

The Baptism of the Spirit

by L.E. Maxwell

The baptism of the Holy Spirit is a union with Christ and a regeneration by the Spirit, which inaugurated the church and marked the beginning of a new dispensation.

Duration: 59:19

Scripture: Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33, Acts 1:5, Acts 10:44, Romans 6:3

Topics: "Holy Spirit", "Spiritual Transformation"

Description

In this sermon, the speaker discusses the importance of the Holy Ghost and its manifestation through speaking in tongues. He refers to the story of Peter and the Gentiles in Acts 10, where the Holy Ghost fell on them just as it did on the disciples at Pentecost. The speaker emphasizes that the Holy Ghost is not limited to a specific group of people, but is available to all who believe. He also mentions the revival in Samaria and the need for the Holy Ghost to be implanted in believers for true transformation.

Transcript

Now, I must confess that it isn't really to my personal liking to take a subject that is a mooted subject, a mooted question. There are times, however, that we have to do some of these things. I would much prefer to speak on the subject of the fruit of the Spirit or the fullness of the Spirit.

In fact, last year ago, two years ago, it would be this summer, I was in a CBMC conference, a retreat, and I announced my subject on being filled with the Spirit. I had the scriptures, or at least I had the scriptures read on the subject, and I intended to speak on the subject of being filled with the Spirit. But the whole CBMC was almost broken up.

It was about ready to bust up. Some were going to extremes and others were fearful and afraid and didn't know what to do about it, didn't know how to handle it. And the whole thing was in a quandary.

The leader of the CBMC wrote me later. He said, I was ready to throw in the towel, brother. I was going to quit the whole thing.

I didn't know how to handle it. But they were having their, I would say, they were having their pandemonium meetings right in the midst. It wasn't wholesome.

So after I went there to speak on, as I intended on that morning, on the subject of the fullness of the Spirit, I said, I haven't been able to get away from the fact that I have to speak to you on the subject of the

baptism of the Holy Ghost. Well, I took my neck out, or I asked for trouble, or somebody's trouble, I didn't know. And so we were really in the hot spot.

And God was with us. And by the time we got through, we had pretty well had both classes with us, and we spoke for an hour and 20 minutes at that Sunday morning service. I'm not going to speak.

Fortunately, you've got another meeting coming on, so I can't this morning. The baptism in the Spirit. Now, in order to get underway in the book of Acts, let us get our bearings, first of all.

Some may say, now I'm going to say, I'm going to say so many heavy things that you're going to have to keep your eyes open and your ears open and dig a little hole there and make a receptacle, because I can't repeat over much. Some may say that when we try to sit, and I'll follow my notes pretty closely in order to save time. I don't like that kind of teaching, but sometimes in teaching you must need to do so.

Now, some may say that when we try to set forth scriptural teaching about the meaning, mission, and teaching of the Spirit, we are quibbling about words and phrases when we know certain words, distinctions, terminologies, and phraseologies. I know of a great Bible teacher who said, when it comes to the baptism of the Spirit, filling of the Spirit, anointing of the Spirit, and they all mean one and the same thing. And he was one of the great men of God of the past generation, but he didn't live in days when distinctions had to be made as we now have to make them.

Therefore, he has discriminatory powers were not very good. Now, as these phrases are employed in the New Testament, setting forth the purpose and the power and teaching and mission and ministry of the Spirit, they don't all mean the same thing, I think, or the Holy Spirit would likely have used the same words, so that the terms do not mean the same thing. Now, it seemed to me after many years of study that the term, the baptism of the Holy Spirit, now, N-O-W, means in the 21 New Testament epistles, in the 21 New Testament teaching epistles, seems to me that the phrase now, as we stand historically, includes the regeneration of the Spirit, John 3, 5, the indwelling of the Holy Ghost, 1 Corinthians 3, 16, the gift, Acts 2, 38, the sealing, Acts 4, 30, the earnest, Ephesians 1, 14, the anointing, 2 Corinthians 1, 21, the fullness, Ephesians 5, 18.

That is to say, the baptism seems to me now, N-O-W, to include the whole pie, and all I did was give you a slide in these various terms that I brought in. The baptism is the whole now, and in it are all these others. I think that is actually the teaching of the New Testament.

Now, these words, indwelling, gift, sealing, earnest, anointing, fullness, regeneration, and so on, these words do not all mean the same thing. They are not used indiscriminately, interchangeably, or unmeaningfully. As we classify the New Testament passages, noting where they occur, where they occur, we find them fall into a threefold classification.

