

LIVING IN AND WALKING WITH THE SPIRIT PASTOR HEATH HARRIS 2025

THE PROPHETHOOD OF BELIEVERS Living in and Walking with the Spirit Rev. M. Heath Harris May 2011 (Revised July 2025)

- Our ultimate purpose and motive should be to model the Early Church's unity and radical passion for God. In Acts 2, the Spirit of God fell upon believers and thousands were saved by confessing Jesus as Christ; this is our goal. We want to be authentic in our faith and full of the power of God to lead people to Christ.
 - Yet, we must determine from Scripture, "Is there a clear teaching in scripture for a Spirit baptism following conversion and with the evidence of speaking in unknown languages?"

A BRIEF CHURCH HISTORY

- **NOTE:** Those who win or rule, are often the ones who write history.
- Church of the Apostles: In the Book of Acts, Jesus sends the Promise of the Father, the Baptism of the Holy Spirit, long foretold by Old Testament prophets like Joel. This promise, was that in the Last Days God would pour out His Spirit on all flesh and people of all ages, genders, races, and socio-economic status would receive prophetic gifts (Acts 2:17; Joel 2:28-29). In Acts 2, 120 followers on the Day of Pentecost heard wind, saw flames of fire, and all spoke in unknown languages about the wonders of God. This was a sign to the Jews of the day that Jesus was Lord and the Age of the Church had begun. Then, the book of Acts records 5 times that the Holy Spirit filled different groups of people and persons and they each spoke in tongues and/or prophesied. We also see that in Paul's letters, like to the Corinthians, that the Holy Spirit continued to manifest in ways of unknown languages, prophesies, miracles, and more into following generations.
- Church of the Fathers: At the end of the second century thousands of Christians lived in Roman • Africa and organized to appoint bishops, priests, and deacons, forming church hierarchy. Tertullian (160-215AD) a pagan, moved by martyrdom of Christians, grew to be one of its greatest defenders and fathers. He later and developed doctrine and instructed the Church on many themes. He is most known for his work on the nature of Christ and is called the "Father of the Trinity." While He believed in the hierarchy and succession of Bishops, his strict principles brought him into conflict with a growing Catholic Church that was neglecting the substance of the Holy Spirit. He joined the Montanist movement in North Africa in 206AD. This group was still open to charismatic experiences and an apocalyptic message. However, the growing Catholic Church persecuted this group and he became the only church father to defend it (Bradshaw, 1992). Little is known of the Montanists, but that they were strict in modesty, radical in fasting, practiced ecstatic worship, and also allowed men and women authority in the church, including the ability to prophesy. While Tertullian defended apostolic authority of bishops, Montanists preferred to be directed by the Spirit in matters of church doctrine rather than the bishop. Importantly, due to their openness to apostolic spirituality, Montanists were the first to bestow the title 'God' upon the Holy Spirit. Nevertheless, the mainstream Church rejected, created blasphemous rumors, and persecuted them.

- However, after one hundred and fifty years, ordinary Christians were rarely speaking in tongues or prophesying, leading the Montanist revival to be rebuked. Throughout the third century others practiced various gifts of the Spirit, however tongues continued to disappear as they had, even before Tertullian gave credibility to the fundamental movement (Irvin & Sunquist, 2006, p.146). Despite the last stand of Tertullian in the third century, tongues would completely disappear from record by the fifth century and the gifts of the Spirit would be minor. Writings of Saint Augustine of Hippo (354-430) campaigned against another sect called Donatists, formed in 311 AD. Donatist, like the Montanists, were very strict, believed in the gift of tongues for all believers, and rejected the sacraments of priests and bishops who had failed during times of persecution. Augustine believed in the continuation of miracles, but in his writings against the Donatist he wrote that the necessity of tongues as a sign of the Spirit for believers had been satisfied now that the Catholic Church had gone to all nations (The City of God. Book 22). His writings thus formed the modern consensus that tongues eventually ceased.
- The Great Awakening (1730-1755): It was 100 years after the first Thanksgiving of the Puritans. The Church of England (Anglican) reigned and Catholics and Puritans were minorities. Most of New England bellowed to Congregational (new puritan) churches. Other groups were Lutherans, Baptists, Presbyterians, etc. The zeal of Puritanism had died and the church grew cold; a generation was being lost. Scientific reason became the new movement of the day. Thus, by 1720s a renewal of faith took hold by men preaching righteousness. John and Charles Wesley, George Whitfield, were radically saved and filled with the power of God. The Methodist Movement began, many fell to the floor in repentance, weeping, shaking, moaning, and more. In addition, Jonathan Edwards (1703-1758), likewise began preaching a justification by faith, the grace of God, the reality of Hell, and a certainty of a born against experience. In these revivals, spiritual manifestations sometimes occurred and with great emotion. In 40 years, tens of thousands were saved, hundreds of churches and schools planted, the anti-slavery movement began. The personal relationship with God became a reality for many.
 - John Wesley (1703-1791) "My fear is not that our great movement, known as the Methodists, will eventually cease to exist or one day die from the earth. My fear is that our people will become content to live without the fire, the power, the excitement, the supernatural element that makes us great."
- Second Great Awakening (1790-1840): Like the First Awakening, the second came when a
 generation forgot. Charles Finney, an atheist lawyer, was radically converted and self-reportedly
 baptized in the Holy Spirit in 1821. Finney, a Presbyterian, became one of the greatest evangelists in
 America seeing over 500K people saved, often whole towns converted and many falling under the
 power of the conviction of the Spirit.
 - "But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Ghost descended on me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of

liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. "No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. The waves came over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me? I said, Lord, I cannot bear any more;' yet I had no fear of death." – Charles G. Finney

