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Acts 2 (Part 2)

“The Baptism of the Holy Spirit”

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This is the second and final study regarding the baptism of the Holy Spirit found in [Acts 2:1–13](#).

It’s interesting to note the reaction of the bystanders to the outpouring of God’s Spirit. [Acts 2:12](#) says they were “[a]mazed and perplexed [and] they wanted to know more: ‘What does this mean?’” However, [Acts 2:13](#) tells us that others “[m]ade fun of them’ and said, ‘They have had too much wine.’” So, we see that the initial reaction of the bystanders is no different than what is common to many people today. Some are curious and want to learn more and understand what the meaning of all of this is, while others dismiss it as too fantastic or they make fun of it or mock what they don’t understand or don’t/won’t believe.

Those who don’t understand are unwilling to embrace or accept what is often mysterious and always supernatural, because most people have to have concrete, tangible reasons for everything. There have also been far too many abuses concerning the gifts of the Spirit and things attributed to the Spirit. So much so that many people have been completely turned off to the Baptism of the Spirit. Sadly, they end up “throwing the baby out with the bathwater,” because they aren’t equipped enough to be able to sift through what is illegitimate concerning the Spirit, so they end up rejecting it all.

The purpose of this teaching is to equip and encourage, and to calm whatever apprehensions believers may have about the Holy Spirit and the Baptism of the Holy Spirit.

Pentecost Was Not A New Event

1. The Jews have been celebrating the Feast of Pentecost for over 1,400 years; since the time of Moses.
2. What is unique about this particular Pentecost is that God chose it as the day he would pour out his Holy Spirit upon all believers.

The Baptism of The Spirit

3. Jesus spoke about “*the baptism of the Holy Spirit*” in **Acts 1:5**.
4. The baptism of the Spirit is available for all believers.
 - a. The baptism of the Spirit is not a one-time event, nor is it restricted to one generation.
 - b. **Acts 2:38b–39** says, “[T]his promise is for you, your children, and all who are far off [us!].”
5. The baptism of the Spirit is available to all believers until the Second Coming of Christ.
 - a. Peter, applying the prophesy of the prophet Joel, said the Spirit would be poured out from now until the coming of the Lord.
 - i. **Acts 2:17a** – “*In the last days, God says, I will pour out my Spirit on all people.*”
 - ii. **Acts 2:20b** – “*...before the coming of the great and glorious day of the Lord.*”
6. The Baptism of the Holy Spirit is a separate and distinct work from the indwelling of the Spirit at salvation.
 - a. Disciples – **John 20:22** and **Acts 1:8**
 - b. Samaritans – **Acts 8:9–17**
 - c. Cornelius – **Acts 10:34–46**
 - d. Ephesians – **Acts 19:1–7**
7. Cornelius’ situation, however, is a little different in that he received the Spirit (at salvation) and the baptism of the Spirit almost simultaneously.
8. Some believers may have the same experience as Cornelius but, for others, the baptism of the Spirit may happen weeks, months or even years after salvation.
9. One important fact that needs to be understood is that God doesn’t work by any of the patterns or formulas some people have created to “initiate or jump-start” the baptism of the Holy Spirit.
 - a. The Spirit doesn’t always come with the laying on of hands.
 - i. The 120 disciples did not experience the baptism by the laying on of hands. (**Acts 2:1–3**)
 - ii. Cornelius didn’t receive the baptism by the laying on of hands. Cornelius and all of the others there that day were simply listening, believing and receiving by faith when they were baptized by God’s Spirit.
 - b. The Spirit doesn’t always come with the evidence of speaking in tongues.
 - i. Speaking in tongues is seen in several instances in Scripture, however, it’s not mentioned in **Acts 8** when the Samaritans received the Holy Spirit.
 - ii. Paul asked a series of rhetorical questions in **1 Corinthians 12:29–30** that have the implied answer, “No!” Meaning that speaking in tongues is not **the** evidence of the baptism of the Holy Spirit.
 1. “*Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?*”

10. The gift of tongues is still available today as a gift of the Holy Spirit, but it is not **the** evidence for the baptism of the Holy Spirit.
- The gift of tongues is only mentioned three times, in **Acts 2, 10** and **19**.
 - One working definition of speaking in tongues would be: It is a known language, but unknown to the person speaking, that God gives a believer for the purpose of prayer or praise to God.
 - Speaking in tongues is also not seen in Scripture as an evangelism tool.
11. If tongues is not **the** evidence of the baptism of the Holy Spirit, what is?
- Paul writes in **1 Corinthians 13:1–3**: *“If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, **but have not love, I gain nothing.**”* (Emphasis added)
 - The Scripture is clear; it’s **LOVE** that’s the evidence of the baptism of the Holy Spirit.
12. How do you receive the baptism of the Holy Spirit?
- Jesus said you receive the baptism of the Holy Spirit by faith.
 - Luke 11:11–13** – *“Which of you fathers, if your son asks you for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, **how much more will your Father in heaven give the Holy Spirit to those who ask him!**”* (Emphasis added)
 - Contrary to the understanding some have, receiving the baptism is not a one-time thing.
 - Ephesians 5:18** says, *“Do not get drunk on wine, which leads to debauchery. Instead be filled with the Spirit.”*
 - The Greek for “*be filled*” is in the present tense, imperative mood, which means a continual action that may be translated: ***Be being*** filled with the Holy Spirit.

Discussion Questions

- Review the introduction to the study guide with your group to provide the appropriate background.
- Read **Acts 2:1–13** to provide an overview of today’s study.
- Prior to this teaching, were you aware of the fact that Pentecost was not a new event?
- What was your understanding of Pentecost?
- What influence has the term “Pentecostal” made in your understanding of Scripture and the baptism of the Holy Spirit?
 - Does this term conjure up the image of wild-eyed religious fanatics?
 - Have you known biblically grounded Christians who were baptized by the Holy Spirit?

- i. How were they different?
 - ii. What was it about their life that caused you to believe that this work of God was evident?
 - iii. Have you known pastors/others who have embraced the notion that the baptism of the Holy Spirit is evidenced by speaking in tongues?
 - iv. Have you participated in a “jump-start speaking in tongues session” to bring the baptism of the Holy Spirit?
6. Allow the people in your group to spend time talking about their experience with the baptism of the Holy Spirit.
7. Read and discuss the working definition Pastor Gary gave for speaking in tongues. (See #10b)
 - a. Has it been your experience that your former pastor(s) or Sunday school/Bible teachers have used this same definition? If not, what was their definition?
8. Read and discuss the details of the four accounts of the baptism of the Holy Spirit that demonstrate that this is a separate and distinct work. (See #6a – 6d)
9. Read and discuss **1 Corinthians 13:1–3** and focus on the fact that the evidence of the baptism of the Holy Spirit is love, not speaking in tongues.
10. Close your time by allowing everyone in your group to: ask in faith for an outpouring of the Holy Spirit; ask in faith for the Holy Spirit to give them an empowered witness; ask in faith for the Holy Spirit to edify and equip them for greater service and ministry; ask the Holy Spirit to help them demonstrate the baptism of the Spirit by their love for God and their love for others.