



LEADER TRAINING SERIES

Supplement 1

ABOUT THE BAPTISM OF THE HOLY SPIRIT

This document is an excerpt from:

50 Days in the Spirit: The Church Ignited LEADER GUIDE

ISBN: 978-0-9948928-0-5

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ABOUT THE BAPTISM OF THE HOLY SPIRIT

A. Distinct from Salvation or Water Baptism

The Scriptures talk of a deeper relationship with the Holy Spirit which is beyond that of the relationship obtained at salvation. The term "**baptism of the Holy Spirit**" is used by John the Baptist in John 1:33, by Jesus in Acts 1:5, and by Peter in Acts 11:16. This phenomenon is also spoken of as being "**filled with the Spirit**" in Acts 2:1-4.

This deeper relationship with the Holy Spirit is found in the prophetic words of Joel 2:28-29, where God tells of pouring out His Spirit on all people, the results of which will cause the sons and daughters to prophesy, the old men to dream dreams and the young men to see visions. This outpouring, which would even affect the servants, was first described in Acts 2.

Further references to this extra dimension of the baptism of the Holy Spirit and how it is distinct from water baptism are as follows:

- 1) Jesus exhorted the disciples to wait in Jerusalem until after they had received the Holy Spirit and had been clothed with power from on high (Luke 24:49; Acts 1:4-5, 8). Note that this was after Jesus breathed on them and told them to receive the Holy Spirit (John 20:22), and it was after Jesus opened the disciples' minds so they could understand the scriptures (Luke 24:45).
- 2) The new believers in Samaria were water baptized, yet they had not yet received the Holy Spirit (Acts 8:12, 15-16).
- 3) Simon the Sorcerer became a believer and was water baptized, yet he realised that he was missing a dynamic aspect of the Holy Spirit in his life (Acts 8:13, 19-20).
- 4) Paul had an encounter with Jesus, submitted to the Lordship of Jesus, yet needed to be filled with the Holy Spirit and to be baptized (Acts 9:3-6, 17-18).
- 5) The Holy Spirit fell on the Gentiles after they heard the Word of God and believed in Jesus for the remission of sins (Acts 15:7-8), yet they were not water baptized until later (Acts 10:43-44, 47-48).
- 6) Paul asks the Ephesians if they had received the Holy Spirit since they had believed (Acts 19:1-2). If receiving the baptism of the Holy Spirit was synonymous with believing, then Paul would have just asked if they were believers, and would have known that they had received the Baptism of the Holy Spirit. Later, after they are baptized in the name of the Lord Jesus (Acts 19:5), Paul lays hands on them that they might receive the Holy Spirit (Acts 19:6).

B. Speaking in Tongues: the Scriptural Evidence for the Baptism of the Holy Spirit

In all the scriptural instances where the Holy Spirit falls upon the people for the first time, the people spoke in new tongues to the Lord.

By looking at the examples within the Scriptures we see:

- 1) In God's sovereign precedence, He pours out His Holy Spirit along with the gift of tongues (Acts 2:4).
- 2) Ananias is sent that Paul might receive the Holy Spirit (Acts 9:17). Paul later states that he is glad that he speaks in tongues profusely (1 Corinthians 14:18).
- 3) Cornelius's household receives the Baptism in the Holy Spirit with speaking in tongues (Acts 10:45-46).
- 4) The church at Ephesus receives the Holy Spirit along with speaking in tongues. (Acts 19:2, 6).
- 5) The believers in Samaria receive the Holy Spirit after Peter lays hands on them. Though the word "tongues" is not mentioned in this passage, Simon saw the manifestation of the Holy Spirit as the apostles laid hands on the believers. Simon had already seen healings and the casting out of demons, yet he had not seen anything like that which took place when the Holy Spirit was poured out. One could conclude that he heard the same manifestation as was present in the other instances above -- that of speaking in tongues.

Interestingly, Peter says to Simon that he has "no part or share in this ministry." The Greek word for ministry is the same word which is translated as "speech" or "utterance" elsewhere in the scriptures. Some commentators state that Peter's statement should better be translated as "you have no part or share in this speech or utterance." Consequently, it would clearly indicate that the people in Samaria were speaking in tongues (Acts 8:15-21).

- 6) One of the signs that will accompany those who believe is that "they will speak in new tongues" (Mark 16:17).

C. Personal Tongues and the Usage of Tongues in Public Ministry

The Bible shows that there are two general categories of speaking in tongues. These two categories can be seen in the following scriptures:

- 1) **Tongues as a personal prayer language**, received at the time the person is baptized in the Holy Spirit. (Acts 2:4-6; 10:45-47, 19:6). In these scriptures, the individuals receive the gift of the Holy Spirit along with speaking in tongues. These scriptures imply the use of tongues as a personal prayer language for communion, prayer, worship, and praise

to God on a continuing personal basis (also 1 Corinthians 14:1–4, 14–15; Jude 20; Romans 8:26–27, Ephesians 6:18). This use of tongues is for the building up of the specific individual who is praying in tongues.

