

The Baptism of the Holy Spirit Part 2

by Billy Strachan

Billy Strachan's sermon explores the significance of the baptism of the Holy Spirit and the unity of believers across different ethnic backgrounds through the ministry of Peter.

Duration: 47:51

Scripture: Matthew 3:7-10, Luke 23:46, John 1:29, John 3:17, Acts 2:36, Acts 2:38

Topics: "Baptism Of Holy Spirit"

Description

In this sermon, John the Baptist emphasizes that his baptism and forgiveness of sins is not enough for the people. He tells them to wait for someone greater who will give them new life through the Holy Spirit. The people ask what they can do in the meantime, and John tells them to be generous and share with those in need. He also warns the tax collectors to not rely on their lineage but to produce fruits of repentance. Overall, John's preaching focuses on preparing the people for the coming of salvation and the importance of a transformed life.

Transcript

Well, let's just have a word of prayer and then we'll turn into our subject. Our Father, we thank you for this opportunity this afternoon to turn again into your word and we seek your power upon us and especially your enablement to teach us the balance and the importance of these issues this afternoon, that we might know what it means to be able to express our faith correctly and in the terms that the scripture lays down for us. Clarify problems and help us to see these things in a balance that we might be unafraid as we go forth to talk to people about the necessity to be baptized into the body and also to take them on to an understanding of what it does mean to be filled by the person of the Holy Spirit.

We don't deny these things, they're there in your word, they're for us, but teach us how to say it correctly, that we may not leave people with the impression that there are other things other than the Lord Jesus Christ enthroned within by the Holy Spirit and for thy name's sake, Amen. Now, this morning as I drew to a close, I read out to you in the Old Testament, there were three classifications of people that were to enjoy the harvest that pictured Pentecost. Israel in general, the poor, the strangers, and when we turn to the New Testament time, when Pentecost took place, we find the three ethnic groups in existence.

Israel, Samaritans, Gentiles. Now, we're going to take a look at these groups and how they were brought into the body, but it is vitally important that you get it clear in your mind why there had to be a historical and significant opening to each group and by one person, and that was the Apostle Peter. If you look in

Matthew's Gospel, chapter 16, Matthew 16, and we'll begin to read at verse 13.

When Jesus came into the coast of Caesarea Philippi, He asked His disciples saying, Whom do men say that I, the Son of Man am? And they said, Some say that thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

Now, here we have, in verse 18, that rather tricky verse where we have just a similar extremism as we do have in the extremism with regards to the person of the ministry of the Holy Spirit. When people try to defend their side, they tend to commit heresy by pushing a truth to its, beyond its limits. Now you'll find that the Catholic block will say of verse 18, And I say also unto thee, that thou art Peter, and upon this rock, Peter, I will build my church, and the gates of hell shall not prevail against it.

And therefore we have the first Pope and the commencement of the papacy. While all the other denominations come in and they say, no, no, let's play with the Greek. And I say unto thee that thou art a little stone and upon this big stone, I will build my church.

And they say, what in effect the Lord Jesus was doing was saying, thou art Peter, the little stone, but upon this rock pointing to himself, I will build my church. Well, that sounds very convincing. The only thing is there is nothing in the Greek to indicate the Lord doing all these pointing.

And you can't really play with the words for stone there very much at all. But I usually find, you see, that when I have two extreme factions screaming loud, because they think that the louder you shout, the more powerful the message, which isn't always necessarily so. It's only weak preachers that put in their notes, shout here, point weak, you know, thump pulpit, add authority.

I mean, that's unnecessary when the Holy Spirit's at work. But those groups that are really shouting at extreme ends to prove their case, I invariably find that somehow or other I have to look right down the middle of the two of them. And you see, if you really read it properly, he's building his church and Peter's answer.

Whom do you say that I am? And Peter answered and said, thou art the Christ, the Son of the living God. And it's upon Peter's faith and trust and testimony and belief in Jesus of Nazareth being the Christ of God, it's upon that that he will build his church. He will build it upon the faith and trust in Jesus being the Christ, the Son of the living God.

He then commits to Peter the keys of the kingdom. So we know from the Gospels prior to the cross that to Peter is committed the openings of the door into the kingdom. Now, if you look through your history of the church and Acts and the epistles, you'll find that Peter was the evangelist and offered the way to people into the kingdom.

