

DOWNLOAD PDF THE DAY OF PENTECOST OR, THE BAPTISM WITH THE HOLY GHOST

Chapter 1 : Holy Ghost Baptism

*The Day of Pentecost, Or, the Baptism with the Holy Ghost; A Treatise in Three Parts: I. - The Promise Contained in All the Scriptures. II. - The Full [Edward Irving] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Uncleanness remains in the hearts of pardoned believers. This is clearly taught in the Scriptures and sadly experienced by Christians; not only by the early followers of Jesus, but all who come into the kingdom of God by faith, find remaining within themselves a root of bitterness, a strong tendency to evil, a proneness to wander from the God they love. It manifests itself in unholy pride, vicious tempers, covetous desires, unclean thoughts and imaginations. The soul struggling with this inward enemy is often made to cry out: I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal! What clearer testimony could the Holy Ghost give than this to the fact. These brethren could not have been babes in Christ if they had not been born again. But they were babes in Christ so without doubt they had been born again, born of the Spirit, yet they were carnal, the carnal mind remained in them. How true to experience are the inspired statements found in Romans 7: For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind. The inward man spoken of here is the regenerated man, the new man, imparted by the grace of God to the penitent sinner by regenerating grace, at the time of his justification. This is entire sanctification. This purifying of hearts took place with the disciples on the day of Pentecost, when they received the baptism with the Holy Ghost. Not only do their after lives, as contrasted with their former behavior, manifest this to be true, but Peter bears testimony to this fact in relating his experience with Cornelius and his household. Peter is here referring to the baptism with the Holy Ghost, which fell upon the household of Cornelius and the exact similarity between it and the baptism received by the disciples on the day of Pentecost. When Jesus was present with the disciples assembled in Jerusalem after His resurrection, and commanded them not to depart out of Jerusalem until they received the promise of the Father, He said unto them: This enduement of power which is to be obtained only by the baptism with the Holy Ghost, is the great need of the church in the times in which we live, not only for those who stand in the sacred desk, but for those who sit in the pews also. The work of winning souls from sin to Christ is not shut up alone to ministers of the Gospel, but it is the duty and privilege of all. It seems like a dangerous and arrogant presumption to undertake the work of Christ and, at the same time, refuse to apply to Him for that Power which He has definitely promised, and which we so manifestly need. It is a sad sight to see an institution claiming to be the church of God undertake to do with organizations, entertainments and festivals the work that can only be done by the enduement of power which comes with the baptism with the Holy Ghost. No natural gifts, mental developments or scholastic training can possibly take the place of the divine energy and unction which alone can be imparted to men by the gift of the Holy Ghost. If we must meet in combat the prince of the power of the air, let us meet them endued with the power of the indwelling Holy Ghost. When men enlist as soldiers in the services of the kingdoms of this world, the government for which they fight is expected to furnish them with arms and ammunition.

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Chapter 2 : Baptism of the Holy Ghost | Learn The Bible

In Christian theology, baptism with the Holy Spirit (also called baptism in the Holy Spirit or Spirit baptism) or baptism with the Holy Ghost, is distinguished from baptism with water. It is frequently associated with incorporation into the Christian Church, the bestowal of spiritual gifts, and empowerment for Christian ministry.

