

2020 Empowered Series by Papa Gideon

RECEIVING THE BAPTISM OF THE HOLY SPIRIT

I. Why do we need the baptism of the Holy Spirit?

1. God spoke through the prophet Joel that this would happen before the return of the Lord. Peter, filled with the Holy Spirit, quoted Joel 2:28-32 and explained, “And it shall come to pass afterward that I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before coming of the great and awesome day of the LORD. And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and Jerusalem there shall be deliverance, as the LORD has said, ‘Among the remnant whom the LORD calls.’” (Acts 2:16-18)
2. The baptism of the Holy Spirit is one of our Heavenly Father's precious promises. This promise is for every believer throughout the generations. The Lord Jesus says,
 - “And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, ‘which,’ He said, ‘you have heard from Me, for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.’” Acts 1:4-5
 - “For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.” Acts 2:39
3. The baptism of the Holy Spirit is what every believer must experience in order to witness His power. (Acts 1:8) Jesus Himself also received the baptism of the Holy Spirit before beginning His ministry. (Luke 3:21-22)
4. To baptize His disciples with the Holy Spirit is one of Jesus’ ministries. The Holy Spirit also testified the importance of this experience through 5 witnesses:
 - The testimony of Apostle Matthew – “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.” Matthew 3:11
 - The testimony of Mark – Mark 1:8
 - The testimony of Luke – Luke 3:16
 - The testimony of Apostle of John – John 1:33
 - The testimony of our Lord Jesus – Acts 1:4-5
5. To be filled with the Holy Spirit is the teaching from the Bible: “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.” Ephesians 5:18

II. What is Baptism of the Holy Spirit?

1. “And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’” Acts 11:15-16. This is what Peter reported what happened in the house of Cornelius as recorded in the previous chapter – “While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.” Acts 10:44-46

This means: The manifestation of the Holy Spirit falling upon the Gentiles and causing them to speak in tongues and to magnify the Lord is what the Lord Jesus has said that His disciples must receive the baptism of the Holy Spirit.

2. This experience is also equivalent to what has been recorded in Acts 2. Both experiences are the baptism of the Holy Spirit, as Jesus promises in Acts 1:5, “for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” As a result, 10 days later, as recorded in Acts 2:4, “and they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.” “Other tongues”, as mentioned in Acts 2:4, is the same Greek word as “tongues” recorded in Acts 10:46, “For they heard them speak with tongues and magnify God.”

Briefly speaking, the Baptism of the Holy Spirit is the experience when born again Christians are baptized in the Holy Spirit. The Bible uses different words to describe this experience. For example:

- The gift of the Holy Spirit (Acts 10:45)
- Filled with the Holy Spirit (Acts 2:4)
- Pour out My Spirit (Acts 2:18)
- The Promises of the Father (Acts 1:4)
- When the Holy Spirit has come upon you (Acts 1:8)
- Endued with power from on high (Luke 24:49)

These different descriptive words are actually referring to the same special experience of the baptism of the Holy Spirit. However, different descriptive words also emphasize on different specific importance. For example, the importance of being “endued with the power from on high” is that you will receive power after receiving the baptism of the Holy Spirit. Moreover, these different descriptive words also refer to the degree of the experience. For example, the baptism of the Holy Spirit is a one-time experience, but being filled with the Holy Spirit is perpetual. (Ephesians 5:18)

When receiving the baptism of the Holy Spirit, everyone may experience in his/her body different sensations. For example, some may feel electrified through their bodies, or some may experience shaking all over their bodies. We cannot determine what kind of bodily sensation that one may experience. However, these are not the necessarily required experiences. We cannot use these experiences as the confirmation of the baptism of the Holy Spirit.

However, the Bible does tell us there are two very obvious manifestations when one receives the Holy Spirit. Firstly, it is speaking in tongue, secondly, to prophesy. (Acts 19:6; 2:18).

Briefly speaking, our Father gives us new tongues through the baptism of the Holy Spirit. Without learning them, we can communicate with God in new tongues. (1 Corinthians 14:2). This is the first apparent blessing from the baptism of the Holy Spirit.