- Third Great Awakening (1855-1930) Another wave of revivals occurred with the Holiness Movement in the 1800s, chiefly among Methodists needing a new wave of zeal. Preachers and churches of this day, focused on freedom from sin in the life of the believer, a call to growing holiness, and being empowered to serve God. Many came to believe in entire sanctification, or a second work of grace, which was instantaneous. They believed in a moment a believer could be filled with the Spirit, certain of their salvation, and experience a greater Christ-like character. What filled was camp meetings, tent revivals, calling many backsliders to repentance. As the Holiness movement developed, primarily among Methodists, some Baptists accepted holiness doctrine and practice and sought the extra sin-cleansing experience and witnessing power of the Holy Spirit. Many songs were written about revival, Pentecost, and Spiritual power as people began to seek more of God.
 - William Booth (1829-1912) of the Salvation Army, was saved at 13 in a Methodist church. Yet, years into his successful ministry he and his wife had a deeper Christian experience. Seeing the severe moral depravity of his day and the lax in the church, He wrote a song as a prayer of what was needed (1894), "Thou Christ of burning, cleansing flame, Send the fire, send the fire, send the fire! Thy blood-bought gift today we claim, Send the fire, send the fir
 - DL Moody (1837-1899), Great American Evangelist, saved at 17, and years into his successful ministries with thousands saved, at 34yrs old, had an experience with God with more power for service. He said it was *"an experience of His love that I had to ask Him to stay His hand."* He called it a baptism of the Spirit. From then on, his sermons had more effect and said that singular experience it was worth more than *"all the world."* Tens of thousands came to Christ and he became one of the greatest evangelists in history.
 - Samuel Chadwick (1860–1932) famous Methodist Pastor, defined that Holy Spirit fire as, "Spirit filled souls are ablaze for God. They love with a love that glows. They serve with a faith that kindles. They serve with a devotion that consumes. They hate sin with fierceness that burns. They rejoice with a joy that radiates. Love is perfected in the fire of God."
- The Pentecostal Movement: Pentecostalism was born out of the Holiness movement that influenced late nineteenth century evangelicalism. Pentecostals argued however, (based on their reading of Acts 2) that the sign of the baptism of the Holy Spirit was speaking in tongues. Holiness believers had earlier spoken of holiness/sanctification as a post-conversion second work of grace (or a second religious experience). Now, it came to be gradually defined it as the baptism of the Holy Spirit. In **Topeka, Kansas** in December **1900**, students at Bethel Bible School, led by Charles Parham,

committed to study the doctrine of the baptism in Acts. On January 1, 1901, 75 students gathered for a prayer meeting and a one student, Agnes Ozman, began to speak in tongues. After two nights and three days of prayer meetings, the entire class was baptized in the Spirit and spoke in tongues. The news spread, and in 1905, William Seymour, a black Bible school student, heard Parham's teaching. About the same time in 1905, the Welsh Revival broke out on the Isle of Lewis, as a sovereign move of God. Holiness believers investigated and met in Los Angelos to see revival come to the U.S. William Seymour, joined that desire and by 1906 experienced the Spirit baptism for himself. They rented a horse stable on **Azusa Street and Revival began in 1906**. The Azuza Street Revival lasted for three years, uniting black and white in a racially divided day. For this reason, they were often slandered and falsely accused. It comprised mostly of Holiness believers from Baptist and Methodist movements, who sought for the Book of Acts experiences. Thousands reported the baptism of the Spirit with speaking in unknown languages, healings, miracles, and many immediately took to the foreign mission field. Pentecostal denominations formed such as the Assemblies of God (1914), Church of God, and more.

• **Charismatic Movement**: In the 1960s, Pentecostal practices went mainstream with the eruption of the Charismatic Renewal movement. Charismatics were people who remained in mainline denominations but affirmed Pentecostal experiences like speaking in tongues, prophecy and divine healing. Baptists were part of the story and some became notable leaders, including Pat Robertson, John Osteen (father of current Houston megachurch pastor, Joel Osteen) and James Robison

<u>"Today the "Spirit-filled" global community numbers as high as half a billion people globally, including but also transcending traditional Pentecostal denominations</u>. Today, the Assemblies of God, the world's largest Pentecostal denomination, globally now stands at 85 million adherents. It is now the third-largest Christian denomination. Thus, in a time when many Christians are still subtly trying to downplay the supernatural parts of Scripture and of the faith, many young people are placing significant value on experiential spirituality. For Pentecostals, the signs and wonders recorded in the gospels and the book of Acts are central to what they believe God wants to do here and now. This conviction taps into a new hunger in our culture for spiritual things. Pentecostals not only place high priority on a personal encounter with the living God, but emphasize that the Spirit of God desires to work through them in miraculous ways for the sake of sharing the gospel with the world." – Ed Stetzer (2025).

