

8th Fundamental Truth -

The Evidence of the Baptism in the Holy Spirit

1. The baptism of believers in the Holy Spirit 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.

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2. When we consider the reception of Spirit Baptism, we must first show that the narrative of Acts provides us a pattern for which we should live. ~~8. The Evidence of the Baptism in the Holy Spirit~~

3. We must remember that Scripture has always had application as its purpose and intent (Ro. 4:23-24; 15:4; ~~1 Cor. 9:8-10, 10:11~~). This includes narrative literature (similar to Acts) which contains much that is theological and an example for us to live by (Ro. 15:4; ~~1 Cor. 10:1-13~~; 2 Tim. 3:16-17; ~~He. 3:7-4:11~~). ~~8. The Evidence of the Baptism in the Holy Spirit~~

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4. However, many actions of the Christians recorded in Acts differ from Spirit baptism in that they often don't reoccur nor are they divinely initiated (such as the selection of leaders by lot [Acts 1:23-26]). These actions may or may not be normative for us today. In contrast, the baptism in the Holy Spirit was an explicit directive of Christ (Acts 1:8) and follows a reoccurring pattern.

5. It is also upon the declarative statements of Acts 2:15-17, 33, and 38-39 that we are correct in seeing the subsequent outpourings recorded in Acts as following the initial pattern (at least substantially) and that this pattern continues throughout this age (the "latter days").

6. Peter quotes Joel and then applies it universally: "The promise is for you and your children and for all who are far off—for all whom the Lord our God will call" (Acts 2:39). What else can Peter mean but that such outpourings continue from generation to generation?

7. From Peter's speech we learn three facts: This outpouring of the Spirit (the awaited baptism in the Holy Spirit) is the opening event of "the last days;" This period's closing event is "the coming of the great day of the Lord;" In between the two events "the promise is for...all whom the Lord our God will call."

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8. Nothing that Peter says here indicates any different expiration date for this work of the Spirit or leads to the conclusion that some believers will be purposely excluded. Likewise, no less an authority than the apostle Paul assumed the same thing:

9. "I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way...Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ."—1 Cor. 1:4-8 (emphasis added)

~~10. "I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way...Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ."—1 Cor. 1:4-8 (emphasis added)~~

11. Further, Paul Elbert reminds us that Luke-Acts is not just general history, but pragmatic instruction to Theophilus (Luke 1:1-4), where the pupil would have looked to the teacher's instructions as examples for life. Thus, the Baptism in the Holy Spirit with the evidence of speaking in tongues is the New Testament pattern for us to follow. What is that pattern?

12. There are five occasions where people received the baptism in the Holy Spirit in the Book of Acts: The 120 disciples in Jerusalem, Acts 2:1-4; The Samaritan believers, Acts 8:14-19; The experience of Paul, Acts 9:1-19; Cornelius' household, Acts 10:44-48; (cf. ~~11:15-17~~ and ~~15:7-9~~); And the Ephesian disciples, Acts 19:1-7.

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1 cor 14:16

13. Of the five occurrences of the baptism in the Holy Spirit in Acts, four show that this baptism is subsequent to salvation: The disciples at Pentecost were already converted, and thus indwelt with the Holy Spirit (cf. Jn. 20:22). Paul was saved on the road to Damascus but later filled with the Spirit (Acts 9:17).

14. The twelve disciples in Acts 19:1-7 were clearly baptized believers before they received the baptism in the Holy Spirit. The Samaritans (Acts 8:14-19) were baptized into the name of the Lord Jesus and immediately after their baptism, Peter and John placed their hands on them to receive the [baptism of the] Holy Spirit.

15. Of the five occasions where people received the baptism in the Holy Spirit in the Book of Acts, three give details. In an article in the Paraclete, an AG journal concerning the Holy Spirit, the author states:

16. "In cases where details are included, various phenomena are indicated, such as sound of wind, tongues as of fire, prophecy, and speaking in tongues." "The only phenomenon which occurs each time details are given, however, is speaking in tongues" (3).

17. Further, if we look closely at the outpouring of Acts 2, we note that whereas the rushing wind "filled the room" and the tongues of fire "sat upon each of them," the one evidence that the Spirit had filled the disciples, was speaking in tongues.

18. Donald Gee commented regarding the importance of Spirit Baptism as a definite experience: "The special value of believing in speaking with other tongues as the initial evidence of the Baptism with the Holy Spirit lies in the fact that it makes receiving the gift of the