

The Holy Spirit and Baptism

ACTS

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Well, good morning. Open your Bibles, if you will, to Acts chapter 19. We are back in our study on Acts, as we have been going through this since last September, and we've taken a few breaks here and there. But this, the next several sermons that we're going to have, not today, you're not getting multiple sermons today, this week, next week, and the following week, we're going to be really breaking down and unpacking the work and the ministry of the Holy Spirit. There is nothing more that I have seen controversial and misunderstood as that, is the Holy Spirit. What is the function of the Holy Spirit? How does the Holy Spirit work? How did the Holy Spirit work in the first century? It's through the book of Acts that we see in the New Testament and what should we expect to see the Holy Spirit doing today in our time, in our midst?

Now I wish to set a, if you will, a landscape of the book of Acts as well as a little other sections here. So the book of Acts, we must understand the literary genre of the book of Acts. It is historical narrative. It's historical narrative. The whole point in Luke writing this, we have to understand this, is that he is writing an account to the recipient who is a man named Theophilus. If you look at the gospel according to Luke, who is the same author as the book of Acts or is also known as the Acts of the Apostles, the whole point is to outline a systematic understanding in a way of what happened after the ascension of Christ and as the church began to grow and as the church began to scatter out into the different regions in fulfillment of what Jesus had commanded them to do.

I also wish to unpack that the book of Acts is a time of transition and a time of foundational establishment. It's a time of transition of going from the old covenant understanding into a new covenant type of living, going from the old system of the Mosaic and the ceremonials and the offering of sacrifices for sins, now into the atonement of Jesus Christ in the new covenant, bringing people into this understanding of this is no longer the way things have been, Jesus has fulfilled that of the old into the new, and this is now the way in which we are to live today. But at the same time, Jesus has chosen men, the apostles, to lay the foundation of the church. I stress this because this puts us in a unique, if you were, pericope of understanding the book of Acts in what we see is not to be taken as prescriptive for us today, but merely descriptive of what was occurring at this time. There's principles in the book of Acts that is 100% adapted into our culture, but there's other instances in which the writer is laying things out to show the

things that are in this time. And so any time that we're studying Scripture, we're constantly navigating this fine line of is this transcultural meaning, does this back then apply to us today? And if so, how do we know that? And if not, why not?

And so when you look at a narrative and then you look at Paul's letters, he wrote over half of the New Testament, you look at Paul's epistles, there's different approaches we must understand as we go to these, and I say this as a precursor for the next several sermons because what I see happening today amongst many, many churches is we take liberties at the expense of Scripture and at the expense of the intent of the author and at the expense that this is not necessarily prescriptive, meaning we are to do this today, but more descriptive of what it was like back then.

And so the book of Acts is a transitional time, but it's also a foundational time. The reason why I stress this is because we see a shift of the third person in the Trinity coming into the picture and there's nothing more that I have seen today than liberties taken at the expense of the Holy Spirit, or liberties taken at the expense when people say "In the name of Jesus" and how you need to be very cautious when you invoke the name of Jesus to say or attribute something to Christ that he has not said in Scripture. And so I say that because we don't want to do that with Christ, we don't want to do that with Yahweh, but we also don't need to do that with the Holy Spirit and attribute something to the Spirit that is not from the Spirit.

So let's look at Acts chapter 19. We're looking specifically today as we unpack the function and the work of the Holy Spirit, the Holy Spirit's coming, but specifically the Holy Spirit and baptism, how does this work out, because there's a lot of different thoughts and there's a lot of confusion from this. And we're going to look at this today in Acts chapter 19, verses 1 through 7. Follow along with me. I'll be reading from the LSB, but it should also be on the screen behind me.

1 Now it happened that while Apollos was at Corinth, Paul passed through the upper regions and came to Ephesus and found some disciples. 2 And he said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard if the Holy Spirit is being received." 3 And he said, "Into what then were you baptized?" And they said, "Into John's baptism." 4 Then Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." 5 And when they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. 7 Now there were in all about twelve men.

Let's pray.

Father, open our eyes and our ears to Your word. Father, Your word is truth. God, help us understand Your word more clearly. God, bring to light elements that may seem confusing for us. God, give us the clarity of thought, the illumination of the text. Father,

may any distractions that we may have or any other thoughts sink by that we may not pay attention to them, any other presuppositions we may have coming into this, God, may we just hear Your word boldly proclaimed and accurately explained. Father, be with us this morning as we look at what Your Scriptures have to say. We love You and we thank You. In Your name, amen.

So let's start at the beginning here. Look at verse 1. Now Paul is just beginning his third missionary journey. Last week, well not last week, excuse me, the week before. Let me just caveat this real quick, if I say last week, I'm not referring to Zechariah, I'm actually referring to two weeks ago, so I'm probably going to say it multiple times. I'm just going to get that out of the way so you're not saying, "Zechariah doesn't talk about..." I'm talking about the week before in Acts 18. All right, so it's out of the way.