THE HOLY SPIRIT OF GOD

• Who is the Holy Spirit?

- God: The Holy Spirit is God; thus He is a He and not an *it*. Acts 5:3-4 uses God and Holy Spirit interchangeably and 2 Cor 3:17, says "the Lord is that Spirit." God is one, but as He is beyond our understanding He has mysteriously revealed Himself in Scripture as Father, Son (Jesus Christ), and Holy Spirit. God's Spirit *is all places, all knowing, and all powerful.*
- God's Spirit: The Holy Spirit is the 3rd person of the Triune Godhead (or Trinity). What does that mean? Scripture states that there is one God, the Father, one Son, Jesus Christ, who came of God but is equal with the Father, and one Holy Spirit who is God, but proceeded from the Father and the Son. Further, Jesus who is God was sent to be our Savior, was born as a man by the Holy Spirit, led in ministry by the Holy Spirit, died, and rose again by the Spirit. Now, He is seated at the right hand of the Father in Heaven and has sent the Holy Spirit to His Church in His stead.
 - God is One and not three different people. Yet, He has mysteriously given three *revelations* of Himself in regards to His *relationship* with us. For instance, in Acts 13:2 the Holy Spirit spoke in the first person and Jesus often mentioned the Holy Spirit as distinct from Himself and the Father (Lk 3:22; Jn 1; Matt 28:19). Our goal in this study is to examine the "personality" and "purpose" of God the Holy Spirit.
- Names & Images: Scripture illustrates the mystery of Spirit through symbols: oil, wind, water, fire, and dove. It is the Spirit's job to "anoint" for service, bring new life, cleanse, purify, refine, and consume. He is often called the Spirit of God, of Christ, of Truth, of Wisdom and Knowledge, of Promise, of Holiness, of Life, and the Comforter.

• What does the Holy Spirit do?

- **Spirit of Life:** "Spirit" is used for the Greek word "*pneuma*" meaning breath/breeze. He is the breath of God.
 - Creation: Genesis shows us that the Spirit of God moved upon the waters (sky) and then God 'breathed' into Adam the 'breath' of life and he became a living being (Gen 2:7). The Spirit has always been the life-giver.
 - Because of the Fall of Man, we grew harden hearts. Yet, **Ezekiel 36:26-27**, prophesied that God's Spirit would come in God's people and change their hearts, to be willing obedient hearts. This was fulfilled through Christ.
 - New Creation: Jesus said believers are "born again" by the Holy Spirit, giving them a new nature and becoming "alive with Christ" (Jn 3:3-5). Now, when people repent and accept Christ, they are awakened to a new spiritual life with awareness of sin and of God's will and purposes.
- The Spirit of Anointing (Empowering): He is the presence of God and powerfully enables us to serve God's will. The Holy Spirit anointed (empowered for a purpose) prophets to speak God's Word, priests to intercede for God's people, and kings to lead Israel against the enemies of God (1 Sam. 16:13; 2 Chron. 24:20; 2 Peter 1:21).

- David was "anointed" with oil and the Spirit of God rushed upon Him (1 Sam 16:13).
 Zechariah was "clothed" with the Spirit of God and prophesied (2 Chron 24:20).
 These terms will be used later in the New Testament.
- **The Spirit of Prophecy (Speaking God's Word):** It was the Spirit that anointed the Old Testament prophets for service and gave them divine speech.
 - He empowered Moses' elders for administration (Num 11:16-17). Moses desired and prayed for all of God's people to prophesy; to have a revelation of and speak God's Word to their generation. Look at Saul's two radical encounters with the prophetic Spirit of God in 1 Samuel 10:1-12 and 19:11-24. Joel 2:28-32, prophesied a day before the Day of the Lord, when this prophetic work would come upon God's people; and not just special men in leadership roles, but upon all God's people.

RESTORATION OF PROPHECY

• Old Testament Prophecy of the Holy Spirit

- In Judaism, the Holy Spirit was the Spirit of prophecy and was an End-Time sign of the coming of the Messiah. Joel 2 is prophetic regarding the restoration of Israel in the last days, following the Messiah.
- ²⁸ "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. ²⁹ And also on My menservants and on My maidservants I will pour out My Spirit in those days. ³⁰ "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. ³¹ The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. ³² And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls. Joel 2:28-32 (NKJV)

• Perspective: Gospel of Luke & Acts of the Apostles

- Luke and other New Testament authors writes with Old Testament prophecies like Joel in mind. Luke, a gentile companion of Paul who was a doctor, wrote both the Gospel and Acts. He was a historian of sorts and his goal was to create a complete record of Christ's and the Apostles account, but he also was very theological and spiritual in his approach. Since, Luke wrote Acts, we must examine both his works together. Luke's Gospel & Acts illustrate that Jesus fulfills the Scriptures and has come to save all men and gives His Spirit in a new and unprecedented way to His followers, fulfilling Old Testament prophecies.
 - What did the New Testament writers believe about the Holy Spirit? It is extremely
 important to note, that every New Testament author experienced the baptism of
 the Holy Spirit, spoke in tongues, and were used in the gifts of the Spirit. Thus, they
 wrote with these experiences in mind and we must read from this perspective.
- Birth of the Messiah