III. What is the Importance of Baptism of Holy Spirit?

1. It is the necessary experience to receive power to be God's witnesses. "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (Acts 1:8)
2. It is the way for the wise virgins to prepare the oil. (Matthew 25:1-11)
3. It is the necessary experience to know Him better and for the eyes of our heart to be enlightened. "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know Him better." (Ephesians 1:17-20) Please note that Paul gave this exhortation to the Ephesians who were believers and belonged to Christ. They had also received the Holy Spirit as a seal. (Ephesians 1:13, 14)
4. It is the necessary step to receive spiritual gifts. From Acts 2:16-18, the Lord promises that after the outpour of the Holy Spirit, we see the manifestation of the apostles seeing visions, dreaming dreams and speaking in tongues etc. Similarly, the 9 supernatural spiritual gifts described in 1 Corinthians 12:5-12 are to be manifested after the baptism of the Holy Spirit.

IV. Is it true that we can speak in tongues after the baptism of the Holy Spirit?

- Yes. The Bible shows us examples that one can speak in tongues after receiving the baptism of the Holy Spirit. (Acts 2:4 - "Other tongues" in the original language is "tongues".)
- Acts 10:44-48; 19:6 – "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. For they heard them speaking in tongues and praising God."

V. Why is it important to speak in tongues?

1. Speaking in tongues is praying with the spirit. It edifies the person and builds up the inner man (spirit). (1 Corinthians 14:4; Jude v.20)
2. Praying in tongues is praying directly with God in the spirit and uttering mysteries. (1 Corinthians 14:2)
3. The ability to speak in tongues affirms us that we are children of God and that we are sure of our salvation. (Romans 8:15,16)
4. Praying in tongues assures us that we pray according to God's will. (Romans 8:26,27)
5. Praying in tongues is part of the full armor of God to battle against Satan in the spiritual realm. (Ephesians 6:17,18)
6. Praying in tongues gives us rest that our strength is renewed a refreshed from weariness. (Isaiah 28:11,12)
7. Tongues are for a sign to the unbelievers so that they will know that God is real. (1 Corinthians 14:22)
8. Praying and singing in tongues (or with the spirit) are truly worshiping in spirit. (1 Corinthians 14:14-16) This is what Jesus says in John 4:23, 24, "the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship him.

趙爸分享: 受聖靈的洗 (浸)

一. 為什麼要受聖靈的洗 (浸) ?

1. 聖靈的洗 (浸) 乃是神在大約一千八百年前，藉約珥先知預言在末後主回來前必會發生的事，聖靈藉使徒彼得引用珥二章28-32的話，解釋說「這正是先知約珥所說的「神說」在末後的日子，我要將我的靈澆灌凡有血氣的，你們的兒女要說預言，你們的少年人要見異象，老年人要做異夢，在那些日子，我要將我的靈澆灌我的僕人和他使女，他們就要說預言 (使徒行傳二章16-18)
2. 聖靈的洗 (浸)，乃是父神極寶貴的應許之一，是給歷世歷代每一位聖徒的，主耶穌說：「要等候所應許的....。」(徒一：4-5)
因為這應許賜給你們和你們的兒女，並一切在遠方的人，就是主我們神所召來的。
(徒二：39)
3. 聖靈的洗 (浸) 是每一位聖徒要得能力見證主必需的經歷。(徒一：8) 主耶穌在出來事奉之前，亦受聖靈的洗。(路三：21-22)
4. 用聖靈為門徒施洗 (浸)，乃是主耶穌主要職事之一，聖靈借五位見證人，見證這經歷的重要：
 - (1) 使徒馬太的見證
我是用水給你們施洗的，叫你們悔改，但那在我以後來的，能力比我更大，我就是給他提鞋也不配，他要用聖靈與火給你們施洗。」(太三：11)
 - (2) 馬可的見證 (可一：8)
 - (3) 路加醫生的見證 (路三：16)
 - (4) 使徒約翰的見證 (約一：33)
 - (5) 主耶穌的見證 (使一：4-5)
5. 被聖靈充滿，乃是聖靈吩咐，「不要醉酒，酒能使人放蕩，乃要被聖靈充滿。」(弗5:18)

二. 什麼是聖靈的洗 ?

