring to three distinct things: (Slide 7)

- Tongues as a personal prayer language – Glossolalia
- Tongues as prophesy – Interpretation is Required - Glossolalia
- Other Tongues – Which refers to other know languages of the world, but of which the speaker has no prior knowledge – Xenolalia or Xenoglossia

It is critical as we read the gospels that we understand which form of tongues is being discussed.

### **The Holy Spirit**

The Holy Spirit is one of the three members of the Holy Trinity. Each of the members of the Godhead has distinctive personages but they all share the following characteristics in common. In the Books of Luke and Acts, the role of the Holy Spirit is emphasized as inspired speech and prophecy. As Pentecostals, the distinctiveness of Luke's pneumatology provides us with his distinct and unique focus. Unlike Paul, Luke does not attribute the Soteriological (salvation) work to the Holy Spirit. This is not contradictory but rather Luke and Paul each provide us with a different view of the workings and role of the Holy Spirit.

The Holy Spirit is: (Slide 8 & 9)

- Holy: Rev 15:4, Acts 3:14, Acts 1:8
- Truth: John 7:28, Rev 3:7 1 John 5:6
- Benevolent: Rom 2:4, Ephesians 5:25, Nehemiah 9:20
- Powerful: 1 Peter 1:5, 2 Corinthians 12:9, Romans 15:19
- Eternal: Psalms 90:2, John 1:2, Rev 1:8, Rev 1:17, Hebrews 9:14
- Omnipresent: Jeremiah 23:24, Matthew 18:20, Psalms 139:7
- Omniscient: Jeremiah 17:10, Rev 2:23, 1 Corinthians 2:11
- Called God: Philippians 1:2, John 1:1,14, Acts 5:3-4
- Called Creator: Isaiah 64:8, 44:24, Colossians 1:15-17 Job 33:24, 26:13
- Sanctifier: 1 Thessalonians 1:10, John 2:19, 10:17, Romans 8:11
- Life Giver: Genesis 2:7, John 1:3, 5:21, 2 Corinthians 3:6, 8

The Father is eternal. The Son is eternal. The Holy Spirit is eternal and nevertheless, not three eternal but one eternal. They have separate yet never conflicting wills.

The Holy Spirit is divine, eternal, omnipresent and omniscient. The Holy Spirit's Role in Salvation: (Slide 10)

- Regeneration
- Indwelling
- Baptizing
- Sealing
- Filling
- Guiding
- Empowering
- Teaching

Here is a list of the primary works of the Holy Spirit: (Slide 11)

- Active in Creation
- Inspired Biblical Writers
- Empowered the conception of Christ
- Convicts of Sin
- He Regenerates
- He Counsels
- Brings assurance of Salvation
- Teaches and enlightens
- Aids in prayer by intercession
- Resurrected Christ
- Calls to Service
- Seals the elect's salvation
- Indwells the believer
- Works in the Church

### **Gifts of the Spirit:**

Paul describes to us the gifts of the Spirit in 1 Corinthians 12:1-11. When we look at these gifts we must remember that Luke attributed the "gifts of the Spirit" to Dunamis power. This is power under control of the Holy Spirit but which Luke does not directly attribute to the Holy Spirit. The gifts are empowerment for vocation and mission.

When we speak of tongues, they are a gift but they are also the initial evidence that one has received this baptism in the Holy Spirit.

When attributing affect to the Holy Spirit, Luke focuses primarily on the inspired speech and prophecy aspects. Many believers today have focused on the

soteriological aspect the Paul provides while relegating Luke's distinctive pneumatology to the role of historical narrative. This is an error. Luke provides us with another view and a unique perspective. His contributions show us the didactic value of the material authored by him through the inspiration of the Holy Spirit.

Remember what Paul said in 1 Corinthians 12:1-11: "My friends, you asked me about spiritual gifts. I want you to remember that before you became followers of the Lord, you were led in all the wrong ways by idols that cannot even talk. Now I want you to know that if you are led by God's Spirit, you will say that Jesus is Lord, and you will never curse Jesus.

There are different kinds of spiritual gifts, but they all come from the same Spirit. There are different ways to serve the same Lord, and we can each do different things. Yet the same God works in all of us and helps us in everything we do.

