

**The Baptism in the Holy Spirit:
Six Lessons for Ministerial Training in Africa**

Denzil Ray Miller

denny.miller@agmd.org

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Introduction

The baptism in the Holy Spirit is the defining experience of the modern Pentecostal movement. Whether one sees the Pentecostal movement as having its origin in Topeka, Kansas in January of 1901, or in the “Azusa Street Revival” that took place in Los Angeles, California, beginning in April of 1906, the message of the baptism in the Holy Spirit, evidenced by speaking in tongues, was the central theme of both outpourings. In this series of six lessons we will examine this biblical experience.

These lessons are for African pastors and church leaders. They are designed to be taught in African Bible schools and pastors seminars across the continent. There are four purposes for these lessons:

- That pastors and church leaders may come to a clear theological and practical understanding of the biblical experience of the baptism in the Holy Spirit.
- That pastors and church leaders taking this course may themselves experience the baptism in the Holy Spirit.
- That these pastors and church leaders may be inspired to teach and preach the message of the baptism in the Holy Spirit.
- That these pastors and leaders may be able to lead others into the experience.

It is the author’s sincere desire that these lessons will be widely taught across the continent, and that they will be one spark that will help to ignite a new Pentecostal outpouring in the Assemblies of God in Africa.

Lesson 1
THE BAPTISM IN THE HOLY SPIRIT–WHAT IS IT?

Lesson Purposes:

- That the student might have a clear biblical understanding of the character and nature of the baptism in the Holy Spirit.
- That the student might have a growing desire to be filled with the Spirit and to see others filled with the Spirit.

INTRODUCTION:

A. Just before Jesus returned to heaven he gave His church a final command:

1. *“Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit” (Ac 1:4-5).*
2. In this lesson we will answer the question “What is the baptism in the Holy Spirit?”

B. Both John the Baptist and Jesus spoke of the baptism in the Holy Spirit.

1. In Matthew 3:11 John said, *“I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.”*
2. In Acts 1:4 Jesus commanded His disciples, *“Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”*

C. What exactly is this experience called the baptism in the Holy Spirit?

- We will say five things about this experience:

I. A BIBLICAL EXPERIENCE

- When we say that the baptism in the Holy Spirit is a biblical experience we mean two things:

A. It has its origin in the Bible.

1. The experience of the baptism in the Holy Spirit is not an invention of the modern Pentecostal movement.
 - a. Nor is it an creation of any other religious group.

- b. It is found in the pages of the Bible.
- 2. As noted above, both John the Baptist and Jesus spoke of this experience.
- 3. Jesus: *“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).*
- 4. At Pentecost the disciples were themselves baptized in the Spirit: *“When the day of Pentecost came, they were all together in one place. Suddenly a sound like a 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” (Ac 2: 1-4).*
- 5. On that same day Peter declared that the experience is for all of God’s people throughout the entire church age:

B. It is enjoined by biblical commands.

- 1. Not only does the experience have its origin in Scripture, in addition to this, all believers are commanded to receive the Holy Spirit.
- 2. On the night of Jesus’ resurrection He gave His disciples a promise and a command.
 - i. The promise: *“I am going to send you what my Father has promised” (Lk 24:49)*
 - ii. The command was” *“Stay in the city until you have been clothed with power from on high” (Lk 24:49).*
- 3. Forty days later He repeated His command: *“Do not leave Jerusalem, but wait for the gift my Father promised” (Ac 1:4).*
- 4. Some 25 or more years later, Paul commanded the Ephesian believers, *“Be filled with the Spirit” (Eph 5:18).*
- 5. Every believer in Christ is under the divine command to be filled with the Spirit.

II. A SUBSEQUENT EXPERIENCE

- When we say that it is a subsequent experience we mean that the baptism in the Holy Spirit is an experience that is in addition to and following (logically, if not always obviously chronologically) the experience of the new birth.
- This fact is clearly demonstrated in the book of Acts.
- On three separate occasions in Acts it is shown that the new birth and the baptism in the Holy Spirit are separate and distinct experiences:

A. The revival in Samaria (Ac 8:4-17)

- 1. Note that the Samaritan converts were first saved, then they later received the Holy Spirit.
- 2. We know that they were truly saved because of the following facts:
 - a. They had heeded the message of Christ. Acts 8:6 says that the Samaritans *“heeded the things spoken by Philip” (NKJV).*

- b. They experienced great joy. As a result of their receiving the message of the gospel “*there was great joy in the city*” (v 8).
 - c. They believed and were baptized in water. The text says, “*But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized both men and women*” (v 12).
 - d. These people would never have been baptized in water if they had not been truly born again.
3. And yet, it is very clear that they had not yet received the Holy Spirit for in verse 16 the Bible says, “*The Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus*” (v 16).
- a. Later, when the apostles Peter and John prayed for them, they received the Spirit: “*Then Peter and John placed their hands on them, and they received the Holy Spirit*” (v 17).
 - ii. There is clearly a time lapse between the Samaritans receiving Christ and their receiving the Holy Spirit.
4. We conclude that these are separate and distinct experiences.

B. Saul of Tarsus (Ac 9:1-19)

1. Saul of Tarsus (later called Paul), was converted on the Damascus road, and then he was later filled with the Spirit when Ananias prayed for him in the city of Damascus.
2. We know that he was truly converted when he encountered Jesus on the road because of the following reasons:
- i. He called Jesus “Lord” (v 5).
 - (1) The Bible teaches that “*No one can say, ‘Jesus is Lord,’ except by the Holy Spirit*” (1Co 12:3).
 - (2) At this moment, as Saul of Tarsus lay on the ground before the resurrected Christ, Jesus became the Savior and the Lord of his life.
 - ii. He obeyed Jesus and submitted to His will (vv 6-9).
 - (1) One proof of a person’s being truly born again is submission to the will of Christ.
 - (2) Jesus commanded Saul to go into the city of Damascus to receive further instructions.
 - (3) Though he was now blind, Saul submitted himself totally to the will of his newly found Savior and followed His instructions explicitly.
 - iii. Ananias called him “Brother Saul” (vv 17; Ac 22:13).
 - (1) Ananias called Saul “brother” because he realized that he had become a member of the brotherhood of believers, the Church.
 - (2) Howard Ervin wrote, From the preceding context, it is clear that Ananias knew who Saul was and why he had come to Damascus—to persecute the believers there. He would never, therefore, have entered Saul’s presence and addressed him as “Brother Saul,” unless he had been assured in advance that Saul was, in very truth a “Brother” in Christ. Saul must, therefore have become a Christian, in the fullest sense of the word, before Ananias come to

him.”¹

3. It was after Saul became a Christian that Ananias placed his hands on him, and he received the Holy Spirit (vv 17-18).
4. Again, as in the case of the Samaritan believers, we see that Saul’s experience of being filled with the Spirit was subsequent to and separate from his new birth.

C. The Ephesian disciples (Ac 19:1-7)

1. The twelve Ephesian disciples were saved and baptized in water, and then later filled with the Spirit when Paul laid his hands on them.
2. The fact that they were truly converted is demonstrated by the following:
 - a. They are called disciples. When Paul arrived at Ephesus, the Bible says, “*There he found some disciples. . .*” (v 1). When the word “disciple” is used in the New Testament without any modifying words (such as “disciples of John” or “disciples of the Pharisees”), it always refers to the disciples of Jesus. These men were clearly disciples of Jesus.
 - b. They had already believed in Christ. In verse 4 the Bible states clearly that these men had believed the message of John the Baptist concerning Jesus and had put their faith in Him.
 - c. They were baptized in water. Verse 5 states, “*They were baptized into the name of the Lord Jesus.*” Even if, as some contend, these disciples were not truly converted when Paul found them, certainly they must have been converted before they received water baptism.
3. After this, Paul laid hands on them and “*the Holy Spirit came on them, and they spoke in tongues and prophesied*” (v 6).
4. **Conclusion:** Having examined these three cases in the book of Acts we can only conclude that the baptism in the Holy Spirit is an experience following and in addition to the new birth.

III. A NORMATIVE EXPERIENCE

- A. **Normative Defined:** When we say that the baptism in the Holy Spirit is a normative experience we mean that it is an experience for all of God’s children.
- B. **The “Alls of Pentecost”:** The fact that Spirit baptism is for all believers is clearly demonstrated what may be called the “Alls of Pentecost”:
 1. Moses’ wish for all of the Lord’s people: When Joshua wanted Eldad and Medad to stop prophesying in the camp, Moses replied, “*I wish that all of the Lord’s people were prophets, and the Lord would put his Spirit on them!*” (Nu 11:29).
 2. Joel’s prophecy concerning all of God’s servants: God spoke through the ancient prophet, Joel: “*And afterward, I will pour out my Spirit on all people. Your sons and your daughters will prophesy, you old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my*

Spirit in those days” (2:28-29).

3. The Spirit’s filling all on the Day of Pentecost: When God poured His Spirit on the Day of Pentecost *“all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” (Ac 2:4).*
4. All of the household of Cornelius received:
 - a.. The Spirit was first poured out on Gentiles believers in Caesarea at the house of the Roman centurion Cornelius.
 - b. The Bible says that *“the Holy Spirit came on all who heard the message.”*
 - c. As a result they all spoke in tongues and prophesied (Ac 10:44-47).