I'm using Scroggie's threefold classification here. Prophetic, doctrinal, historical. Now, you'll find what we mean as we go along.

Prophetic. Prophetic passages regarding this subject. In the following five passages, the baptism in the Spirit is a yet-to-be thing, not as experienced or as yet bestowed.

Here they are. Matthew 3.11. Mark 1.8. You have to take them down as fast as students do in school. Luke 3.16. And John 1.33. Those are the four gospel passages.

All right, I'll run through them again for your sake. 3.11. 1.8. 3.16. 1.33. Got them all? Good for you. All right.

In Acts 1.5, we receive this. We notice this. Acts 1.5 is the climax.

Ye shall receive, or ye shall be baptized with the Holy Spirit not many days hence. Do you understand the announcement by John and Jesus? These are all five prophetic passages, all awaiting the day of Pentecost for fulfillment. All right.

Now, number two, the doctrinal passages. The doctrinal passages. We have seen prophetically, listen now, Matthew, Mark, Luke, John, Acts 1.5. Now we move clear on over here to the doctrinal epistles.

We'll note them. We'll come back and notice Acts in the historical, between the two. The baptism viewed doctrinally now in the epistles.

I'm going to take, I think I'll take all the passages there are. I'll give them quickly. 1 Corinthians 12.13. And we read this.

For in, now you need to do some discriminatory listening as well as writing. For in one spirit were we, were we, all baptized into one body, whether Jews or Greeks, whether bond or free. Note the past tense.

Were we all. An accomplished fact. Now, here's a question right at once.

Did these all have the baptismal experience as taught by some today? And when I go into these matters, I, I trust that you'll not think we're just having a kind of a fisticuff with Pentecostal people. I, I don't want to, I think that is a bad, bad spirit that fundamentalists are, have fallen into head over heels. It's just too bad.

Now the Lord save us. After all, if we all belong to Christ, we're in one body, the Lord save us from knifing up the body. But nevertheless, that doesn't sanction erroneous teaching which leads to falsehood and errors and dangers in living.

I could tell you some things, serious things about that. But note the past tense. Now, listen.

Did these all have the baptismal experience as taught today? Were we all baptized. Past tense. Now, if they did, those to whom Paul is writing, you notice he's not writing to what we would call the faithful Thessalonians or the, the spiritual Ephesians.

Now, he's not writing to his beloved Philippians. He's writing to the carnal Corinthians. Babes in Christ.

Concerning these, Paul says, all ye were baptized. Whatever the baptism was, it was not a blessing that cured their sex, S-E-C-T-S. Didn't cure that.

Didn't cure their immorality. Didn't cure them automatically of their lawsuits. Didn't automatically cure their loose sexual matters.

Didn't cure them of eating meats offered to idols. Didn't cure them of envy, jealousy, and strife. And didn't cure them of errors regarding the resurrection.

In fact, there's not a more erroneous living church in the New Testament than the Corinthians. Yet he says, concerning these, ye were all baptized in one spirit. Paul is writing to them.

He is writing to them. Not of their spiritual experience, or rather not of their state of experience. Not about their state as Christians.

Now this lady needs, do you, are you, just where you want to be right now are your sisters? All right. I thought you were looking for a seat and couldn't find one. All right.

All right. Paul is back. He's writing to them of their factual, actual standing as joint members with Christ.

That's what he's doing. As having been united to Christ. In fact, in 1 Corinthians 6-11, he says, such were some of you in your false days and false living.

But you have been washed from past pollution. You have been sanctified, separated unto God. You have been justified as though you had never sinned.

That's what your actual, factual relationship to God in and through Christ is. See? That's what he says in 1 Corinthians 6-11. Now the baptism past had, in this case, clearly to do with their occasion and means of their incorporation into the mystical body of Christ.

All paths were baptized into one body. No racial distinction. Neither Jew nor Greek, neither bond or free.

No social distinction. Come to another passage, Galatians 3, 27 and 28, in which we read, As many of you as were, here you got it again, have been, is to, is to, it doesn't give the true tense of it. As many of you as were baptized into Christ did, not have, but did put on Christ.

There is neither Jew nor Greek, bond nor free, neither male nor female. Now the baptism in this verse is here spoken of as having secured the unity in one body of all Christians, breaking down, breaking down what? Doing away with all distinctions, whether national or social or even sexual distinction. Legalism even did away with that.