The Spirit has given each of us a special way of serving others. Some of us can speak with wisdom, while others can speak with knowledge, but these gifts come from the same Spirit. To others the Spirit has given great faith or the power to heal the sick or the power to work mighty miracles. Some of us are prophets, and some of us recognize when God's Spirit is present. Others can speak different kinds of languages, and still others can tell what these languages mean. But it is the Spirit who does all this and decides which gifts to give to each of us."

### **Baptism in the Holy Spirit**

When we study out the scriptures in the books of Luke and Acts we look closely John's references to the baptism in the Holy Spirit and fire and what this means to us. We will consider Luke's distinctive pneumatology with special emphasis on the non-soteriological aspects. In other words, how this equips us with inspired speech, prophecy and gives us the tools we need for mission. We will be expanding on our previous discussions on this topic to explain what the second great work of the Holy Spirit is. Then we will look at the significance of the Day of Pentecost and the initial evidence will be discussed. First let's look at John's prophecy about Jesus.

#### ***John's Prophecy:***

John said very little about his cousin from Nazareth, but he did what prophets do best. He prophesied: "As for me," he said, "I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of his sandals; He will baptize you with the Holy Spirit and with fire."

Soon after his baptism by John, Jesus began his Spirit-anointed, Spirit-full, Spirit-led and Spirit-empowered ministry (Luke 3:22; 4:18; 4:1,14). He taught in synagogues, cast out demons, and healed the sick throughout the towns and villages of Galilee. He did not however baptize with the Holy Spirit and Fire. Perplexed perhaps filled

with a sense of consternation and a sense of betrayal, John sent messengers to Jesus, "Are you the expected one or do we look for someone else?" Simply affirming that he was doing God's work, Jesus answered, "The blind receive sight, the lame walk... the poor have the gospel preached to them" (Luke 7:22). John did not understand that the messiah would pour out the Spirit-baptism only after he returned to heaven.

Jesus received the Spirit from the Father (Luke 11:13) and gave it out to all of us (Acts 1:4-5). It wasn't until after his death and resurrection and at the Day of Pentecost where this would occur.

Let's take a brief look at the Day of Pentecost.

### **Day of Pentecost:**

At the end of his public ministry, Jesus transferred leadership from himself to his disciples. The pouring forth of the Holy Spirit upon the disciples on the Day of Pentecost echoed the earlier transfer of the Spirit from Moses to the seventy elders (Numbers 11:25) and began to fulfill Moses' earnest desire "that all the Lord's people were prophets, that the Lord would put his Spirit upon them!" (Numbers 11:29) As Peter reported it to the crowd of devout worshippers, Jesus actually transferred the Spirit from himself to his disciples (Acts 2:33). This transfer of the Spirit was the baptizing in the Spirit that John had earlier announced. Indeed, shortly before the Day of Pentecost, Jesus had instructed his disciples, "wait for what the Father had promised, which he said, you heard from me; for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now" (Acts 1:4,5)

Consider that "The promise of power as a manifestation of the Spirit assures the disciples that Jesus will not abandon them to their own resources. Rather, they will be fully equipped for their task as witnesses (Acts 4:33)

Did you notice that Jesus dropped the "and fire" from John's prophecy? What he wrong? Nope, you see the tongues of fire did descend but there is a more significant reason. Jesus baptizing with the Holy Spirit is a blessing not a judgment. But let us not forget that Jesus is coming back again for the judgment.

The baptism in the Holy Spirit is about epiphany or salvation (Acts 2:20,21), times of refreshing (Acts 3:19), and blessing (Acts 3:25,26)

Transferring the Holy Spirit from himself to his disciples on the Day of Pentecost, Jesus baptized them with the Holy Spirit. This happened when, as Luke reported, the disciples "were filled with the Holy Spirit and began to speak in other tongues, as the Spirit was giving them utterance." (Acts 2:4)

Baptism in the Holy Spirit is an empowerment for mission. Let's take a closer look at this aspect.