What takes the place of the water in the second baptism? It is the Holy Ghost. The verse says that John baptized with water, but you are going to be baptized not many days hence with the Holy Ghost. The same preposition, with, is used in both. They were to be baptized with, or in, the Holy Ghost. Who is the Administrator in this baptism? Go back to Matthew 3: He is the One who comes after John. He is doing the baptizing. Finally, who is he baptizing? These were Jewish people who had trusted in the Lord. Jesus took those believers and baptized them with, or into, the Holy Ghost. They were to be the Subjects of this baptism. As a Historical Event To understand the baptism with the Holy Ghost, you must understand that it was an event. It was a special day. It was a unique day. It is not to be sought again and again. On that day, the believing Jews were brought into the baptism with the Holy Ghost. Other groups were brought into the baptism with the Holy Ghost at a later date. But each group, after it was brought in, never had the baptism with the Holy Ghost again. The day of Pentecost gave the Holy Ghost to the Jews. The Samaritans received the Holy Ghost in Acts 8: After Acts eight, the Samaritans are never mentioned as receiving this again. The Gentiles were baptized with the Holy Ghost in Acts Then answered Peter, [47] Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Then prayed they him to tarry certain days. But that is the last you hear of this experience with the Gentiles. And they said unto him, We have not so much as heard whether there be any Holy Ghost. The baptism with the Holy Ghost was an event that happened and after it happened it was over with. The indwelling of the Holy Ghost now comes at salvation through faith, but we will consider that later. Look at Acts 2: Ten days later Peter told them that it had come. It was an event that happened on a certain day. It is not an experience for all believers since that time. Some say we have to get that now. But we already have it. Now if any man have not the Spirit of Christ, he is none of his. The Holy Ghost is the Medium of baptism into which they were placed. John basically said, I put you in water and He is going to put you in the Holy Ghost. They were put in the Spirit. Our being in the Spirit is directly connected to the Spirit being in us. The two occur at the same time. At the time the Spirit of God comes into you, you are put in the Spirit. All true believers are in the Spirit. We are all brought into the baptism with the Holy Ghost. However, it is done on a one by one basis. When you get saved you are placed into that plan. You do not need to look for your own Pentecost. That happened when you got saved. Now read the last part of Romans 8: You are not saved. Being in the Spirit is the experience of all who are saved. Although you do not have a Day of Pentecost, you have received the benefits that were given to those Jewish believers on the Day of Pentecost. You are placed into that program. One Baptism Many people deny that there is more than one baptism. Let us look at this briefly. However, they miss the point God is making. They totally misinterpret the word one. Paul is not using one as a number in this passage. We are not correcting scripture but only defining the word. You have heard the statement: It refers to unity and is not a numerical count. The four musketeers did not cease to be four when they were one. A primary definition of one is to be unified, forming a whole, united, and undivided. In fact, the word unity means oneness. It just so happens that the word unity is found only three times in the whole Bible. It is found once in Psalm Then, it is found two more times in Ephesians chapter four. This is the leading verse to the passage we are studying: The subject of the passage is the unity we have in the Spirit. The third time the Bible mentions unity is in Ephesians 4: There are many expressions of faith. There is the faith by which you get saved and there is the faith by which you walk as a believer. Yet God says it is all one. The word one in Ephesians 4: It means that it is united and undivided.

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Chapter 3 : Baptism In The Holy Spirit

1 the day of pentecost or the baptism with the holy ghost _____ a treatise in three parts: 1. the promise contained in all the scriptures.

Both terms speak to the totality of receiving the Spirit. Another expression, "come upon" is related to a statement by Jesus in Luke "But stay in the city until you are clothed with power from on high". The language of "come on" and "clothed with" suggest possession by and endowment with the Holy Spirit. The resurrected Jesus directed his disciples to wait in Jerusalem for the baptism in the Holy Spirit and promised, "you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth". They were filled with the Holy Spirit and began to speak in tongues, miraculously praising God in foreign languages. A crowd gathered and was addressed by the Apostle Peter who stated that the occurrence was the fulfillment of the prophecy of Joel 2, "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy". In response, the crowd asked Peter what they should do. He responded that they should repent and be baptized for the forgiveness of sins in order to receive the gift of the Holy Spirit. Peter finished his speech stating that the promise "is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself". The gospel had been proclaimed in Samaria and the apostles Peter and John were sent from Jerusalem. The new believers had been baptized in water, but the Holy Spirit had not yet fallen on them. While he preached, the Holy Spirit fell on the gentiles, and they began to speak in tongues. The Jewish believers with Peter were amazed, and the household was water baptized. In the Eastern church, confirmation continued to be celebrated immediately after water baptism. The two rites were separated in the Western church. While full baptism included all three, Zwingli emphasized that the external baptisms of water and teaching could not provide salvation. The inner baptism of the Spirit alone could save because it conferred faith. According to Zwingli, the three baptisms could be given separately; Spirit baptism could occur first or last in the sequence. English Puritan Thomas Goodwin equated this experience with the baptism in the Holy Spirit and the "seal of the Spirit" referenced in Ephesians 1. On the subject, Fletcher wrote: Till we live in the pentecostal glory of the Church: Paul, "We have received the Spirit of love, of power, and of a sound mind;" till then we shall be carnal rather than spiritual believers. This second blessing or second work of grace, as it was commonly called, allowed Christians to be freed from the power of sin. Among adherence of the holiness movement, baptism in the Holy Spirit was synonymous with second blessing sanctification. Similarly, the English Higher Life movement taught that the second blessing was an "endowment of power". According to this view, Spirit baptism gave Christians the ability to be witnesses for the gospel and to perform Christian service. Wesleyan teachers emphasized purity while Oberlin and higher life advocates stressed power as the defining outcome of Spirit baptism. Horner, a Canadian holiness evangelist, introduced a theological distinction that would be important for the development of Pentecostalism. He argued in his books Pentecost and Bible Doctrines that the baptism in the Holy Spirit was not synonymous with the second blessing but was actually a third work of grace subsequent to salvation and sanctification that empowered the believer for service. The diverse views on Spirit-baptism held among Christian traditions can be categorized into three main groups. These are baptism with the Spirit as sacramental initiation Orthodox and Catholic churches, regeneration Reformed tradition, and empowerment for witness and vocation Pentecostals and charismatics.