So we saw two weeks ago, Paul finished his second missionary journey, goes to Jerusalem, reports, and then he goes back out, and then he goes right back at it again. So he is now in Acts chapter 19. This is the start of Paul's third missionary journey. He has a total of three. This is his third one, as it will come to conclusion here. So where does he go? Well, he goes back to Ephesus as he promised he would in Acts chapter 18, verse 21. You don't have to flip there, but what he says in Acts chapter 18, verse 21, "but taking leave of them and saying, 'I will return to you again if God wills,' he set sail from Ephesus." So Paul, being a man of his word, revisits and goes back to Ephesus and what does he do there? As he goes back to Ephesus, he found some disciples.

I'm going to hit pause real quick. A lot of times when we read the Scriptures, when we see that term disciples, what might be coming to your mind is, "Oh yeah, Matthew 28:19 through 20, go and make disciples." The word disciple doesn't necessarily always indicate this is an actual Christian. There is a lot of times we see things but we have to understand and gain clarity. We have to make distinctions today. In our culture, you must make distinctions. Just because someone says they believe in Jesus, I can't just say, "Ah, you have the same understanding of Jesus as I have." No, I have to make distinctions and clarifications. What do you mean when you say Jesus? Just the same thing here. Oh, you are disciples. He found some disciples of whom or of what following and teaching are they disciples of? This is critical because we can't always assume that a disciple in Scripture is referring to a follower of Christ or a disciple indicates a Christian, because the word disciple, what it actually means is it's one who engages in learning through the instruction from another, a pupil of a teacher. So you can be a disciple of many different types of things, many different people, but I need to clarify, what, to whom are you a disciple of? Just because this terminology is there, you can't always just take it at surface value, and that's something for us to think about today.

Look at verse 2, "And he said to them," this is Paul speaking to these disciples that he found in 19, and he asked them the clarifying question, "Did you receive the Holy Spirit when you believed?" We're going to unpack that today. "They said to him, 'No, we have not even heard if the Holy Spirit is being received.'" So we're going to take a second here and unpack what does this mean, what is the complexities of this statement? This verse in verse 2 is so critical for us to understand because what is baked in here, we could breeze

through this and come up with some piffy thing, but that's not what is being said here. We need to understand what are they talking about? How does the Holy Spirit work? When is it that the Holy Spirit is received? And then also too, what are they looking at? What is the baptism of repentance versus the baptism of the Holy Spirit? Are they two separate baptisms? Should we be seeing that today? Is there a baptism that we receive first here in modern century, we get saved and then we gotta get baptized yet again to then re-receive the Holy Spirit? Let's look biblically at what this means.

We're going to go through several sections of Scripture. So the first item we're going to cover, if you will, think of this as your heading, is the promise of the coming of the Spirit. We need to understand this first off, because as Paul asks this question, there's an implication in this when they responded, "No, we have not even heard if the Holy Spirit is being received," essentially, they're confused about what is Paul talking about here. "We don't even know if there is a Holy Spirit being perceived or received." So the first thing we want to look at is the promise of the coming of the Spirit. So the first item I want us to look at is during Jesus' earthly ministry, he unfolds two promises, a near-term promise, but then also a long-term promise. He declared the future near-term promise that there will be an advocate coming, the Holy Spirit. Until Christ ascended, and we're going to look at this in a second, the Holy Spirit will then come. The long-term effect or the long-term promise of the Holy Spirit is that the Spirit will take up residence inside the believer, they will indwell permanently the believer. So the near term is that Jesus will leave, an advocate will come. The long term, the second point of this promise is that the Holy Spirit will then take up residence inside the life of the believer.

So if you have your Bibles, we're going to be flipping around a lot and I can't remember if I put these in your bulletins or not. Look at John chapter 7. The gospel of John is a New Testament. It's right at the beginning. This is the gospel according to John. John's gospel is all about the preeminence and the deity of Christ and also we get a lot of good clarity out of John specifically relating to Jesus' promise and the Holy Spirit. Look at John chapter 7. We're going to look at verses 38 and 39 of John chapter 7 because we're asking ourselves and we're answering the question, what is the promise of the coming of the Holy Spirit? What does this mean? What does this look like? What is the biblical support for this? John chapter 7, let's look at verse 38 and 39. John chapter 7 verse 38. This is Jesus speaking here. "He who believes in Me, as the Scripture said," there's Jesus referring back to the authority of God's word, specifically the Old Testament, "as the Scripture said, 'From his innermost being will flow rivers of living water.' But this He spoke of the Spirit, whom those who believed in Him were going to receive," this is talking in the future tense, this is this future imperative that "those who believe in Me," in him, who's Christ, we're going to, at this point in time, Jesus is still on the earth. They have not yet received the Holy Spirit, but they were going to. This is a yet to come at this time in the gospel of John. They're going to receive, "for the Spirit was yet not given." Why? Because Jesus was not yet glorified. That is critical for you to understand is that the Spirit was not indwelling anyone at this point in time permanently. In the Old Testament we see instances where the Spirit comes down and indwells them, but for temporary and then it leaves, even in the New Testament era too, up until the ascension of Christ, very briefly, but there is this promise that he will take up residence

permanently because it has not yet occurred at this time. Why? Because Jesus was not yet glorified. If you're thinking, "Well, what in the world does that mean, Jesus was not yet glorified?" Meaning after the resurrection, Jesus received his glorified body and now is sitting at the right hand of the Father, something that we all, if we are in Christ, we will receive our glorified bodies.

