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The Baptism of the Holy Spirit
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The Baptism of the Holy Spirit

The Spirit and the Bride Say, "Come" (Rev. 22:17)

Moses received the plans for the Jewish tabernacle from God on Mt. Sinai. Then the Lord told Moses to make sure that he constructed the temple "after their pattern, which was shewed thee in the mount (Exodus 25:40)." But we, ourselves, are the "true tabernacle (Hebrews 8:2)" and "temple of God (1 Corinthians 3:17)." Therefore we must be careful to make sure that our lives conform to God's plan for us.

The plan begins at salvation when we are introduced to this "city of the living God (Hebrews 12:22)" and "church of the firstborn (Hebrews 12:23)." Jesus is the "minister of the sanctuary (Hebrews 8:2)." He "pitches" our tabernacle (Hebrews 8:2) from His "throne...in the heavens (Hebrews 8:1)." He establishes us after the pattern of the tabernacle which is an "example and shadow of heavenly things (Hebrews 8:5)." Heavenly things can only be created by God Himself, because He is the "builder and maker (Hebrews 11:10)" and "except the Lord build the house, they labour in vain that build it (Psalm 127:1)." This is why Jesus will "baptize [us] with the Holy Ghost (Matthew 3:11)."

We are to "go on unto perfection (Hebrews 6:1)" and be "perfect, even as [our] Father which is in heaven is perfect (Matthew 5:48)." How do we do this? "This is the work of God, that [we] believe on him whom he hath sent (John 6:29)" and "by him...offer the sacrifice of praise to God continually (Hebrews 13:15)." We are then "weaned from the milk (Isaiah 28:9)" as the righteousness of God is revealed unto us from "faith to faith (Romans 1:17)." Then we are "changed into the same image from glory to glory (2 Corinthians 3:18)" if we behold Him with "open face (v.18)."

Solomon's temple illustrates this changing process toward perfection. In the temple "there was an enlarging, and a winding about still upward (Ezekiel 41:7)." Jesus has promised that when you and I are baptized in the Holy Spirit "[we] shall receive power...and [we] shall be witnesses (Acts 1:8)." This empowering also increases our ability to "worship the Father in spirit and truth (John 4:23)."

The baptism of the Holy Spirit is symbolically the second chamber of Solomon's temple because we go from the "lowest chamber to the highest by the midst (Ezekiel 41:7)." Also, it represents the inner court of the tabernacle of Moses or the holy place. One of the items in the Holy Place is the lampstand which symbolizes the seven spirits of the Lord. It was this same Holy Spirit Who was poured forth on the day of Pentecost when the disciples were celebrating this "feast of weeks (Deuteronomy 16:10)." Therefore, since it was on Pentecost that the Holy Spirit was given (Acts 2:4), we study this event in relation to the Old Testament feasts of the Lord to better understand the baptism of the Holy Spirit.

The priest had to go from the Outer Court through the Inner Court to enter the Holy of Holies. That's why the baptism of the Holy Spirit is an important step in our Christian walk. We are to "come boldly before the throne (Hebrews 4:16)." This is the place in the tabernacle where the ark of God's presence is. We are citizens of God's holy city (Hebrews 12:22,23) because He writes the name of that city upon us, "which is New Jerusalem (Revelation 3:12)." However, we must continually seek the city, (Hebrews 13:14) because we have to make ourselves "ready (Revelation 19:7)" as a "bride adorned for her husband (Revelation 21:2)." As the Lord prepares us, the city comes "down from God out of heaven (Revelation 21:2)." The shadow of the heavenly tabernacle is transformed into the Bride of Christ.

The New Creature Life

Our walk begins with being "born again (John 3:7)." We know that we depend upon the Creator for our very life. "The Lord God...breathed into his nostrils the breath of life; and man became a living soul (Genesis 2:7)." But He breathes again upon a man if that person will "believe on his name (John 1:12)." This is how we receive our "new creature (2 Corinthians 5:17)" life.