Sexual distinction as well as national, racial, social. This baptism has to do then, not with our spiritual state, but with our standing in Christ and membership in the one body. Another passage, Ephesians 4, 5. Ephesians 4, 5. You want to take down perhaps 4, 1 to 5, because on 1 to 3 we read of the church's calling to walk worthy.

In verses 4 to 6 in that passage, we read of the basis or ground of their unity. Then he says, even as you're called in one hope of your calling, there's one Lord, one faith, one baptism, one God and Father who is above all, through all, in you all. One Lord, one faith, one baptism.

Now the great point here in the one body, in the one baptism, is that they're baptized into Christ in one whole. That is the teaching of the passage. Over all our God and Father.

Now may I say that some baptism people, because there are a good many branches so I don't know which one to name, we'll just leave out the names, but some say, some have consistently, within their own inconsistencies, said, and I mean it just like that, they have concluded that unless you have the baptism and tongues, you're not even yet a member of the body of Christ. I say that is consistency. Within their inconsistencies, that's consistency.

Because if there's one baptism and if you haven't spoken in tongues or haven't a special experience of some kind, if you haven't had that experience, you're not yet a member of the body because there's one baptism that puts you into the body. Therefore, until you have spoken in tongues or something like that,

you're not yet a member of the body. Now that's at least consistency within the realm of inconsistency.

All right, you get what I mean, all right. Romans 6, 3 and 4. Romans 6, 3 and 4. Know ye not, so many of us were baptized into Jesus Christ, were baptized into his death? Now hear this. The deepest reference is to our having by the Spirit been baptized into Christ and therefore into him crucified and risen.

Baptism of the Spirit into Christ. You say, but all that talks about water. Well, may I just throw in something to help you be a little more frustrated.

I had an uncle who really knew God and he was a good Baptist deacon, way down almost below the mason-deacon line. And, you know, he said, he said, until I began to see that passage without H2O in it, he said, I didn't see identification with Christ in death and resurrection as I should, because all he saw up until that date was H2O. Well, I think symbolically it's there, but that's not the primary that's there.

The primary that's there is identification. No ye, not that the ministers are baptized into Jesus Christ, of which the others are symbols, but baptized into his death. Therefore we have died already.

Not talking about experience, talking about your position. I may go into identification tomorrow if I get there. Now, all these references that I've given you constitute the doctrinal statement, the body of doctrinal teaching truth on the subject of the spirit baptism as contained in the doctrine in the epistle.

I think these are pretty well all the teachings. These passages all point, this latter group of passages, all point backwards. They point backwards.

The first five passages I gave you point forward. Now, where are we? Doctrinal in the epistles point backwards. Prophetical in the Gospels, including Acts 1-5, pointed forward.

But now the question. Forward to what? Backward to what? That's where we're at now. Forward to fulfillment.

Backward to the history which Paul has explained in the epistle. You see, historical experience is never doctrinal precedent. Not necessarily.

But doctrinal teaching is explanation of historical experience. Now, that may not mean too much to you if you haven't studied the Word. But it doesn't mean much.

Now, number three. The book of Acts. Historical.

Between the Gospels and the epistles. Now, the old dispensation was passing. The new dispensation was beginning.

Israel had been God's witnessing, functionary, got that word, had you? On earth. Here was a national witness and Israel was God's functionary of all. Israel had been God's witnessing agent.

Now, the church of this age is to be and have a different kind of witness. Not a national, but a preaching, proclaiming witness. An enunciation of a long, of the long anticipated gospel good news, preaching it in all the world.

Now, in Israel, you turn to 1 Corinthians 10 and I'll be there by the time you get there. In Israel, Moses was God's visible head of Old Testament witnessing agents. In the church, Jesus Christ is the head of the New

Testament agency.

1 Corinthians 10, 1 and 2. I found this a very wonderful passage. Moreover, brethren, I would not that ye should be in doubt that all our fathers went into the cloud and all passed through the sea and were all, listen, baptized unto, with respect to Moses, in the cloud and in the sea. Well, there, Moses was the visible head of Old Testament witness.

Now, in the New Testament, it could, you could, shall I read, shall I transliterate that second verse for you? Look at it. It might be said concerning us, and were all baptized into Jesus Christ in the element of the Spirit. That's giving it a proper transliteration to the present dispensation.