So now let's flip over a couple of pages to John chapter 14. So one we see an instance of the promise of both near and long, but then we also see why Jesus had to ascend into heaven so that the Spirit could come. John chapter 14, verses 25 to 26. John 14, verse 25 to 26. And don't worry, from here on we're going to be in John 15 and John 16, so I did it much more sequentially for you all. So John chapter 14, verses 25 to 26. This is again Jesus speaking here. Let's read this, John 14:25 to 26. "These things I have spoken to you," this is Jesus speaking here, "I have spoken to you while abiding with you. But the Advocate, the Holy Spirit," now look at that right there. Jesus describes the Holy Spirit as the what? The advocate. What does an advocate do? It represents someone on behalf of somebody else. So the advocate is representing Christ on our behalf to whom? The Father. Beautiful right there. But the advocate, the Holy Spirit, who's going to send him? "Whom the Father will send," how will the Holy Spirit come? "In My name." So look at that right there. The Father's going to send the Spirit in the name of Jesus, so essentially the Spirit is sent from both the Father and the Son. He will do what? What will the Holy Spirit do? "He will teach you all things and bring to your remembrance all that I have said to you." I cannot stress this section right now, "He will teach you all things and bring to your remembrance all that I said to you." What I see today in the manifestations of the miraculous works of the Holy Spirit has absolutely nothing to do with teaching and it has everything to do with self. But what the Spirit says here, what Jesus says here, the Spirit will teach you all things. What are these all things? It's not every single thing in the world. It's all things as it relates to the interpretation and the understanding of God's word because this is truly, if this is God's inspired word, which it is, we need to understand, how can we learn this, and the Spirit, who's our advocate, will teach us and what also will do? Bring remembrance of what? "All that I have said to you." This is an incredible work that the Spirit does in the life currently in the believer but at the time in which Jesus is saying this, can you imagine the anticipation? Like, "Yes, I want to know these things too, Jesus." You think about how Jesus had to speak in parables because they were so dense-headed, they didn't understand what Jesus was saying. But now that the Holy Spirit dwells, now we don't necessarily need the parables. Now sometimes it is very helpful, but at the same time though, look at what the Spirit does.

Now flip over to John chapter 15, verses 26. John chapter 15, verse 26, it's not plural, verse 26. Again, we're unpacking, what is this promise of the Spirit? What should we expect the work and the function of the Spirit to do and to be? John 15:26, "When the Advocate comes," this is referring to who again? The Holy Spirit, "whom I will send to you from the Father, the Spirit of truth," that's important, "who proceeds from the Father, He will bear witness about Me." So the Spirit now is the Spirit of truth, meaning it cannot lie. The Spirit cannot lie. It can only do but one thing, and that is speak truth. Secondly, the Spirit will bear witness about Christ and if you're thinking, "Well, duh, Ethan, don't we get this?" What you see happening today in modern, charismatic, many Pentecostal

movements, is the Spirit is all reflective of the individual, the Spirit is all reflective of the self. It does nothing about instructing us in the way of the Lord. It does nothing about clarifying what Scripture says. It does nothing about pointing to who Christ is and the work that he has done. It does everything to be boasting my confidence and ego and self to think, "I am a better Christian because I speak in tongues. I am a better Christian because I fix shortened legs. I am a better Christian because I do all this other stuff." It has nothing to do with what the Spirit came to do. The Spirit came to indwell believers, to teach believers, to be the advocate for believers, to point us to remember all the things that Christ has done, and then to bear witness through truth. This also pushes back against the modern-day prophets that we see happening today, in which they say, "God has given me a word, I think that COVID's going to leave." COVID's still there. "Well, I might have gotten that wrong. I may have been misunderstanding this." The Spirit only can do what? Be truthful. There is no falsivity in the Spirit. There's nothing but truth in the Holy Spirit.