1. 使徒彼得向眾人解釋說：我一開講，聖靈便降在他們身上，正像當初降在我們身上一樣。我就想起主的話說，約翰是用水施洗，但你們要受聖靈的洗。(徒十一：15，16) 彼得所轉述的這件事，乃是指前一章在哥尼流家中所發生的那次經歷，就是：彼得還說這話的時候，聖靈降在一切聽道的人身上，那些奉割禮和彼得同來的信

徒·見聖靈的恩賜也澆灌在外邦人身上·就都稀奇·因聽見他們說方言·稱讚神為大(徒十：44-46)

即是說·這次聖靈降在外邦人身上·使他們說方言·稱讚神為大。」的現象·就是主耶穌所說門徒要受了「聖靈的洗」。

2. 同時·這次經歷也等於徒二章所記載的經歷·同是聖靈的洗·因為主耶穌在(徒一：5)應許說：「不多幾日·你們要受聖靈的洗。」結果十日之後·他們就都被聖靈充滿·按著聖靈所賜的口才·說起別國的話來。(徒二：4)別國的話(γλῶσσα)與(徒十：46)的「說方言」(γλῶσσα)乃是同一個字。

簡而言之·聖靈的洗·乃是信徒重生之後·被浸在聖靈裡的一個經歷(「洗」字與前一課「洗」字·乃是同一個字)·乃是浸的意思。聖經用不同字眼·來形容這一切的經歷·例如

- 聖靈的恩賜(徒十：45)
- 被聖靈充滿(徒二：4)
- 「將我的靈澆灌」(徒二：18)
- 父所應許的·(徒一：4)·
- 聖靈降臨在你們身上·(徒一：8)
- 「領受從上頭來的能力」(路二十四：48)。

這些不同的字眼·在實質來說·都是指同一個被聖靈施浸的特殊經歷.但不同的稱號·當然也就有著不同的重點·例如「領受從上頭來的能力」重點在靈洗後所帶來的能力.此外 這些不同的稱號·也有些程度上的差別·例如聖靈的洗是一次的經歷·但之後卻要不斷地被聖靈充滿。(弗5:18)

受聖靈的洗的時候·個人在肉身上都有不同的感覺或特殊的現象·有些感到有電流通過身體·有些會身體震動·各種表現·不一定相同·但這些不是必須有的表現·不能以他們作為受聖靈洗必須的現象

但從聖經榜樣中·有兩個現象是非常明顯的·就是說方言和說預言·隨著靈洗而來.第一便是會說新方言·其次是說預言.(徒十九:6, 徒二:18) (有關方言和說預言的教導,可參考教會印哥林多前書研經資料)

簡單來說·受靈洗後父神便賜下一個新方言·不用學習·便能與神用新方言交談(林前十四:2)這是受靈洗後第一個明顯的福氣

三. 聖靈的洗有什麼重要性？

1. 乃是得能力見證主的必需經歷，「但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷，猶太全地和撒瑪利亞，直到地極，作我的見證(使一:8)
2. 乃是聰明童女預備油的途徑(太二十五:1-11)
3. 乃是要真正認識主，並且照明心中眼睛必須經歷求我們主耶穌基督的神，榮耀的父，將那賜人智慧和啟示的靈，賞給你們，是你們真知道祂。(弗一:17-20)留意這些吩咐，是給以弗所信徒，他們已經屬於主，並且有聖靈的印記。(弗一:13-14)
4. 乃是得著各種屬靈恩賜的必經步驟
從(徒二:16-18參第一頁問題一)看到主應許我們被聖靈澆灌後，隨著而來的是見異象，做異夢，說預言等的現象。同樣林前12章5-12節的九種超自然的屬靈恩賜，也是隨著聖靈的洗，才彰顯在個人身上的。

四. 受靈洗之後是否便能說方言？

- 是的，聖經給我們的榜樣就是受靈洗之後，便能說新方言。(徒二:4)、別國的話原文作方言，
- (徒十:44-48;徒十九:6)那些奉割禮和彼得同來的聖信徒，見聖靈的恩賜也澆在外邦人身上，就都稀奇，因聽見他們說方言，稱讚神偉大。(徒十:45-46)

五. 我為什麼說方言如此重要？(詳細資料參考哥林多前書研經資料)