One means the same as the other. That is, not that the witness was the same, but the Old Testament Israelitish witness, they were whelmed into one hole around Moses the leader, never got away from him. In the New Testament, we are whelmed into one hole in another element, not the cloud and the sea, but in the Spirit, unto Christ the head.

We are now the functionaries. They were the functionaries coming out of Egypt that they should show forth the praises of Him who called them out of darkness into His marvelous light. We, as strangers and pilgrims, have now been whelmed into one hole into Christ that we should show forth the praises of Him who called us out of the world's darkness into His marvelous light.

We do it in preaching. They did it as a national witness. I've said a whole lot there in a little time.

All right. Now, the congregation, thus the congregation of old, was incorporated on its functioning mission, incorporated into one hole around Moses. It's called baptism unto Moses.

Now, similarly, the two-foldness of the baptism is symbolically set forth. Ours is unto Christ, into Him, connecting us to Him, linking us, identifying us with Him, and uniting us to Him according to Romans 6, 3 and 4, as you already have. Now, therefore, therefore, in 1 Corinthians 12, 13, we're all baptized into one body.

Now, the baptism, as I see it now, doctrinally speaking, as explained in all the epistles, is simply a baptism into union with Christ, and in Him we are one body, neither Jew nor Greek, bond or free, male nor female. We are all one in Christ Jesus, whelmed into one hole around Him, into Christ. Now, the same time, at the same time, we are regenerated by the Spirit.

We are baptized into Christ, were we all, were we all baptized into one body, 1 Corinthians 12, 13. Now, just as Israel was inaugurated or nationally inducted into her national witness, so we have been baptized into Christ in the Spirit to show forth the praises of Him who called us out of darkness into His marvelous light, 1 Peter 2, 9. Now, we're going to go through these groups rapidly. group number 1, in Acts chapter 2. We're taking the historical now, you see.

Between the prophetic and the doctrinal is the historical. Group number 1 in Acts. I'm taking for granted that you know, you know your Bibles fairly well.

So, the Church, in group number 1, the Church as the out-called, Israel was out-called from Egypt, wasn't it? Out-called from the world. So the Church, as the out-called and collected whole, were baptized unto Christ Jesus in the Spirit, constituted officially and publicly, manifestly inaugurated, inducted into her functioning witness as baptized into one constituted body, visibly set forth, this is God's new thing,

witnessing through, not through Israel now, He's changing, we're in transition here. Simultaneously, listen, simultaneously in Acts 2, simultaneously, they were filled with the Spirit, therefore, it says, and they were all filled with the Holy Ghost.

I wouldn't say the baptism and the filling were precisely the same. The baptism is one thing, the filling is another. But it, in describing the experience of that day, they were all filled.

Basically, back of it all, they were baptized into Christ as the new functionary in the earth. They were simultaneously filled with the Holy Ghost. And it says, therefore it says, filled, and they began to speak.

That was the function. That was the chief function of this age. Now the tongues of fire, speaking in supernatural tongues, and tongues of fire both indicated the character of this age, a witnessing dispensation with great boldness of speech with a fiery tongue, character of the dispensation.

I must make one thing clear here regarding the preaching of the day of Pentecost. The disciples, when they began to speak, have you gotten up with me now? The disciples, when they began to speak, did not preach the gospel. All you have to do is read it and see.

They, it was noise abroad, but they were speaking the wonderful works of God and that brought all the people together. Then after that, Peter preached in the Jewish language that wonderful sermon on the day of Pentecost. All right, that's just incidental.

Peter preached that wonderful sermon in the Jewish language. What meaneth this? He explained it in things they understood. But at first, we do hear them speak in our own languages as all around age of minor.

In our own languages, wherein we were born, back there in Cappadocia and all out in Laodicea and so on. We heard, in our languages back there, we hear them speaking the wonderful works of God. They came together.

Now, the sermon in the intelligible Jewish language. Now, the exalted, what happened? The exalted, once crucified, but risen Lord Jesus is yonder, and he has poured forth this. What meaneth this? It's this.

He's yonder. That's what it means. Men and brothers, what should we do? Repent.

You killed him? Repent of it. Repent and be baptized, every one of you, in the name of the Lord Jesus. I think that's a better rendering.

In the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Three thousand converted and filled all at once, simultaneously. Have no doubt they were.

Manifestly at once, then and there, no delay, no space of time, no particular sign. As far as I know, on the day of Pentecost, it doesn't say that these three thousand had any particular signs. It doesn't say so.