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Chapter 4 : Holy Ghost Baptism Sermon by Ron Freeman, Evangelist, Acts - blog.quintoapp.com

INTRODUCTION. Outline. 1. Promise of the Holy Ghost. 2. Purpose of the Holy Ghost. 3. Pentecost and the Holy Ghost. Remarks. 1. There has been many promises of the Holy Ghost baptism starting with the prophesy of Joel and culminating with the teachings of Christ.

Greater than the Crucifixion, of greater import than the Resurrection, greater than the Ascension, greater than the glorification. It was the end and finality of Crucifixion and Resurrection, Ascension and glorification. If Jesus Christ had been crucified, and there had been no resurrection, His death would have been without avail, in so far as the salvation of mankind is concerned. Or if He had risen from the grave in resurrection, and failed to reach the throne of God, and receive from the Father the Gift of the Holy Ghost, the purpose for which He died, and for which He arose, would have been missed. It is because there was no failure. It is because Jesus went to the ultimate, to the very Throne and heart of God, and secured right out of the heavenly treasury of the Eternal Soul, the Almighty Spirit, and poured it forth upon the world in divine baptism that we are here tonight. Birthday of Christianity The day of Pentecost was the birthday of Christianity. Christianity never existed until the Holy Ghost came from heaven. The ministry of Jesus in the world was His own divine preparation of the world for His ultimate and final ministry. The ministry of Jesus during His earth life was localized by His humanity. Localized again in that His message was only given to Israel. Holy Ground There is no subject in all the Word of God that seems to me should be approached with so much holy reverence, as the subject of the Baptism of the Holy Ghost. Beloved, my heart bleeds every day of my life when I hear the flippancy with which Christians discuss the Baptism of the Holy Ghost. When Moses entered into the presence of God at the burning bush, God said, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground" [Exodus 3: How much more so when the individual comes into the presence of God, looking for the Baptism of the Holy Ghost, and remembers that in order to obtain this gift, Jesus Christ lived in the world, bled on the cross, entered into the darkness of death and hell and the grave, grappled with and strangled that accursed power, came forth again, and finally ascended to heaven in order to secure it for you and me. If there is anything under heaven that ought to command our reverence, our Holy reverence, our reverence beyond anything else in the world, it surely is the subject of the Baptism of the Holy Ghost. Sometimes my soul is jarred when I hear people flippantly say: Supposing we were to follow tonight behind the weeping company that bore His dead body and laid it in the tomb, what would our feelings be? Supposing we were to meet Him in the garden, as Mary did, in the glory of His resurrection or supposing that God in His goodness would let us look into that scene of scenes at the Throne of God, when the heavens lifted up their gates, and the Lord of Glory came in. Oh, if we could, beloved, we would have a better comprehension of the Baptism of the Holy Ghost. And that Angel One that comes to you and me, comes right out of the heart of the Eternal God, breathed through the soul of Jesus Christ! When it came upon a man originally, as it did upon the hundred and twenty at Jerusalem, no one went around saying: I believe that the first essential in a real Holy Ghost church and a real Holy Ghost work, is to begin to surround the Baptism of the Holy Ghost with that due reverence of God with which an experience so sacred, and that cost such an awful price, should be surrounded. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" [Matthew 3: Jesus Christ, the Glorified, must lay His hands on you and on me and bestow upon us all His own nature, the outflow of God, the substance of His soul, the quality of His mind, the very being of God Himself. I have tried to note the incoming influence and power of that pure, sweet, living Spirit of the Eternal God. I have tried to realize His presence in my spirit, in my soul, in my hands, in my feet, in my person and being--a habitation of God, a habitation of God! God equipping the soul to minister Himself, God, to the world. God equipping the soul of man that he may live forever in harmony of mind with God. For all the God-like qualities of your heart is due to the fact that God by the Spirit dwells in you. What is it that you look for in another? You look into the eyes of another to see God. If you fail