- In Luke 1:15-18, the angel Gabriel came to tell Zacharias, a devout Jew seeking the Messiah, about his coming son, John, who will be filled with the Spirit in his mother's womb and will have the Spirit of Elijah.
- Then, Gabriel came to tell Mary, And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end." Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "<u>The Holy Spirit will come upon you</u>, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Luke 1:31-35 (NKJV)
- There had been 400 years of prophetic silence in Israel, following the writing prophets. Yet, Luke narrows in on a group of devout and charismatic Jews who were seeking the Messiah of Israel's redemption. Then, through the births and anointing of both John and Jesus, we see that the Spirit returned to Judaism.
- For Judaism, the Spirit was almost always the Spirit of prophecy and since prophecy ceased after the Old Testament prophets died, a revival of the Spirit was only expected with the coming of the Messiah.
- Luke further proves this in Luke 2, where the Spirit comes upon several different individuals through prophecy, special revelation, guidance, and the giving of divine speech affirming Jesus as the Messiah. Luke is writing about a time of revival of the Spirit, not only in Acts, but even from the birth of Jesus.

• Question: What was the purpose of the Spirit in the birth narratives of Luke 1-2?

• Ministry of the Messiah

- ²¹ When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. ²² And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased." ²³ Now Jesus Himself began His ministry at about thirty years of age, Luke 3:21-23 (NKJV)
 - All the Gospels illustrate that Jesus was baptized by John and the Holy Spirit descended on him like a dove, followed by God's voice of <u>confirmation</u>. This illustrates the Trinity and that Jesus was <u>anointed</u> by the Spirit, just as the Old Testament prophets. The Spirit came "upon" Him; empowering Him for ministry.
 - Luke understands the coming and unique role of the Holy Spirit as the beginning of the Messianic Age- the Church Age. Further, this Jordan Baptism marked the beginning of His Messianic Ministry and equipped Him for His Messianic task.
- Jesus now becomes the charismatic Christ and unique bearer of the Holy Spirit. From this moment on, He becomes the anointed one, who not only is "born of" and possesses the Spirit, but is also subject to the Spirit's leading and empowering. Jesus is now "Full of the Spirit" and directed by the Spirit into the wilderness to be tempted.

- Jesus continues in the Spirit's power, illustrating his "prophetic" ministry similar to that of Moses, Elijah, and Elisha through the parabolic teaching, miracles that control nature, raising the dead, multiplying food, healing leprosy, and more!
 - Thus Jesus was born by the Spirit, baptized by the Spirit and led by the Spirit.
 - Question: What were the 2 purposes of Jesus' Spirit baptism at the Jordan
 - 1. Confirmation of His Messianic Call, 2. Equipping in Spirit's power

• Prophetic Community

- Just as a band of prophets followed Elijah and Elisha, Jesus now trained his disciples to be charismatic prophets. The Spirit anointed, led, and empowered Him to be the charismatic Messiah and so he in-turn was preparing His disciples to take His anointing, just as Elisha took Elijah's ministry (2 Kings 2). He taught them the Word, showed them the power of God, how to pray, and much more.
- **Transferring Anointing:** At specific moments in Israel's history a leader transferred responsibility, and even spiritual power, to another. For instance, Moses gave the Spirit to his elders, then later to Joshua. In many of these cases divine signs followed to <u>confirm</u> the receiving of the Spirit and as proof to others of God's election. In the same way, Jesus would later transfer his Spirit anointing to the disciples and God would confirm it, just as He did the Old Testament. Hence, Jesus would call and empower His followers to continue in His same work with the same power! How would this happen?

CHRIST & THE PROMISE OF THE HOLY SPIRIT

- Christ's Representative: Before Christ's death John uniquely tells of Christ's final words of the Spirit,
 ²⁶ 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 things that I said to you. John 14:26 (NKJV)
 - Helper & Teacher: The Holy Spirit will be a "comforter" or "advocate" who will assist followers of Christ when they are doing Christ's work, like an ancient defense attorney or legal aid. Just as Christ has been with them, so too will the Spirit be with them until He returns. This illustrates a dynamic relationship, one like Elijah and other prophets had, that will be given to all Christ's disciples.
- Salvation: After the resurrection of Christ, He appears to the disciples and commissions them (Matthew 28:28). Yet, John records that he also filled them with the Holy Spirit before the day of Pentecost (Acts 2). ²¹ So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." ²² And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." John 20:21-23 (NKJV)
 - The term "breathed" references us to Genesis and the life-giving breath of God, also seen in John 3:3. Thus, at this moment, John describes that the disciples were "born again" by the Spirit of God coming inside of them as breathe or wind. Here the discipled believed by faith and received the gift of the Holy Spirit, as Christ promised and had told Nicodemus (Jn 3:3).
- **Empowerment:** Then, Jesus spoke to the disciples, ⁵ And He opened their understanding, that they might comprehend the Scriptures. ⁴⁶ Then He said to them, "Thus it is written, and thus it was

necessary for the Christ to suffer and to rise from the dead the third day, ⁴⁷ and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. ⁴⁸ And you are witnesses of these things. ⁴⁹ Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." Luke 24:45-49 (NKJV)