Now flip over one more, John chapter 16, verse 7 and 8. John chapter 16, verse 7 and 8. This is Jesus again, "But I tell you the truth, it is to your advantage that I go away." Hit pause right there. Imagine you are one of the disciples, and you're walking with Christ, and you've seen these miracles with Christ. If it's me, like Peter went at the Mount of Transfiguration, "Let's set up a tent. Jesus, stay here, don't leave. I don't want that, don't leave." And Jesus is like, "It's better that I go." "No, it's not. Like, I want You here." Think about because of what kind of mindset we have individuals have, we want that physicality, I need to see, hear, smell, and touch it for me to think that it's actually there. But look at what Jesus says, "it is to your advantage that I go away; for if I do not go away, the Advocate will not come to you; but if I go, I will send Him to you." That is that near-term promise. "And He, when He comes, will convict the world concerning sin and righteousness and judgment." So there we see again, what does the work of the Holy Spirit do? He will convict the world concerning what? Sin, righteousness, and judgment. See, it is the Spirit that convicts the individual for their need for a Savior. The Spirit convicts the world, the Spirit convicts everybody, and everyone has this understanding of the knowledge of right and wrong and it is to your advantage that Jesus leaves, because then the advocate will come, because if you think about that, there's one Jesus, yes, we're not going to get into the attributes of omnipresence and everything else, but let's just talk about the earthly physical body of Jesus, maintaining his divinity, 100% divinity in humanity, the Spirit now indwells every single one of us. Still one Spirit. It's not that you get a different part of the Spirit, you get a different part of the Spirit, and it's not the Oprah show. We all have the Holy Spirit. We all have the same Holy Spirit. We are all indwelt completely and fully with the Holy Spirit. And how incredible is that, that we all have this advocate, we all have the Holy Spirit?

So, prior to the ascension, the Spirit had not yet been distributed. This means that all of redemptive history from this point all the way to the beginning, from this point to the beginning, the Spirit did not permanently take up residence in the believers and according to John 7.39, we read a few things, the Spirit does not come until the Son is glorified. We also see that the Spirit will come forth from the Father and the Son for what reason? To teach. The seventh thing we see is we see the promise during the ministry of Christ, the

future coming of the Spirit. And then in this section right here of verse 7 and 8 of chapter 16, Jesus tells the disciples of the future coming and indwelling of the Holy Spirit. It is for their benefit and he will convict the world concerning sin and righteousness and we see also the last promise, the future coming of the Holy Spirit of taking up permanent residence in the life of the believer.

Now, look at verse 13 and 15 of John chapter 16. Verse 13 and 15 of John chapter 16. "But when He," that is, "the Spirit of truth, comes," look at how also the Holy Spirit works, "He will guide you into all the truth; for He will not speak from Himself, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you." What is being said here in verse 13 to 15 is that the Holy Spirit, we don't need to guess how the Holy Spirit works. We don't need to make assumption as to, "Well, I think the Holy Spirit does this, and I think that the Holy Spirit does that." We are very, God, and people are like, "Ethan, by you not believing in some of this stuff, you're putting God in a box." No, God put himself in a box on how we can expect him to work it out. It's not that God is limited. It's not that, if you think that I can limit God because I don't believe in some of this hocus pocus stuff that we see people floating around today in some of these churches, you have a very low view of God. God can do whatever he wants, when he wants and how he wants, but how he has outlined for us in his Scriptures is what we should expect from the Holy Spirit, and if the Holy Spirit emanating from the life of an individual is anything other than what is being described in the Scriptures, that's not the Holy Spirit.

So what do I see happening at these churches? "Ethan, are you saying that that's not the Holy Spirit?" I don't know what that is, but all that I know is what Scripture says about what and how we can expect the Holy Spirit to show himself and what it is that we can expect to receive from the Holy Spirit, and that's not it. And so we need to understand this because there's nothing more being pushed out today in so many different books, in so many different pulpits, in so many different things about people shaking on the floor and doing all this other stuff and these revivals are happening and everything else, but when the name of God is not being glorified, when Christ is not being proclaimed of him and him crucified and the Spirit does not indwell, that is not the gospel. When they're doing all this other stuff and they're not doing what I just described and they're not doing all of this, I don't know what that movement is but that is not of the Holy Spirit. You think, "Well, you're drawing a straight line." You're darn right I'm gonna draw a straight line because how dare I do the unforgivable sin and attribute to the Spirit, or not attribute the true working of the Spirit, or say, by instance too, or, "Well, that's the work of Beelzebub," which is what the Pharisees did when Jesus did these miracles. So we need to be very careful on how we are handling what we see happening today and being good Bereans, as we saw in Acts 17, and also what John says, too, of let's test every spirit to see if it is from God. Why? Because if it is from God, what should we expect? Truth, pointing to Christ, conviction of sin, pushing us towards righteousness, remembrance of Christ. I mean, those are all very easy checkpoints to be able to measure is this the actual Holy Spirit or is this some person trying to drive up numbers and everything else by pushing out this kind of content. And so we've got to understand this because the Spirit,

as we see here, will bring and guide those who belong to Christ closer to Christ. The Spirit will not contradict the teachings of Christ, but will affirm and confirm those teachings in Scripture. So if we see the emanation of the Holy Spirit today, and it is in confliction with a passage of Scripture, God is not a God of confusion, that is not the Spirit. And verse 15 shows the unity between the Father, the Son, and the Holy Spirit, three in one.