C. Peter’s Pentecost Sermon:

1. After the outpouring of the Spirit on the Day of Pentecost, Peter stood to preach.
 - a. He quoted the prophesy of Joel, saying that God would pour out His Spirit *“on all people” (Ac 2:17).*
 - b. He concluded his sermon by saying, *“The promise is for you and your children and for all who are far off—for all whom the Lord our God will call” (v 39)*
2. The promise of the Spirit’s empowering is a universal promise for all of God’s children.

D. For Everyone Who Asks: Jesus said that this experience is for everyone who asks: *“Ask and it will be given to you. . . . For everyone who asks receives. . . . 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” (Lk 11: 9,10,13).*

IV. A POWERFUL EXPERIENCE

A. A Powerful Life-Changing Experience.

1. Jesus said that it would come upon the believer as *“power from on high” (Lk 24:49).*
2. When a believer is filled with the Spirit he is consumed with and overcome by God’s mighty power and presence.
3. Once a person is truly baptized in the Holy Spirit, his life will never be the same.

B. An “Invasion” from Heaven:

1. J. Rodman Williams describes the experience as *“an invasion from without . . . and a penetration, a permeation”* within the heart of the believer. He further describes it as the coming of *“the dynamic presence of God”* and a manifestation of God’s glory.²
2. Spirit baptism was a powerful, life-changing, experience for Peter and the others who were filled with the Spirit in the book of Acts.
 - a. Their lives were dramatically and permanently impacted.
 - b. Today, millions of people around the world can testify to the powerful effects

that this experience has had on their lives.

V. A NECESSARY EXPERIENCE

A. It is absolutely necessary that every Christian be baptized in the Holy Spirit.

1. Just as Jesus insisted that His disciples not leave Jerusalem until they were clothed with the Spirit (Lk 24:49; Ac 1:4,5), so must we insist on every Christian being filled with the Spirit today.
2. It is the believers source of spiritual life and power.
3. It your gateway into the Spirit-filled life.

B. Have you been baptized in the Holy Spirit?

1. If not you should be filled today
2. Don't try to live your Christian life without it.
3. Pastor, do you have church members who have never received the Holy Spirit?
Then one of your primary ministry goals must be to see that every member in your congregation is wonderfully filled with the Spirit and living the Spirit-filled life.

CONCLUSION:

The baptism in the Holy Spirit is a true biblical experience and it is for all believers. We should all open our hearts to God to receive this powerful experience. As pastors and leaders we should teach others about this important experience.

ENDNOTES:

1. Howard M. Ervin, *Spirit Baptism: A Biblical Investigation* (Peabody, MS: Hendrickson Publishers, 1987), 76.
2. J. Rodman Williams, *Renewal Theology*, vol. 2 (Grand Rapids: Zondervan Publishing House, 1990), 203, 204.

Lesson 2
THE IMPORTANCE OF THE BAPTISM IN THE HOLY SPIRIT

Lesson Purposes:

- That the student might understand the importance of the baptism in the Holy Spirit to the Christian life.
- That the student might continue to grow in hunger to be filled with the Spirit.

INTRODUCTION

A. Someone may ask, “Why this emphasis on the baptism in the Holy Spirit?”

1. Why should I be filled?
2. What are some of the benefits that I can expect in my own personal life from being filled with the Spirit?”

B. The baptism in the Holy Spirit will bring the following four benefits into the life of the believer who receives:

I. OPENS THE WAY FOR GREATER EFFECTIVENESS

- a. The experience will empower the believer for effective service in three primary areas of his Christian life:

A. Power to Witness.

1. Power to witness comes with the infilling of the Spirit. Jesus promised, “*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth*” (Ac 1:8).
2. This power to witness involves both motivation and ability.
 - i. When a person is filled with the Spirit he receives great motivation to become actively involved in the work of the Lord.
 - ii. He/she is also enabled to work for Him.
3. This empowering for witness is both for local evangelism and for world missions
 - i. Jesus said we would be witnesses both in “*Jerusalem and . . . Judea . . . Samaria . . .*”
 - ii. and to “*. . .the ends of the earth*” (Ac 1:8).

B. Power in Prayer.

1. An effective prayer life is a must for every minister of the gospel.
2. Several times in the book of Acts we see the Holy Spirit coming upon Spirit-baptized

believers enabling them to pray with great power and effectiveness.

- i. After the day of Pentecost “*they devoted themselves . . . to prayer*” (2:42).
 - ii. We observe Peter and John “*going up to the temple at the time of prayer*” (3:1).
 - iii. In Acts 4:23-31 we read of a powerful Spirit-anointed prayer meeting that ended with possibly over 5000 people (4:4) being filled or refilled with the Spirit.
3. Today, those who have been filled with the Spirit testify of a greater freedom, effectiveness, and power in their prayer lives and in their ministries.

C. Manifestation of Spiritual Gifts.

1. Spiritual gifts are given to Spirit-filled Christians to enable them to effectively accomplish the will of God.
2. Since the gifts of the Spirit are resident in the Spirit, and the Spirit is powerfully resident in those who have been baptized in the Holy Spirit, one can logically expect the manifestation of spiritual gifts in the lives of these Christians.
3. In 1Corinthians 12:8-10 Paul lists nine powerful spiritual gifts. He calls them manifestations of the Spirit (v 7).
4. Around the world Spirit-baptized believers are ministering in the power and anointing of the Spirit with the aid of these mighty spiritual manifestations.

II. FACILITATES A SPIRITUALLY SENSITIVE LIFE

- This spiritually sensitive life can be seen in at least three areas:

A. Sensitivity to Sin, Righteousness, and Judgment.

1. Jesus said, “*When he [the Counselor] comes, he will convict the world of guilt in regard to sin and righteousness and judgment . . .*” (Jn 16: 8).
2. The Spirit-filled believer will have a greater sensitivity to sin in his own life.
 - (1) Once he has been baptized in the Spirit, and learns to walk in the Spirit, he will be more keenly aware of the slightest personal transgression or departure from God’s will.
 - (2) He will have a desire to live a holy life and please God in everything that he does.

B. Sensitivity to God.

1. Paul said, “*We have not received the spirit of the world, but the Spirit who is from God, that we may understand what God has freely given us*” (1Co 2:12).
3. The person who is filled with, and walking in, the Spirit will be able to more clearly sense the indwelling presence of God in his own life, as well as the Spirit’s presence in the life of others (Ro 8:16).

C. Sensitivity to the Spiritual Needs of Others.

- a. At times the Spirit will help us to see deep into the hearts and needs of hurting people.
- b. This was what often happened to Jesus.

- (1) The Bible says about Jesus, *“When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Mt 9:36).*
- (2) The Holy Spirit will also give us such spiritual sensitivity to the needs of others.

III. CREATES A GREATER POTENTIAL FOR SPIRITUAL UNDERSTANDING

- This greater understanding can be seen in three areas:

A. Greater Understanding of the Word.

- Once a person is filled with the Spirit he will have greater insight into Scripture.
- Paul said, *“The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1Co 2:14).*
 - Without the Spirit’s help we cannot understand those things which come from the Spirit.
 - We know that the Bible comes from the Spirit of God (2 Pe 1:21).
 - Therefore, we must have the Spirit to fully understand the Word of God.
 - Jesus said, *“When he, the Spirit of truth, comes, he will guide you into all truth” (Jn 16:13).*
- The Holy Spirit will lead us into a keener and more intimate understanding of God’s Word.

B. Greater Understanding of the Moving of the Holy Spirit.

1. The Spirit is moving in the world today.
 - (1) Speaking figuratively about the Holy Spirit Jesus said, *“The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit” (Jn 3:8).*
 - (2) In some places His moving is bringing about a great harvest of souls.
 - (3) In other places He is preparing the soil for the sowing of the gospel.
- b. The person who is filled with the Spirit can have divine insight on what God is doing.
- c. Such insight is essential if we are going to fulfill Christ’s command to preach the gospel to all nations before He comes again (Mt 24:14).

C. Greater Understanding of the Needs of the Church and Society.

1. The Bible says concerning certain of David’s men, the men of Issachar, that they *“understood the times and knew what Israel should do” (1Ch 12:32).*
 - (1) These were men of clear spiritual insight.
 - (2) The Holy Spirit can give such clear prophetic insight to the needs of His people today.
- b. Six times in Revelation chapters 2 and 3, we are exhorted to *“hear what the Spirit says the churches.”*
- c. Two key questions for us today are

- (1) “What is the Spirit saying to the Church?”
- (2) “How is He moving in society?”
- d. We must be filled with the Spirit to be able to understand these things.

IV. BRINGS ABOUT A DEEPER LOVE AND CONSECRATION

- Romans 5: 5: “*God has poured out his love into our hearts by the Holy Spirit, whom he has given us.*”
- Being filled with the Holy Spirit will produce a deeper love and consecration in the life of the believer in at least three areas of his life:

A. Deeper Love for Christ and a Consecration to Serve Him More Perfectly.

1. The Spirit-filled believer’s love for Christ will grow as he walks in the Spirit.
2. Jesus told us that “*when the Counselor comes . . . he will testify about me*” (Jn 15:26).
3. He also said, “*He will bring glory to me by taking from what is mine and making it know to you*” (Jn 16:14).
 - (1) As we come to know Christ more intimately, we love Him more deeply.
 - (2) As we come to love Him more deeply, we are inspired to serve Him more perfectly.

