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The Baptism Of The Holy Spirit

Act 1:5, 8

I want to speak to you on the baptism of the Holy Spirit, in order that we see the importance of it for the believer and the church.

Some people object to the term "The baptism of the Holy Spirit" and say that there is no such thing yet Jesus is the One who declared it as well as John the Baptist. Matt. 3:11, Acts 1:5

Others reject the very doctrine because of the abuse they have seen in the operation of the gifts of the Holy Spirit, in extreme Pentecostal circles.

Still others teach the doctrine along with the Gifts of the Holy Spirit ceased after the apostolic church and are no longer valid for today.

We want to look at the Baptism of the Holy Spirit, which will reveal to us a wealth of truth, regarding its relation to the believer from three perspectives:

- I. The promise of the Holy Spirit.
- II. The pattern of the Holy Spirit.
- III. The privilege of the Holy Spirit.

I. The promise of the Holy Spirit.

A. The promise of the Holy Spirit was given by Jesus to His disciples.

1. The Father would send the Holy Spirit. Jn. 14:16a
2. The Father would give them another helper. Jn. 14:16b
 - a. The word another "allos" means another of the same kind like Jesus but another in numerical difference.
 - b. The word helper "parakletos" means one to come along side to help you do the work.
3. The Holy Spirit would abide with them forever. Jn. 14:16c
4. Jesus said, "The Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you." Jn. 14:17

B. The promise of the Holy Spirit Jesus said was in replacement of Him when he left.

1. Jesus would not leave them as orphans. Jn. 14:18a
2. Jesus would come to them through the Holy Spirit. Jn. 14:18b
3. Jesus said the Holy Spirit would testify and glorify Him. Jn. 15:26, 16:14
4. Jesus said that it was absolutely necessary and beneficial that He go away in order for the Holy Spirit to come to

convict the world of sin, righteousness and of judgment. Jn. 16:7-8

- C.** The promise of the Holy Spirit by Jesus to His disciples revealed a new relationship with the Holy Spirit.
- 1.** The Old Testament saints were endowed with the Holy Spirit.
 - a.** For service as Aholiab and Bezalel for the building of the Tabernacle.
 - b.** For leadership as Moses, Joshua and David.
 - c.** For prophesying and proclaiming God's word, like Isaiah, Jeremiah and Daniel.
 - d.** But the rest of the people were not endowed with the Spirit as those called and anointed for service!
 - 2.** The Lord Jesus described a three-fold relationship with the Holy Spirit.
 - a.** The Holy Spirit would be with "para" them. Jn. 14:17d
 - * He would be their life long companion, the One who comes along side to help us do the work and is ever-present!
 - b.** The Holy Spirit would be in "en" them. Jn. 14:17d
 - 1)** The believer's body becomes the temple of the Holy Spirit. I Cor. 6:19

- 2)** The believer is sealed with the Holy Spirit, the engagement ring. Eph. 1:13-14
 - 3.** The Holy Spirit would be upon "epi" them. Acts 1:8
 - * This is what Jesus called the baptism of the Holy Spirit!
 - a.** At Pentecost they spoke in the various dialects of the people present and heard the speak "The wonderful works of God". Acts 2:3, 11
 - b.** The disciples were threatened not to speak in the name of Jesus, they prayed and being filled with the Holy Spirit, they spoke the word with boldness. Acts 4:31
- D.** The promise of the Holy Spirit by Jesus to His disciples was that they would receive power through the Holy Spirit.
- 1.** The disciples were to wait for the Promise of the Father that they had heard from Him. Acts 1:4
 - 2.** The disciples would be baptized with the Holy Spirit not many days from the command. Acts 1:5
 - 3.** The disciples would receive power when the Holy Spirit came upon them. Acts 1:8a

4. The disciples would be witnesses “to Jesus” in Jerusalem, Judea, Samaria and the ends of the earth. Acts 1:8b-d
 - a. The example of life that is pleasing to Jesus and the Father who see all things. Heb. 4:13
 - b. The natural result is a witness to the community by their lives as light and salt. Math. 5:13-14
 - c. The giving of a defense to everyone who asks for a reason of the hope that is in them, with meekness and fear. Acts. 1Pet. 3:15