So now let's jump ahead into Jesus' earthly ministry, and let's jump into the book of Acts, because we see the near-term promise, and we're going to do a real quick flyover of this, as we see the promise of the Holy Spirit, but now let's look at the Spirit arrives. And I had a blast unpacking this, because we see in the book of Acts, we see four different Pentecosts. We see a Pentecost in Acts chapter 2, we see another Pentecost in Acts chapter 8, another one in Acts chapter 10, and we're in our passages today in Acts chapter 19. "Wait, you mean there was four?" Yes. Now on the day of Pentecost, which was in Acts chapter 2, that was at the day of Pentecost, but what we see happening in Acts 2 is very similar to what we see in Acts 8, Acts 10, and Acts 19. And I want to look at this because I want to show you why Acts should not be taken as straight doctrinal prescription, but more as a description of the foundations being laid and of the transition from the old into the new.

Now in Acts chapter 1, verse 4 to 5, Jesus gives the clarity of the time prior to the Spirit and the time of the Spirit and look at what he says here in verse 4 to 5, which is going to be nodding the head at what we're seeing here today in Acts 19. "For John baptized with water, but you will be baptized with the Holy Spirit not many days from now." Whoa, can you unpack what is the baptism with water and of repentance, if you will, and baptized with the Holy Spirit? Yes, we will answer that here in a second. Now if we look at Acts chapter 2, verse 4, I want you to see this pattern here real quick. In Acts chapter 2, verse 4, we see this is that near-term promise, or excuse me, that transition into that long-term promise. Jesus has already ascended in Acts 1. In Acts 2, the Spirit comes as the Father has promised, as Christ has declared, the Spirit now comes in verse 4, "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance." I've already unpacked what the gift of tongues is. It's a known language. It is not esoteric speech. It's not, it's not [gibberish]. It's not that, it's an actual known language and we know this because later on it says, "How is it that we are hearing them speak," in verse 6, "in his own language?" So this was a knowledgeable language, a recognizable foreign language. It wasn't what we see today.

Now, what we see here in Acts 2:4, and we're going to hit this in a second, but flip one more page over, depending on your translation, in verse 38 of Acts 2 because we see the commands of what are we looking at for that Spirit to indwell the believer. In Acts chapter 2, verse 38, "And Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins,' and then what, 'you will receive the gift of the Holy Spirit.'" So there's two commands that you have to do in order to be saved, you must repent and then you must be baptized. It doesn't say the qualification and you will be baptized in the baptism of the Holy Spirit. We're gonna unpack that even more here in a second.

So what is repentance? Repentance is turning from your sins from one trajectory, from death into life. That is what repentance is. Now in Acts 2, verse 4, and Acts 2:38, we see a pattern emerge. We see a pattern emerge and I have this written down for you because this is really awesome as you start to unpack these different instances. We see in Acts chapter 2, verse 4, this is the order we see in how this worked out. The first thing in the Acts 2 sequence of receiving the gift of the Holy Spirit, aka salvation, we see tongues came, then we see repentance, then we see baptism, and then we see the Spirit. I want you to look at this pattern because since we know that God is not a God of disorder and we know that when God tells us what we can expect, we should expect that because we can take that to the bank, I want us to understand specifically so that if someone ever pushes back on you and they're asking you, "Well, you're just one of those stuck-up snobs, imagine if you had the Holy Spirit, this and that." Let me show you what the Scripture says so that way you can understand this clearly too and what the Bible says. In Acts 2 verse 38 and looking at verse 4, we see tongues came first, then repentance, then baptism, then the Spirit. This is not prescriptive but is describing what occurred at this time specifically in this instance.

Now flip to Acts chapter 8. We're gonna look at the next instance. As you're flipping to Acts chapter 8, what we see here is this is where now the Spirit arrives in by through Philip to the Samaritans. So Acts 2 is specifically for the Jews. Acts 8 is now for the Samaritans. And we're going to see each time one of these events happens, it is in fulfillment of Acts 1:8 of going to Judea, to Samaria, and to the ends of the earth to ensure that every people group is covered so that there is no misunderstanding that it is only for the Jews or it is only for the special elites. It's for everyone whom God has called unto salvation.

So look at Acts Chapter 8, verse 12. This is now Philip. He was a deacon. He was sent out and he preaches in Samaria and look at Acts chapter 8, verse 12. "But when they believed Philip proclaiming the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, both men and women." So they believed in Jesus Christ and then they were baptized.

Now skip over a few verses in Acts 8:14 to 17. "Now when the apostles in Jerusalem," this is critical right here, guys, "when the apostles in Jerusalem heard that Samaria had received the word of God," what happened, "they sent them Peter and John." These were two apostles. Philip was not an apostle. They repented, as we already saw in verse 12, they repented and were baptized, but we don't see any indication of the Spirit. Now, why do we see in verse 14, "they sent them Peter and John," why? Look at verse 15, "who came down," Peter and John came down, "and prayed for them that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they began laying their hands on them, and they were receiving the Holy Spirit." See, one of the criteria to be an apostle, as you had to have been chosen by Christ, you had to have seen the resurrected Christ, you had to have been trained by the resurrected Christ, and you were to have received Spirit to be the, if you will, the herald of the good news of Jesus.