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to see God in the other life, your heart is troubled. You were looking for God. I am not interested in the form or the figure or the name of an individual. I am interested in seeing God. Is God in that man? Is God in that woman? Is it God that speaks? Is it God that moves? Are you seeing God? God lives in him, God speaks through him, God is the impulse of his soul, God has his dwelling place in him. YOU may have God! That is the wonder of the Baptism of the Holy Ghost. It is not a work of grace, it is God possessing you. Oh, your heart may have been as sinful as the heart of man ever was sinful. But Christ comes to your soul. That spirit of darkness that possessed you goes, and in its stead, a new Spirit comes in, the Spirit of Christ. YOU have become a new creature, a saved man, a God-filled man. A Transformation Sin manifests itself in three ways, in thought, in acts, in nature. Salvation is a complete transformation. God takes possession of man, changes his thoughts, and in consequence his acts change, his nature is new. A Christian is not a reformed man. A Christian is a man renewed, remade by the Spirit of God. Man, indwelt by God, becomes the hands, and the heart, and the feet, and the mind of Jesus Christ. God descends into man, man ascends into God! That is the purpose and power of the Baptism in the Holy Ghost. A soul is saved. How does Jesus reach them? Through your hands, through your heart, through your faith. When God baptizes you in the Holy Ghost, He gives you the biggest gift that heaven or earth ever possessed. He gives you Himself! He joins you by the one Spirit to Himself forever. The Requirement The requirement is a surrendered heart, a surrendered mind, a surrendered life. From that time on the Christian should be a revelation of Jesus. If you were looking to know whether a man was baptized in the Holy Ghost or not, what would you look for? You would look for God in him. You would look for a revelation of the personality of God. God moving in him, God speaking in him, God speaking through him, God using his hands, God using his feet, a mind in harmony with God, a soul in touch with heaven, a spirit united and unified with and in Jesus Christ. I believe that God by the Spirit has baptized many in the Holy Ghost. Hundreds and hundreds of people have been baptized in the Holy Ghost during the life of this Church in the last six years. Not that we have not received the Spirit, but our lives have not been sufficiently surrendered to God. We must keep on ascending right to the throne, right into the heart of God, right into the soul of the Glorified. The Holy Ghost Not A Gift of Power But of God Himself The common teaching that my heart these days is endeavoring to combat is that God comes to present the individual with a gift of power, and the individual is then supposed to go out and manifest some certain characteristic of power. Jesus went to heaven in order that the very treasury of the heart of the eternal God might be unlocked for your benefit, and that out of the very soul of the eternal God, the streams of His life and nature would possess you from the crown of your head to the soles of your feet, and that there would be just as much of the eternal God in your toe nails and in your brain as each are capable of containing. In other words, from the very soles of your feet to the last hair on the top of your head, every cell of your being, would be a residence of the Spirit of the living God. Man is made alive by God and with God, by the Spirit. And in the truest sense man is the dwelling place of God, the house of God, the tabernacle of the Most High. Why in every part of His being, within and without-in the spirit of Him, in the soul of Him, in the brain of Him, in the body of Him, in the blood of Him, in the bones of Him! When you look for God you do not look on the surface. When you discern a man to see whether God is in him, you look into the spirit of him, into the soul of him, into the depth of him, and there you see God. How trifling are the controversies that surround the Baptism of the Holy Ghost. Men are debating such trifling issues. For instance, does a man speak in tongues, or does he not? Do not think for a moment that I am discounting the value of tongues. But beloved, I will tell you what my heart is straining for. If it was possible for old Peter and old Paul, or for the Jewish nation, then it is possible to every last one. Not to speak in tongues alone, as we ordinarily understand that phase, but to speak because God dwells in you and speaks to whomsoever He will in whatever language He desires. And if our present experience in tongues is not satisfying, God bless you, go on into languages, as God meant that you should. Dear ones, I feel the need of that, and I feel it away down in my heart to a depth that hurts. I lived in South Africa for a number of years, where it is commonly said that there are a hundred thousand tribes of native people. Every last one of the hundred thousand speaks a different dialect. These tribes number sometimes as low as ten thousand people and

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sometimes as high as hundreds of thousands even millions of people. Supposing we were going to undertake to evangelize Africa rapidly. It would be necessary to have a hundred thousand different missionaries, and have them all at one time, master one particular language, for there are a hundred thousand of them. I believe before high heaven that when the Spirit of the Eternal God is poured out upon all flesh, that out of the real Christian body will arise a hundred thousand men and women in Africa that will speak in the language of every separate tribe by the power of God. And that is the reason, dear ones, that I bring this issue to your soul tonight. In the matter of the Baptism of the Holy Ghost we are in a state of the merest infancy of understanding, the merest infancy of divine control, the merest infancy in ability to assimilate our environment, including languages. When we go to a school we see classes arranged for every grade.