**Baptism in the Holy Spirit for Mission:**

Luke described Jesus' reception of the Spirit at the beginning of his public ministry to be his anointing for ministry. (Luke 3:22; 4:18) Similarly Luke reported the disciples' reception of the Spirit at the beginning of their public ministry (Acts 1:9-11) to be their Spirit-baptism (Acts 1:4,5; 2:4)

The meaning of Spirit-Anointing for Jesus and Spirit-baptism for his disciples is not a matter for speculation. Luke reported the interpretation of the experience as well as the experience itself. This interpretation is a Holy Spirit inspired appeal to prophecy, and has been called "charismatic exegesis." The following chart illustrates the relationship between receiving the Spirit and the prophetic explanation of the experience.) (Slide 12)

<u>Pattern</u>	<u>Jesus Spirit Anointing</u>	<u>Disciples' Spirit-baptism</u>	<u>Cornelius Spirit-baptism</u>
<u>Experience</u>	The Spirit descended upon Jesus at his baptism (Luke 3:22)	Jesus poured out the Spirit upon the disciples (Acts 2:33)	The Spirit fell upon Cornelius and his household
<u>Signs</u>	Visual: Bodily Form  Audible: Voice from heaven	Visual: Tongues like fire  Audible: Wind from heaven, tongues speaking	Visual: None Reported  Audible: Tongues Speaking
<u>Explanation / Charismatic Exegesis</u>	Jesus quoted the prophet Isaiah (Isaiah 61:1,2)	Peter quoted the prophet Joel (Joel 2:28-32)	Peter quoted the prophet John the Baptist (Luke 3:16)

Before Jesus becomes the Spirit-baptizer, the Holy Spirit anoints him. Later on in the synagogue Jesus reads from Isaiah 61:1,2 identifying his anointing. (Luke 4:16-21; Acts 4:27 and Acts 10:38) ... The Holy Spirit's descent upon him made Him the anointed one... This anointing inaugurated his public ministry.

Clearly, the pouring forth of the Holy Spirit on the Day of Pentecost is in continuity with John's announcement that his successor, the Messiah, would baptize in the Holy Spirit (Luke 3:16)

Transferring the Holy Spirit from himself to his disciples on the Day of Pentecost, Jesus baptized them with the Holy Spirit. This happened when as Luke reported; the disciples were filled with the Holy Spirit and began to speak with other tongues as the Spirit was giving them utterance (Acts 2:5-13)

To understand this even better, let's look at the six promises Jesus made regarding the disciples future experiences of the Holy Spirit. (Slide 13)

	Jesus Promises the Holy Spirit	Examples of the Promises Fulfilled
1	Luke 11:13 – The Heavenly Father will give the Holy Spirit to those who ask Him.	Acts 1:14,8; 8:15 – The disciples devoted themselves to prayer. Peter and John prayed that the Samaritans might receive the Holy Spirit
2	Luke 12:12 – The Holy Spirit will teach the disciples in their defense	Acts 4:8 – When addressing the Jewish council, Peter was filled with the Holy Spirit.
3	Luke 21:14,15 – Jesus will give his disciples a word of wisdom for their defense	Acts 6:10 – Stephen's accusers were unable to cope with his wisdom and Spirit
4	Luke 24:49 – The disciples will be clothed with power to witness	Acts 4:33 – The disciples witnessed with great power
5	Acts 1: 4,5 – The disciples will be baptized in the Holy Spirit	Acts 2:1-21; 10:44-48 – The 120 disciples and Cornelius' household were baptized in the Holy Spirit
6	Acts 1:8 – The disciples will be empowered by the Holy Spirit to witness	Acts 5:32 – The apostles and the Holy Spirit were witnesses

As can clearly be seen, each of the situations wherein Jesus described what would happen with the Holy Spirit in the lives of the disciples came to pass. If we look closely at what is actually being done here, there is definitely an empowerment for vocation and witness with the initial evidence of the infilling being speaking in tongues.