B. Deeper Love for the Word and Consecration to Obey it More Fully.

1. As the Spirit-filled Christian becomes better acquainted with the Author of the Bible, the Holy Spirit, he will also love the Bible more.
2. *Illustration:* Once a young lady was give a book of love poems. After reading one or two of the poems, she became bored and put the book on her shelf. After some time she met a young man and fell and love with him. She soon learned that he was a poet, and that he had written the very book of poems that she had placed on her shelf. She again took up the book and began to read it. This time her heart was thrilled as each poem spoke directly to her innermost being. The book of poems now became her most cherished book. She had fallen in love with the author, and now she loved the book. The same thing will happen with the Bible. As you grow to love the Author more and more, you will also grow to love the Book that He wrote more and more. The Author of the Bible, Holy Spirit, will make its stories more vivid and its truths more precious. It will become a delight to obey its teachings.

C. Deeper Love for the Lost and Consecration to Pursue Them More Ardently.

- a. When God’s love is poured into our hearts by the Holy Spirit, it will include His love for the lost people of the world.
- b. Jesus told us to open our eyes, “*and look at the fields! They are ripe for harvest*” (Jn 4:35).
- c. We must pray, “Holy Spirit, fill me today. Open my eyes to see the lost as Jesus sees them, and give me the consecration to reach out to them as He did.”

CONCLUSION

If the infilling of the Holy Spirit will bring such blessings into the life of the Christian, who would not want to be filled? Have you been filled with the Spirit? If not, you can be filled today.

Lesson 3

INITIAL PHYSICAL EVIDENCE

Lesson Purposes:

- That the student may understand that speaking in tongues is the normative biblical evidence of the baptism in the Holy Spirit.
- That the student may be able to give a strong defense of this unique Pentecostal doctrine.

INTRODUCTION:

A. AG Statement of Fundamental Truths

1. Evidential tongues is the defining doctrine of the modern Pentecostal movement.
2. It is the eighth (of sixteen) “fundamental truth” of the Assemblies of God, as follows:
The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28), but different in purpose and use.”
3. It has been the source of much controversy both within and outside of the Pentecostal movement.

B. Is it true?

1. Is the doctrine true? Does it have a strong biblical basis?
2. This lesson will answer this, and other, questions concerning tongues as the initial evidence of the baptism the Holy Spirit.

I. HERMENEUTICAL ISSUES

1. Pragmatic Hermeneutics

- a. Early Pentecostals utilized what is called a “pragmatic hermeneutic.”
- b. It has been called a self-authenticating hermeneutic (i.e., If it is found in the New Testament, and if it is being experienced by believers today, it must be valid.)
- c. This way of interpreting Scripture has come under challenge.

2. The Hermeneutical Challenges

- a. The “Historical Narrative” Challenge
 1. Certain theologians teach that we cannot use the “purely historical” parts of Scripture (e.g., Acts narratives) for doctrine.

2. They say that these narrative portions (i.e., Acts) must be interpreted in light of what is clearly taught in the didactic portions (i.e., the New Testament epistles).
 - (1) Therefore, Luke’s writing about Spirit baptism must be interpreted in light of what Paul taught in 1 Corinthians 12:13,
 - (2) Which they interpret as being the baptism in the Holy Spirit.
- b. The “Authorial Intent” Challenge
 1. Non-Pentecostal evangelical theologians teach that unless the author clearly intended his writing to become normative for the church of all time we cannot say it is normative for today.
 2. They say that since Luke wrote as a historian (with historical intent), and not as a theologian (with didactic intent), the Pentecostal is wrong in using the examples in Acts to teach normative doctrine.

3. A Pentecostal Response

- a. We must understand each biblical writer on his own terms.
 - a. Each biblical writer must be able to speak for himself without being “held hostage” to others.
 - b. i.e. We cannot subordinate Luke to Paul
 - 1) Must we subordinate Luke’s three mentions of being baptized in the Spirit to Paul’s one?
 - 2) Must be subordinate Luke’s nine mentions of being filled with the Spirit to Paul’s one?
2. Luke was both a historian and a theologian
 - (1) Luke was not simply a historian he was also a theologian.
 - (2) He wrote with clear theological intent.
3. All Scripture is profitable for doctrine.
 - i. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness . . . (2 Tim 3:16, NKJV)*
 - b. Paul himself used history to teach doctrine: (1Co 10:1-13)

II. HISTORICAL PRECEDENCE APPROACH TO NORMATIVE TONGUES

1. The Validity of the Approach

- a. The historical precedence approach is a traditional method of interpreting narrative portions of scripture—especially the book of Acts.
 1. Based on inductive logic. (Thus it has also been called the inductive method.)
 2. It functions on the premise that whatever was practiced in the New Testament church, unless it is obviously culturally-, or event-specific to New Testament culture, should be practiced today.
 - (1) Especially if the practice is based on a broader biblical principle.
 - (2) And, if the practice is repeated in different contexts.
- b. The objection to using historical precedent:

1. Just because something was practiced in the early church does not necessarily mean that it should be practiced today (i.e., having all things in common.)
2. This approach ignores the hermeneutical principle of authorial intent.
- c. The answer:
 1. Induction is a legitimate form of logic.
 2. Such historical doctrines as the Trinity and the hypostatic union (i.e., that Christ is both fully God and fully human, yet only one Person) are based on inductive logic.
 3. Luke wrote with clear theological and practical intent.
- d. The contribution of narrative theology.
 1. Most narratives are written to teach something beyond just the story (i.e., They contain a moral or a life-lesson.)
 2. Two important concepts of narrative theology:
 - (1) “Narrative world”: The narrative contains a pattern or paradigm of how things “ought to be”
 - (2) “Narrative analogy”:
 - (a) How events relate to one another in a story tells us something about the author’s intent.
 - (b) Repeated themes, details, phrases, behaviors, etc., call the reader’s attention to the analogy.
 - (c) This is called the “echo effect.”
 - (d) Writers of narrative frequently use patterns to make a point.

B. Three Explicit Accounts of Speaking in Tongues in Acts

1. Pentecost
 - a. Read: Acts 2:1-4
 - b. v. 4: *“All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”*
2. Household of Cornelius
 - (1) Read: Acts 10:44-47:
 - (2) Note vv. 45-46: *“The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. ⁴⁶ For they heard them speaking in tongues and praising God.”*
 - (3) Later Peter testified: *“God gave them the gift as he gave us...” (11:17).*
3. Ephesian Disciples
 - (1) Read: Acts 19:1-7
 - (2) Note v. 6: *“When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.”*

C. Two Implicit Accounts—Where Tongues Likely Occurred

1. Samaritan Revival

- a. Read: Acts 8:14-19
- b. Note v. 17-18: “*Then Peter and John placed their hands on them, and they received the Holy Spirit. When Simon saw that the Spirit was given at the laying on of the apostles’ hands, he offered them money . . .*”
- c. Notice that Simon “saw that the Spirit was given” when the apostles placed their hands on the Samaritan believers.
 - A. What did he see?
 - B. He saw something that impressed him enough to want to purchase the gift.
 - C. Remember, this was a man that had “amazed all the people of Samaria “*with his sorcery (v.9)*.
 - D. He must have seen something dramatic.
 - E. The obvious answer to the question is that Simon saw the Samaritan believers speaking in tongues as did the 120 on the Day of Pentecost.
- d. The promise of the Lord recorded in Acts 1:4-5 was experienced by the disciples on the Day of Pentecost (2:4).
 - A. This was the same promise given to all believers (2:38-39).
 - B. For the Samaritans not to have spoken in tongues would mean that they had not received the same promise given the apostles and experienced by Cornelius and the Ephesians.

2. Paul

- a. Read: Acts 9:17-18
- b. The Acts account does not say whether Paul did or did not speak in tongues when he was filled with the Holy Spirit.
 - A. However, in 1Cor.14:18 Paul states clearly that he spoke in tongues, and he did it frequently.
 - B. The question arises, if Paul was a tongues speaker, then when did Paul begin?
 - C. The most obvious answer is that he began speaking in tongues when everyone else in the Acts began speaking in tongues—when he was filled with the Holy Spirit.
- c. Simply because there is no specific mention of tongues in this and the Samaritan account of receiving the Holy Spirit, does not mean that they did not speak in tongues.
 - A. The same would apply to water baptism.
 - B. There are places in Acts where water baptism is not mentioned after certain individuals are saved (2:47; 4:4, 11:21; 13:12; 17:34; 18:8; etc.).
 - C. Surely, this does not mean that these believers were not later baptized in water.
 - D. In the same way the fact that tongues is not explicitly mentioned does not mean that they were not present.
- d. In Acts 19:6 the Bible says that Paul placed his hands on the Ephesian believers and they “spoke with tongues and prophesied.”
 - A. Is it not reasonable to assume that Paul experienced the same thing when Ananias laid hands on him in Acts 9:17-18.
 - B. Would his experience have been any less than theirs?
- e. Since Paul was not one of the 120 present on the Day of Pentecost, and since he was called to be apostle, just like the Twelve who were there, isn’t it reasonable to assume that the Lord would given him the same experience as he gave the Twelve?

