

THE BAPTISM IN THE HOLY SPIRIT: A DISTINCT EXPERIENCE

(No. 1205 – 6/14/21 – DR Zoom Meeting)

I. INTRODUCTION

- A. Review last week: There are important foundational truths concerning the Holy Spirit that are being robbed from most churches today (**Ps. 11:3** – NKJV):

*If the **foundations** are destroyed, what can the righteous do?*

1. Foundation #1: Melchizedek is the Holy Spirit
 2. Foundation #2: The Baptism in the Holy Spirit is an experience altogether separate and distinct from conversion or water baptism
- B. Last week we looked at the first foundation in “The Holy Spirit Is Priest and King”
- C. This week we will examine the second foundation...

II. IMPORTANCE OF THE BAPTISM IN THE HOLY SPIRIT

- A. Jesus told His disciples that it was *expedient* for Him to go away so the Comforter, the Holy Spirit, could come for them (**John 16:7** – KJV):

*Nevertheless I tell you the truth; **it is expedient for you that I go away**: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.*

- B. The Church was born on the Day of Pentecost with the outpouring of the Holy Spirit (Acts 2).
- C. The Baptism in the Holy Spirit is called both the *gift* and the *promise* of the Father (Luke 24:49; Acts 1:4-5).
- D. “Baptism” means to immerse or *fully dip into something*; thus, the believer is filled, fully saturated, *soaked* in the Holy Spirit!
- E. Peter outlined the *normal* order of events for a new believer in **Acts 2:38**:

*Peter replied, “**Repent and be baptized**, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will **receive the gift of the Holy Spirit**.”*

1. Repent
 2. Be baptized (in water)
 3. Receive the gift of the Holy Spirit
- F. When a person is born again, they receive Christ into their heart; more specifically, they receive the *Spirit of Christ*. Christ and the Holy Spirit are two different persons [see 1 John 5:7; Rom. 8:9-11].
- G. The initial sign or evidence of the baptism in the Holy Spirit is SPEAKING IN TONGUES (Mark 16:17; Acts 2:1-4; 10:44-46; 19:6).

III. EXPERIENCE SEPARATE AND DISTINCT FROM CONVERSION

A. Introduction

1. As pointed out earlier, when a sinner is saved, they receive Christ (the Spirit of Christ) into their heart; they do not ask the Holy Spirit to come into their heart, nor do they automatically receive the baptism in the Holy Spirit.
2. There is a widespread teaching in the Christian Church that goes something like this: *As soon as a person puts their faith in Christ, they are automatically filled with the Holy Spirit; there is no need for a separate experience of being baptized in the Holy Spirit—the Holy Spirit already came to dwell in them the moment they received Christ. They got the full package at conversion.*
3. This sounds reasonable, but is it biblically accurate? Let us look not to the commentaries or popular theology books, but let us see what the Scripture says (**Isa. 8:20** – NKJV):
To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.

- B. Jesus made a clear distinction between the Holy Spirit dwelling with His disciples and being in them (**John 14:16-17** – NKJV):

*¹⁶And I will pray the Father, and He will give you another Helper, that He may abide with you forever—¹⁷the **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.*

C. Revival in Samaria (**Acts 8:5-19**):

⁵Philip went down to a city in Samaria and proclaimed the Christ there. ⁶When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. ⁷With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. ⁸So there was great joy in that city...

¹²But when **they believed** Philip as he preached the good news of the kingdom of God and **the name of Jesus Christ, they were baptized**, both men and women. ¹³Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

¹⁴When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

¹⁵When they arrived, they prayed for them that they might receive the Holy Spirit, ¹⁶because **the Holy Spirit had not yet come upon any of them**; they had simply been baptized into the name of the Lord Jesus. ¹⁷Then Peter and John placed their hands on them, and they received the Holy Spirit. ¹⁸When **Simon saw that the Spirit was given at the laying on of the apostles' hands**, he offered them money ¹⁹and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."

Note the following:

1. Before Peter and John joined Philip in Samaria, large numbers had *already* accepted the Word of God, believed in Christ, received healing and deliverance from evil spirits, and taken water baptism. The whole city was filled with great joy and revival!
2. Afterwards, news of the revival reached the apostles in Jerusalem, and they immediately sent Peter and John down to Samaria. Why?
3. The Scriptures could not be any clearer (v.16): They went to pray for them *that they might receive the Holy Spirit, because the Holy Spirit had NOT YET come upon any of them*; they had simply been baptized into the name of the Lord Jesus.
4. NOT YET! They were Christian believers—saved, converted, born again—healed, delivered and water

baptized—BUT THEY HAD NOT YET RECEIVED THE HOLY SPIRIT!!! Contrary to popular Church teaching, they did NOT get the *whole* package at conversion!

5. When Peter and John placed their hands on them, the Samaritan believers experienced something *new and different* that they had not experienced under Philip's ministry—they received the Holy Spirit!
6. Simon *saw* something—he *saw that the Spirit was given* at the laying on of the apostles' hands (v.18). What did he see? The Scripture doesn't say. But it had to be something obvious—some sort of outward sign or evidence. Some have suggested that Simon saw *joy* come upon the people. But they already had great joy before Peter and John ever arrived in Samaria (v.8)!
7. In light of other instances in the book of Acts where the initial *sign* of the Holy Spirit being given was speaking in tongues, it is quite reasonable to infer that *that* is what Simon witnessed (Acts 2:1-4; 10:44-48; 19:1-6).

D. Paul in Ephesus (**Acts 19:1-6**):

¹While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There **he found some disciples** ²and asked them, **“Did you receive the Holy Spirit when you believed?”** They answered, “No, we have not even heard that there is a Holy Spirit.” ³So Paul asked, “Then what baptism did you receive?” “John's baptism,” they replied. ⁴Paul said, “John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.” ⁵On hearing this, they were baptized into the name of the Lord Jesus. ⁶**When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.**

Note the following:

1. These Ephesians were *already* **disciples**—they were believers.
2. Paul asked them if they had received the Holy Spirit *when* (“since” – KJV) they believed; Paul didn't ask them if they believed in Christ because **they had already believed!** Paul didn't tell them, “Oh, since you are believers, you already have the indwelling Holy Spirit.”

3. Their answer was NO! Here is yet another instance where believers had not yet received the Holy Spirit!
4. When Paul placed his hands on them, they received the Holy Spirit with the usual sign or evidence: *They spoke in tongues!*

IV. CONCLUSION

- A. The Baptism in the Holy Spirit is an extremely important foundational experience; the devil knows that, so he is fiercely attacking this truth in these last days.
- B. As with the foundation of Melchizedek, there is great confusion in the Church today concerning the baptism in the Holy Spirit.
- C. But in both instances, the Word of God is crystal clear—there is no need for complicated commentaries or theological books—the Scriptures are plain and simple:
 1. Melchizedek is the Holy Spirit
 2. The Baptism in the Holy Spirit is an experience separate and distinct from conversion.