**Tongues:**

John's prophecy is fulfilled in the release of the Spirit to his people. When his Spirit descends his people spoke in tongues. There is a precedent here. "When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:1-4)

Here we have an example of the xenolalic gift. When we speak of tongues, we are really speaking of three distinct things. Glossolalia is the prayer language that is given to individuals who are baptized in the Holy Spirit. It manifests itself in two forms. The first form is in prayer language; this is where a person utters words that are not of a known language in prayer to God. This is a personal form of tongues and is between God and the person. The second form of glossolalia is tongues with interpretation. When giving a word of Prophecy to a group or congregation, this form of tongues must be interpreted for the benefit of the body. Either the person who delivers the message in tongues or another in the body must interpret this form. The third form of tongues is distinct from the other two and is the form that

they experienced at Pentecost; that is the speaking of other known languages. When we hear of this form of speaking in tongues it is xenolalia.

The Pentecostal doctrine of evidential tongues is an appropriate inference drawn from the prophetic character of Luke's pneumatology and more specifically, the Pentecostal gift and Paul's affirmation of the edifying and potentially universal character of the private manifestation of tongues. Here are three points of evidence to consider:

Paul affirms that the private manifestation of tongues is edifying, desirable and universally available. In short, all should speak in tongues.

Luke affirms that the Pentecostal gift is intimately connected to inspired speech, of which tongues-speech is a prominent form, possessing a unique evidential character.

Therefore, when one receives the Pentecostal gift, one should expect manifest tongues, and this manifestation of tongues is a uniquely demonstrative sign (evidence) that one has received the gift.

### **Doctrine of Subsequence:**

From the earliest days of the modern Pentecostal revival, Pentecostals have proclaimed that all Christians may, and indeed should, experience a baptism of the Holy Spirit distinct from and subsequent to the experience of New Birth. This Doctrine of subsequence flowed naturally from the conviction that the Spirit came upon the disciples at Pentecost (Acts 2), not as the source of new covenant existence, but rather as the source of power for effective witness.

If as I have asserted we consider that the perspective grasp of both Paul and Luke are valid, then we have the issue to reconcile why they differ. I have asserted that they do not, but rather that they show two aspects of a complete revelation.

We are lead to Christ by the work of the Holy Spirit and the Holy Spirit begins his restorative work within us at the time of Justification. While positional sanctification has occurred which has wrapped us up in Christ's righteousness, he sets about his work to bring about the likeness of Christ in each of us. This is the process of ongoing sanctification. When we seek after it, and the Lord deems us ready, we receive baptism in the Holy Spirit. The initial evidence of this baptism in the Spirit is speaking in tongues. We are empowered, anointed and commissioned to fulfill the great commission and 'Go' make disciples. This is a subsequent and awesome work of the Holy Spirit, which according to Luke equips us with the tools for witness and vocation.

Baptism in the Holy Spirit is something to be sought after by every Christian, it is the point at which we become commissioned and anointed to proclaim the good news of



Jesus Christ. Baptism in the Holy Spirit opens the door for the impartation of Gifts. The gifts of the Spirit that are given for vocation are awesome. Remember in our first lesson in 1 Corinthians 12 we looked at these gifts: (Slide 14)

- Wisdom
- Knowledge
- Faith
- Healing
- Miracles
- Prophecy
- Discernment of Spirits
- Tongues
- Other Tongues

Man who wouldn't want that? It is all there for those who seek him and pray to receive from God the gifts that he will grant. God is sovereign and a gentleman, he will not force gifts on you that you do not seek. But like a good father he wants to give you the best gifts, he wants to prosper you and see you grow.

When you seek him, you will find him. When you receive this gift of the Holy Spirit, his awesome subsequent work, you will speak in tongues and it will be a sign to you and to those around you that are baptized in the Holy Spirit.

Your baptism in the Holy Spirit is your public anointing for ministry.

We are going to go on in detail now into the infilling of the Holy Spirit and look at those wonderful gifts.

### **Infilling of the Holy Spirit**

On the Day of Pentecost, the group of 120 disciples were baptized in and filled with the Holy Spirit. This, however, was not the first time men and women had been filled with the Holy Spirit. The Greek translation of the Hebrew Septuagint (LXX), reports five examples of being filled with the Holy Spirit. Luke reports three episodes of men and women being filled with the Holy Spirit before the Day of Pentecost.