D. Summary and Conclusions:

1. Pentecost, though unique, is paradigmatic, that is, it sets a normative pattern for the church.
2. Tongues is certainly *the* initial evidence of the outpouring of the Holy Spirit on mankind at Pentecost.
3. Three of five instances explicitly state that tongues was the initial physical evidence.
4. In Acts 10:46 tongues is clearly presented as the sign.
5. In two of the five instances, speaking in tongues is strongly implied.
6. Though other “signs” follow, no other sign is presented as the initial physical evidence.
7. Therefore, Luke viewed tongues as the normative sign of the baptism in the Holy Spirit.
8. We today should view tongues as the normative sign.

III. BIBLICAL THEOLOGICAL APPROACH TO NORMATIVE TONGUES

- We will look at what each biblical author has to say about speaking in tongues.
- We will then draw conclusions from what we learn.

A. What Luke Teaches about Tongues.

- From the writings of Luke we learn that . . .
1. Tongues are intimately connected the Pentecostal gift.
 - (1) *Acts 2:4: “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.”*
 2. Tongues are equated with prophetic utterance.
 - (1) See Acts 2:16-17
 - (2) According to Luke, tongues equal prophecy.
 3. Tongues are a prominent form of inspired speech.
 - (1) Read: Acts 2:4, 10:45-46; 19:6
 - (2) Tongues are a powerful reminder
 - (a) that the church is a prophetic community
 - (b) of the church’s missionary task
 4. Tongues possess unique evidential character.
 - (1) Read: Acts 10:45-46
 - (2) In Acts tongues have “sign value” as follows
 - (a) At Pentecost tongues were God’s initial evidence of the outpouring of the Spirit.
 - (b) At Caesarea tongues were the “decisive sign of God’s favor on the Gentiles.”
 5. Tongues are a fulfillment of O.T. prophecy.
 - (1) Read: Acts 2:14-18
 6. **Discussion:** What do we learn about tongues from Luke?
 - a. Tongues are intimately connected with the baptism in the Holy Spirit.
 - b. Tongues have unique sign value.

- c. Tongues have a prominent place in the work of the church.
- d. Luke wanted his readers to speak in tongues.

B. What Paul Teaches about Tongues

- (i) In examining the writings of Paul we discover that he says the following about tongues:
 1. Tongues are edifying.
 - (1) *1Co 14:4: "One who speaks in an unknown tongue edifies himself.. ."*
 2. Tongues are desirable.
 - (1) *1Co 14:5: "I wish that you all spoke in tongues. . ."*
 - (2) *1Cor 14:18: "I thank God, I speak in tongues more than you all"*
 - (3) Conclusion: Paul highly regarded the value of tongues for use in private prayer.
 3. Tongues are universally available.
 - (1) *1Co 14:5: "I wish that you all spoke in tongues. . ."*
 - (2) *1Co 14:26: "What is the outcome then, brethren? When you assemble, each one. . . has a tongue. . ."*
 4. Tongues are useful in intercessory prayer.
 - (1) *Ro 8:26: "The Spirit Himself interceded for us with groanings too deep for words. . ."*
 - (2) Stated as a universal promise with no distinction of who may participate
 5. Tongues are a fulfillment of O.T. prophecy.
 - (1) *1Co 14:21-22 (quoting Isa 28:11): "By men of strange tongues and by the lips of strangers will I speak to this people, and even so they will not listen to Me," says the Lord. So then tongues are as sign . . ."*
 6. Conclusions from Paul.
 - a. All can speak in tongues.
 - b. All should speak in tongues.

C. What Mark Teaches about Tongues:

1. Believers will speak in tongues.
 - a. *Mk 16:17: "These signs will accompany those who have believed: in My name they . . . speak with new tongues."*
2. Tongues are a "sign" of believers.
 - a. *"These signs shall accompany . . ."*
3. Tongues are exercised in the context of fulfilling the Great Commission.
 - a. *Mk 16:15: "Go ye into all the world and preach the gospel to every creature"*
4. Conclusions from Mark:
 - a. Tongues is a sign of believers
 - b. When we go into the world preaching the gospel we should expect to see new believers to speaking in tongues

D. Summary of Conclusions from Biblical Theology:

1. Every Christian should expect to manifest tongues when being baptized in the Spirit.
2. Speaking in tongues is a uniquely demonstrable sign of the baptism in the Spirit.
3. In Acts tongues have “sign value” as follows:
 - a.. At Pentecost tongues were God’s initial evidence of the outpouring of the Spirit.
 - b. At Caesarea tongues were the decisive sign of God’s favor on the Gentiles.
4. This view calls us to a biblical sense of expectancy.
5. Tongues are a powerful reminder . . .
 - a. . . . that the church is a prophetic community
 - b. . . . of the church’s missionary task
6. Paul highly regarded the value of tongues for use in private worship and prayer (1Co 14:5, 26).
7. In Romans 8:26-27 tongues are useful in intercessory prayer.
8. Tongues as a fulfillment of O.T. prophecy
 - a. For Luke they are a fulfillment of Joel’s prophecy: i.e. “*they shall prophesy*” (Joel 2:28-29).
 - b. For Paul they are a fulfillment of Isaiah’s prophecy: i.e. “*stammering lips and another tongue*” (Isa. 28:11, 1Co 14:21-22).
9. In Mark’s longer ending it states clearly that believers will speak in tongues (Mk 16:16).

CONCLUSION:

We can preach and teach with confidence the historical Pentecostal doctrine that speaking in tongues is the initial physical evidence of the baptism in the Holy Spirit.

ENDNOTES:

Lesson 4
HOW YOU CAN BE FILLED WITH THE HOLY SPIRIT TODAY

Lesson Purposes:

- That the student may come to an understanding of the elements involved in being filled with the Holy Spirit.
- That the student might know what to expect when he comes to be filled with the Spirit.
- That the student might be able to dispel any misconception that he/she might have concerning receiving the Spirit.
- That the student might be able to teach these truths to others.

INTRODUCTION:

A. There is an old adage that says, “The proof of the pudding is in the tasting.”

1. The ancient Psalmist once cried out, “Taste and see that the Lord is good” (Ps 34:8).
2. The issue at hand is not simply knowing about the blessings of the Spirit-empowered life, the issue is experiencing them.

B. In this lesson we will discuss how a person can have this wonderful experience.

(We will discuss four things:)

1. The elements involved in receiving the Spirit
2. Four things that one needs to know when he comes to be filled with the Spirit.
3. Five common misunderstandings concerning receiving the Spirit.
4. What to do to be filled with the Spirit today.

C. As study this lesson . . .

1. Open your heart to God.
2. Allow the Holy Spirit to fill and empower you, just as He did those first disciples on the Day of Pentecost.

I. ELEMENTS INVOLVED IN RECEIVING THE SPIRIT

- Whether one is wanting to be filled with the Spirit himself, or he is seeking to lead others into the experience, it is helpful to know what is involved in the experience.
1. Scripturally, there are five essential elements involved in ones receiving the Holy Spirit:

A. Desiring the Spirit

1. Before one can be filled with the Spirit, he must first have a desire for the Spirit.
 1. He must sincerely want a closer walk with God, and he must have a desire to be more useful in His kingdom.
 2. God will not force this blessing on anyone.
2. In speaking about the Holy Spirit . . .
 1. Jesus said, “*Seek and you will find; knock and the door will be opened unto you*”

(Lk. 11:9, ref. v 13).

2. "Seeking" and "knocking" imply strong desire.
3. Desire for the Spirit can be created in a person's heart in many ways.
 1. He may hear a sermon or a teaching on the subject.
 2. He may see how the experience has blessed the lives of others.
 3. A hunger may be created as he talks with Spirit-filled friends.
 4. And yet, although desire may be created in a number of ways, ultimately it must come from within the heart of the individual Christian.
4. Jesus was speaking of the Spirit-filled life when He said, "*Out of his heart [innermost being] will flow rivers of living water*" (Jn. 7:37).
 1. Being filled with the Spirit begins on the inside.
 2. It begins with a heart that is hungry for more of God.

B. Asking for the Spirit

1. The Bible says, "*You do not have because you do not ask*" (Ja. 4:2).
 1. This principle can be applied to receiving the Holy Spirit.
 2. In speaking of the Holy Spirit, Jesus said, "*Ask and it will be given to you. . . . For everyone who asks receives. . . . How much more will your heavenly Father give the Holy Spirit to those who ask Him!*" (Lk. 11:9,10,13).
3. It is God's desire that everyone of His children be filled with the Spirit.
 - a. He is not withholding His blessing.
 - b. He is patiently waiting for us to ask.