- **Question:** Why did the disciples need the Holy Spirit if they already believed and confessed in Christ? Why did Christ give them the Holy Spirit but told them to wait for the Promise of the Holy Spirit's power?
- By the "promise," Jesus referring to the Old Testament prophesies about the coming of the Spirit both within and upon God's people in the last days. Having all received the breath of the Spirit, now Jesus tells them to wait in prayer until the Spirit (dynamically or supernaturally) empowers with the ability or "anointing" to witness (be martyrs) of Him.
- Luke retells the promise in Acts. "And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be <u>baptized</u> with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Acts 1:4-8 (NKJV)
- **Question:** Why was it necessary for Jesus to ascend to the Father before the coming of the Spirit?
 - Luke would say, Jesus wanted to create a nation of Spirit-filled prophets who would save the world, spreading the Gospel, before His final return.

THE PROMISE FULFILLED: DAY OF PENTECOST

- After His ascension, 120 followers who heard and believed in the Resurrection waited and prayed 10 days; which happened to be the Day of Pentecost, the 50th day after Passover. It was a time for Jews to give thanks for the *harvest* of barley they were about to take. (Note: Prophesies about Harvest)
- ¹ When the Day of Pentecost had fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all <u>filled with the Holy Spirit</u> and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1-4 (NKJV)
 - Following this and criticism from the crowd who heard, Peter stood up, after being filled by the Spirit, in renewed boldness and preaches a sermon from Joel 2, the Coming of the Spirit, calling for repentance and affirm Jesus as the Messiah. 3,000 people were baptized and added to the disciples.
 - **Question**: How does this illustrate the transfer of anointing and <u>confirmation</u> by God?
 - Supernatural signs in the heavens accompanied the gift of unknown tongues
- **Prophethood of Believers:** Just as Jesus was born of the Spirit and then baptized by the Spirit in the Jordan, now too the disciples receive their baptism on Pentecost. They are now born again and

anointed for a task at hand. Thus, <u>for Luke, the Holy Spirit isn't only a moral influence helping</u> <u>believers to keep the law or maintain righteousness, rather the Spirit is to enable believers to see,</u> <u>speak, and perform deeds that would otherwise lie beyond their abilities</u> (Michaels 1988, 560).

THE CONTINUATION: SPIRIT FILLED CHURCH

- From here on the Apostles began to spread the Gospel and continue to perform many signs and wonders, confirming the words they spoke. On many repeating instances the Holy Spirit came upon and "filled" the apostles for a task at hand, giving them divine speech and boldness to proclaim the Gospel. Also, Luke records a total of 5 accounts of Spirit Baptism to those who believed in Jesus.
 - *Acts 2- All 120 were filled with the Holy Spirit and speak in unknown tongues (languages).
 - Acts 8- Philip preached, performed miracles, and baptized Samaritans in water. Then, Peter and John came, laid hands on them, and they all received the Holy Spirit <u>with evidence.</u>
 - Note: Simon the magician saw something manifest and influence the believers in a way that he wanted to purchase the gift (Acts 8:9-24).
 - Acts 9- Ananias lays hands on Saul/Paul and he was filled with the Holy Spirit. Paul later recalled his experience and stated how often he speaks in <u>tongues (languages)</u>.
 - ***Acts 10-** Peter went to house of Cornelius and they receive the Holy Spirit with evidence of tongues (languages) and magnifying God.
 - *Acts 19- Paul finds some disciples who had not received the Holy Spirit, he laid hands on them, and they received the Holy Spirit with evidence of <u>tongues (languages)</u> and prophesying.
 - Note: In 3 of 5 cases unknown languages clearly occur but in every case of Spirit baptism or filling, something supernatural happened with evidence.
- *Side Note: Evidence of Prophetic Empowerment:* Ecstatic speech was not an uncommon occurrence with Old Testament prophecy. In 1 Samuel 10:10-12, after Saul as anointed as king, he met a band of prophets and the Spirit of God came upon him, causing him to strip of his royal robes and humbled himself. He was changed into another man, prophesying on the floor all day and night.
 - Early Christian Fathers and leaders throughout history have had moments they have described as "meeting with God" or "being filled" with the Spirit, that were overwhelming, ecstatic, tangible, supernatural, and ultimately life-changing.

• Side Note: What are tongues?

- Tongues: "Glossolalia," 1.) A spiritual gift involving ability to speak in foreign language(s) not previously studied. 2.) A response of the experience of the Holy Spirit by uttering sounds which cannot be understood without further spiritual interpretation.
- For Luke the coming of tongues illustrated <u>prophetic speech</u> and signaled the Spirit's reception as promised. He clearly shows that the Spirit anointing did not cease with the disciples in Acts 2. Instead, Acts 1:8 became a mission for all future disciples, to be empowered and consecrated for End-Time service.
 - Note: God dispersed languages in man's kingdom at the Tower of Babel, but has reunited languages in His kingdom (Gen 11:1-9).
 - Question: What does this mean for the day we live in? What would Luke say?