Illustration

An American with an Englishman_Gentlemen was viewing the Niagara whirlpool rapids, when he said to his friend: “Come, and I will show you the greatest unused power in the world.” And taking him to the foot of Niagara Falls, “there”, he said, “is the greatest unused power in the world!” “Oh, no my brother, not so!” was the reply. “The greatest unused power in the world is the Holy Spirit of the living God.” #5075

Application

1. The baptism of the Holy Spirit for empowering service has many synonymous names.
 - a. Jesus called it “the promise from on high”. Lk. 24:49

- b. Jesus called it “the promise of the Father”. Acts 1:4
 - c. Peter at Pentecost identified it as “receiving from the Father the promise of the Holy Spirit”. Acts 2:33
 - d. Jesus called it “the baptism of the Holy Spirit”. Acts 1:5
 - e. Luke called it “filled with the Holy Spirit” at Pentecost and when Paul received it. Acts. 2:4, 9:17
 - f. Luke calls it “receiving the Holy Spirit” at Samaria. Acts 8:17
 - g. Peter calls it “the gift of the Holy Spirit” at the house of Cornelius. Acts 10:45, Lk. 11:13
 - h. Luke calls it “The Holy Spirit fell on them” both at Samaria and Cornelius' house. Acts 8:16, 10:44
 - i. Some call it “The Second blessing”, others “The Baptism of the Holy Spirit”, it does not matter what you call it, just make sure you have it, empowerment for service!
2. The baptism of the Holy Spirit for empowering service should not be misunderstood.
 - a. It is not based on feelings or emotions.
 - b. It is not identified uniquely and solely when a person speaks in tongues.
 - c. It is not the Holy Spirit coming on you and making you do weird things or making you be out of control, the spirit of the prophets is

subject to the prophet, for God is not the author of confusion. 1Cor. 14:32

- d. It is to be effective as a witness for Jesus to a dark, lost and sinful world. Acts 1:8
- 3. The command is very clear in the Scriptures.
 - a. We are to be filled continuously with the Holy Spirit. Eph. 5:18
 - * It is the only thing to make all the member of the family obedient and submissive to their God given roles. Eph. 5:21-6:9
 - b. Jude says, “But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” Jude 1:20-21
 - c. Jesus told His disciples, “Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is **weak**.” Mk. 14:38
 - * The flesh, our natural abilities are impotent to accomplish the things of the Spirit!

The promise of the baptism of the Holy Spirit was and is to receive power for service!

II. The pattern of the Holy Spirit.

- A. The Holy Spirit is used for the new birth, **regeneration**, as the foundational step for the baptism of the Holy Spirit.
 - 1. Jesus declared to Nicodemus that he must be born-again of the water and of the Spirit or be exempt from the Kingdom of God. Jn. 3:3-5
 - 2. The disciples at Pentecost were born-again. Jn. 20:22, Acts 2:4
 - 3. The Samaritans were borne-again. Acts 8:12
 - 4. The apostle Paul was born-again. Acts 9:16-17
 - 5. The Ephesians were born-again. Acts 19:1-2
- B. The Holy Spirit is used to set the believer apart for the life of the Spirit, **sanctification**, for the believer as a vessel for the baptism of the Holy Spirit.
 - 1. The believer is sanctified by the Holy Spirit for obedience and his body becomes the temple of the Holy Spirit even as Jesus said He, the Holy Spirit will be in you. 1Pet. 1:1-2, 1Cor. 6:19
 - 2. The believer is given a new mind by the Holy Spirit. Eph. 4:23-24
 - 3. The believer is given a new heart, circumcised, to desire the things and do the will of God. Rom. 2:29, Eph. 6:6

4. The believer is to walk in the Spirit so as not to fulfill the lust of the flesh for they are opposed to each other. Gal. 5:16-17, Eph. 5:1-3

C. The Holy Spirit is used to open the believer's understanding, *illumination*, the believer can see the wisdom of the baptism of the Holy Spirit.