1. 說方言乃是在靈裡禱告，能造就自己，使裡面的人(靈)長大(林前十四:4;猶20)
2. 用方言禱告，乃是在靈裡直接與神交通，將說各樣奧秘(林前十四:2)
3. 能說方言的事實，使我們確知自己是神的兒女，更能確知有得救的把握(羅八:15,16)(這段經文的三個“心”字原都做“靈”)
4. 用方言禱告，能使我們確實按著神心意祈求(羅八:26,27)
5. 用方言禱告，乃是基督徒全備軍裝之一，用來在靈界與撒旦爭戰(弗六:17,18)
6. 用方言禱告，使我們的安息，重新得力，從疲乏軟弱中剛強起來(賽二八:11,12)
7. 方言乃是一種向不信人的證據，使他們知道神是真實的。(林前十四:22)
8. 用方言禱告唱詩，敬拜，乃是真正在靈裡敬拜(林前十四:14-16)，也就是主耶穌所說的父神要求人的敬拜。(約四:23-24“心靈”原文做在靈裡).用方言禱告，敬拜便是這裡所指的用心靈敬拜(參考林前十四:2這裡的心靈，同樣是指在靈裡 十四:14)

赵爸分享: 受圣灵的洗 (浸)

一. 为什麼要受圣灵的洗 (浸) ?

1. 圣灵的洗 (浸) 乃是神在大约一千八百年前，藉约珥先知预言在末后主回来前必会發生的事，圣灵藉使徒彼得引用珥二章28-32的话，解释说「这正是先知约珥所说的「神说」在末后的日子，我要将我的灵浇灌凡有血气的，你们的儿女要说预言，你们的少年人要见异象，老年人要做异梦，在那些日子，我要将我的灵浇灌我的僕人和他使女，他们就要说预言 (使徒行传二章16-18)
2. 圣灵的洗 (浸) ，乃是父神极宝贵的应许之一，是给历世历代每一位圣徒的，主耶稣说：「要等候所应许的....。」 (徒一：4-5)
因为这应许赐给你们和你们的儿女，并一切在远方的人，就是主我们神所召来的。
(徒二：39)
3. 圣灵的洗 (浸) 是每一位圣徒要得能力见证主必需的经历。(徒一：8) 主耶稣在出来事奉之前，亦受圣灵的洗。(路三：21-22)
4. 用圣灵为门徒施洗 (浸) ，乃是主耶稣主要职事之一，圣灵借五位见证人，见证这经历的重要：
 - (1) 使徒马太的见证
我是用水给你们施洗的，叫你们悔改，但那在我以后来的，能力比我更大，我就是给他提鞋也不配，他要用圣灵与火给你们施洗。」 (太三：11)
 - (2) 马可的见证 (可一：8)
 - (3) 路加医生的见证 (路三：16)
 - (4) 使徒约翰的见证 (约一：33)
 - (5) 主耶稣的见证 (使一：4-5)
5. 被圣灵充满，乃是圣灵吩咐，「不要醉酒，酒能使人放荡，乃要被圣灵充满。」 (弗5:18)

二. 什麼是圣灵的洗 ?

1. 使徒彼得向众人解释说：我一开讲，圣灵便降在他们身上，正像当初降在我们身上一样。

我就想起主的话说，约翰是用水施洗，但你们要受圣灵的洗。（徒十一：15，16）彼得所转述的这件事，乃是指前一章在哥尼流家中所發生的那次经历，就是：彼得还说这话的时候，圣灵降在一切听道的人身上，那些奉割礼和彼得同来的信徒，见圣灵的恩赐也浇灌在外邦人身上，就都稀奇，因听见他们说方言，称赞神为大（徒十：44-46）

即是说，这次圣灵降在外邦人身上，使他们说方言，称赞神为大。」的现象，就是主耶稣所说门徒要受了「圣灵的洗」。

2. 同时，这次经历也等于徒二章所记载的经历，同是圣灵的洗，因为主耶稣在（徒一：5）应许说：「不多几日，你们要受圣灵的洗。」结果十日之后，他们就都被圣灵充满，按着圣灵所赐的口才，说起别国的话来。（徒二：4）别国的话（γλῶσσα）与（徒十：46）的「说方言」（γλῶσσα）乃是同一个字。