Paul was the teacher declaring the truth for the church. And John is the apostle of life, teaching us all about the life for the church. And Jesus said, I am the way, the truth, and the life.

And we find that he divided his ministry to these men in that Paul's the one that gives us the doctrines for the church. John's the one that talks about life. Peter's the one that brings out his evangelism and opening up the way back to God.

That was committed to his keeping. He has the keys of the kingdom. Now, it was necessary to have one person as the door opener to all the three ethnic groups into the body of Christ.

And the reason for that is, if Peter had not opened the kingdom's door to inaugurate each ethnic group into the same body by the same baptism through the same spirit, you would have had the church of Jesus Christ for the Jews. You would have had another body of Jesus Christ for the Samaritans. And you would have had another church and another spirit for the Gentiles, because the Jews had no dealings with the Samaritans and they just considered Gentiles dogs.

And it's very important for heaven to make it plain once and for all to Jewry that he is the God of the whole earth. In fact, today's trouble in Jewry, today's punishment of the Jew, is because he took an international message and made it national. The message had always been intended for the whole world.

And to Israel were committed the oracles of God to give the good news of the great God, one God, to the whole world. But they didn't. They kept it to themselves.

And they're still suffering their punishment today. And that's why, to a certain extent, you find the wheel going round full circle and so many churches emptying, weak, getting nowhere, and individual Christians losing out, because they've done exactly the same. We have a gospel that we're keeping.

And if you want it, come into church, join our society, be in our denomination, come into our club. And we're in danger of suffering the same consequences. By making our message a message just for those that will dress the way we dress, come in, toe the line, we'll give them the introduction to God.

That's the very thing Israel is being judged for. And you can see Jonah is the classic example, absolutely furious with God. And you perfectly well, if I preached to the Gentiles in Nineveh, you'd forgive them.

I didn't want anybody outside the Paul of Israel enjoying our God. And this is Israel's fault. And it can become the fault of the church.

And we call it separation. So did Israel. They called it separation.

And it was greed and selfishness, and a message being locked up and locked away. Therefore, it's paramount for Peter, with the keys, to let the Jews into the body, to let the Samaritans into the body, to let the Gentiles into the body, and with him being the representative and key opener to each group, so that the Jews would have confirmation through Peter that it is the same Holy Spirit that the Samaritans are receiving, that they've received. That it's the same Holy Spirit and the same body for the Gentiles, as for the Samaritans, as for the Jews.

So that we know that there is one body where there is neither Greek nor Jew, born or free, but all one in Christ Jesus. So this is why we have to watch the historical events of Acts, and understand that it's Peter, with his key, to the kingdom, letting ethnic groups, ethnic groups, come into the body. Now in Acts 2, we

have the Jews being admitted to the body, in Acts 2, verses 37 to 39 in particular we'll look at, after Peter has preached the word.

And one other thing I want you to note, on going through the book of the Acts, note very carefully how we never find a sermon on the Holy Spirit. Now when you listen to all that's being said today about the Holy Spirit, I can never understand why the people who make that person of the Godhead more important than the Saviour, can't see it as clear as daylight in the word, that surely the one group of people who should know exactly what to preach, were the very first people to experience the baptism of the Holy Spirit into the body, and the fullness of the Holy Spirit once they were in the body. Now surely they should know, more than anyone would know, exactly what should be preached.

And yet the amazing thing is this, they never preached about the Holy Ghost, they preached about Jesus. We'll come back to Acts 3, but just, just pop over a page to chapter 5, verse 41. And the apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

They'd been beaten, and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Now I'm positive kids, that if it was paramount, that we should make our message, a message of the Holy Ghost, that if anybody had beaten me, and I was going out, not knowing if the next message I preached, would be the very last message I would preach. If it was paramount that the message should be the Holy Spirit, my next message would have been about the Holy Spirit.

I wouldn't have wasted time on a message about Jesus Christ, if I knew that, that that might be my last message, and I would be dying. But the amazing thing is this, even Stephen, full of the Holy Ghost, as they stone them to death, the dying words of a dying man are vitally important. It's the most real moment in his life, and he never wastes time.

We don't find Stephen, as he's dying from stoning, standing up and saying, but brothers, I'm full of the Spirit. I got the Holy Ghost. What did he say? I see Jesus.