1. Man is blind to the things of God until the Holy Spirit reveals them. 1Cor. 2:9-16
2. Man is weak in his flesh, though his spirit is willing his flesh is weak. Math. 26:41b
3. Man needs power from on high by the baptism of the Holy Spirit. Acts 1:5
4. Man can only be a godly witness to Jesus by the baptism of the Holy Spirit. Acts 1:8

D. The Holy Spirit at regeneration and the Baptism of the Holy Spirit should not be confused.

1. The Holy Spirit is given and received by every person who accepts Jesus as Lord and Savior. Rom. 8:9
2. The believer is baptized into the body by this one and same Spirit. 1Cor. 12:13, Eph. 4:5

- * This is the true incorporation into the body of Christ, the church, not water!
3. The believer is baptized into water as a public confession of what has happened in his heart by the work of the Holy Spirit, symbolic of death and burial with Christ unto the new birth. Rom. 6:3-7
 - a. Jesus never baptized anyone in water, only His disciples, so that no one would confused water, which man administrates and Spirit, which Jesus ingratiate! Jn. 4:2
 - b. John distinguished between the two baptisms. Matt. 3:11, Lk. 3:16, Jn. 1:32-33, Acts 1:5
 4. The believer can receive the Baptism of the Holy Spirit at different points in his walk, be it at regeneration or subsequent to salvation.
 - a. The Samaria believed the words of Philip, baptized in water and then received the baptism of the Holy Spirit when Peter and John as they laid hands on them. Acts 8:12-17
 - b. Saul's conversion was on the Road to Damascus, then he was filled with the Holy Spirit in Damascus, as Ananias laid hands on him and then was water baptized. Acts 9:17-18
 - c. The house of Cornelius, 12 years after Pentecost as Peter was speaking the

word of God, the Holy Spirit fell on them and then they were water baptized. Acts 10:44-48

- d. The Ephesus 24 years after Pentecost. were water baptized by Paul first then the Holy Spirit came upon them after. Acts 19:5-6

* The order can be different as long as you are first born-again. Acts 8:5, 12, 8:13-17

Illustration

Samuel Brengle said, “If you ask how the Holy Spirit can dwell within us and work through us without destroying our personality, I cannot tell. How can the electric fluid fill and transform a dead wire into a live one, which you dare not touch? How can a magnetic current fill a piece of steel, and transform it into a mighty force which by its touch can raise tons of iron, as a child would lift a feather? How can fire dwell in a piece of iron until its very appearance is that of fire, and it becomes so firebrand? I cannot tell.

Now, what fire and electricity and magnetism do in iron and steel, the Holy Spirit does in the spirits of men who believe in Jesus, follow Him wholly, and trust Him intelligently. He dwells in them, and inspires them till they are all alive with the very life of God. The transformation wrought in men by the baptism with the Holy Spirit, and the power that fills them, are amazing

beyond measure.” (A Contemporary Wesleyan Theology: 437d)

Application

1. The new birth is a spiritual birth not a religious experience.
 - a. It is in response to God’s word. Jn. 3:16
 - b. It is not to be confused with an emotional experience or sight. 2Cor. 5:7
 - c. It is not to be intellectualize as a positive frame of mind but the power of God. 1Cor. 1:18-21
 - d. It is the confident conviction that one’s sins have been forgiven based on the atoning work of Jesus and a transformation of heart and mind. 1Jn. 2:2
2. The sanctification of the believer is not something that is automatic, apart from his or her own yielding to the Holy Spirit.
 - a. The Holy Spirit can be grieved by the believer. Eph. 4:30
 - b. The Holy Spirit can be quenched by the believer. 1Thess. 5:19
 - c. The Holy Spirit can be resisted. Acts 7:51
 - d. The Holy Spirit wants to transform the believer into the image of Jesus. 2Cor. 3:18
 - e. I as a Christian must exercise my will to obey regarding the sanctifying process, “For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know