When Jesus appeared to His disciples the first time after His resurrection, "he breathed on them, and saith unto them, Receive ye the Holy Ghost (John

20:22)." The word *breath* in Greek is *pneuma* and means "spirit" or "wind." It is this Holy Spirit which is breathed into our being. In the Bible there are only two times (which represent the two kinds of life) that God breathed upon man in this way.

The Disciples Receive the Holy Spirit After the Resurrection

It is important to see that the disciples were "born again" when they received the Spirit after Jesus breathed upon them. Jesus had the Holy Spirit to give because "being by the right hand of God exalted, [he had] received of the Father the promise of the Holy Ghost (Acts 2:33)." Jesus told Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father (John 20:17)."

Up until that time "the Holy Ghost was not yet given; because that Jesus was not yet glorified (John 7:39)." Then "by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us (Hebrews 9:12)." When He returned after entering the Holy Place, the disciples could not "touch him" for we read that He said to Thomas, "Reach hither thy finger, and behold my hands (John 20:27)."

If you remember, Jesus had previously said, regarding His ascension, "Touch me not (John 20:17)." Also, He would not have told Mary about His ascension at that time if it had not had meaning for the disciples to be able to receive the Spirit when He appeared to them upon His return. We also remember the disciples discussing Jesus' statement: "A little while, and ye shall see me: and again, a little while, and ye shall see me, because I go to the Father (John 16:16)."

Jesus had said, "I will not leave you comfortless: I will come to you (John 14:18)" and "we [the Godhead]...will make our abode with [you] (John 14:23)." "At that day ye shall know that I am in my Father, and ye in me, and I in you (John 14:20)." "When Jesus returned to them, He came with the Comforter. The "Lord is that Spirit (2 Corinthians 3:17)." Paul says, "Know ye not...that Jesus Christ is in you (2 Corinthians 13:5)?"

The Disciples Sealed in Christ at Salvation

Up to this point the disciples knew the Holy Spirit because Jesus had told them "for he dwelleth with you (John 14:17)." But since their names had already been "written in heaven (Luke 10:20)" when Jesus appeared to them upon His return and breathed upon them, they "received him, [and] to them gave he power to become the sons of God (John 1:12)."

Therefore, because they had been "born of the Spirit (John 3:6)", the prophecy that they would receive the Holy Spirit (John 7:39) was fulfilled since they now knew Christ no more "after the flesh (2 Corinthians 5:16)" but "in the

Spirit (Romans 8:9)." "If any man have not the Spirit of Christ, he is none of his (Romans 8:9)." This is the message of salvation. "By one Spirit are we all baptized into one body...and have been all made to drink into one Spirit (1 Corinthians 12:13)." "There is one body, and one Spirit,...one Lord, one faith, [and] one baptism (Ephesians 4:4,5)."

When you are confronted with the baptism of the Holy Spirit you must know what you have to start with at salvation so you can judge what it is that is to be added and how it relates to your position as a believer. As believers, we are "one body: so also is Christ (1 Corinthians 12:12)." As members of His body, He has "blessed us with all spiritual blessings in heavenly places in Christ (Ephesians 1:3)." It is in Christ "in whom we have redemption (Ephesians 1:7)" and "in whom also we have obtained an inheritance (Ephesians 1:11)." And since it is He "in whom [we] also trusted, after that [we] heard the word of truth, the gospel of [our] salvation", it is He "in whom...[we] were sealed with that holy Spirit of promise (Ephesians 1:13)."

In other words, "by one Spirit (1 Corinthians 12:13)" we are "baptized into Christ (Galatians 3:27)." We are "complete in him (Colossians 2:10)" at redemption, so the baptism of the Holy Spirit only contributes to our position as believers. These blessings are all available to the person who will "believe on his name (John 1:12)", who has been baptized into Christ, and sealed by the Holy Spirit.