C. Exercising Faith

1. A third essential element for receiving the Holy Spirit is faith.
 1. Jesus said that this blessing is for "*he who believes*" (Jn. 7:38).
 2. Paul taught that the promise of the Spirit is received by "*believing the message*" (Ga. 3:2,5, 14).
2. The Holy Spirit is received by an act of confident faith.
 1. Jesus said, "*Whatever you ask for in prayer, believe that you have received it, and it will be yours*" (Mk. 11:24).
 2. Notice that Jesus puts faith in the present tense.
 - a. He does not say "believe that you *will* receive," but "believe that you *have* received."
 - b. Faith is the primary ingredient for receiving the Spirit.
 - c. Just believe that you *have* received the Holy Spirit, and the blessing will be yours!

D. Receiving

1. Closely akin to faith is the act of receiving as mentioned above.
2. Receiving the Holy Spirit cannot be a passive act.
 1. We cannot simply wait on God to fill us.
 2. We must act with boldness.
3. The Bible teaches that, because of the work of Jesus on the cross, we can enter into the presence of God with boldness (Heb 10:19).
4. Don't wait on God to force His Spirit upon you.
 1. His hand is already outstretched.
 2. He is waiting for you to take it from Him.
 3. Claim the fullness of the Spirit right now by the bold act of receiving.

E. Speaking

1. The Bible says that on the day of Pentecost *“they were all filled with the Holy Spirit and began to speak . . .”* (Ac. 2:4).
 1. As they spoke the Holy Spirit performed a miracle in their mouths and they began to speak *“with other tongues as the Spirit gave them utterance.”*
 2. What were they speaking? It was *“the wonderful works of God”* (v 11).
2. Much the same thing happened in Caesarea at the home of Cornelius where the Jewish Christians *“heard them speaking in tongues and praising God”* (Ac. 10:46).
3. Once you have, by an act of faith, received the Holy Spirit, you will sense His presence deep inside.
 1. You should now begin to boldly speak out, allowing the Spirit to take control and pray through you.
 2. You will begin speaking in a beautiful new language.
4. The language will not come from your mind, but from deep inside your inner man
 1. Jesus said, *“He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water’”* (Jn 7:38, NASB).

II. WHAT YOU NEED TO KNOW WHEN YOU COME TO BE FILLED WITH THE SPIRIT

- a. When one comes to be filled with the Spirit, it is helpful to have a proper understanding of certain biblical truths.
- b. There are four truths one needs to know when he presents himself to God to be filled with the Spirit:

A. If You Are Saved, You Are Ready

1. If a person is born again, he/she is ready now to be filled with the Spirit.
 - a. There are no other preconditions.
 - b. If one has truly put his faith in Christ and repented of his sins (Ac. 2:38), he has obeyed God (Ac 5:32), and now God is ready to give him His Holy Spirit.
2. If you will receive the Holy Spirit, He will then give you the power you need to overcome your struggles with temptation and sin.

B. Being Filled Is Easy

1. Receiving the Spirit is not difficult.
 1. Some people have the idea that being filled with the Holy Spirit is very difficult, and requires much agonizing and pain.
 2. But this is not what the Scriptures teach.
2. The Bible teaches that we receive the Spirit by simply asking in faith (Lk 11:9, 10).
 - (1) It teaches that God is anxious to give His Spirit to those who will ask (Lk 11:13).
 - (2) Being filled with the Spirit is not something abnormal or out of the ordinary for the born again believer.
 - (3) In fact, it is the natural thing to do.
3. Jesus compared receiving the Holy Spirit to breathing:
 - (1) And when He had said this, He breathed on them, and said to them, *“Receive the Holy Spirit”* (Jn 20:22).
 - (2) Receiving the Spirit is to our spiritual man as normal as breathing is to our natural man. It should never be thought of as being difficult.
4. Remember, when a believer comes to be filled with the Spirit, he is not seeking to be filled with “another” Holy Spirit.
 - (1) He is seeking to be filled with the same Holy Spirit who already indwells him.

- (2) He is the same Spirit who entered his life when he was born again (Jn 3:5; Ro 8:9).
- 5. One man once said, "When you were born again, you 'breathed in' the Holy Spirit.
 - (1) Now, just take a deeper breath and be filled with the Spirit."
 - (2) What a beautiful thought.
- 6. Being filled with the Spirit is as simple as asking, believing, and receiving.

C. You Must Leave Your Pride Behind

- 1. A third thing that we must know when we come to be baptized in the Spirit is that we must leave all pride and vanity behind.
- 2. Such attitudes as pride have has no place in our walk with God.
 - a. They are the very things that hinder some from being filled with the Spirit.
 - b. The Bible says, "*God opposes the proud but gives grace to the humble*" (1Pe 5:5).
- 3. Some are proud of their position in the church, and therefore will not admit that they need to be filled with the Spirit.
 - (1) Others fear what people will say when they present themselves to be filled with the Spirit.
 - (2) Still others fear looking foolish.
 - (3) Put your pride behind you, humble yourself before God and be filled with the Spirit today.

D. Expect to Speak in Tongues

- 1. The person seeking the empowering of the Spirit should also know that when he is baptized in the Holy Spirit, he will speak in other tongues as the Spirit gives utterance.
- 2. He should, therefore, expect to speak in tongues as evidence of his being filled.
- 3. This was the recurring Scriptural evidence throughout the book of Acts.
 - 1. In Acts 2:4, they "*began to speak in other tongues ans the Spirit enabled them.*"
 - 2. In Acts 10:46, the Gentile believers were heard "*speaking in tongues and praising God.*"
 - 3. In Acts 19:6 the Ephesian disciples, "*spoke in tongues and prophesied.*"
 - 4. Today millions of people around the world have received this same experience with the same biblical evidence.

III. COMMON MISUNDERSTANDINGS CONCERNING RECEIVING THE SPIRIT

- Some people are hindered from receiving the Holy Spirit because of certain misunderstandings that they have concerning how He is received.
- For these people, the answer to their problem is simply the clearing up of these misunderstandings. Once this happens, they are happily filled with the Spirit.
- We will now try to clear up five common misunderstandings which hinder people from being filled with the Spirit:

A. Passively Waiting on God

- 1. Some have a misunderstanding about how God gives His Holy Spirit.
 - a. They have wrongly interpreted Acts 10:46 that speaks of how the Holy Spirit was "poured out" on the household of Cornelius.
 - b. As a result, they are sitting passively, waiting on the Holy Spirit to come suddenly and irresistibly upon them and "do it to them."
- 2. They are like the man who once said, "God knows my address. If He wants to fill me

with the Spirit, He knows where He can find me.”

- (1) This is the wrong attitude for receiving the Holy Spirit.
 - (2) While it is true that the Spirit is poured out afresh on believers today, we must understand that He is poured out in response to our active faith in Him.
 - (3) We ask in faith, then He pours out His Spirit on us.
4. *Illustration:* Once a man was having difficulty being filled with the Spirit. He was passively waiting on God to pour out His Spirit on him. His pastor was trying to explain to him that he must take the initiative and, by faith, receive the Spirit. Then the pastor remembered that this man loved to play checkers, so he asked him a question, “My friend, suppose you are playing a game of checkers. You have moved your piece. Now, what must happen before you can move again?” The man answered, “Of course, the other man must move.” Then the preacher said, “God has moved. He has already poured out His Spirit. Now, it is your move. Before God can move, and give you the Holy Spirit, you must move in faith and ask Him to fill you.” The man then reached out in faith and God filled him with the Holy Spirit.

B. Looking for the Holy Spirit to Fall from Above

1. Some are looking for the Holy Spirit to come down from heaven, whack them on top of the head, overpower them, and begin speaking through them.
2. He will not fall on your head from above, but He will fill you from the inside.
 - (1) He will rise up within you, and gush forth from inside you.
 - (2) Jesus described being filled with the Spirit like this: *“If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him. By this he meant the Spirit, whom those who believed in him were later to receive.” (Jn 7:37-39)*
3. When you come to be filled with the Spirit, don’t expect Him to fall on your head from above.
 - (1) Look for Him to rise up within you.
 - (2) You will sense Him moving inside.
 - (3) When you sense His fullness within, you know that He has come to fill you.
 - (4) At that moment boldly speak out in faith, and let the rivers of living water flow!

C. Thinking That God Is Going to Force The Seeker to Speak in Tongues

1. Some seekers believe that at some point while they are praying in their own language, or not praying at all, God is going to forcibly take over their vocal chords and speak through them.
 - a. But this will never happen.
 - b. God will not force the Holy Spirit upon anyone.
 - c. Neither will He force anyone to speak in tongues.
2. On the Day of Pentecost *“they [the 120 believers] began to speak in tongues.”*
 - a. It was the disciples who were speaking, but it was the Spirit who *“enabled them” (Ac. 2:4).*
 - b. Remember, you will speak.
 - (a) It will be your lungs, your vocal chords, your lips and your tongue creating the sounds. It will be you speaking, but it will be God who will give you the words.
 - (b) The miracle is not the speaking—the miracle is the new language.
3. You must speak forth in faith trusting God to fill your mouth.