how to possess his own vessel in sanctification and honor....” 1Thess. 4:3-6

3. The illumination of the Holy Spirit is what makes all possible for the believer able to understand and respond to the word of God.
 - a. Being Christian has nothing to do our intellect by our faith and trust in Jesus Christ. Rom. 10:17
 - b. Being a Christian has everything to do with presenting our bodies as a living sacrifice, holy and acceptable to Him, which is our reasonable service. And we are not to be fashioned to the world but be transformed by the renewing of our minds, to prove what is that good and acceptable and perfect will of God. Rom. 12:1-2
 - c. Putting on the mind of Christ. Phil. 2:5-11
4. The will of Jesus is to direct His church by His Spirit, as well as the believer.
 - a. He directed Peter and John to heal the man at the gate Beautiful. Acts 3:1-10
 - b. He purified His church by His Spirit Acts 5:1-11
 - c. He gave wisdom courage and love to Stephen to preach and die for his witness. Acts. 6:10, 51, 60
 - d. He directed Peter to the house of Cornelius. Acts 10
 - e. He called out Barnabas and Saul to the mission field. Acts 13:1-3

- f. He guided Paul and Silas to Philippi by forbidding them to preach in Galatia, Bythinia and giving a vision. Acts 16:6-10

The pattern of the baptism of the Holy Spirit is to direct the believer and the church!

III. The privilege of the baptism of the Holy Spirit is the accompaniment of gifts at times.

- A. The believers at Pentecost were Jews who received the baptism after being born-again. Acts 2
 1. They had all believed on Jesus. Acts 2:1
 2. The eleven had been breathed on by Jesus and were told to receive the Holy Spirit. Jn. 20:22
 - a. The word receive “lambano” is active and volitional not passive.
 - b. The statement was not an immediate impartation of the Spirit in the form of the Baptism of the Spirit but rather a command to take the Spirit.
 - c. The verb is hence a command to incisive action. Lk. 24:49 (A Cont. Wesleyan Theol:431d, 432a)
3. The book of Acts tells us that being all of one mind, they were continually devoting themselves to prayer for the empowerment. Acts. 1:13-14

- a. The Greek indicates an untranslated article “the”. (A Cont. Wesleyan Theol:429c)
 - b. The text really says, “devoting themselves to “the prayer””.
 - 4. What prayer? Could it be the one Jesus told them in the gospel of Luke, the one for their Baptism in the Spirit? I think so, I do not think that there is room for any other interpretation in view of what took place at Pentecost. Acts 1:4, 5, 8
 - 5. They all spoke in tongues in the various dialects. Acts 2:8
 - a. Earthly dialects of natural languages!
 - b. The gift of tongues is a supernatural heavenly language that no man understands, unless God gives the interpretation. 1Cor. 14:1-4, 13
- B.** The believers at Samaria were considered half-breeds, born born-again. Acts 8
- 1. They believed the words of Philip. Acts 8:12a
 - 2. They were baptized in water. Acts 8:12b
 - 3. They were baptized in the Holy Spirit after Peter and John came down to Samaria and laid hands on them. Acts 8:14-17
 - 4. They manifested some visible sign for Simon the sorcerer wanted to purchase

- the gift though nothing is recorded. Acts 8:18
- C.** The apostle Paul, a persecutor and murderer of Christians was born-again. Acts 9
- 1. Ananias was sent by the Lord to Paul to lay hands on him and called him brother. vs. 14-16
 - 2. Ananias laid hands on Paul and he was filled with the Holy Spirit. vs. 17
 - 3. Paul then was water baptized. vs. 18
- D.** The house of Cornelius was Gentile but became born again. Acts 10
- 1. They were hearing the word of God and the Holy Spirit fell them. vs. 44
 - 2. They spoke with tongues and magnified God. vs. 46
 - 3. They were water baptized. vs. 48
- E.** The Ephesian elder, disciples of John were born-again. Acts 19:2-6
- 1. They were believers, “Did you receive the Holy Spirit when you believed?” vs. 2a-b
* The reference is to the “baptism of the Spirit”!
 - 2. They were baptized in water for repentance after the baptism of John. vs. 3

3. They were baptized in the name of the Lord Jesus Christ by Paul in water. vs. 5
4. They were baptized in the Holy Spirit as Paul laid his hands on them and they spoke in tongues and prophesied. vs. 6