They had already, they'd already seen signs. If you require signs, they'd seen, they'd seen much already. At least there's no mention of tongues in connection with the three thousand.

They simply met the simple condition, repent and be baptized, every one of you, in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost. Meet the condition, the gift is yours. The promised spirit was theirs, and having met the condition of salvation, repenting, believing, the gift was theirs as

promised.

Group number two. We're just, we're just going slightly fast. Acts chapter eight.

The second instance in the book of Acts. God chose Philip to carry the gospel where? Down to Samaria. All right, according to Acts 6-5, Philip was a man full of the Holy Ghost.

There were many gospel triumphs in Samaria. You can look at it if you like, 8, 5 to 17. Much divine power attended Philip's preaching, yet Philip was not one of the apostles.

You understand? I didn't say that incidentally either. He was just a deacon, but as we often say, he was a deacon who did deek. He preached the Christ to them.

There were miracles, demons cast out, paralytics restored, people listened with one accord, great joy in Samaria, many believed were baptized. Yet we read the Holy Ghost. Isn't this a crazy thing? The Holy Ghost had fallen yet.

Now don't think about the word fallen as though somebody could strike you dead. A lot of people, oh, if only I could be under the Holy Ghost when he falls and hits me. Wait a minute.

That isn't the illusion. That's just the psychological thing that's in your system. That's simply a psychological reflex that you have.

That's the idea you have. If you lived in the New Testament times, that wouldn't be the idea at all. It'd be this, as dew falls in the evening.

Slight difference between that and knocking you out of the pieces. But a lot of people, oh, my, I met a fellow on the train once and he goes, oh, my, when I was under the power, when I was under the power, he kept talking about under the power. I said, well, if that's the case, then just as Israel had manna the first 10 years, 20 years, 30 years, 40 years, now we ought to have manna today.

We would if we had faith enough. I said, now you are crazy. Foolish, I think I said, pardon me.

But what kind of extreme camp we go into. When I was under the power. Now, you see, he had a psychological something.

Too bad. Otherwise, good fellow, good chap, we had good, good time talking. Before he goes, yes, at Samaria, the Holy Ghost had fallen on none of them.

Verse 16. They had faith and regeneration. I think it would be foolish to say that they weren't regenerated people with all that took place there.

They were therefore born of the Spirit. Now, Peter had said on the day of Pentecost that the one condition of receiving the Spirit was to repent, be baptized in the name of the Lord Jesus Christ. Well, listen, hadn't he done that? They had repented.

They had believed on the Lord Jesus Christ and had been baptized. Well, what does it mean the Holy Ghost had fallen on none of them? Well, you see, these are puzzling points. And I don't wonder people get mixed up on them.

What was the sole condition of receiving the gift of the promised Spirit on the day of Pentecost? Three thousand. They met the simple condition, repent, be baptized, believe on Christ and be baptized and the gift is yours. No other condition the strings attach.

But this promise, the promise had been fulfilled in the three thousand according to Acts 241. But why not on these then? Apparently, no gap of time on the day of Pentecost between their repentance and faith in Christ and their having been filled with the Spirit. Though no mention is made in Acts 241 of any special signs attending the gift of the Spirit, what then is the difference between the three thousand in Acts 241 and the multitudes of believers in Acts 8 now that Samaria because Philip was just as much filled with the Holy Ghost as anybody else.

Philip the deacon was mightily filled with the Spirit, mightily used to the Spirit and they had a great revival at Samaria. Listen, there is a great grand doctrinal divine reason at Samaria for Peter and John to come down from Jerusalem. On the day of Pentecost the church was especially now I don't go to seed on extreme dispensation.

You don't have to be especially learned in the Bible to see the Jews used in the Old Testament and the church in the New and the Jews in the days to come. You don't have to be especially learned in Bible study to see that simplicity. But that's far different from going off the deep end on extreme dispensation.

Now listen, on the day of Pentecost the church was especially Jewish. To the Jewish believers it never occurred that anybody else could have such spiritual privileges and blessings as for us Jews. Inclusively and exclusively we are God's people.

That was their belief. Now what? Samaritans were half Jews. Half Gentiles.

You know they were dogs. Mischief. The northern tribes had been led into captivity.

Jews, Gentiles had been imported. They had intermarried some 600 years before. Ever since in their half-breed character these were neither Jews nor Gentiles.