So that is what we see right there of the criteria to be an actual apostle, which answers the question, are there modern day apostles today? No. The apostles were the forerunners of the yet to come of the church. The apostles were laying the brick-by-brick foundation of the church to establish the church to be the messengers of Christ. And you think, "Well, they had all these miracles." Yes, they did, but that was only in so far as being able to spread the gospel and to verify that the Samaritans now and the monks as also the Jews, they have received the same Holy Spirit. Why? Because it is coming from the center point of the apostles. The apostles were the necessary ones to show, to demonstrate from anyone onlooking that these people now also receive the Holy Spirit. That is why you see this happen here, and it is only the apostles because if it was that everyone, if the expectation was that everyone who was a Christian at this time, to include Philip, should have had the miraculous gift of being able to impart the Spirit to everyone, why did Peter and John need to go and why didn't Philip just do it? It's because only the apostles were able to work this type of a miracle in the healings and the laying on of baptism of the Holy Spirit.

So, the Acts 8 sequence we see here, different than the Acts 2 sequence. Repentance, baptism, and spirit, why isn't tongues present here? Well, if you think back on what we see in the Old Testament, the Tower of Babel, when he scatters the nations and they will be judged by hearing it, and there's Old Testament prophecies that they will be judged by hearing the name of Yahweh in a foreign tongue, that is what was happening at Acts 2 towards the Jews. They were hearing the gospel message in a foreign tongue to them, so it was essentially judgment against the Jews, but then also showing that the gospel was also for the Jews. Now in Samaria, didn't matter, there weren't Jews, right? They were Samaritans, so they just see the sequence of repentance, baptism, and Spirit.

So we've got the Jews, now we've got the Samaritans, now let's look at Acts chapter 10. Don't worry, we will get into our passage of Acts 19, ladies and gentlemen. Acts chapter 10, verse 43 to 48 because I'm just showing you guys a systematic case that, in my opinion, is irrefutable; for you to push back on what we see playing out here and to come up with some other concoction, you've got a lot of work to do. Acts chapter 10, verse 43 to 48. This is now Peter coming and preaching to the Gentiles. If you remember, when he saw the blanket come down, Cornelius, he had that vision, remember the four sheets? And he said to God, "God, I will not eat that even though You've told me to eat it." And God says, "Don't you dare call what I have said clean, dirty." This is showing that the gospel is now going to the Gentiles. Look at Acts chapter 10, verse 43 to 48. "Of Him all the prophets bear witness that through His name," that is, the name of Jesus, "everyone who believes in Him receives forgiveness of sins." While Peter was still speaking these things, the Holy Spirit fell upon all those who were listening to the word. And all the circumcised believers," right here, this is why we're about to see a shift in the transition of what we see the Holy Spirit pull out, "all the circumcised believers who came with Peter were astounded that the gift of the Holy Spirit had been poured out on the Gentiles also." Why? Verse 46, "For they were hearing them speaking with tongues and magnifying God. Then Peter answered, 'Can anyone refuse water for these to be baptized who have received the Holy Spirit just as we did?'" So the sequence we see in Acts

chapter 10, which is different than the one in Acts 8, which is also slightly different than the one in Acts 2, is we see repentance comes first, that is in verse 43, we see the Spirit come second in verse 44, we see tongues comes third in verse 46, and we see baptism come fourth in verse 47. Now the question is then, "Well why is tongues present here, but it wasn't in Acts 8?" Because of that caveat that Luke gave us to in this section, because of the circumcised believers who came with Peter. Who are the circumcised believers? Ethnic Jews who have been now saved, and also too, to demonstrate, I mean, this is showing us in verse 45, it answers, why was it that only the apostles, why was it that it would work out this way? So that in verse 45, those who came with Peter were astounded, the gift of the Holy Spirit had been poured out on the Gentiles also. Why? Because they heard them doing the exact same thing that they themselves did in Acts 2. And then Peter asks a rhetorical question, kind of sarcastically here in verse 47, "Can anyone refuse water for these?" Says clearly, "They have received the same Spirit we have received, meaning they are now grafted into the same salvation we have been grafted in." So we see here now that there is not a one size fits all in every single one of these instances. It was very unique and very specific for the people group to whom the gospel was going.

So now we're going to look at Acts 11. Acts 11, verse 16 to 18 and here's where we're going to now unpack the baptism of the Holy Spirit and understanding what is the difference between John the Baptist's baptism of repentance and the baptism of the Holy Spirit. So we've already made a very strong case up until Acts 10, we're going to look at the sequence in Acts 19, that if it was supposed to be the norm, if this was supposed to be prescriptive of what we should expect in repentance and belief, that it should be tongues, repentance, belief, Spirit, baptism, we would see a solid sequence the exact same way in every instance. The only thing that is consistent in all of these sequences that we are looking is repentance and believing. Everything else on that, if it's not there, those are the commonalities that we see in these sequences.