Passover as a Picture of Salvation

We see that the disciples received the Holy Spirit from Jesus when He appeared to them, and that they were baptized into the body of Christ "by" and "with" the Holy Spirit. This is accomplished by the blood of Christ at Calvary. But to understand it from the perspective of the feasts of the Lord, we must understand the meaning of the blood of the lamb killed at Passover as a type of the blood of Christ. "We have redemption through his blood (Ephesians 1:7)." Jesus "hath purchased [us] with his own blood (Acts 20:28)."

The children of Israel were told by God, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you (Exodus 21:13)." In Egypt when the Lord passed over the houses with the blood over the door, He "sealed" or "protected" the people within from the plague. Without this protection "every open vessel, which hath no covering bound upon it, is unclean (Numbers 19:15)."

This is why the celebration of Passover requires that "there be no leaven found in [the] houses (Exodus 12:19)." Leaven is a type of sin, and our "sins are forgiven (1 John 2:12)." Therefore, since no leaven is "in our house" because we are "clean through the word which [Jesus has] spoken unto [us] (John 15:3)", we are protected by the "seal" or "covering" of the Holy Spirit at redemption.

Israel's Journey as a Picture of Being Sealed and Led by the Holy Spirit

As believers we are "changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Corinthians 3:18)" just as Israel was brought "out of the land of...Egypt through a land that no man passed through (Jeremiah 2:6)." It was a walk "in the Spirit (Galations 5:25)" by following the Lord "Who went in the way before [them]...in fire by night, to shew [them] by what way [they] should go, and in a cloud by day (Deuteronomy 1:33)."

Israel was all "under the cloud (1 Corinthians 10:1)" which illustrates that God seals us with the Holy Spirit when we are saved. He does not take "away the pillar of the cloud (Exodus 13:22)." In the same manner the disciples received the Holy Spirit (John 20:22) when they were baptized into the body of Christ (Galations 3:27) and "sealed..., and given the earnest of the Spirit in [their] hearts (2 Corinthians 1:22)."

Therefore, as believers, in order for us to do the "work of God...[we must] believe on him whom he hath sent (John 6:29)." That's all that is necessary to be "led by the Spirit of God (Romans 8:14)." Just as Israel was sealed and led from Egypt to Mt. Sinai, so we as believers are sealed and guided in our lives.

Israel's Celebration of the Feasts of the Lord

How else is Israel's experience an example for us, or a pattern by which to better understand our own relationship with God? Israel continued to celebrate the feast of Passover on its journey through the wilderness, just as we daily celebrate our being saved. The Lord said to them, "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord through your generations (Exodus 12:14)." In addition, the Lord said, "Three times thou shalt keep a feast unto me in the year (Exodus 23:14)." Leviticus 23:2,3 shows that feasts are sabbaths, and God has commanded, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you (Exodus 31:13)."

The feasts are separate, individual celebrations in Israel's history as well as experientially in our lives. "But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in...shall not return by the way of the gate whereby he came in (Ezekiel 46:9)." Each time we meet with the Lord, we are changed and "leave by another gate" which illustrates that the feasts are unique but celebrated in the context of the believers' spiritual lives "three times a year."

You see, then, that there is a continuity in the feasts. There is a progression between Passover and Pentecost in our spiritual lives just as Israel journeyed

between Egypt and Mt. Sinai. The progression is fulfilled by observing to "keep the feast of unleavened bread (Exodus 23:15)" and then the "feast of harvest (Exodus 23:16)." Also, "Thou shalt keep the feast of weeks (Deuteronomy 16:10)."

Passover Leads to Pentecost

"In the fourteenth day of the first month...is the Lord's passover (Leviticus 23:5)." Then "it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt (Exodus 12:41)." Next "in the third month...the same day came they unto the wilderness of Sinai (Exodus 19:1)." If God causes an event to take place on exactly the "selfsame day," then it behooves us to consider the timing of other events as well.