D. Being More Focused on Speaking in Tongues than on Experiencing God

1. Most people who come to be filled with the Spirit know that they will speak in tongues when they are filled.

1. This is good . . .
2. However, some of these people become so intent on trying to speak in tongues that they lose focus of what is really taking place.
3. God is working deeply in their hearts and lives; however, they are so focused on trying to speak in tongues that they fail to sense His powerful empowering presence.
2. The seeker should expect tongues. . .
 - a. . . . but he should focus his attention on God, and on what He is doing in his life.
 - b. He should sense the presence of the Spirit inside.
 - c. Then he should yield his entire being, including his tongue, completely to God.

E. Fear of Receiving a False Experience

1. There is a final misunderstanding about receiving the Spirit that needs clearing up.
2. Some people are afraid of seeking for the Spirit because they are afraid that they will receive a false or demonic experience.
3. Such warnings are misleading, because Jesus promised that, if we ask of the Father, He will give us only *"good gifts" (Mt 6:11)*.
 - a. If you are truly seeking God, then He will not allow you to receive a false spirit or a false experience.
 - b. Jesus said, *"For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, now how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!" (Lk.11:10-13)*
4. Jesus' meaning is clear: if you ask for the Holy Spirit, God will give you the Holy Spirit.
 - a. He will not give you a false experience.
 - b. He will not give you a serpent, or a scorpion, or a stone.
 - c. He will give you what you ask for—the blessed Holy Spirit. Don't be afraid. Ask today, and God will give you His Spirit.

CONCLUSION:

The baptism in the Holy Spirit is the gateway into a life in the Spirit. It should be the aim of every Christian to be filled with the Spirit. It should be the goal of every pastor to see that every one of his or her members has been baptized in the Holy Spirit.

Lesson 5
MAINTAINING THE SPIRIT-FILLED LIFE

INTRODUCTION

- A. “Things fall apart.” That’s a saying that is heard throughout Africa.**
1. And it’s true.
 2. Anything in this life which is left to itself falls apart. In the material universe things move naturally from a state of order to disorder.
 3. The same is true in our spiritual lives.
 - a. Unless our they are constantly maintained they deteriorate.
 - b. Paul instructed Timothy to maintain the touch of God that was on his life (2Ti 2:6).
 - c. A life lived in step with the Spirit of God must be perpetually maintained.
- B. A believer begins his spiritual life by being born again by the Spirit of God.**
1. He should then be immediately baptized in the Spirit.
 2. The newly Spirit-baptized believer should not; however, make the mistake of presuming that, because He has been baptized in the Spirit, his spiritual journey has come to an end.
 - a. Neither should he make the mistake of thinking that now that he has received the Spirit, he can relax and do nothing.
 - b. A life in step with the Spirit must be maintained.
 3. In this lesson we will discuss how the Spirit-baptized believer can maintain his walk in the Spirit.
 4. In doing so we will discuss two things:

I. THE IMPORTANCE OF MAINTAINING THE SPIRIT-FILLED LIFE

A. Must Be Constantly Renewed

1. Once a person has been baptized in the Holy Spirit, he would be very unwise to assume that there is nothing more for him to do to maintain his spiritual life.
2. Bible commentator Don Stamps wrote,

However powerful the initial coming of the Holy Spirit on the believer may be, if this does not find expression in a life of prayer, witness, and holiness, the experience will soon become a fading glory. . . . The baptism in the Spirit brings the believer into a relationship with the Spirit that is to be renewed (Ac 4: 31) and maintained (Eph 5:18).

B. Each Believer’s Personal Responsibility

1. Every believer in Christ must accept personal responsibility to maintain his own spiritual life.
2. Failure to do this will eventually result in backsliding and loss of power.
 - (1) One could eventually even lose his salvation.
 - (2) Paul encouraged Timothy to “*fan into flame the gift of God*” that was in him (2Ti 1:6).

3. **Illustration:** Just as a campfire needs constant attention if it is to remain blazing, our spiritual lives also need constant monitoring. When the camper goes to sleep, his fire goes out. When the Christian sleeps, his spiritual fire goes out. We must therefore maintain constant vigilance over our spiritual lives. A fire needs occasional stirring if it is to remain white hot, and fuel must be continually added if it is to continue to flame brightly. In the same way, we must continually monitor our spiritual lives.
4. This monitoring should include frequent spiritual checkups.
 - (1) Paul instructed the Corinthians to “Examine [y]ourselves to see whether you are in the faith” (2Co 13:5).
 - (2) Each believer must accept personal responsibility for our his spiritual life.
 - (3) The man whose spiritual fire goes out has no one to blame but himself.

II. GUIDELINES FOR MAINTAINING A SPIRIT-FILLED LIFE

- a. One may ask, “If I am personally responsible to maintain my own spiritual life, then what must I do? What specific steps can I take to ensure that I continue to walk in the Spirit?”
- b. Let’s look at eight specific strategies for maintaining ones Spirit-filled life:

A. Seek Fresh Refillings

1. Every Spirit-filled believer should seek to be continually filled and refilled with the Spirit throughout his entire life.
 - a. Every believer in Christ should be baptized in the Holy Spirit immediately after conversion (Ac 1:4, 5; 8:14-17). This spiritual baptism is a wonderful life-changing experience.
 - b. However, the believer must also realize that the baptism in the Holy Spirit it is not a once-and-forever experience.
2. On the Day of Pentecost the disciples were initially baptized in the Holy Spirit (Ac 2:4). Later, we read of them being refilled with the Spirit (Ac 4:8, 31).
3. Paul was first baptized in the Holy Spirit in the city of Damascus (Ac 9:17,18). We see him again being filled with the Spirit on the island of Cyprus (Ac 13:9).
4. In Acts 19:6 the first Ephesian disciples were first baptized in the Spirit when Paul laid hands on them.
 - a. Later he wrote them, urging them to “be filled with the Spirit” (Eph 5:18).
 - (2) Every believer needs to be baptized in the Spirit, but he also needs fresh refillings.
5. A careful study of Paul’s exhortation to the Ephesians to be filled with the Spirit (Eph 5:18) reveals a powerful spiritual principle:
 - a. we must each be repeatedly filled with the Spirit.
 - b. The Greek verb translated “be filled” in this text is in the present passive imperative tense.
 - c. This means that the phrase “be filled with the Spirit” could be accurately rendered “be being filled with the Spirit”
 - d. Stanley Horton wrote about this verse:
We are to keep being filled with the Spirit (5:18). This (as the Greek indicates) is not a one-time experience, but a continued filling or (better) repeated fillings, as the Book of Acts suggests.
 - e. The Spirit-filled believer must know that, if he is to maintain the Spirit-filled life, he should seek a fresh infilling of the Spirit each day of his life.
6. Jesus was speaking about receiving the Holy Spirit when he said, “*Ask and it will be given to you; seek and you will find; knock and the door will be opened to you*” (Lk 11:9, note v.13).
 - (1) Horton points out that these three verbs (ask, seek, knock) all speak of continuous and repeated action:
To emphasize this, Jesus said plainly, “Ask [keep asking], and it shall be given you; seek [keep on

seeking], and ye shall find; knock [keep knocking], and it shall be opened unto you. For everyone that asketh [who keeps on asking, who is an 'asker'] receiveth [keeps on receiving]; and he that seeketh [who keeps on seeking, who is a seeker] findeth [keeps on finding]; and to him that knocketh [who makes it his practice to knock on doors] it shall be opened.

- (2) To maintain the Spirit-filled life the Christian must continually seek new refillings with the Holy Spirit.

B. Pray Without Ceasing

1. Prayer is an essential discipline for the Christian if he is to walk in the Spirit.
2. Paul told the Thessalonians, *"Pray continually, give thanks in all circumstances, for this is God's will for you in Christ Jesus. Do not put out the Spirit's fire. . ."* (1Th 5:17-19)
 - a. Note carefully what Paul is saying here. He is saying that, if believers will pray continually, they will not make the mistake of *"put[ting] out the Spirit's fire"* (v 19).
 - b. We must, as Goodspeed translates the verse, *"never give up praying"*
4. In Ephesians 6:10-18, Paul instructed Christians in spiritual warfare.
 - a. He ended his instructions by writing, *"And pray in the Spirit on all occasions with all kinds of prayers and requests"* (v 18).
 - b. In order to maintain our life in the Spirit, and be ready to do spiritual warfare, we should *"pray in the Spirit on all occasions."*
5. We should pray daily, asking the Spirit for His infilling and His guidance.
 - a. Our daily prayer should include prayer in tongues. Paul said, *"He who speaks [prays] in a tongue edifies himself"* (1Co 14:4).
 - b. That is why he said, *"I would that everyone of you speak [pray] in tongues. . ."* (v 5), and later, *"I thank God that I speak [pray] in tongues more than all of you"* (v 18).
 - c. Through praying in tongues, we maintain a powerful spirit to Spirit communion with God.