So now, what does it mean to be baptized with the Holy Spirit? Look at Acts 11:16 to 18. This is Peter's report in Jerusalem as he's saying back to the church, to his other apostles and the other Christian Jews now saying, "Guys, this is, check this out, this is what happened." Verse 16, this is Peter talking, "And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.' Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could prevent God's way?" And when they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life." Now when you look at Acts 11:16, where it says, "and you will be baptized with the Holy Spirit," this is not talking about the action of baptism. It's not talking about the action of baptism that we do when a new believer comes to Christ. What this is meaning is that this is indicating that they have been included into the kingdom of God, not the action of immersing in water. So when you see that right there, because the context shows us, "John baptized with water, but you will be baptized with the Holy Spirit." The way in which that sentence structure breaks down is it is not talking about the verb of the dunking of baptism, it is talking about the indwelling of the Holy Spirit into the life of the individual. And even how it reads in English, it's

very clear that this reads much differently than the other instances in which we see "be baptized" meaning going in and up out of the water.

So when does the baptism occur? Well, in Acts 10:47, we have already seen the baptism occurs after the Spirit indwells the new believer. The Spirit is not activated upon hitting the water. You don't receive the Spirit when you get dunked. The Spirit is already regenerating the life of the individual, calling them unto faith in the first place. So the Spirit is already there. It hasn't taken a permanent residence until we respond to that initiation. Then we're enveloped and engulfed and indwelt by the Holy Spirit. Then we follow in obedience for baptism.

Now flip, now we're going to be in our passage. That was my introduction. Now in Acts chapter 19, verses 2 through 7. We unpacked verse 2 about what we should expect of the Holy Spirit, the promise of the Holy Spirit, the near term and then the long term promise. Now let's look, continuing on into verse 3, "And he said, 'Into what,'" this is Paul, 'Into what were you baptized?' And they said, 'Into John's baptism.' Then Paul said, 'John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.' And 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 Spirit came on them, and they began speaking with tongues and prophesying. Now there were in all about twelve men." So, there is a difference, though, that I want to point out with this as well. In verse 4 it says "telling people to believe in Him who is coming after them, after him." There's a difference between belief and repentance, that is why in the sequential order we see repentance and belief. I can believe in many different things and many people like to believe a lot of silly things, but there is a difference, though, when it is true saving repentance leading to belief. And what we see is that when we are looking at the people to "believe in Him who was coming," we must make that distinction, as Paul is doing here with these individuals, what is it that you believed in? "Well, we were told to believe in Him who was coming after him," after John the Baptist, "that is, in Jesus."

So what's interesting, they were baptized into this. I'm going to give you a very clear explanation about what is actually being said here in a second, but I want to put a pin in that and then jump to a verse real quick about how do we know if someone is truly a believer or not? How did Paul know that these guys weren't actual believers or not? Well, one, we understand that they only had the Spirit, excuse me, the baptism of repentance. Number two, their belief was only in the yet to come Christ, but not the already fulfilled Christ, not the already ascended Christ. And so in John 14:20, you don't need to turn there, I'll read this for you. John 14:20 through 21 says this, "On that day you will know that I am in My Father, and you in Me, and I in you." So this is talking about how you can have assurance for salvation. How do I know if my repentance and belief was legitimate or not? Verse 21, "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." How can we in our natural state obey the commandments of God? We can't. The only way in which we can obey the commandments of God is if the Spirit indwells us. So if we are indwelt by the Spirit, the natural overflow of this is that

we will keep the commandments. Why? Because we love him. Prior to Christ and our belief and repentance and the indwelling of the Holy Spirit, we are in complete hostility towards Christ. We are dead towards Christ. Now that the Spirit indwells us, we are alive in Christ. Paul talks about this. We are alive in Christ and we love him and we want to obey him and that will be the fruit of our salvation is we will see that we are moving into more truth, we are moving into more obedience, which outside of the Spirit you can't. There's no way you can.

So that is an affirmation that you have true belief and in John 14:23 to 24, Jesus says this, "Jesus answered and said to him, 'If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our dwelling with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.'" So what he is saying here is that, "If you love Me," if you love Christ, you will keep what he commands and for us today, what is it that he commands? It is in Scripture. So if we love Christ, we will have a natural inclination and desire to obey what the Scriptures say. Not just portions of it, but all of what it says, and to hold a high standard of what Scripture does, in fact, say.