• The Modern Church

- For Luke, Acts 1:8, But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Is programmatic for the disciples and all who follow.
 - Luke sees Jesus as a charismatic prophet and His disciples as a community of charismatic prophets. Each is uniquely anointed by the Holy Spirit and illustrates the fulfillment of the Messianic Age, which continues for the Church of today. For Luke the gift never ends.
- Luke could not imagine a Church without this necessary gift given unto those who believed and confessed the Messiah. This prophetic empowerment not only confirmed their salvation, but was an empowerment and consecration for further ministry; this is Luke's purpose for Acts 2. He illustrates that all believers should have a dynamic relationship with the Spirit, one of charismatic character and dimension. Thus, for Luke, having a Spirit-filled life was normative and should be expected.
- If the Church believes itself to be a part of the Messianic age then it cannot divorce itself from the Spirit's prophetic activity. Specifically, the activity of prophetic inspiration, whether tongues or inspired speech.
 - Michaels (1988, 548) states the Spirit baptism of Jesus and the disciples was to confer, not salvation, but a <u>power to witness</u>, which was realized at Pentecost and afterwards through <u>praise</u>, tongues, prophecy, and a worldwide mission (548).
- Thus, the filling of the Spirit for Luke does not illustrate salvation, but a consecration for service and endowment of power. The Spirit is always mentioned in relation to prophecy or a prophetic anointing; meaning each believer is a prophet or supernaturally empowered witness of Christ. Therefore, as Luke records Peter's sermon of Joel 2 after Pentecost it is in the context of a resurgence prophecy as a "prophethood of all believers". This prophetic anointing is for the entire Church to continue to see the works of Jesus Christ and fulfills Moses' prayer in Numbers 11:29.
 - "I wish that all the LORD's people were prophets and that the LORD would put his Spirit upon them all!" (Num 11:29 NLT)

THE CHRISTIAN ROAD

- o Salvation, Water Baptism, Communion, Spiritual Baptism, Spiritual Gifts, Mission of Christ
 - These would have all been normative for all of the Early Church.
- <u>Salvation</u>: When a person professes with their mouth and believes in their heart that Jesus is Lord, then they are saved by their Faith, through God's Grace, given by the sacrifice of Christ. At that moment, the Holy Spirit comes inside them, creating a new spiritual birth. Thus, the Spirit of God lives inside every Christian. This is a fact that all Christians believe and many scriptures profess.
 - \circ $\;$ John 20:22- Jesus breathed on the disciples and they received the Holy Spirit.
 - o **1 Cor. 3:16** We, the Body of Christ, are the temple of God and have Holy Spirit living in us!
 - **Rom 8:11-** It is because Jesus died for us and the Holy Spirit lives in us that we can go to Heaven. The Spirit will also raise us from the dead just like He did for Christ!

- Note: Believers who are saved have the Holy Spirit bearing witness within them with confidence that they are saved (Rom 8:16).
- Question: Why do I need the Spirit Baptism if I already have the Holy Spirit through salvation?
- **Baptism in Spirit:** After breathing the Holy Spirit on His disciples (Jn 20:22), they were saved by grace and born again. Then, after teaching them for forty days, Jesus rose to Heaven. However, He told them to wait in Jerusalem until the **gift or promise** of the Holy Spirit came. He said they would be **baptized** (*immersed*) in Spirit and **filled** with (*under the influence of*) power to be His witnesses. So, the disciples waited for the promise. Although they were saved by confessing Christ as the Messiah, they still needed a dynamic relationship with the person of the Holy Spirit, who would *prophetically* empower them for His service. Jesus would transfer His Messianic anointing, so the Gospel mission would continue.
 - See Luke 24:49 and Acts 1:1-8
 - Baptized with the Holy Spirit: Although Luke often uses multiple terms, it's commonly taken that Baptism (immersion) reflects a onetime consecration and confirmation with physical evidence for the service of God. This is when the believer receives for the first time a prophetic empowerment of the Spirit, with boldness to be missional for Christ.
 - **Filled with the Holy Spirit:** In Acts, filled with the Holy Spirit often reflects a special anointing, or empowerment, to fulfill a specific task at hand. It is often repeated.
 - For instance, although Peter who was already baptized with the Spirit, in Acts 4:8 was "filled" with the Holy Spirit to speak the Gospel boldly in front of Israel's religious leaders. Peter was overcome with boldness and given the right words to say at the right time. Thus, a person who continues to minister under the direction of the Holy Spirit will be continually filled to perform and achieve the tasks that the Spirit leads them to.