A lot of half-breeds. The Samaritans stood midway between the distant and distinct national differences and extremes. Extremes almost of race, color and tongue. Now the Jews had no dealings with the Samaritans.

John 4, 9 Recall that Jesus said I am not sent but to the lost people of the house of Israel. He gave them an intense evangelization first. Matthew 15, 24 Yet he did visit Samaria in John 4, didn't he? The Samaritans were God's halfway house between the extremes between the vast antipathies between the Jews and the Gentiles.

Peter and John Now note Peter and John with the keys to the kingdom both to the Jews and the Gentiles Matthew 16, 19 Now note the significance. Here is quite a point because you notice the confusion if you try to point to a particular pattern experience Acts 2, 41 No signs apparently and no gap of time Repent, be baptized and you shall receive the gift. There is forthwith a whole lump sum.

Samaria miracles regeneration many much joy great survival Holy Ghost hadn't yet been imparted unto them. What in the world are we talking about? Listen. Apostles had to come from Jerusalem to properly to complete and incorporate the Samaritan believers into the one body.

Samaria must be identified with the Jews baptized into one body. There is neither Jew nor Greek. There is neither Jew nor half Jew.

Philip could complete the work just as easily as any apostle. Had it not been officially necessary for officials from Jerusalem to come down and endorsing they put their hands on these believers credentialing them as full-fledged members in the body of Christ. And the Samaritans must need to submit to salvation is of the Jews.

There is not going to be any little Mount Gerizim church up here in Samaria because we say in this mountain the place where men ought to worship. You say down there that long age long antipathy has to be broken down. And so Peter has to come down and say okay.

That was a step for Peter. Almost broke his neck to take that step down. But it was God's halfway house.

I'm glad God furnished a halfway house so the man wouldn't step all the way and break his neck going all the way to the Gentiles. Well the laying on of hands endorsing this serves from the Jewish standpoint recognition by Peter and John as officials from the Christian Jerusalem. They endorsingly accept the Samaritan believers as one with Jerusalem.

The Samaritans on the other hand submit to Jerusalem. All right. We've got so far we've kept the body intact.

That's the meaning of the baptism one. On to Christ. One body needed junior great free male female.

There is our one preserved Peter officially represented the original baptism. Well do they speak in tongues down there. I don't know doesn't say so.

I'm I'm I think it doesn't say so and if it doesn't say so it doesn't mean it is so absolutely indispensable to say so incidentally didn't say so but it seems so I'm going to call something and it looks as though they have. I rather expect they did because that would seal the sign these Jews and half Jews that would seal to them the fact that they were no left and would seal to Peter and John that these two men were no left. The Jews require finally I think Peter got it.

Well all right why the delay. I've shown you what let's go ahead shall we. Well I'll skip over two or three pages of my notes here and give you group number three.

This is the interesting group it gets thicker the plot thicker at chapter 10 as you know in chapter 10 chapter 11 we have the account of Peter preaching to the Gentiles. You know about that to the Jews in Jerusalem. Peter had been the chief agent at Pentecost hadn't he to the half Jews of Samaria he had been the chief agent with John among the believers at Samaria.

The body of Christ is being made up. Now to the Gentiles here's a new group. Another group another national incorporation into the body.

It requires a supernatural revelation from heaven to persuade Peter to even go down to the house where he was. Sheep led down from heaven. Arise Peter slay and eat.

Not a better but nothing unclean ever touched my mouth. Dr. How much more was a miracle needed to bring Gentiles into the very body of Christ? Will Jewish hands be laid on these Gentiles? Will Jewish hands be laid on these Gentiles? Is there to be a Judaized church? There's another danger in the case of

Suppose I even grant that he has a genuine experience of some kind. For the sake of argument, I'll grant you your experience. Shall I? Well, all right, I won't fight with you about it.

But listen, if you did have such and such an experience, don't go around strutting. Maybe you had to have a crutch before you'd learn to walk. But those who walk on crutches all the day shouldn't boast of how well they can walk.

And this demands that you liken my experience to a crutch. That's right, you got it. Oh, it showed I had greater faith.

Is that so? If you read your Bible straight, you'll know better. I'm thinking of Gideon. Gideon said, Lord, give me a fleece for some water and dry on the ground.

And he rang a bowl of water. Whoop! I don't know whether I'm in the right order or not, but at any rate, I got the idea. Second, now, Lord, I know, pardon me.

I, I, I, don't hit me, please. I asked one time, I got it. But use one more.