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Chapter 5 : Not Identified With the Holy Ghost

*The Day Of Pentecost Or, The Baptism With The Holy Ghost [Edward Irving] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

When we are filled with the Holy Spirit, when we have practised so much that we get it on permanent basis, than the Word have become Flesh, it have become a Living Word. They are actually Living the Bibleâ€” living the Spirit. No iniquity lack of righteousness; wickedness; injustice 2. Love for the Truth 2 Thessalonians 2: No deceit Mossad motto: No fear for the Jews John Carnalminded think this is a material thing, so they flood water, and might think that is it, even though Hebrews say to clean the body with water before the Holy Spirit enters, that is to wash oneself, the Temple, but what is next â€” how can we be sure the Holy Spirit enters by immersion in water? Beware of empty rituals. Not material, but by Spiritâ€” There is a new Spirit entering this person. Satan can put a drop of water on your head and tell you that you now have a new spirit. The revolutionary spirit of Satan will always follow his people in the World. They will overthrow everything that is real Christian. That is why we Christians are instructed to test their Spirits. How is the Satanists doing this, to get in contact with their spiritual source? How do they call and receive a special demon spirit to assist them in their endeavours? They make rituals, they put themselves in that spirits mood.. Strange as it seemsâ€”. We see the result in the World today. Do not think for a moment that Jesus have made this very complicated. Gather two-three Christian friends. Have a midnight communion, as Christ recommended. When you got enough training you can get into that silent room by yourself alone, and meet and greet, you will recognize when it is the Christ who is there, but until then it is better to be two-three together Matthew Your body and yourself have become a Temple of Christ. It will help if someone with already a strong connection to the Holy Spirit attend, but it is not absolutely needed. Be perfectly conscious and aware and prepared that your carnal self will be crucified and die by this procedure, by accepting Christ into your life, and calling upon him, to save you from your own carnal animalistic nature. Your old self is done with, and a new being that is the REAL you, will come to the foreground and take dominion over your physical vehicle, your body, mind, heart and soul. You will be given a entirely new Spirit Ezekiel This should work better in a good Christian home, or out in the nature 40 days in the desert are good, no TV, no phones, nothing , than in any church building, as it seems to me the Church building are too infested of the Spirit of the Prince of this World today. If this sounds right for you, after checking all Bible references I have given, than go ahead and do it. Bring the Spirit of Christ into our World. It is YOUR will that can do it. The respect for the Godgiven free will of the tares and the wheats Matthew But when called, he will come. If you are not successful first time, then try againâ€” sometimes, not always, you can even feel his presence in the room. Than you will cry, your tears will fall like rain from heaven. Than He is there. You need no priests. Good Christian friends is all you need.

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Chapter 6 : Who was the first person to receive the Gift of the Holy Ghost by the laying on of hands?

The baptism of the Holy Ghost refers to the time on the day of Pentecost in Acts 2 when the Holy Ghost came on all of them that were gathered. It was never meant to be an individual gift.

Baptism in the Holy Spirit: And I knew him not: And I saw, and bare record that this is the Son of God. We cannot be gradually baptized in the Holy Ghost, just as we cannot be gradually baptized in water. Many believe they need not ask for this experience because they think they receive the Holy Spirit at conversion. While this is true in the sense that the Holy Spirit comes upon us, and in us, to plant the seed of life in Christ, it is not true that we are completely filled with His Spirit unless we ask for it. If you, as a Christian, have not known the power of God in being able to overcome sin, to witness and to know God in His fullness, then you need to ask God for the baptism in the Holy Ghost. We find this recorded in Acts And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. These Christians had received water baptism , but not the Holy Ghost baptism until Paul laid his hands on them and prayed. We also see that the gifts of the Holy Spirit accompany this baptism, as they spoke in tongues and prophesied. Another account of this taking place is found in Acts 8: Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: Then laid they their hands on them, and they received the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. For as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? As we are baptized in His Spirit we will find that we will experience the gift of speaking in tongues, plus all the other gifts of the Spirit when needed, if we continue to follow Him 1 Corinthians 12, 13 and He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. We should not allow what other men think or say about the Baptism in the Holy Ghost to prevent us from seeking this wonderful blessing. We should seek the Lord with a humble heart for the truth of what is written in the Bible and ask Him to baptize us in the Holy Spirit. We can trust Him to show us the truth if we come to Him with an open heart and mind with a willingness to obey Him. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. Donate Betty Miller has written several books on other topics as well. To view titles or purchase those books visit our bookstore.

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Chapter 7 : Received the Baptism of the Holy Spirit in Acts ?

The Apostle Peter understood this truth as he spoke. to the multitude in Jerusalem on the Day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts).