When a person is using their personal prayer language, i.e. praying in tongues they are praying unto God and the words spoken in tongues in this context do not need to be interpreted. In the context of personal praying in tongues, the prayer or praise or giving of glory is directed towards God, 1 Corinthians 14:2 says that “he who speaks in a tongue does not speak to men but to God, for no one understands him...” (NKJV)

- 2) **Tongues as a public ministry given in the assembly to communicate to the church and to be a sign to the unbeliever** (1 Corinthians 12:10; 12:29–30; 14:5, 21–22). This use of tongues is for the purpose of public ministry. This message would be addressed to other people and therefore will need to be interpreted for the benefit of others listening. This gift of tongues will be used for the sake of building up the whole church as the Spirit gives direction. In most cases, it will be necessary to have tongues with interpretation to enable the people to understand what is said (1 Corinthians 14:5–13).

An exception to this would be where one gives a message in tongues and it is understood in a language of one of the listeners.

NOTE: 1 Corinthians 14:14–15 is a parenthetical statement or an aside which Paul inserts to discuss the personal use of tongues; as such, verses 13 & 16 would flow together in the context of group or public ministry when people use tongues. Some scriptures give guidelines for the use of both personal prayer language and tongues in public prayer ministry (e.g., 1 Corinthians 14:1–4).

D. Receiving the Baptism of the Holy Spirit

When we look into the Scriptures, it appears as though baptism in water and baptism in the Holy Spirit were to be experiences which took place soon after salvation. Acts 2:38–39 encourages us that the gift of the Holy Spirit is for those who respond to Christ and for “your children and for all who are far off—for all whom the Lord our God will call” (NIV).

The following are some steps to help believers receive the Baptism of the Holy Spirit:

- 1) We must be willing to submit ourselves to the will of God. In Acts 2:37–38, the people were pricked in their hearts and were willing to ask, “What shall we do?” Peter told them to repent and be baptized and then they would receive the gift of the Holy Ghost. Blatant sin, if not dealt with, may hinder our receiving the fullness of the Holy Spirit (Acts 8:18–23).
- 2) Ask for the Holy Spirit, knowing that our heavenly Father will not withhold any good thing from us (Luke 11:9–13).

- 3) Believe God that He will give His Holy Spirit to us in accordance with his Word. We receive the Holy Spirit not by our own works, but by believing what we have heard (Galatians 3:2). People tend to lean on sense and emotions; therefore, if one does not have a "sense of righteousness," or feel worthy, one closes oneself off from the blessings of God.
- 4) In faith, we need to step out and begin using and exercising that which God has given us. Faith is the condition upon which one can receive anything from God (Hebrews 11:6, James 1:6-8).

E. All Believers Are At Different Levels

- 1) Some need first release in spiritual language
 - Acts 2
 - Luke 24:49 *"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."*
- 1) Some need more involvement
 - 2 Timothy 1:5 *"I remind you to stir up the gift of God which is in you through the laying on of my hands."*
 - 1 Timothy 4:14 *"Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership."*
- 2) Some need to be filled again
 - Acts 4:31 after opposition and persecution and threats, *"And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness."*

Even after ministering the Word of God with prayer and the laying on of hands, some people still do not receive their personal prayer language, that of speaking in tongues. One should be careful not to put any undue pressure upon the individual. Receiving and responding to the Holy Spirit is not something which can be forced by another individual; instead, it is that which comes as one voluntarily opens up greater areas of one's will, emotions, and intellect to the Holy Spirit.

If a person has been prayed for with the laying on of hands and has not received their prayer language, encourage them not to be frustrated. Often people start speaking in tongues at home when others aren't around and they aren't as conscious of themselves. Encourage them to continue to seek for more of God's gifts and remind them that as they are open to Him, He will bless them with this gift also.

F. Other Possible Blockages

We present these other points to you as leaders, but they refer to abnormal situations. Take care in using them because you can put guilt and condemnation upon people that is unwarranted unless God is truly leading you.

- 1) **Occult activities** - If an individual has been involved in occult activities, séances, hypnotism, tarot card reading, divination, etc. and has not renounced these activities verbally or at least in their heart, then this could be an area of their lives that is not fully submitted to the Spirit of God. As such it would be difficult for the Spirit to fully control the individual without there being a submission of that prior activity to the Lordship of Jesus (Galatians 5:16-21; James 4:4-10).
- 2) **Unconfessed sin** - Deliberate acts of sin which have not been properly dealt with can affect how God hears our prayers and can cause us to be separated from Him (Psalm 66:18; Galatians 5:16-21).
- 3) **Wrong motives** - Incorrect motives can cause us to miss out on God's blessing for us, (Acts 8:20-23; James 4:3).

**If any of these three dynamics are present, the person will know instantly what the problem is and will not need a lot of introspection to find out the issue.*