



A Systematic Expository Study of the Word of God

### Study 3: **THE PROMISED BAPTISM WITH THE HOLY GHOST** **Acts 2:1-13**

**“And when the day of Pentecost was fully come”** (Acts 2:1). The word Pentecost is a Greek word signifying fifty. Among the Jews, it was applied to the feast which began on the fiftieth day after the Passover. The feast of Pentecost was also called the feast of weeks, occurring seven weeks after the Passover. The time of Pentecost was when many Jews, strangers and foreigners came to Jerusalem to celebrate the feast, as commanded by God. The promised power, dunamis, influence, divine inspiration, anointing, infilling, outpouring of the Spirit came when the greatest possible number of Jews were present at Jerusalem. It gave multitudes an opportunity of hearing the gospel, repenting, believing, becoming saved and taking the gospel to distant cities and countries where they came from.

The baptism with the Holy Ghost that came on the day of Pentecost was a great blessing to the Church, to all the believers and also of great and gracious benefit to the unbelievers who were afforded the unique opportunity to hear and believe the gospel. The baptism brought comfort to the Church and conversion to the world, supernatural power to the saints and salvation with pardon to sinners, great grace to God's people and saving grace to unbelievers.

#### **THE GREAT EXPERIENCE OF THE SPIRIT BAPTISM**

Acts 2:1-4; Jeremiah 32:39,40; John 17:17-23; Matthew 3:11,12; John 1:32-34; Acts 1:4,5,8; 4:31-33; 10:44-48; 11:15,16; 19:1-7.

The baptism with the Spirit, immersion in the Spirit, infilling with the Spirit, is not a mere doctrine to be studied and learnt; it should be an experience to be received and lived in. Just like salvation, sanctification, healing, redemption and total freedom, retaining the doctrine in the head is of no use if we don't experience it in the heart. Think of a person having the knowledge of salvation yet living in sin, a man knowing much about sanctification yet inwardly and outwardly **“without holiness”**, a member who has learnt many healing promises who yet is sick and sickly. The goal of learning the doctrine is to experience and enjoy its benefit. The promised baptism with the Holy Ghost brings power, courage, boldness, understanding, guidance, zeal, soul-winning passion, comfort, inspiration and revelation. As surely as Christ saves, sanctifies, heals and delivers, He also baptizes with the Holy Ghost. When He saves a sinner, there is a visible, moral evidence: we become new creatures in Christ. When He sanctifies, there is a definite, undeniable evidence: we are inwardly pure and outwardly holy. When He baptizes, there is a glorious evidence – **“power from on high”**.

#### **THE GLORIOUS EVIDENCE OF THE SPIRIT BAPTISM**

Acts 2:2-4; Ezekiel 37:9,10; John 3:8; Matthew 3:11,12; Hebrews 1:7; Acts 2:4,11; Mark 16:17,18; Acts 1:8; Luke 24:49; John 14:16,17,26; 16:7-13; Acts 4:8-13, 31-33.

The baptism is an immersion, infilling, enduement, empowering, outpouring, energizing saturation with the Holy Spirit. No one can be baptized in the Holy Spirit and remain the same. How can one be connected to the divine, heavenly dynamite or power source and still remain weak, powerless and unproductive? Just like salvation, sanctification, healing and all the miracles of Christ has definite and undeniable evidence for all to see, so the baptism with the Holy Ghost has the promised evidence, the present evidence, the purifying evidence, the prevailing evidence, the persuasive evidence, the profitable evidence and the perpetual, permanent evidence.

1. The initial evidence – Acts 2:4,11; 10:44-46;19:6,7
2. The invigorating evidence – Acts 2:2; John 3:8; Ezekiel 37:9,10
3. The important evidence – Acts 2:3; Matthew 3:11; Malachi 3:2,3
4. The inspirational evidence – Acts 2:13-18; Matthew 10:20; Acts 4:8-13
5. The illuminating evidence – John 14:26; 16:12,13
6. The indwelling evidence – John 14:16,17; Acts 9:31
7. The indispensable evidence – Acts 1:8; 4:31,33; Micah 3:8; Luke 24:49; Acts 6:5,8; Romans 15:19; Luke 1:16,17.

## THE GRACIOUS EFFECT OF THE SPIRIT BAPTISM

Acts 2:5-13; Numbers 22:28-31; 2 Peter 2:15,16; Isaiah 28:11-14; Acts 4:8-13; 10:44-48.

The baptism with the Holy Ghost had an arresting effect on the Jewish worshippers at the feast of Pentecost. These unbelieving Jews heard the one hundred and twenty believers speak in their languages and dialects "**Are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?**" (Acts 2:7,8). This supernatural act of the Holy Ghost brought the people to see, to question, to wonder, to hear the gospel, to repent, believe and be saved.

The baptized Apostles and disciples were not just uttering unintelligible sounds, neither were they all speaking the same language or repeating a phrase for hours. They spoke, magnified God, telling of "**the wonderful works of God**" in languages they had never learnt. And God graciously led them to conviction, conversion and enduring commitment to Christ.

If you are blessed by these bible study outlines, we' d like to hear from you.  
You can email the [pastor@dclm-liverpool.org.uk](mailto:pastor@dclm-liverpool.org.uk) with your comments