I see Jesus, standing at the right hand of God. Lord, into thy hand do I commend my spirit. And he fell asleep, and he never had a word to say, with his dying breath, about the Holy Ghost.

Because, you see, a man full of the Holy Ghost always glorifies Jesus. He preaches about the Christ of God. And it was the same with Peter, he preached about Christ.

Look at verse 36 of Acts 2. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they, the Jews, heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are far off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And we find there that Israel was invited into the body that Peter was already in, by Peter. And three thousand were baptized by the Holy Spirit into the body of Christ that day. That was their baptism by the

Holy Ghost into the body, into the organism.

Now, if you look in Acts chapter 8, Acts 8, you'll find that people dive into verse 15 and say, Now then, what about this? Eh? 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, only they were baptized in the name of the Lord Jesus. So there you are, there's people that believe in the Lord Jesus, but they haven't yet got the Holy Ghost.

Now then, that's one up for us. Acts 8 doesn't start at verse 15. Never, never go into the Bible and jump at a verse and take it out to prove something.

Whenever somebody comes and says to me, What about that text? I usually say, Let me read it. And they say, It's taking a long time to read that. And I say, Yes, I'm reading the chapter before and the context.

After all, I passed the church board on one occasion, and it had upon it, Believe what you like, believe what you like, for there is no God. Psalm 14, verse 1. The Bible says it. It's perfectly true.

It does, it says in Psalm 14, verse 1, There is no God. But of course, they omitted the little phrase, The fool hath said. You can go into that book and take out what you like to prove what you like, if you take it out of context.

Did you know that the Bible states quite categorically that Christ Jesus didn't come into the world at all? Says it in John's Gospel. He didn't come into the world to condemn it, but to save it. But you could take it out and say that it says he didn't come at all.

So you must always be careful. And now you have to remember, this is Samaritans. Now you have to remember, this is a necessity, a historical occasion.

And Peter is now going to have the job of convincing the Jewish Christians in the body, that they must now begin to accept Samaritans as their brothers and sisters in Christ, and in the same body, by the same Spirit. And verse, look at verse 12. But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ.

There we have it again. What was Philip preaching? The kingdom of God and the name of Jesus Christ. They were baptized, both men and women.

That's water baptism. Then Simon himself believed also. And when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done.

In verse 5, you see that it is Samaria. Then Philip went down to the city of Samaria and preached, what? Christ unto them. He preached Christ unto them.

Now, verse 14. When the apostles which were at Jerusalem heard that Samaria had received the word of God. They had received the word.

They have faith in the word. They believe the word. 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, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost. They received the Holy Ghost.

And you find there that Peter takes John with him and he goes down and he has no qualms about it. He puts his hands upon them and he identifies himself as a Jew with a Samaritan. And putting his hand on them was important because no Jew would have any dealings with a Samaritan.

They wouldn't even drink out of the same cup that a Samaritan drank out of. And so it was necessary for him to touch them, to let a Samaritan believer see that he is a Jew and an apostle was prepared to be physically associated with a Samaritan. You are my brother in the body.

So Samaria gets added to the church. In Acts 10, Acts 10, we have the Gentiles being inaugurated into the body. And we look at verses 34 to 44.

Acts 10 verses 34 to 44. Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons. What a lesson Peter had to go through to believe that.

Because he didn't find it too difficult to go to a Samaritan. They were blood relatives. But these were Gentiles.

And God had to prepare him for this job by showing him the vision of the sheep let down from heaven with all kinds of foul beasts and pigs and unclean animals. And God said to him, Arise Peter, kill and eat. And he said, No, Lord, nothing filthy has ever entered my mouth.

And God says, What I have called clean, don't you call unclean. And three times it was repeated. And then Peter arose to find Gentiles at his door.

And now he's beginning to see the immensity of the grace of God and the message of God that it's for the whole world. But in every nation, verse 35, he that feareth him and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, he is Lord of all.

There it is again. Jesus Christ, no mention of the necessity to draw your attention to the Holy Spirit. That word I say, you know, which was published throughout all Judea and began from Galilee after the baptism, which John preached, which was nothing to do with conversion and regeneration.

It was a pre-crucifixion message that left people void of the post-crucifixion experiences and blessings. John's ministry we'll look at in a little while. How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him.

And we are witnesses of all these things which he did both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day and showed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the judge of the quick and the dead.