And give me another one, then reverse the order, please. Now, imagine Gideon strutting around as, I tell you folks, if you believe God, you'll get a bowl full of water. And if you don't, if you believe more, you'll get a ground all dry, a fleece dry.

It's wonderful if you believe God, but you get in the way of time. All our 20th century believers, unbelievers, I should say. I defy anybody to dispute it.

You come up here, we'll have a 50 cup. No, we won't. But I, listen, I've sometimes said something like this.

If I'd spoken in a dozen tongues, I would preach what I'm preaching. You say, what? No, you wouldn't. You'd interpret the Bible by your experience.

I do, I'm God. But I will interpret experience by the Bible. Here's what I use as an illustration.

You'd be surprised what these glasses do. Since I had my eyes taken out and here are my lenses out here. Literally.

I see it in the Word. I do. You say, anybody don't see it.

Well, I'm seeing it through these glasses. I'm interpreting the Word through my glasses. Listen, if you're liking this for experience, you better be sure that you read experience through the Word instead of the Word through experience, so you'll see things.

Maybe see some things that are not there. What makes a difference depends on what the glasses, from which headquarters you got the glasses. The squint is by the medium.

The squint in the book is not the part of the book. But it's what I read through the medium. It's mediumized to me.

Now, that's a dangerous practice. As soon as you get your, a friend of mine said, what in the world would you do about such a diversion? He said, I don't know. I've just ridden away to headquarters to find out.

In other words, his headquarters down in New York was an optical firm. Denominational optical firm. And they furnished glasses, whereby when you put your glasses on, I see it for myself in the Word.

Yeah, you do. So do I. But it happens there's something between me and the book that gives me the interpretation. Now, that's the principle.

Look out for it. It's got paragualla carts loaded. Look out.

Let's go on here. This is, this gets gooder and gooder. Let's read on.

But I'm going back 44 and read again. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed with starvation, as many as came with Peter, because that all the Gentiles also was poured out the gift of the Holy Ghost.

For they heard. How do you know, Peter? We got our unbelief knocked out of us. We heard them speak with tongues and magnify God.

Then answered Peter, look. And he looked around. And I can see him look into all these six boys he brought along.

Boys, anybody forbid water? What do you say? No, no, no, no, no. All six. Read on.

Can any man forbid water that these should not be baptized, but have received the Holy Ghost as well as we? And you understand the parenthesis of we, don't you? Huh? Read on. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry a certain day.

And the apostles and brethren that were in Judea heard. Oh, oh, oh, oh, oh, oh. That the Gentiles had also received the word of God.

That's all right. We don't object to that. The dogs need it.

But look. This is what we heard also. Peter was come up to Jerusalem.

They which of the circumcision contended with him, saying, Thou wentest into men uncircumcised, and set down the same table, which put them on the same plane with the rest of us. Is that true, Peter? And you're on the cusp. But Peter rehearsed the matter from the beginning, and expounded it by order unto them.

Believe me, he went into beaucoup details. Ha, ha, ha, ha. I was in the city of Joppa, praying.

And in a trance I saw a vision, a certain vessel descend. And it had been a great sheet let down from heaven by four corners, and it came even to me. Upon the which, when I had fastened mine eyes, I considered and saw four foot of beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And I heard a voice saying unto me, Arise, Peter, slay and eat. Not so, Lord. You don't catch me in anything like that.

Not a bit of it, nothing uncommon or unclean, hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed that call not thou common? And this was done three times, and all were drawn up again into heaven. Behold, immediately there were three men already

come unto the house where I was, sent from Caesarea unto me, and the spirit bade me go with them, nothing doubting.

Moreover, ha, here we are. Moreover, gentlemen, and am I glad these six brothers accompanied me. And we entered into the man's house, and he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joplin, call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be baptized, shall be sanctified, shall be glorified, no, shall be slain.

Oh, now, don't come down to low levels like this. Well, you just as well take what says. You're not going to improve upon it much unless you get a good pair of spectacles from the headquarters.

All right, and as I began to speak, yes, I didn't get my sermon half finished. In fact, the Lord just broke right into it. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Hmm, isn't this remarkable? I like that. May I give you, because I haven't much time, here we are now. According to that, you notice there are eight years in your margin.

It's about A.D. 41 by now. About eight years since Pentecost. You have good dinner revivals, you've got St. Mary in here, and you've got about, and that's about right likely, about eight years has passed.