For instance, there is about one-half of a month after Passover remaining in the first month and at least three days (Exodus 19:11) transpire in the third month, which is a passage of approximately fifty days (the word pentecost means "fiftieth"). The Lord said, "shall ye number fifty days (Leviticus 23:16)" and celebrate the Feast of Pentecost. "The day of Pentecost was fully come (Acts 2:1)" when the Spirit was poured forth because God waited until precisely the right day for it to happen.

We see a similar passage of time in the New Testament between the resurrection and Pentecost where Jesus "shewed himself...forty days (Acts 1:3)", and after He departed the disciples returned to Jerusalem, which was a "sabbath day's journey (Acts 1:12)" away. Then in the Old Testament "the Lord said unto Moses, Go unto the people, and sanctify them...and be ready against the third day (Exodus 19:10,11)." So Moses and Joshua waited for God to invite them up to Mt. Sinai (Exodus 24:13). In the New Testament Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me (Acts 1:4)." So they tarried in Jerusalem (Luke 24:49) and "continued with one accord in prayer and supplication (Luke 24:49)" in the "upper room (Acts 1:13)" in preparation for the Feast of Pentecost. We see that the travel, consecration, and waiting situations are similar in the Old and New Testaments.

Pentecost as Separate From Passover

When we see that "all these things happened unto [Israel] for ensamples: and they are written for our admonition (1 Corinthians 10:11)", we can understand how the event of Passover has meaning in our lives. In addition, we see clearly because the Old Testament "vail is done away in Christ (2 Corinthians 3:14)." Finally, we know that the scriptures "beginning at Moses (Luke 24:27)" concern Jesus because in His life He fulfilled the Old Testament types of Passover and Pentecost.

Since Calvary is a fulfillment of the historical event of Passover, and since a direct parallel exists between the expiration of time and experience of Old Testament Israel and the New Testament disciples, then Pentecost must be a fulfillment of the historical event of Israel's Mt. Sinai experience. Consequently, since Calvary is a picture of redemption, Pentecost must be a picture of what is called the baptism of the Holy Spirit.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance (Psalm 89:15)." The "joyful sound" is the trumpet which signals the feasts, and those who understand its implication are able to personally celebrate the feasts of Passover, Pentecost and Tabernacles in their lives.

Day of Pentecost as a Separate Experience for the Disciples

We remember that the disciples received the Holy Spirit when Jesus breathed upon them. Then we know that they were sealed and had the Holy Spirit in them. But next, Jesus said, "Behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49)" for "ye shall be baptized with the Holy Ghost not many days hence (Acts 1:5)." How could they be baptized after they had been baptized into His body when they received the Spirit?

The answer concerns the Greek word *bapto*, which was a common term used in the garment industry. It has the connotation of being made fully wet with fluid in the manner of staining as with a dye. The disciples had received the promise of the Spirit in their hearts (2 Corinthians 1:22) and now they were to receive the promise in the form of power "upon" them. This is shown by the fact that "all were baptized unto Moses in the cloud (1 Corinthians 10:2)." "A cloud covered the mount (Exodus 24:15)." "And Moses went into the midst of the cloud, and gat him up into the mount (Exodus 24:18)."

Therefore, the word *baptism* applied here is a picture of another "immersion" of the believer into an additional truth or capacity within God. The Holy Spirit comes "upon" him as if the Spirit has approached (ie. come upon) him in a new way. We remember that the believer "entereth in (Ezekiel 46:9)" to a new worship experience or meeting with God in each of the three feasts of the Lord (Exodus 23:14).

Day of Pentecost Fulfills Historical Event of Israel on Mt. Sinai

"And when the day of Pentecost was fully come...there came a sound from heaven (Acts 2:1,2)" "and they were all filled with the Holy Ghost (Acts 2:4)" and they received "the gift of the Holy Ghost (Acts 2:38)." The disciples had waited fifty days since receiving the Spirit when Jesus breathed upon them, and now had received the gift of the Spirit "upon" them from "on high."