To him gave all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on them which heard the word, even before he finished his preaching. And they of the circumcision which believed were astonished as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Now there you have the Gentiles be inaugurated to the body of Christ. Now what I want you to note now is the order in each case of the events in these historical openings. Number one, the Jews at Jerusalem.

Number one, the Jews at Jerusalem. A, by faith in Christ. B, by water baptism.

C, then by receiving the Holy Spirit. Number two, the Samaritans in Samaria. A, by faith in Christ, by water baptism.

That's B. A, by faith in Christ. B, by water baptism. C, by the laying on of the hands of the apostles.

D, then by receiving the Holy Spirit. So there were four things for the Samaritans. There was faith in Christ, water baptism, laying on the hands of the apostles, then by receiving the Holy Spirit.

Number three, the Gentiles at Caesarea. The Gentiles at Caesarea. C, A, E, S, A, R, E, A. Caesarea.

Three things. A, by faith in Christ. B, then by receiving the Holy Spirit.

Then by receiving the Holy Spirit. And C, by water baptism. Now if you just look at those three occasions and the events that we've noted down, you must note with fascination that the Holy Spirit in his divine wisdom did not do his work of introducing these groups to the organism by one method or system.

He varied it every time. And I like that. Because this way men must recognize the Holy Spirit's right to do his work his way and not in accordance with the desire of man to have a system that's bound.

It's us that demands system. That God you should only do it one way and no other way at all. And we see that the Holy Spirit did it differently in each place, different order.

But notice very carefully that it was through the preaching of Christ that was first in every case. That was the one thing that was paramount in each case. The preaching of Christ.

Now there are two operations of the Holy Spirit on the day of Pentecost. Never confuse these works. Never confuse these operations.

Number one, baptism into the body. Number two, filling. The believers were first baptized by the Holy Spirit on the day of Pentecost.

They were first baptized by the Holy Spirit on the day of Pentecost. Now your mind may inquire how do we know that since the word baptism never appears in Acts chapter 2. The authority for the conclusion is the Lord Jesus Christ because he states in Acts 1-5 prior to his ascension, John truly baptized with water but you shall be baptized with the Holy Ghost not many days hence. And at the inauguration, Acts 2, they were baptized into the body.

Secondly, the believers were filled with the Holy Ghost on the day of Pentecost. Now if you don't get that clear in your understanding, you will fall into the mistake of thinking that speaking in tongues was the sign of being baptized. And that is not so.

They were able to speak in tongues because they were filled with the Holy Ghost. Not because they were baptized by the Holy Spirit into the body. They spoke in tongues because they were filled with the Holy Spirit.

And always remember this. No one was converted on the day of Pentecost while the gift of tongues was being exercised by the believers. Now let me repeat that.

Nobody was converted on the day of Pentecost while the gift of tongues was being exercised by the believers. But 3,000 were saved and added to the body after Peter preached on the day of Pentecost. No one got converted while the gifts were being exercised.

3,000 got saved after the preaching of the word about Jesus Christ on the day of Pentecost. And in that chapter, in Peter's preaching, you'll notice that Peter declared that this is that which the prophet Joel spoke, and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out of those days my spirit, and they shall prophesy. This is that.

What? The event. Not speaking in tongues. When Peter says this is that, he's talking about the event of the pouring out of the Holy Spirit.

He's not talking about speaking in tongues. He's telling us at last the fulfillment of the great day for the arrival of the Holy Ghost has arrived. The church is being inaugurated.

The body has come into being. And it's not the tongues that have arrived, it's the church that has arrived. Now we'll deal with tongues when we come to the Holy Spirit and the Christian in a fuller way.

It's enough to just have that at the moment. So we see that the Holy Spirit on one special day constituted the church, the body of Christ, by baptism. The filling and the gifts are a result of being controlled and filled by the Spirit.

And we'll deal with those later. Now there's just one other section of Acts that we're going to look at in the closure of this hour. And I want you to turn to it.

Acts chapter 19. Acts 19. And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus.

And finding certain disciples, he said unto them, Have you received the Holy Ghost since you believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said unto John's baptism. Now the Apostle Paul was commissioned by the Apostles in Jerusalem to be the Apostle to the Gentiles.