Now look, I'm going to conclude with a little scriptural reasoning by quoting from a man who was a great, who had been a great Pentecostal preacher, and then he dropped their position and went into the Christian Missionary Alliance, and my old teacher went to hear him, and this is his reasoning. I think I got it from him after I'd been thinking about it for a long time. And here is the same reasoning adopted by this very Pentecostal minister himself.

And he says this. Note, I'll read it so you'll get the background. Let me read it right here again.

As I began to speak, the Holy Ghost fell on them as he always does every time a person gets his baptism, as he uniformly does, as he does according to Acts 2.4. He says, as on us at the beginning. Now look. Well, let me read on.

Then remembered I the word of the Lord, how that he said, John, be baptized with water, but he should be baptized with the Holy Ghost for as much then as God gave them the life-gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God? Now I'm so glad I had these six boys with me. I would have done my best. I never would have let them in on the same ground.

But I did, and these boys will bear witness what happened there. Why, we heard in secret tongues we had all the unbelief knocked out of us. When they heard these things, they held their peace and glorified God, saying then hath God also to the Gentiles granted the baptism.

Then hath God to the Gentiles granted what? Repentance unto life, salvation on the same terms as any Jew. How do you know? How could our helpers know? By their unbelief knocked out of me. Did you? What happened? As on us at the beginning.

Now here's the Pentecostal reasoner. Here's what he said. If all the multiplied thousands saved and filled with the Spirit during that wonderful revival period of eight years between the second chapter of Acts and the tenth chapter of Acts, if they all spoke in tongues, why did Peter say, as on us at the beginning? Why didn't he say? Then he adds, he could just as well have said, as he has been baptizing all, everybody,

every believer since the day of Pentecost.

Now that would be the way the Pentecostals would have written it. Now you know that irresistible logic. His reasoning is that if it was well known that all received the gift of tongues when they were truly filled with the Spirit, all uniformly, all the way through, he wouldn't have pointed back to the day of Pentecost eight years ago.

You can see that. He would just simply have said as he uniformly and always does. That's what he would have said.

And we might say that if Luke the writer was so careful to record this fact, when only these few spoke in tongues in this household, why did not Luke record it when all the multiplied thousands on the day of Pentecost and at Samaria? Why didn't he say so at every case? Peter recalls by way of his own personal conclusion that John had foretold the baptism of which this last large Gentile group has just partaken. The body is three-fourths made up. There's no schism.

No difference. Therefore tongues are for signs, not to Peter who believed, but to Peter who believed not. Well, you say Peter was a believer.

Yes, but in this respect, in this thing, he did not believe that the Gentiles should be on the same plane with the Jews. There must be no schism in the body. Not any Mount Gerizim church in Samaria and not any Gentile church away out there.

Well, what pattern should we follow? Which one of these patterns? None, necessarily, because if you follow one, you might contradict the other. And listen, no Pentecostal people take everything right out of the book of Acts as a uniform pattern. Here you have salvation, regeneration, the whole thing all in one lump sum.

Samaria you have great joy, wonderful revival, and yet the body not incorporated, not made up, the Holy Ghost not having baptized them into the body yet, great gap. On the day of Pentecost, no gap. Here, gap.

Here, no gap. What are you going to do with all that charters, eh? Be careful in your discrimination and be careful of conclusion. Don't know too much or you'll be like Uncle Josh.

I'd rather believe less and believe so many truths that ain't told. Well, I haven't time, I haven't time to go longer. Sorry.

We'll have to, ahem, ahem. In the meantime, you stand in New York and get your spectacle. Listen, let's bow our heads in a word of prayer.

Now Lord, we thank Thee for help. We pray that Thou would give us discernment, discrimination. And Lord, may we not be cheated out of the children's bread, being frightened of one thing or another.

Lord, we thank Thee if ye being evil know how to give good gifts unto your children. How much more will your Heavenly Father give the Holy Spirit to them that ask Him? And Lord, it's no vain thing to trust Thee for Thy filling, Thy blessing. Bless us as we carry along tomorrow and the next day in these things of the deeper life.

Save us from pitfalls, perils. Save us from going out with a holier-than-thou attitude. Save us from going out so dead and dry and satisfied with doctrine and no experiences of the Holy Ghost.

Deliver us from these pitfalls, we pray Thee, and make us practical, Spirit-filled, overflowing believers in Jesus' name. Amen.

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