Therefore, we conclude that the first feast of Pentecost after the resurrection was not the official beginning of the ministry of the Holy Spirit on earth, but that He was already present when Jesus breathed upon the disciples. In this sense, the proximity of Passover and Pentecost (being only fifty days apart) is significant. Jesus said, "Behold, I send (ie. am continuously sending) the promise of my Father upon you (Luke 24:49)." The disciples had received, were receiving, and would receive again the presence of the Holy Spirit as He was poured forth.

It is clear that New Testament Pentecost is related to Israel's Mt. Sinai experience. The disciples in the upper room heard God's voice such as it was "a sound from heaven as of a rushing mighty wind (Acts 2:2)", whereas Israel said, "Let not God speak with us, lest we die (Exodus 20:19)." At Mt. Sinai "there fell of the people that day about three thousand men (Exodus 32:28)", and at Jerusalem "there were added unto them about three thousand souls (Acts 2:41)."

Since the disciples had already received the Holy Spirit, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh (Acts 2:16,17)." So if we wait for Him (Isaiah 64:4), we will experience this outpouring and see the greatness of God because He will do "terrible things which we looked for (Isaiah 64:3)."

Speaking in Tongues Is Initial Evidence

With...other tongues...will I speak unto this people (1 Corinthians 14:2)." The Spirit gives the "utterance (Acts 2:4)." Isaiah says, "This is the rest wherewith ye may cause the weary to rest (Isaiah 28:12)." God said, "I create the fruit of the lips (Isaiah 57:19)" and will therefore heal, lead, and bring us into rest and peace (Isaiah 57:18,19). Noah would bring rest because it was prophesied that "comfort concerning our work (Genesis 5:29)" would result from his obedience in building the ark.

If you are in Christ, you will be saved because you will "know that (your) redeemer liveth (Job 19:25)." Speaking in tongues is a restful sign that we have received a "Comforter, that he may abide with (us) for ever (John 14:16)." "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Hebrews 4:11)."

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues (Mark 16:17)." It is a personal privilege for any believer who has "heard the word (Acts 10:44)." At Pentecost, "they were all filled with the Holy Ghost, and began to speak with other tongues (Acts 2:4)." Also, in the case of Cornelius and his household "the Holy Ghost fell on all them (Acts 10:44)" and "they [those present] heard them speak with tongues (Acts 2:4)." Also, in the case of Cornelius and his household "the Holy Ghost fell on all them (Acts 10:44)" and "they [those present] heard them speak with tongues

(Acts 10:46)." Furthermore, Peter and John went to Samaria to help believers receive the Holy Spirit (Acts 8:14-17). As the people were baptized in the Holy Spirit, Simon observed (Acts 8:18) what he could "see and hear (Acts 2:33)." It was the same in Ephesus. When the Holy Spirit fell upon the believers, they "spoke with tongues (Acts 19:6)."

But some ask, "What meaneth this (Acts 2:12)?" Can't we be baptized in the Holy Spirit without speaking in tongues? Paul was baptized, for he said, "I thank my God, I speak with tongues more than ye all (1 Corinthians 14:18)." He also said, "I would that ye all spake with tongues (1 Corinthians 14:5)" and he ordered the Corinthians to "forbid not to speak with tongues (1 Corinthians 14:39)."

How is this manifested? God pours "out of [His] Spirit upon all flesh (Acts 2:17)." When the Holy Spirit falls upon you, you are filled, and the utterance of tongues is communicated by the Spirit through your spirit (Acts 2:4). Paul says, "If I pray in an unknown tongue, my spirit prayeth (1 Corinthians 14:14)." This is a heavenly language for he said, "I speak with the tongues of men and of angels (1 Corinthians 13:1)." You can also "sing with the spirit (1 Corinthians 14:15)." However, some might object that with the spirit the "understanding is unfruitful (1 Corinthians 14:14)." But if "we know not what we should pray (Romans 8:26)", the Holy Spirit knows what another person needs (Romans 8:27)." Intercession occurs when we pray "unto God (1 Corinthians 14:2)" in tongues for that person. You can also "pray that [you] may interpret (1 Corinthians 14:13)" to understand what has been spoken.