C. Be Fervent in Worship

1. Worship holds an important place in the Spirit-filled life.
 - a. It is through Spirit-anointed worship that are we are *"raised. . . up with Christ and seated. . . with him in the heavenly realms"* (Eph 2:6).
 - b. These worship times result in *"times of refreshing. . . from the Lord"* (Ac 3:19).
2. In order to maintain our lives in the Spirit, we should seek out worship opportunities.
 - a. These could include times private devotional worship.
 - b. Great spiritual strength can come from these private worship times (Isa 40:31).
 - c. We should also worship with other Spirit-filled believers in church services.
 - A. When the opportunities present themselves, we must enter into spiritual worship with our whole heart (Ps 100:4).
 - B. King David prayed, *"Praise the Lord, O my soul; all my inmost being, bless his holy name"* (Ps 103:1).
3. In Ephesians 5:18-20 Paul speaks of one powerful way of maintaining the Spirit-filled life.
 - a. In verse 18 he exhorted, *"Be filled with the Spirit."*
 - b. Then in the verses following, he us told how this may be done: *"Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of the Lord Jesus Christ"* (vv 19, 20).
 - c. The teaching is clear.
 - A. worship is one powerful way of maintaining the Spirit-filled life.

- B. s one worships in the Spirit, his own spirit is renewed; his faith is built up, his soul is refreshed, and he is empowered for spiritual battle.

D. Meditate on the Word

1. Daily meditation on the Word of God is an essential element for maintaining a Spirit-filled life.
2. Jesus said, *“The Spirit gives life; the flesh counts for nothing. The words that I have spoken to you, are spirit and they are life”* (Jn 6:36).
 - a. What Jesus said here about His own words, can also be said for all the words of Scripture—they are Spirit and they are life.
 - b. As we read the Bible and meditate on its words, the Spirit of God speaks new life into our spirits.
3. If we are to maintain our lives in the Spirit, we must dedicate ourselves to daily devotional reading of the Word of God.
 - a. The word of God is food for our spiritual man.
 - b. It is through reading the word that our spirits receive new life and strength (Ps 119:92, 93).
4. It is not enough, however, to simply read the Bible and then do nothing about it.
 - a. We must obey the Word and apply its truths to our lives.
 - b. James wrote, *“Do not merely listen to the word, and so deceive yourselves. Do what it says”* (Jas 1:22).
 - c. Jesus said that *“everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand”* (Mt 7:26).
 - d. When the trial comes, he will be unable to stand.
5. Our spiritual lives are maintained, then, not be merely reading the Word of God, but by reading it and then doing what it says.

E. Walk by Faith

1. To walk by the Spirit is to walk by faith, and to walk by faith is to walk by the Spirit.
 - a. The phrases are synonymous.
 - b. Paul connects the walk of faith and the walk of the Spirit when he says, *“For we through the Spirit, by faith, are waiting for the hope of righteousness”* (Ga 5:5, NASB).
2. It is by faith that we receive the Holy Spirit (Ga 3:2, 14),
 - a. And it is by faith that we maintain our life in the Spirit (Ga 3:3).
 - b. It is also through faith that spiritual gifts are released in the believers life resulting in miraculous works.
3. In Galatians 3:5 Paul wrote, *“Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?”*
 - a. The obvious answer to Paul’s rhetorical question is that we receive the Spirit and work miracles by faith.
4. In 1 Corinthians 5:5 Paul said that God *“has given us the Spirit as a deposit”* in our lives.
 - a. He continued, *“Therefore. . . we live by faith, not by sight”* (vv 6, 7).
 - b. The one who desires to live in the Spirit must, by faith, focus his attention on the unseen things of the Spirit.

F. Live a Yielded Life

1. Living a yielded life involves being submitted to the Spirit and His will.
 - a. It also involves an attitude of openness to the Spirit’s promptings.

- b. The one desiring to live a life in the Spirit must live in a state of constant readiness to obey the voice of the Holy Spirit.
- 2. Jesus lived such a yielded life.
 - a. He testified concerning Himself, *“I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the son and shows him all he does. . . .”* (Jn 5:19, 20).
 - b. Jesus completely submitted Himself to the will of His Father.
 - c. This even included His willingness to go to the cross (Jn 8:28, 29).
- 3. In like manner, the apostles lived lives that were yielded to the Holy Spirit.
 - a. Whatever they did, whether . . .
 - A. praying (Lk 24: 53; Ac 1:14; 3:1; 4:31),
 - B. worshiping (Ac 11:15; 13:1-4),
 - C. witnessing (Ac 1:8; 4:8, 31),
 - D. ministering (Ac 6:8; 16:6-10), or
 - E. even conducting church business meetings (Ac 15:28),
 - b. . . . they did all under the authority of the Holy Spirit.
- 4. If we are to walk in constant communion with the Spirit we, too, must learn to lives that are yielded to God and His purposes.

G. Cultivate a Sensitive Spirit

- 1. By this we mean the ability to sense in one’s spirit what the Spirit is saying and doing.
- 2. Such a spiritual sensitivity is essential.
 - a. The one who wants to truly follow the Spirit must be keen to listen to His voice.
 - b. He must also be quick to respond to what He says—even to repent when necessary.
- 3. Illustration: We tune in our radio receivers to the proper station in order to receive a clear signal. In like manner, we must learn to tune in our spirits to the voice of the Spirit of God.
- 4. The Bible says that we must not harden our hearts to the Spirit’s voice (Heb 3:8, 15; 4:7).
 - a. One way of hardening our hearts to the Spirit’s voice, and thus “tuning out” the Spirit, is to look with contempt on manifestations of the Spirit.
 - b. Paul said: *“Do not put out the Spirit’s fire; do not treat prophecies with contempt”* (1Th 5:19, 20).
 - c. By treating prophecies with contempt we can put out the Spirit’s fire in his hearts.
 - d. We must never be guilty of this foolish sin against the Spirit.

H. Walk in Obedience

- 1. Obedient, holy living is another requirement for maintaining the Spirit-filled life.
- 2. The Holy Spirit can be grieved, and our spiritual lives can be quenched, by impure living.
- 3. In Ephesians 4:29-31 Paul made a list of sins that grieve the Holy Spirit of God:
 - a. Unwholesome talk (corrupt speech, foul words)
 - b. Bitterness (grudges and resentful thoughts)
 - c. Rage (uncontrolled anger)
 - d. Anger (desire to hurt and fight back)
 - e. Brawling (railing, clamor)
 - f. Slander (abusive and insulting language)
 - g. Malice (desire to hurt for revenge)
- 4. Such unholy actions and attitudes will quench the Spirit’s moving in our lives.
- 5. At the same time we learn to better follow Him. (Heb 5:14).
 - a. As The Spirit prompts us to witness, to release spiritual gifts, and to pray, we must be quick to obey.

b. As we do, we grow stronger in our spiritual lives.

CONCLUSION:

Life is the Spirit is not an automatic thing. It must be maintained. We maintain our spiritual lives by giving diligent attention to them and to the things of the Spirit. We must never be guilty of allowing the flame of God's Spirit to go out in our lives.

END NOTES:

Lesson Six
LEADING OTHERS INTO THE BAPTISM IN THE HOLY SPIRIT

Lesson Purpose:

- That the student may know how to lead someone into the experience of the baptism in the Holy Spirit.

INTRODUCTION:

- A. In this lesson we will discuss how one may lead others into this vital Christian experience.
- B. We will suggest a practical "how to" model for praying with individuals to be baptized in the Holy Spirit:

I. PRELIMINARY CONSIDERATIONS

- When praying for people to be filled with the Spirit it is very important to understand two very important things:

A. Who Can Be Filled with the Spirit

1. Anyone who has been truly born again can and should immediately be filled with the Holy Spirit.
2. This wonderful experience is not just for certain people who have reached a certain state of "holiness" or spiritual maturity in their Christian lives.
 - a. Nor is it only for a certain class of people belonging to a certain church group or denomination.
 - b. It is a promise for all Christians of all ages (Acts 2:17,18; 38,39).

B. Who Can Pray with Others to Be Filled with the Spirit

1. Anyone who has himself been filled with the Spirit can lead someone else into this marvelous experience.
2. The chief requirement for praying for others to be filled with the Spirit is the sincere desire to see others blessed and used by God.

C. Elements Involved in Receiving the Holy Spirit

- There are four essential elements involved in anyone being filled with the Holy Spirit:
 1. Desire
 - a. The Bible often stresses the importance of desire in receiving blessings from God
 - A. In teaching about how to be filled with the Spirit, Jesus said, "*Seek [literally, 'keep on seeking'] and you will find*" (Lk. 11:9)
 - B. Persistent seeking is a fruit of desire.
 - C. God has told us, "*You will seek me and find me when you seek me with all you heart* (Jer.29:13).
 - b. Instruct the seeker that he must desire with all of his heart to be filled with the

Spirit of God.

2. Faith
 - a. Faith is the prime essential for receiving anything from God, including the Holy Spirit.
 - b. In Galatians 3:2 Paul reminds the Galatian Christians that they had received the Holy Spirit, not by the works of the law, but *"by believing what [they] heard."*
 - c. One aim of the person seeking to lead others into the baptism in the Spirit must therefore be to inspire faith in the heart of the seeker.
3. Praise
 - a. In each instance of people being filled with the Spirit in the book of Acts we see them actively and joyously praising God.
 - b. The Bible teaches us that prior to the Day of Pentecost the disciples *"stayed continually in the temple praising God" (Lk.24:53).*
 - c. The Bible also teaches us that God *"inhabit[s] the praises of his people Israel" (Ps.22:3, NKJV).*
 - d. When we praise God He manifests His presence among us (2Chr.71-3; Acts 4:31).
 - e. Another aim of the one wanting to assist others in being filled with the Spirit is to get them to joyously praise God in expectant faith.
4. Yieldedness to God
 - a. Yieldedness to God is another vital element in receiving the Holy Spirit.
 - b. The person seeking to be filled with the Spirit should be instructed to yield his entire being to God.
 - c. This yieldedness should include his spirit, his mind, and his body (Ro.6:13; 12:1).
 - d. It is through such yieldedness that the Holy Spirit will take possession of the person's mind and vocal organs and begin to speak through him in other tongues.