简而言之，圣灵的洗，乃是信徒重生之后，被浸在圣灵裡的一个经历（「洗」字与前一课「洗」字，乃是同一个字），乃是浸的意思。圣经用不同字眼，来形容这一切的经历，例如圣灵的恩赐（徒十：45）被圣灵充满（徒二：4）「将我的灵浇灌」（徒二：18）父所应许的，（徒一：4），圣灵降临在你们身上，（徒一：8）「领受从上头来的能力」（路二十四：48）。这些不同的字眼，在实质来说，都是指同一个被圣灵施浸的特殊经历.但不同的称号，当然也就有着不同的重点，例如「领受从上头来的能力」重点在灵洗后所带来的能力.此外 这些不同的称号，也有些程度上的差别，例如圣灵的洗是一次的经历，但之后却要不断地被圣灵充满。（弗5:18）

受圣灵的洗的时候，个人在肉身上都有不同的感觉或特殊的现象，有些感到有电流通过身体，有些会身体震动，各种表现，不一定相同，但这些不是必须有的表现，不能以他们作为受圣灵洗必须的现象

但从圣经榜样中，有两个现象是非常明显的，就是说方言和说预言，随着灵洗而来.第一便是会说新方言，其次是说预言.(徒十九:6, 徒二:18) (有关方言和说预言的教导,可参考教会印哥林多前书研经资料)

简单来说，受灵洗后父神便赐下一个新方言，不用学习，便能与神用新方言交谈(林前十四:2) 这是受灵洗后第一个明显的福气

三. 圣灵的洗有什么重要性？

1. 乃是得能力见证主的必需经历，「但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷，犹太全地和撒玛利亚，直到地极，作我的见证(使一:8)
2. 乃是聪明童女预备油的途径(太二十五:1-11)
3. 乃是要真正认识主，并且照明心中眼睛必须经历求我们主耶稣基督的神，荣耀的父，将那赐人智慧和启示的灵，赏给你们，是你们真知道祂。(弗一:17-20)留意这些吩咐，是给以弗所信徒，他们已经属于主，并且有圣灵的印记。(弗一:13-14)
4. 乃是得着各种属灵恩赐的必经步骤
从(徒二:16-18参第一页问题一)看到主应许我们被圣灵浇灌后，随之而来的是见异象，做异梦，说预言等的现象.同样林前12章5-12节的九种超自然的属灵恩赐，也是随着圣灵的洗，才彰显在个人身上的.

四. 受灵洗之后是否便能说方言？

- 是的，圣经给我们的榜样就是受灵洗之后，便能说新方言。(徒二:4)、别国的话原文作方言，
- (徒十:44-48;徒十九:6)那些奉割礼和彼得同来的圣信徒，见圣灵的恩赐也浇在外邦人身上，就都稀奇，因听见他们说方言，称赞神伟大。(徒十:45-46)

五. 我为什麼说方言如此重要？(详细资料参考哥林多前书研经资料)

1. 说方言乃是在灵裡祷告，能造就自己，使裡面的人(灵)长大 (林前十四:4;犹20)
2. 用方言祷告，乃是在灵裡直接与神交通，将说各样奥秘(林前十四:2)
3. 能说方言的事实，使我们确知自己是神的儿女，更能确知有得救的把握(罗八:15,16)(这段经文的三个“心”字原都做“灵”)
4. 用方言祷告，能使我们确实按着神心意祈求(罗八:26,27)
5. 用方言祷告，乃是基督徒全备军装之一,用来在灵界与撒旦争战(弗六:17,18)
6. 用方言祷告，使我们的安息，重新得力，从疲乏软弱中刚强起来(赛二八:11,12)
7. 方言乃是一种向不信人的证据，使他们知道神是真实的。(林前十四:22)
8. 用方言祷告唱诗，敬拜，乃是真正在灵裡敬拜(林前十四:14-16)，也就是主耶稣所说的父神要求人的敬拜。(约四:23-24“心灵”原文做在灵裡).用方言祷告，敬拜便是这裡所指的用心灵敬拜(参考林前十四:2这裡的心灵，同样是指灵裡 十四:14)