The reward for a person who prays in the spirit is that he "edifieth himself (1 Corinthians 14:4)" and a person is established in the Spirit by "praying in the Holy Ghost (Jude 20)." Some argue that speaking in tongues is not for everyone because 1 Corinthians 12:30 asks, "Do all speak with tongues?" However, this reference pertains to one of the nine gifts to the Church wherein "if any man speak in an unknown tongue, let it be by two, or at the most by three (1 Corinthians 14:27)." This gift is for certain people in specific situations where the "whole church be come together (1 Corinthians 14:23)." It is a means by which the unbeliever becomes aware of the existence of God (1 Corinthians 14:22).

Pentecost as a Separate New Testament Experience

Hearing that certain converts in "Samaria had received the word of God (Acts 8:14)", Peter and John went and "prayed for them (Acts 8:15)." Paul also went to Ephesus and found "certain disciples (Acts 19:1)." These apostles wanted to make sure that the new believers received the Holy Spirit. Paul "said unto them, Have ye received the Holy Ghost since ye believed (Acts 19:2)?" When they replied that they had "not so much as heard whether there be any Holy Ghost", Paul asked them, "Unto what then were ye baptized (Acts 19:2,3)?"

People are water baptized into the truth they receive. A disciple, then, is a follower of the truth he has learned because he has to "bear his cross (Luke 14:27)" in order to follow Jesus. The new disciples replied that they had been baptized "unto John's baptism (Acts 19:3)" with the baptism of repentance (Acts 19:4)." The truth they had been baptized with was like that of Apollos' teaching. He "taught diligently the things of the Lord, knowing only the baptism of John (Acts 18:25)" which was "that [people] should believe on him [Jesus] which should come after him [John] (Acts 19:4)." But when Aquila and Priscilla took Apollos and "expounded unto him the way of God more perfectly (Acts 18:26)", showing that "Jesus was Christ (Acts 18:28)", Apollos received the complete gospel. Thus the new converts "were baptized in the name of the Lord Jesus (Acts 19:5)."

Peter and John discovered that the Samaritans, too, were "baptized in the name of the Lord Jesus (Acts 8:16)" but that the Holy Ghost "was fallen upon none of them (v.16)." We know that we become "sons of God" when we believe "on his name (John 1:12)." But where is the Holy Spirit at salvation such that He might have "fallen upon" us? In the Scriptures we see that:

1. "He that believeth...shall be saved (Mark 16:16)."
2. "Thy faith hath saved thee (Luke 7:50)."
3. "By grace are ye saved (Ephesians 2:8)."

Thus, we conclude that we are saved when we believe with the faith we receive by grace from God. Furthermore:

4. "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified (John 7:39)."
5. "He breathed on them, and saith unto them, Receive ye the Holy Ghost (John 20:22)."

Therefore, since Jesus had been glorified, the disciples properly received the Holy Spirit because they were recognized as believers. Finally:

6. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise (Ephesians 1:13)."
7. "Who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Corinthians 1:22)."

When you believe, you are sealed with the Holy Spirit. So it is simply by the exercise of faith (nos. 1-3) that you receive (nos. 4-5) the Holy Spirit in your heart (nos. 6-7). Therefore, we have the Holy Spirit within us when we are saved through belief in the Lord Jesus Christ.

So when Peter and John prayed for the Samaritans that "they might receive the Holy Ghost (Acts 8:15)", they were expecting another anointing of the Holy

Spirit. When they laid hands upon the believers, "they received the Holy Ghost (Acts 8:17)" just as "when Paul had laid hands upon them, the Holy Ghost came on (Acts 19:6)" the Ephesians. Scripture doesn't require that hands be laid on a person for him to be saved, but "Simon saw that through laying on of the apostles' hands the Holy Ghost was given (Acts 8:18)." This shows that Passover and Pentecost are separate New Testament experiences.