In translating the Hebrew Scriptures into Greek, the translators used various forms of the term, "filled with the Holy Spirit" five times. The first three relate to the tabernacle and its priesthood. God filled certain unnamed persons with the "Spirit of Wisdom" to make Aaron's garments (Exodus 28:3). God also filled Bezalel, Oholiab, and others with "the Spirit of God and Understanding" for the building of the tabernacle. (Exodus 31:3). Moses presented these artisans, who were "filled with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship," to the people of Israel for the construction of the Tabernacle

(Exodus 35:31). In these three texts, “being filled with the Spirit of God” is about a variety of craftsmanship or manual skills such as sewing metalworking, and stonecutting for making the priestly garments and building the tabernacle.

In short, in these Old Testament examples of infilling of the Holy Spirit, we see empowerment for vocation. Luke’s conceptualization of the Holy Spirit was not without precedent. We see other examples in the Old Testament, such as when Moses was filled with the Spirit of Wisdom in Deuteronomy 34:9 or when Isaiah prophesied that king David’s successor would be uniquely gifted by the Holy Spirit in that:

- The Spirit of the Lord will Rest on Him
- The Spirit of Wisdom and of Understanding
- The Spirit of Counsel and of Power
- The Spirit of Knowledge and the fear of the Lord

Jesus is the Son of David that was prophesied about, he is the Messiah. So you see that, the Holy Spirit didn’t just appear on the scene at Pentecost with a bucket of gifts. He has been at work throughout human history. In the Old Testament, the Spirit was given to priests, kings and prophets, but now after the Day of Pentecost, Jesus has opened up the opportunity to every Jew and every gentile. In Galatians 3:28 KJV we read: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” We all have the opportunity as a gift from Jesus.

On the Day of Pentecost, Jesus who had been the exclusive bearer of the Holy Spirit - transferred the Spirit from himself to the 120 disciples. This transfer of the Spirit to the disciples echoes the earlier transfer from Moses to the seventy elders (Numbers 11:24-30). In both cases, there was the:

- Transfer of leadership responsibilities
- Transfer of the Spirit from one person to a group
- The sign of Spirit given prophecy

The transfer of the Holy Spirit from Jesus to the disciples began to fulfill Moses’ earlier desire “that all the Lord’s people were prophets, that the Lord would put his Spirit upon them!” (Numbers 11:29)

In addition to echoing the transfer of the Holy Spirit from Moses to the elders, the outpouring of the Spirit on the Day of Pentecost also echoed Jesus’ anointing by the Holy Spirit (Luke 3:22; 4:18). In both cases:

- There was the inaugural gift of the Spirit
- The Spirit was given in the context of prayer
- There were audible and visible signs
- The reference to the Old Testament prophecy explained the reception of the Spirit (Isaiah 61:1; Joel 2:28-32) (Stronstad, Baptized and Filled with the Holy Spirit, 2004)(p84)

It is by audible and visible signs that the infilling is established.

### **Conclusion & Application:**

When you understand who the Holy Spirit is. When you are baptized in the Holy Spirit and speak in tongues you are anointed and commissioned for ministry. When you experience the infilling of the Holy Spirit and you receive the gifts of the Holy Spirit you have all the tools you need to fulfill the great commission that Jesus gave us in Matthew 28:18-20 CEV where it says: "Jesus came to them and said: I have been given all authority in heaven and on earth! Go to the people of all nations and make them my disciples. Baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to do everything I have told you. I will be with you always, even until the end of the world."

We have a purpose and while Paul has illuminated the soteriological value of the work of the Holy Spirit, Luke has opened the door to what the empowerment of the Holy Spirit has done for those who seek baptism in the Holy Spirit and the infilling of the Holy Spirit. Luke has clearly tied inspired speech and prophecy to the Holy Spirit. He has shown us how "tongues" is the initial evidence of that baptism. He has clarified how the gifts of power come to us and he has given us examples from which we can pattern our doctrine and ecumenical traditions.

If you have been saved – seek the baptism of the Holy Spirit. If you are speaking in tongues, seek the best gifts. God is amazing and will do miraculous and wonderful things in your life as you dig deeper.

It is my hope that these lessons have given you a deeper appreciation for the work of the Holy Spirit and the role that he should play in your lives

*PRAYER*