Levels of the Holy Spirit's Involvement

- With You- John 14:16-17, He is with people in the world, seeking to draw them to Jesus, but they don't personally know or see Him.
- In You- John 14:16-17, All Christians have the Spirit in them; we are 'Born Again' and 'Alive in Christ'.
- Upon You- Acts 1:5-8, The baptism is an "upon" experience. Just as oil was poured upon the priest's head, the dove lit upon Christ, tongues of fire rested upon the disciples, each were symbolic of the Holy Spirit. Luke adds, they were clothed with power (Lk 24:49). Just as Elisha picked up Elijah's mantel and was clothed by it, when the Spirit rests or comes upon believers it is the Messianic anointing given for all believers to do kingdom work.
 - Question: Have you received all Christ has provided to do the work He has called you? Do you believe what scripture says about the Spirit's levels of involvement?

AFTER THE BAPTISM: THE GIFTS OF THE HOLY SPIRIT

- **Desire to Be Helpful:** The baptism, as a prophetic empowering, allows believers to be more readily used by the Holy Spirit in a variety ways to spread the Gospel. Yet, the Apostle Paul illustrates several gifts that were seen regularly in the Early Church, which were for the strengthening of the Church.
 - As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. ¹¹ If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen 1 Peter 4:10-11 (NKJV)
 - Question: What's the purpose of spiritual gifts? What must be our motivation?
- Gradually, as Spirit-filled believers in Christ, we learn to listen to the person of the Holy Spirit and be obedient to the often challenging things He directs us to do or say. The Apostle Paul encourages believers to,
- ¹Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. ²For 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. ³But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. ⁴He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ⁵I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified. 1 Corinthians 14:1-5 (NKJV)
 - Paul states that the point of any gift should be to help others find or grow closer to Christ. Both prophecy and tongues, which are interpreted by the Spirit, are to direct people to Jesus.

Types of Spiritual Gifts

- Manifestational/Power- 1 Corinthians 12-14 (Nine gifts for the common good)
- Motivational- Romans 12 (Seven Gifts dealing with Personality)
- Ministerial- Ephesians 4 (Five gifts for church leadership)
 - See combination of gifts in 1 Cor. 12:28-30

Manifestational Gifts: Read 1 Corinthians 12:1-12

• These are gifts or tools of power for the Church, to edify and build up the saints. All gifts are equally significant and there is a time for each. Without the gifts of the spirit the Church becomes a human organization rather than a supernatural, or prophetic, organization. Prophecy is not always to tell the future, but to tell the Word of God. These prophetic gifts are seen throughout the lives of Christ and the apostles. The Holy Spirit's gifts impact the lives of believers and nonbelievers by confirming the Word of God.

3 Knowledge/Revelation Gifts

- Word of Wisdom
 - A particular word or small revelation that typically regards the future. It's not wisdom of this world, but supernatural and spiritual wisdom from and for the purpose of God. God tells a believer part of what He knows. (Acts 21)
- Word of Knowledge
 - A particular word or small revelation that deals with past or present events. Not a gift of general knowledge, but a specific revelation from God. (John 1:47-50)
- Discerning of Spirits
 - Deeper intellectual discernment of those who have the mind of Christ. Knowing good and evil through maturity in the Holy Spirit (Hebrews 5:13-14). This is a specific gift at a moment needed. It helps protect from evil influence and is highly important for those in ministry. This is also what is used to judge prophecy (1 Cor 14:29, 1 John 4:1-3).

3 Gifts of Power

- Faith
- This is a gift of faith, given instantaneously in a crisis situation. Sometimes God gives great confidence and belief, which gives you the ability to declare something in Jesus' name. This is for something specific. (1 Kings 17:1)
- Healings
 - This gift comes as the Spirit chooses and also by faith. Often times through the laying on of hands (James 5:14). Healings are always for God's glory. We must get close to Him to find out His will. (Matthew 10:8, Acts 5:15, John 14:12)
- Miracles
 - These defy the natural laws and bring glory to God. Things such as parting the Red Sea, fire from heaven, walking on water, turning water into wine, etc. These can be regularly manifested by believers, but require much sacrifice and obedience to the voice of God.

3 Speaking/Vocal Gifts

- Prophecy
 - Supernatural speech in a "known" language generally brought to a group of believers. It is done in an orderly manner and lead by the Spirit. This is a special deliver by the Holy Spirit, not inspired preaching. It is for the edification of the Church and not doom and gloom. Paul calls believers to covet this gift, 1 Corinthians 14:39. Prophecy must be confirmed by the Word and judged by believers.
- Tongues
 - Prophetic: Much like in Acts 2, tongues is the initial evidence of the Spirit Baptism.
 However, the Spirit can inspire and individual to speak out in tongues for the purpose of it being interpreted for the Church. This gift must always precede the "interpretation of tongues". Paul states prophecy is better than this gift, because prophecy is always given in the native language and doesn't need to be interpreted.

- *Personal Prayer*: Another form of tongues stated by Paul is a personal prayer language. After the initial evidence of tongues at the Spirit-Baptism, through Paul's example we see that praying in tongues was a common experience of the Early Church. This is for private use and allows for intercession and worship when we often run out of words. This is glorifying God when you can't express it in known words; we allow the Holy Spirit to pray through us.
 - ²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Romans 8:26 (NKJV)
- Interpretation of Tongues (1 Corinthians 12 and 14)
 - Used like prophecy but in two steps. This is separate from the devotional prayer language and is for public use. The tongue is given first and must be interpreted, as God desires to directly speak to His people. It must be given in order and without confusion. This gift is also a sign to the unbeliever.
- Common Question: What does Paul mean when he says all do not speak with tongues?
 - See 1 Corinthians 12:30
 - Paul is not talking about the evidence of the Spirit, but about being used in the Body of the church for its edification. We must read this verse in context. Not all believers will minister in a gift of tongues, but all should pray in tongues daily. In a corporate Church worship the Spirit chooses who to use in this gift, as well as others. Rather than being legalistic with defining the working of each gift, we should simply allow the Holy Spirit to use us prophetically as He wills.