A distinction is also seen in the feasts concerning leaven. At Passover "shall there be no leaven found in [the] houses (Exodus 12:19)." Whereas at Pentecost "two wave loaves...shall be baked with leaven (Leviticus 23:17)." However, both feasts have in common the requirement to "be filled with the Spirit (Ephesians 5:18)" by "singing with grace in your hearts to the Lord (Colosians 3:16)." But with the baptism of the Holy Spirit there is a step of faith involved, for "how much more shall your heavenly Father give the Holy Spirit to them that ask him (Luke 11:13)?"

Pentecost in the Life of Jesus

We see that Jesus was obedient to partake of the baptism of the Holy Spirit in His life. Jesus was born of the Spirit (i.e. Passover) because Joseph was told that "that which is conceived in [Mary] is of the Holy Ghost (Matthew 1:20)." Then He received the promise of the Holy Spirit for "John [the Baptist] bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him (John 1:32)."

This was the fulfillment of the prophecy of Isaiah 11:2 in which Jesus later stated, "The Spirit of the Lord is upon me, because he hath anointed me to preach...heal...[and] set at liberty them that are bruised (Luke 4:18)." The feast of Pentecost is therefore kept by exercising the power inherent in the spiritual gifts of the promise as a "freewill offering...according as the Lord thy God hath blessed thee (Deuteronomy 16:10)." "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof (Leviticus 25:10)."

The Jubilee is the bringing forth of the continuous sound of the silver trumpet. It signals the festival and year of Jubilee and is symbolic of the feast. A church which blows this trumpet flows in this ministry and says "to the prisoners, Go forth; to them that are in darkness, Shew yourselves (Isaiah 49:9)." "Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month (Leviticus 25:9)." The impact of the feast of Pentecost carries into the feast of Tabernacles.

Pentecost as Open Heaven

The uniqueness of this feast in Jesus' life is also seen in His baptism when "the heavens were opened unto him (Matthew 3:16)." In his dream, Jacob saw the Lord God standing in heaven at the top of a ladder and speaking (Genesis

28:12,13) just as when Jesus said to His disciples, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man (John 1:51)."

Jacob called the place where he was "Beth-el (Genesis 28:19)" which means "God is in this place." Jesus sought to be baptized by John (Matthew 3:13) and had a meeting with God. The divine communication that resulted under the open heaven followed Him throughout His ministry because "it abode [remained] upon him (John 1:32)." Jesus even spoke of Himself as "the Son of man which is in heaven (John 3:13)."

Be Baptized With the Holy Spirit

God gives the Holy Spirit "to them that obey him (Acts 5:32)." Jesus was obedient to be baptized by John because He said, "Thus it becometh us to fulfil all righteousness (Matthew 3:15)." It took place when Jesus was praying (Luke 3:21)," You don't have to do anything extraordinary to qualify because on Pentecost the disciples were just "sitting (Acts 2:2)" in "one place (Acts 2:1)." However, "these all continued with one accord in prayer and supplication (Acts 1:14)."

Peter said, "Repent,...be baptized...and ye shall receive the gift of the Holy Ghost(Acts 2:38)." But it is possible to "receive not, because ye ask amiss (James 4:3)." So "ask in faith, nothing wavering (James 1:6)." "How much more shall your heavenly Father give the Holy Spirit to them that ask him (Luke 11:13)?" Therefore, "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mark 11:24)." "Every one that asketh receiveth (Luke 11:10)." "No good thing will [the Lord] withhold from them that walk uprightly (Psalm 84:11)." The Lord promises to "pour water upon him that is thirsty (Isaiah 44:3)." So make sure that you don't come behind in [this] gift (1 Corinthians 1:7)" because you know "it shall be given you (Matthew 7:7)."