He was the first missionary and he was the first to travel the furthest west and north of Jerusalem with the message of the gospel. And when he arrives in Ephesus for the first visit, he's rather taken aback because when he starts to proclaim his message, he's suddenly told that, Oh, we have disciples in this town. And that sort of knocked him back on his heels a little bit because he knew that he had never established a church local in that area.

He'd never preached the gospel and it was his commission. So very wisely he found them. He looked them up and he went into the meeting and he sat and he listened.

And it's very evident from the context that he was left with an impression something's wrong. They may be disciples, they may have a belief, but something's wrong. And so very wisely he said to them, Have you received the Holy Ghost since you believe? And they said unto him, We haven't so much as heard whether there be any Holy Ghost.

This is Holy Ghost business. Now that really would make Paul stop and think because he knew that anybody that exercises faith in the risen Christ is baptized into the body at that moment and receives the gift of the incoming of Christ through the Holy Spirit, regeneration, rebirth, conversion. And they know with all assurance that his spirit witnesses with their spirit that they are children of God.

And they can say, I possess the person of the Holy Spirit. And they said, We believe. We haven't a clue what this Holy Ghost business is about.

And he said unto them, Unto what then were you baptized? If you're a believer and you have a believer's baptism, unto what then were you baptized? And they said unto him, John's baptism. Now where on earth did they dig that up from? You can see in the previous chapter, verse 24, And a certain Jew named Apollos born at Alexandria, an eloquent man, mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord and being fervent in his spirit, not the Holy Spirit, in his spirit, he spake and taught diligently the things of the Lord, but with a limitation, knowing only the baptism of John.

And we find that this man, Apollos, had obviously had John the Baptist preach. And now he was traveling, preaching John's message. And he began to speak boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly.

And when he was disposed to pass into a care, the brethren wrote, exhorting the disciples to receive him, who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ. Now his message is changed.

Aquila and Priscilla took him aside at the end of the meeting and said, you've missed it. John's message was a message pre-cross, pre-resurrection, pre-ascension, pre-Pentecost. And it had nothing in the way of new life.

And then he left. And here were these people left with this partial message. And they sincerely believed the preaching of the message of John the Baptist through Apollos and were baptized into his message.

Now what was his message? Look in Luke's gospel, Luke's gospel, chapter 3. We find him preaching and teaching the people. And that all flesh, verse 6, shall see the salvation of God. And that he's preparing the way, he's preparing the way and preparing people for the coming of the salvation.

Then said he to the multitude that came forth to be baptized of him. Oh, generation of vipers, you big bunch of snakes. Most interesting sermon material, I think.

Who has warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance and begin not to say within yourselves, we have Abraham to our father. For I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees.

Every tree therefore which bringeth forth not good fruit is hewn down and cast into the fire. And he does his preaching and it's a message of remission of sins. It's where people could come, confess their sinfulness, be baptized and have their sins remitted and get their hearts prepared for the coming of this great message of salvation.

Because John never once finished a sermon, but he kept saying to the people, it's not enough. I baptize you and remit your sin. But there's one coming.

Listen, what I'm doing for you isn't enough. I only give you an improvement system. I give you a fresh start.

I don't give you a new life. I just clean up the mess of the past and you get a new start today. But there's one coming whose shoes I am unworthy to unloose.

He's not only going to forgive you, he's going to give you new life as he comes into your life by the Holy Spirit. So watch for him coming. But like most audiences, most people forget the important points.

But you'll notice here the reaction of the people. Verse 10, and the people asked him saying, what shall we do then? What can we do? We've admitted we're sinners, we've submitted ourselves to your water baptism, we've repented, now we know we're forgiven, we're prepared in heart and attitude for the coming of of this salvation that's being prepared for us. But what can we do now? And he answered and said unto them, you're the ordinary people, now what's your biggest complaint? Greed, selfishness.

All right then. He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise. But it's not enough.

That's just an improvement folks. That's just giving you a practical thing to do while you're waiting for him to come. But when he comes, he won't give you a new start and an improvement.

He'll come in with a new life. Wait for him. So off they went.

So up came the next group. Then came also the publicans to be baptized and they said unto him, Master, what shall we do? I mean you've given them something to do till he comes with new life. Can you give us something to do till he comes with new life? Now that we're forgiven.

But we don't have the new life because he hasn't come yet. He's not dead yet for sin. He hasn't risen again from the dead yet.