Home Baptism of the Holy Ghost I am confused. I want to do things right How do you lead someone into receiving the baptism of the Holy Spirit. Are we suppose to what we call tarry with them? The things you bring up require much more teaching than I can do in a short post, so please be patient if I do not tie up all the loose ends. The Baptism of the Holy Ghost is a much confused doctrine. Many have used it to teach their own version of what it should be. But please consider these points. We are never commanded to seek the baptism of the Holy Ghost. After the resurrection of Christ, the disciples were told to "wait for the promise of the Father. However, common Christians since that time have never been told to seek this baptism. Every true believer has the Holy Ghost dwelling them. They cannot get more of Him. Now if any man have not the Spirit of Christ, he is none of his. If you do not have the Spirit, you do not have Christ. However, before the book of Acts, this was not so. Believers did not automatically have the indwelling Spirit of God. But this spake he of the Spirit, which they that believe on him should receive: Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: You see, the Spirit of God was with them, but He had not began to dwell in them. That would come to pass after Christ was glorified--that is, resurrected and ascended into heaven with His glorified body. The baptism of the Holy Ghost refers to the time on the day of Pentecost in Acts 2 when the Holy Ghost came on all of them that were gathered. It was never meant to be an individual gift. Rather, it was a mass submersion into the Holy Ghost for the purpose of giving them power to be witnesses for God see Acts 1: The baptism with the Holy Ghost has never occurred on an individual basis but always with a group of people. Also, it is historical and there is no command anywhere in scripture telling us to seek another Pentecost. That is the teaching of man. Speaking in tongues was a special gift for a special time. It was used to spread the gospel and to prove that the spoken word of the disciples was indeed from God. Though it came on the day of Pentecost, it has never been required for any proof of spirituality of any kind. Paul himself asked, "do all speak with tongues? He meant that all did not speak with tongues. In 1 Corinthians 14, he refers to speaking in tongues as a lesser gift, not nearly as important as showing love or preaching the word. How could this be a requirement for receiving the Holy Ghost? What we are commanded to seek after salvation is the filling of the Holy Ghost; not the baptism with the Holy Ghost an event in Acts ; not the baptism by the Spirit an invisible event occurring at the time of salvation ; not the indwelling of the Spirit a gift given to every saved person. The filling of the Spirit does not give us any more of the Spirit. In fact, a Christian cannot have any more of the Spirit than he or she already has. But the Holy Spirit can have more of us. That is the filling of the Holy Ghost. Consider your life as a house with many rooms. When you got saved, the Holy Spirit came to dwell in your house and He will never leave you. You can never have more of Him than you do now. However, you can lock up certain rooms of your life and keep the Holy Ghost out of them. We are to be under His influence. We are to open every room of our life to Him and let Him have full control of our lives. This is what we are to seek from the Lord--not the baptism with the Holy Ghost. There is still much more to be said.

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Chapter 8 : Pentecost - Wikipedia

They might even identify themselves as Pentecostal, since it was on the day of Pentecost two thousand years ago that the remnant of Israel was identified with the Holy Ghost power from above. Holy Ghost Christians looking to identify themselves with the Holy Ghost at Pentecost have missed the true identity of a Christian.

What do you mean Born Again? Holy Ghost The gift of the Holy Spirit has become the topic of much discussion in our day. Men and women of all persuasions and from all walks of life have become interested enough to search for greater understanding of this phenomenal spiritual experience. Capturing headlines, dominating the content of many religious periodicals, and generally creating excitement, this canon of apostolic faith deserves a sincere appraisal. The birth of the Spirit and the baptism of the Spirit are synonymous terms. The Apostle Peter understood this truth as he spoke. This experience was received by the Jews on Pentecost Acts 2: The new birth, consisting of water and Spirit, was never set forth as being optional or unessential. The Privilege But why concentrate only on the absoluteness of the command? It is a blessed privilege to experience a release of spirit, finding freedom of soul and expression in the baptism of the Holy Spirit. There is no other experience similar to it. The transition is to an entirely new realm and way of life. A complete transformation takes place. The baptism of the Spirit completely satisfies every longing of the soul. In this experience is fulfillment. The Evidence There are two major evidences of the baptism of the Holy Spirit. The initial, outward evidence is speaking with tongues, which means speaking miraculously in languages the speaker does not know. Speaking with other tongues has been connected with Spirit baptism since the beginning of the church age. Only through unaccustomed words of heavenly coherence can we utter what our souls would express. There are perhaps several other reasons why God chose speaking in tongues as the initial evidence of this spiritual baptism. It is an objective, external evidence that recipients and onlookers can both identify with certainty Acts It is a uniform evidence-all the disciples on Pentecost, all the household of Cornelius, and all the believers in Ephesus spoke in tongues. Speaking in tongues also indicates the complete control of the Spirit over our human wills. The tongue is the most unruly member of the body James 3: The obvious answer to these questions is no. The Apostle Peter made it very plain in his message on the Day of Pentecost that the gift of the Holy Ghost is for everyone: Our faith, obedience, and submission to the Lord Jesus and His gospel qualify us for this most joyous of all experiences.

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Chapter 9 : The Baptism of the Holy Spirit by John G. Lake

Now, there may be those who claim they receive the "baptism of the Holy Spirit," but this my friends cannot be proved from the New Testament! Only the apostles were baptized with the baptism of the Holy Spirit in Acts and that is what the New Testament affirms.