THE PURPOSE: Why should I be baptized in the Holy Spirit?

- Just like the Early Church, the purpose of being baptized with the Holy Spirit, is to be radical, charismatic, and empowered witnesses for Christ. We need the Spirit of Prophecy, which has told the world of the coming Messiah, since the beginning of time, to empower us to relay the Gospel message to the world. He, the Holy Spirit, will give us supernatural power to witness and spread the Gospel to all nations and peoples.
 - In Acts 1:8, power in the Greek is "dunamis", which means "Dynamic or Dynamite". It's an explosive prophetic power for His service.
- Just like when we were saved, the Spirit baptism is accompanied by a wonderful and joyful experience, allowing believers to feel very near to God. Further, just as in the case of Peter from John 18 to Acts 2, believers experience a renewed boldness and confidence to preach: speak publicly about what they believe. After the initial empowerment, believers have an intense desire to witness locally and around the world.
 - One author says, "It is interesting that those churches where the Holy Spirit is honored and given place in the service are also strongly evangelistic." Similarly, those Christians who are baptized in the Holy Spirit have a greater zeal for lost souls.

HOW DO I RECEIVE THE BAPTISM OF THE HOLY SPIRIT?

- Be Saved (Acts 2:38), Ask in Faith (Luke 11:13), Believe and Receive
 - Important Note: Everyone who is saved by God's grace and through faith in the complete work of Christ, will receive the "breath" of the Holy Spirit and be "born again" (Jn 3:3). This awakening to new life will result in an awareness and conviction of sin, a sealing for redemption, a confidence of their salvation (Romans 8:14-17), and begin to produce spiritual fruit in the character of the believer (Galatians 5:16-25). However, as in the case of the Samaritans and others groups in Acts. Those in Acts 8:15-16 met the conditions of repentance, faith, and water baptism in Christ. Yet, it was not until Peter and John prayed for them that they received the same baptism of the Holy Spirit as the 120 had on the Day of Pentecost. This experience came with outward prophetic manifestations and resulted in a great boldness to advance the Gospel. Just as in Moses' day, this spiritual empowerment is a gift for those of God's people who want to help fulfill His mission.

• Things to Know

- Purpose of the Spirit Baptism: Have the right motive for the empowerment to witness
- Jesus is the Baptizer: Don't seek the experience, seek the Person who gives the experience
- **The Baptism is a Gift:** It cannot be earned or deserved; you don't have to be good enough.
- The Baptism is Received by Faith: Keep asking, seeking, and knocking; you don't have to wait
- Who Does the Speaking: The Spirit 'enables' us to speak; God will not control you like a puppet. Acts 2:4, says the Spirit came upon and enabled them, or gave them the ability.
- o Purpose of Praying in the Spirit: confirmation, edification, intercession, petition
- Perseverance: ardently expect and earnestly seek; it is a promise of God for all believers
- Keep Being Filled: Not a onetime event
- Repentance & Humility:
 - Willing Sacrifice: We must be empty of our desires, choosing no longer the neutral ground, accepting whatever God may have for us, and ready to do hard things for Him; one of which is always sacrifice.
 - **Sin Issues:** Sin may hinder a person from receiving the baptism. We must repent, be totally empty of our own desires, ambitions, and wants to allow the Spirit to fill all of us.
 - Doctrinal Issues: Sometimes we have been told these gifts have died with the Apostles or we have seen fleshly expressions or errors in the media, leading to a fear of something being real or of God. These are all valid concerns, but these q questions must be settled with a proper Biblical interpretation of Scripture and an open heart to hear what the Holy Spirit is saying through the text today.
 - The Spirit will not violate our free choice; He is looking for willing and open hearts for service. We must accept divine persuasion and then make our own response.

- I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Romans 12:1-2 (NKJV)
- And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. 1 Cor 13:2 (NKJV)
- Be Open to God's Method
 - There is no formula to receiving the baptism of the Holy Spirit. The initial gift came when the disciples were sitting and praying (Acts 2:2). Peter and John laid hands on the Samaritans who received (Acts 8:15-17). The Ephesians also received when Paul laid hands upon them (Acts 19:1-6). Cornelius and his house received when Peter was preaching (Acts 10:44)
 - We must be open to whatever means God chooses to use. Some receive while alone in prayer, others at alters, and some after others lay hands on them. It's not about the place; it's about living out God's purpose in your life.
 - Pray each day to be used by the Spirit and hear His voice: *"God give me hears to hear, eyes to see, a mind to understand, and a heart to believe"* (Pastor Brady Boyd; Prov 1:5)

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