He cannot be in our hearts by the Holy Spirit. This is forgiveness, preparation. But what can we do? And he said, publicans.

He said unto them, exact no more than that which is appointed you. You tax collectors, you're the same all down the ages. Just take enough.

Take what you're supposed to take. But fellas, before you go, it's not enough. He's coming and he'll have to give you a new life through the Holy Ghost.

And off they went. And up came the soldiers. And the soldiers likewise demanded of him saying, what shall we do? Got anything for us? Well, soldiers.

And he said unto them, do violence to no man, neither accuse any falsely and be content with your wages. But fellas, it's not enough. He's coming with new life through the Holy Ghost.

Watch for him. Wait for him. Mine is a baptism for forgiveness.

But Christ is coming. The Savior is coming. And all the people, verse 15, were in expectation and all men mused in their hearts of John, whether he were the Christ or not.

And John answered, saying unto them, oh, I indeed baptize you with water, but one mightier than I cometh the latchet of whose shoes I'm not worthy to unloose. He shall baptize you with a Holy Ghost and with fire. He's coming to give new life through the Holy Spirit.

Now, Paulist said, thank you very much. And he went off preaching, get baptized, get forgiven according to John's baptism. And that's what the Ephesian believers receive.

And when Paul heard this, verse four of Acts 19, then said Paul, John truly baptized with a baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus. When they heard this for the first time, don't think that they were already converted and believing in the Lord Jesus and had received him as Savior, but had not yet got the Holy Spirit. They'd never heard of Jesus Christ.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them. And then we have all the signs beginning to follow.

And here is the only other occasion outside of the three appointed historical occasions when we have a repetition of the inaugurating of people into the body. And in this particular case, it was to correct an error, to correct an error, but be very wary of diving in there and taking out verse two and building a whole doctrine on it, that you can be converted and then receive the Holy Spirit later. Have you received the Holy Ghost since you believe? That's the phrase that people use.

And they assume that the believing there means in the Lord Jesus Christ that died for you to take the punishment for your sins and rose again to come and live in you. And if you believe in the Lord Jesus as your Savior, have you received the Holy Spirit? No, I haven't. Well, you've not yet to come, so it's the second thing.

Listen, read it in its context. What they believed was John's baptism, not the gospel of Jesus Christ. So this was their first inauguration into the body through the Holy Spirit.

And that was essential. That was a necessity to correct that error. But no other place do you find it being done.

All the other evangelism that Paul ever did, you just didn't have it. As people heard the word, believed in the Lord Jesus Christ, they were saved. Even the jailer, saved, believed in the Lord Jesus Christ and thou shalt be saved.

And he believed and he received the Holy Spirit because the Holy Spirit baptized him into the body. The Holy Spirit put Christ into him, he into Christ, and the Holy Spirit is then available in that man's life to fill him and use him. And that we have yet to see.

So I trust that through those last three lectures, you've really got it settled in your mind what the baptism of the Holy Ghost is. And never use it outside of the context by which it was created as the happening and the occasion of the inauguration of the body of Christ. And now today, two thousand years later, people are continually by faith added to that body by the Holy Spirit as they exercise faith in Jesus Christ.

You are baptized by the Holy Spirit at conversion into the body of Christ. You have the Holy Ghost. You cannot be a Christian without the Holy Ghost.

But the filling is something a lot of you have missed. A lot of you have missed. You don't, you've never really known what it means to be filled and controlled by the Holy Spirit.

So we're not going to call that filling a second blessing or a baptism into the Holy Ghost. It's not going to be called that at all. It's going to be called exactly what the scripture calls it.

Filling. Filling. And so whenever you meet people, don't doubt their experience, but please make sure they use the right language, because if they don't, it just causes confusion and people start believing that they're Christian without the person of the Holy Spirit.

And it gets them doubting and fearful and afraid. That's all Satan wants, because it shuts down fellowship, makes them useless. They can never be of any use to anybody because they'll believe they're still unconverted.

And that is nonsense. Let's pray. Lord Jesus, we thank you for your Word and that it's trustable.

And we thank you for the wonderful way in which you made sure that even the Jews would accept Samaritans and us into one body, one faith, one baptism, one Holy Spirit, doing it all. And teach us the importance of using these things correctly within their context, that we may always in using them, be a blessing to people and not a hindrance. For thy name's sake.

Amen.

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