The service is celebrated with an All-night Vigil on the eve of the feast day, and the Divine Liturgy on the day of the feast itself. Orthodox churches are often decorated with greenery and flowers on this feast day, and the celebration is intentionally similar to the Jewish holiday of Shavuot, which celebrates the giving of the Mosaic Law. The feast itself lasts three days. In the Orthodox Tradition, the liturgical color used at Pentecost is green, and the clergy and faithful carry flowers and green branches in their hands during the services. A popular tradition arose in both west and east of decorating the church with roses on Pentecost, leading to a popular designation of Pentecost as Latin: John Chrysostom warned his flock not to allow this custom to replace spiritually adorning themselves with virtue in reception of the Fruits of the Holy Spirit. This is a Vespers service to which are added three sets of long poetical prayers, the composition of Saint Basil the Great, during which everyone makes a full prostration, touching their foreheads to the floor prostrations in church having been forbidden from the day of Pascha Easter up to this point. Uniquely, these prayers include a petition for all of those in hell, that they may be granted relief and even ultimate release from their confinement, if God deems this possible. Theologically, Orthodox do not consider Pentecost to be the "birthday" of the Church; they see the Church as having existed before the creation of the world cf. The Shepherd of Hermas [28] The Orthodox icon of the feast depicts the Twelve Apostles seated in a semicircle sometimes the Theotokos Virgin Mary is shown sitting in the center of them. At the top of the icon, the Holy Spirit, in the form of tongues of fire, is descending upon them. At the bottom is an allegorical figure, called Kosmos, which symbolizes the world. Although Kosmos is crowned with earthly glory he sits in the darkness caused by the ignorance of God. He is holding a towel on which have been placed 12 scrolls, representing the teaching of the Twelve Apostles. It is celebrated at the time of ninth hour 3: This feast is followed with the "Apostles Fast" which has a fixed end date on the fifth of the Coptic month of Epip [which currently falls on July 12, which is equivalent to June 29, due to the current day Julian-Gregorian calendar offset]. The fifth of Epip is the commemoration of the Martyrdom of St. Western churches[edit] A Protestant church altar, decorated for Pentecost with red burning candles and red banners and altar cloth depicting the movement of the Holy Spirit The liturgical celebrations of Pentecost in Western churches are as rich and varied as those in the East. The main sign of Pentecost in the West is the color red. It symbolizes joy and the fire of the Holy Spirit. Priests or ministers, and choirs wear red vestments, and in modern times, the custom has extended to the lay people of the congregation wearing red clothing in celebration as well. Red banners are often hung from walls or ceilings to symbolize the blowing of the "mighty wind" [29] and the free movement of the Spirit. These symbolize the renewal of life, the coming of the warmth of summer, and the growth of the church at and from the first Pentecost. A Protestant church altar and font, decorated for Pentecost with red flowering plants and green birch branches These flowers often play an important role in the ancestral rites, and other rites, of the particular congregation. For example, in both Protestant and Catholic churches, the plants brought in to decorate for the holiday may be each "sponsored" by individuals in memory of a particular loved one, or in honor of a living person on a significant occasion, such as their Confirmation day. Birch is the tree most typically associated with this practice in Europe, but other species are employed in different climates. The singing of Pentecost hymns is also central to the celebration in the Western tradition. Some traditional hymns of Pentecost make reference not only to themes relating to the Holy Spirit or the church, but to folk customs connected to the holiday as well, such as the decorating with green branches. This has been translated into many languages and is sung in many denominations today. As an invocation of the Holy Spirit, Veni Creator Spiritus is sung during liturgical celebrations on the feast of Pentecost. At Pentecost, these Holy Ghost