F. The baptism of the Holy Spirit is for all believers who are born-again.

1. The apostle Peter said it was for all who repented, there children and as many as were afar off, as many as the Lord our God will call. Acts 2:38-39
2. The Lord Jesus said it is for all who ask. Lk. 11:13
3. The baptism can take place by laying on of hands or no hands. Acts 8, 9, 10
4. The baptism of the Holy Spirit is for power to be a witness to Jesus. Acts 1:8
5. The baptism of the Holy Spirit is not a one time event but a repeated experience for empowerment for life and service. Acts 2:4, 4:8, 31, Eph. 5:18
6. The baptism of the Holy Spirit can be accompanied by gifts at times. Acts 2:8, 10:46, 19:6

Illustration

Laurence Wood put it this way, “Receiving the Spirit” means receiving the fullness of the Spirit. I most certainly affirm that every believer in Christ has experienced the transforming power and

presence of the Holy Spirit in his life, but not every believer has “received the fullness of the Spirit”. This distinction can popularly be expressed this way; “Every believer has the Holy Spirit, but the Holy Spirit does not fully have every believer.” Hence “to receive the Spirit” is the biblical phrase to describe the believer who has fully appropriated the fullness of Pentecostal grace. (Contemporary Wesleyan Theol. Vol. 1:428)

Application

1. The true evidence of the baptism of the Holy Spirit is not any one gift but empowerment.
 - a. The command to all believers to receive the baptism of the Holy Spirit would be impossible, if it was any one particular gift, for not all have the same gifts nor do all have all the gifts. 1Cor. 12:29-30
 - b. The one gift that is taught to be the true evidence of the Holy Spirit, in most Pentecostal circles, is speaking in tongues, but this again is unscriptural for not all speak with tongues Paul tells us very clearly by the rhetorical question. 1Cor. 12:30
 - c. The baptism of the Holy Spirit can be accompanied by gifts of the Spirit at times, such as tongues or prophesy, but not always. Acts 8, 10, 19
- 2.. The baptism of the Holy Spirit for empowering to serve is to have the purest motivation in doing the service of God, agape love.

- a. Peter on the day of Pentecost proclaimed the message of salvation to those who had crucified his Lord, being motivated by God's Agape love, able to forgive them and offer them salvation.
- b. Paul declared to the Ephesians, "For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what *is* the width and length and depth and height--to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen". Eph 3:14-21
- c. Paul again told them, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another,

- tenderhearted, forgiving one another just as God in Christ forgave you". Eph. 4:30-32
- 3. The baptism of the Holy Spirit accompanied by agape love is most efficient as pointed out by Paul.
 - a. Agape love edifies others. 1Cor. 8:1
 - b. Agape love is to be the motive for all that is done or God does not recognize it. 1Cor. 13:1-3
 - c. Agape love is unfailing. 1Cor. 14:4-8a
 - d. Agape love must be the motive behind the exercise of any of the gifts. 1Cor. 13:1-3, 14:1
 - e. Jude commanded all believers to keep themselves in the agape love of God. Jude 21a
 - f. Paul declares to the Colossians, "Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, long-suffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; **even as Christ forgave you**, so you also must do. But above all these things put on love, which is the bond of perfection. Col. 3:12-14
- * This is the greatest and purest motivation of God's power to work in and through the believer, there is nothing that can compare to agape love, for it makes us like Christ!

- g. The baptism of the Holy Spirit was to be empowered for service and witnesses to Jesus but Jesus said, “By this all will know that you are My disciples, if you have love for one another. In. 13:35

4. Does anyone here believe that they do not need the Baptism of the Holy Spirit?

- a. We need it for power to live the Christian life!
- b. We need it to be witnesses to Jesus!
- c. We need it to be witnesses to the world!
- d. We need it to keep our hearts from becoming hard and bitter!

*** Not by might, not by power but by My Spirit says the Lord! Zach. 4:6**

The privilege of the baptism of the Holy Spirit is the accompaniment of gifts at times!

Conclusion

The Baptism of the Holy Spirit, what wealth of truth, regarding it’s relation to the believer.

- I. The promise of the baptism of the Holy Spirit was and is to receive power for service!
- II. The pattern of the baptism of the Holy Spirit is to direct the believer and the church!
- III. The privilege of the baptism of the Holy Spirit is the accompaniment of gifts at times!