II. THE PROCEDURE: HOW TO PRAY WITH SOMEONE TO BE FILLED WITH THE HOLY SPIRIT

1. Step 1: The Interview

- In the initial interview process we will seek to accomplish three things:)
1. Affirmation and Inspiration
 - a. First, seek to affirm the candidate and to inspire his faith.
 - a) You might say, "I am so glad you came; you did the right thing."
 - b) You could also say, "This could be one of the greatest days of your life. God has something very special for you."
 - b. Remember, the candidate is probably very nervous at this point.
 - c. These words will help set him at ease and prepare his heart to receive.
 2. Discovery
 - a. One goal at this point is to find out why the seeker has come forward, and to discover precisely where he is in his spiritual experience.
 - b. You might ask such questions as follows:
 - A. "What do you want God to do for you today?"

- B. "Did you come to be filled with the Spirit?"
 - c. Don't assume he has come to be filled with the Spirit; he may have come for another reason.
 - A. If he has come to be filled, it is good for him to say so.
 - B. Simply saying so will strengthen his resolve to be filled.
 - d. You may want to ask, "Have you ever been filled before?"
 - A. If he has been filled before, he may need nothing more than brief encouragement to be refilled.
 - B. If he has never been filled, he needs more instruction.
 - e. Another question: "Have you ever seen anyone filled with the Spirit?"
 - A. If he has seen others filled with the Spirit he may have a good idea of what will happen to him.
 - B. If not, he will need a more detailed explanation.
 - f. Once you have asked these questions, then listen very closely to his response.
 - g. These discoveries will help you to know how to proceed to the next step.
3. Instruction
- a. At this point in the interview process we have two primary goals:
 - (a) to stir up expectant faith in the heart of the candidate; and
 - (b) to bring him to an accurate understanding of what he must do and what he can expect to happen.
 - b. *Stimulate the seekers faith* by reminding him of the promises of God concerning the Holy Spirit.
 - (a) Assure Him that if He is truly born again God is ready *now* to fill him with the Holy Spirit.
 - (b) Remind him of the promise of Jesus in Lk.11:10, "*Everyone who asks receives.*"
 - (c) He must believe that God will, the moment he asks, fill him with His Spirit.
 - (d) He should therefore expect to be filled, and expect to speak with other tongues as the Spirit gives him utterance.
 - (e) And he should be prepared to act on that expectation.
 - c. *Bring about an accurate understanding* in the mind of the candidate concerning what he must do to be filled, and what he can expect to happen.
 - (a) He needs to know that being filled with the Holy Spirit is not a difficult nor extraordinary thing for a believer.
 - a) It is the normal thing to do.
 - b) He will not be filled with "another Holy Spirit" but the same Holy Spirit that already indwells him since his new birth.
 - b) You can tell the seeker, "Receiving the Holy Spirit is easy! It is the natural thing to do. In fact, for the born again Christian, it is as easy as breathing"
 - a) Jn. 20:22: "And with that he breathed on [or into] them and said, 'Receive the Holy Spirit'."
 - b) In other words, receiving the Holy Spirit is much like breathing.
 - c) Just as breathing is the natural thing for a man to do, receiving the Holy Spirit is the natural thing for child of God.
 - 3) Next, let the candidate know exactly what you plan to do and what will happen to him.
 - a) You could say something like this: "First, we will pray together. Then, I will lead you in a prayer in which we will ask the Lord to fill us with His Spirit. The Lord will hear and answer our prayer. I know He will because we will be praying according to His will

(1Jn.5:14). After this, I will ask you to take a step of faith and receive the Holy Spirit. I will lead you in another short prayer. It will go something like this, "Lord, right now, in the Name of Jesus, I receive the Holy Spirit." I will then ask you to begin to praise the Lord with all your heart. As you do, expect the Lord to fill you with His Spirit. You will sense His presence filling you, and you will begin to speak in a language you have never learned. Don't be afraid, just continue to speak. Are you ready to be filled with the Spirit? Do you have any questions?"

- b) If the seeker has questions, answer them. If he has no questions proceed to the prayer engagement.

B. Prayer Engagement

- In the prayer engagement we will do two things:

1. Lead the Seeker in Prayer

- a. Much as you would lead a sinner in the sinner's prayer, you now lead the new believer in a prayer asking to be filled with the Spirit.
- b. The prayer may proceed as follows, with the candidate repeating each line:

Right now, ~~there is nothing in you~~ ~~you are not filled with the Holy Spirit~~ promised that everyone who asks, receives . . . I am asking; therefore, I expect to receive . . . When I begin to praise you I will release my faith . . . I will begin to pray in tongues as Your Spirit gives me utterance . . . I will not be afraid."

- (3) After you have prayed, assure the candidate that God has heard his prayer, and that God is ready now to fill him with the Spirit.

2. Lead the Seeker in His Step of Faith

- (1) Ask the seeker to lift both of his hands toward heaven and pray this simple prayer with you, "Lord, right now, in Jesus Name, I receive the Holy Spirit."
 - (a) This prayer provides a definite point where he can focus his faith to receive the Holy Spirit.
 - (b) Encourage him to begin worshiping the Lord with all of his heart.
- (2) Often the seeker will be immediately filled with the Spirit and begin speaking in tongues as the Spirit enables him.
 - (a) If he does not begin to speak in tongues immediately, encourage him to continue worshiping the Lord.
 - (b) You may want to worship with him, allowing the Lord to refill you with the Holy Spirit.
 - (c) This will often provide encouragement to the candidate to keep seeking until he too is filled.
- (3) If the seeker seems to have difficulty responding to the Lord, I have found that it is sometimes helpful to repeat the above procedure over again.
 - (a) As you do, point out how the seeker may more perfectly respond to the Spirit.
 - (b) Once the he begins to speak in tongues, encourage him to continue on.
 - (c) Remain with him as long as he continues to pray in the Spirit.
- (4) It is also sometimes helpful to instruct the seeker that, while it is important that he seek for the gift of the Spirit, it is even more important to seek the Giver of the Spirit.
 - (a) He should keep his mind on Jesus and not become so preoccupied with receiving the gift or with speaking in tongues that he forgets about the Lord who is the gracious Giver of these precious gifts.

C. Post-prayer Guidance

1. If He is Filled With the Spirit
 - a. Tell him that receiving the Spirit is not an end in itself; it is a means to an end.
 - A. The purpose for receiving the Spirit is that we may receive power for life and service.
 - B. You may want to say, "This is not the end; it's just the beginning. God will now begin to use you in a new and powerful way. Expect to have new power in your life. Go out right now and tell someone about Jesus."
 - b. You will want to add, "You should also spend time each day praying in the Spirit (i.e., praying in tongues). This will give you strength and will remind you of the Spirit's presence in your life."
2. If He is Not Filled With the Spirit
 - a. Tell him to not be discouraged because he did not receive the Holy Spirit at this time.
 - b. Assure him that the promise of Jesus is still true -- "Everyone who asks receives" (Lk.11:10).
 - c. Tell him that he should keep asking and he will receive, keep seeking and he will find, and to keep knocking and the door will be opened unto him (Literal translation of Luke 11:9). You may want to ask him if he would like to pray again.
 - d. If he does, repeat the procedure above, encouraging him to act in faith.

III. OTHER IMPORTANT CONSIDERATIONS

A. Know What the Bible Says on the Subject

1. If one is going to help others be filled with the Spirit it stands to reason that he should seek to know all he can on the subject.
2. Most importantly, he should study the Word of God, especially the book of Acts, to see what it says on the subject.
3. Also, he could read and study good books on the subject.
4. The more one knows about the Holy Spirit and His working in the lives of people, the better able he will be to help others experience His blessings.

1. Don't Let Spiritual Laziness Disqualify You

1. If you would help people receive the Spirit of God, then don't let spiritual laziness disqualify you.
- b. Because it is often hard work to pray with people to be filled with the Spirit, some shy away from preaching on the subject and seeking to lead others into this blessed experience.
- c. If that is the case with you, repent of your spiritual laziness, and give yourself wholeheartedly to this vital ministry.

2. Watch Your Intensity Level

- a. By this we mean you should be upbeat and positive when praying with them.
- b. Let your enthusiasm show!
- c. At the same time you should beware of being too pushy.
- d. Wisdom will show you the right balance between intensity and reserve in encouraging people to be filled with the Spirit.

CONCLUSION

In this lesson we have talked about how you can be effective in leading people into the baptism in the Holy Spirit. We have talked about the elements in receiving the Spirit, and what you can do to help and encourage others to receive. We hope that you will now dedicate yourself to the task of helping others to be filled with the Spirit. There is nothing more satisfying than helping people experience the blessings of God.