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holes would be decorated with flowers, and sometimes a dove figure lowered through into the church while the narrative of Pentecost was read. Holy Ghost holes can still be seen today in European churches such as Canterbury Cathedral. In other places, particularly Sicily and the Italian peninsula, rose petals were and are thrown from the galleries over the congregation, recalling the tongues of fire. In modern times, this practice has been revived, and adapted as well, to include the strewing of origami doves from above or suspending them, sometimes by the hundreds, from the ceiling. Other congregations have incorporated the use of red balloons, signifying the "Birthday of the Church". These may be borne by the congregants, decorate the sanctuary, or released all at once. Similarly among Roman Catholics, special Pentecost novenas are prayed. The Pentecost Novena is considered the first novena, all other novenas prayed in preparation of various feasts deriving their practice from those original nine days of prayer observed by the disciples of Christ. While the Eve of Pentecost was traditionally a day of fasting for Catholics, contemporary canon law no longer requires it. Both Catholics and Protestants may hold spiritual retreats, prayer vigils, and litanies in the days leading up to Pentecost. In some cases vigils on the Eve of Pentecost may last all night. Pentecost is also one of the occasions specially appointed for the Lutheran Litany to be sung. In Northern Europe Pentecost was preferred even over Easter for this rite, as the temperatures in late spring might be supposed to be more conducive to outdoor immersion as was then the practice. It is proposed that the term Whit Sunday derives from the custom of the newly baptized wearing white clothing, and from the white vestments worn by the clergy in English liturgical uses. The holiday was also one of the three days each year along with Christmas and Easter Roman Catholics were required to confess and receive Holy Communion in order to remain in good ecclesiastical standing. It is one of the relatively few Sundays some Reformed denominations may offer the communion meal, and is one of the days of the year specially appointed among Moravians for the celebration of their Love Feasts. Ordinations are celebrated across a wide array of Western denominations at Pentecost, or near to it. In some denominations, for example the Lutheran Church, even if an ordination or consecration of a deaconess is not celebrated on Pentecost, the liturgical color will invariably be red, and the theme of the service will be the Holy Spirit. Above all, Pentecost is a day for the Confirmation celebrations of youths. Flowers, the wearing of white robes, or white dresses recalling Baptism, rites such as the laying on of hands, and vibrant singing play prominent roles on these joyous occasions, the blossoming of Spring forming an equal analogy with the blossoming of youth. The typical image of Pentecost in the West is that of the Virgin Mary seated centrally and prominently among the disciples with flames resting on the crowns of their heads. Occasionally, parting clouds suggesting the action of the "mighty wind", [29] rays of light and the Dove are also depicted. Of course, the Western iconographic style is less static and stylized than that of the East, and other very different representations have been produced, and, in some cases, have achieved great fame such as the Pentecosts by Titian, Giotto, and el Greco. Paul already in the 1st century notes the importance of this festival to the early Christian communities. After the Council, Pentecost Monday is no longer solemnized. Nevertheless, Pentecost Monday remains an official festival in many Protestant churches, such as the Lutheran Church of Sweden, the Evangelical Lutheran Church of Finland, and others. In the Extraordinary Form of the liturgy of the Roman Catholic Church, as at Easter, the liturgical rank of Monday and Tuesday of Pentecost week is a Double of the First Class [51] and across many Western denominations, Pentecost is celebrated with an octave culminating on Trinity Sunday. A typical Western image of the Pentecost. In some Evangelical and Pentecostal churches, where there is less emphasis on the liturgical year, Pentecost may still be one of the greatest celebrations in the year, such as in Germany or Romania. In other cases, Pentecost may be ignored as a holy day in these churches. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. May The Lutheran church of the Baroque observed three days of Pentecost. Some composers wrote sacred cantatas to be performed in the church services of these days. Johann Sebastian Bach composed several cantatas for Pentecost, including *Erschallet, ihr Lieder, erklinget, ihr Saiten!* Richard Hillert wrote a Motet for the Day of Pentecost for choir, vibraphone, and prepared electronic tape in Violeta Dinescu composed *Pfingstatorium*, an oratorio for Pentecost for five soloists, mixed chorus and small orchestra in

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Customs and traditions[edit] In Italy it was customary to scatter rose petals from the ceiling of the churches to recall the miracle of the fiery tongues; hence in Sicily and elsewhere in Italy Whitsunday is called Pasqua rosatum. The Italian name Pasqua rossa comes from the red colours of the vestments used on Whitsunday. Traditionally, Whit Fairs sometimes called Whitsun Ales [58] took place. Other customs such as morris dancing [59] and cheese rolling [60] are also associated with Whitsun. The Book of Common Prayer only once uses the word "Pentecost" for the festival. The latest possible date is June 13 as in and The day of Pentecost is seven weeks after Easter Sunday: In Italy and Malta , it is no longer a public holiday. It was a public holiday in Ireland until , when it was replaced by Early Summer Holiday on the first Monday in June. So ever the king had a custom that at the feast of Pentecost in especial, afore other feasts in the year, he would not go that day to meat until he had heard or seen of a great marvel. Further, Goethe records an old peasant proverb relating to Pentecost in his "Sankt-Rochus-Fest zu Bingen" [68] " Ripe strawberries at Pentecost mean a good wine crop. He speaks sarcastically of the festival to his jailor, foreshadowing his escape: Do you fear, say, that the Holy Ghost may come down in the form of fiery tongues and open the gates of my prison? At the ball at his home, Capulet speaks in refuting an overestimate of the time elapsed since he last danced: Medieval western illustration of the Pentecost from the Hortus deliciarum of Herrad of Landsberg 12th century.