So these 12 men, as we see in verse 7, there was 12 of them, they had been baptized in the baptism of repentance, but not the baptism of the Spirit, but what sequence do we see happening here in 19:1 through 7? The sequence here is different than what we see in the other ones but look at what's going to be present here. We see what comes first is believed or repentance in verse 4. Then they were baptized in verse 5. They received the Spirit in verse 6, but then also the gift of tongues in verse 6. Why do we see tongues present again? Well, who was John the Baptist? He was an ethnic Jew. Who were the followers of John the Baptist? Ethnic Jews. So this is the last, if you will, people group. I mean, and John the Baptist, this dude lived in the middle...this was the first alone TV show kind of a guy of John the Baptist, eating locusts and wild honey. The dude was probably a gangery looking guy, but loved the Lord and loved God and wanted to do everything that he could. So these guys were like nomadic outliers. So they hadn't necessarily been inside the cities to have heard any of this; so these were the last individuals, these people who had yet to have heard about the resurrection of Jesus Christ and the gift of the Holy Spirit.

So that's why we see tongues present again and this section here finalizes the very last group who needed to be brought into the sequence of the new covenant way of salvation because after Acts 19:1 through 7, we no longer see any other type of action like this at all in anything in Scripture. And some may say, "Yeah, but, Ethan, um, doesn't Paul talk about this in 1 Corinthians? I wish that all of you spoke in tongues. I wish that all of you did this." 1 Corinthians was written six years before the book of Acts was compiled and put together so Paul is writing at the time in which that was still an ongoing act. Now as the book of Acts progresses, you don't see anything else that resembles anything like those three, excuse me, those four sequences we've just unpacked. In fact, the miraculous gifts begin to die off completely. And you don't see it. And the writer of Hebrews writes about the gifts in the past tense. And then in the pastoral epistles, Paul is even writing, we're going to look at this in the next week, to Timothy and he's saying, "Hey, take some

wine if you can't feel better by your own natural causes." And here's the thing I always like to say, if the apostles were such miracle workers for the entirety of their lifespan, wouldn't it have been plausible as Peter is getting, like, being nailed to the cross, he would have said, "Shatta," and he could jump off of the cross and be like, "Ha-ha, see, I have miracles." No, because the miracles were only for the authentication that the Spirit was going to those individuals. Once it is done, boom, that's it and it is completed in Acts 19 of the last people group that needed to hear this.

So, as we're looking at this now, what is it meaning for John's baptism? In Matthew chapter 3, verse 11, it says this, "As for me, I baptize you," this is John the Baptist speaking, "As for me, I baptize you with water for repentance, but He who is coming after me," this is John the Baptist saying, "He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire." So here's four instances of what we see about John's baptism. 1. John's baptism was the forerunner for the Messiah. John's baptism was the forerunner for the Messiah. 2. John's baptism was to set the stage that repentance is a necessary condition for the reception of Christ unto salvation. John's baptism was to set the stage that repentance is a necessary condition for the reception of Christ. 3. The next stage was the arrival of Christ and his death, burial, and resurrection, but then ultimately his ascension, which we've already understood that was necessary that Christ ascended so that the advocate could come. And 4., the final stage was that the Holy Spirit was going to be poured out to all those who repent and believe through the means of the apostles as they demonstrated the gift of salvation has no barriers and is open to those who repent and believe. The gift that accompanies repentance is the Holy Spirit. Jesus was no longer at this time in Acts 19, he was no longer the coming one, Jesus was the inaugurated one. He is no longer we are waiting for his coming, he was inaugurated. And what's interesting about John is that when John was locked up in prison, he sent his disciples to Jesus asking, "Are You really Him?" Why did he do that? Because what was the expectation of the Messiah? That he was going to be a political revolutionary, not a spiritual revolutionary. And Jesus said, "Tell John what you have seen and let that answer it for himself." Because even John had some doubts at that point in time but what he was verified with is like, "No, no, this is in fact the true Christ."

So we see the baptism of repentance was but the forerunner showing the baptism of repentance was showing that repentance was a necessary condition for salvation, because if you go back to the Old Testament way of understanding sacrifices, they weren't necessarily repenting of their sins, they're offering a sacrifice for their sins, which had not the ability to cleanse them of their sins, but to merely cover their sins until the ascension of Christ, which retroactively, when Christ on his cross and his burial, his resurrection, retroactively paid for all of that in the past. How I like to say it is the Old Testament saints were bought on credit. The New Testament saints on this side of the cross were bought on debit. They were waiting for Christ to come, the ascension, boom, paid the debt of that. And then the New Testament, now we've got money in the bank that we are drawing from of his righteousness, of his grace unto salvation.

But what we should not be thinking is that what we see here in Acts 2, Acts 8, Acts 10, Acts 19, that that is a sequence of events that we should still be seeing ongoing today. If by saying that I need to be baptized to receive the Holy Spirit or saying that there is a baptism of the Holy Spirit, you're adding works into salvation. It is not how that works. When you are baptized, you have already been and already are indwelt with the Holy Spirit. The Holy Spirit takes up permanent residency inside of you. You don't get doses of the Holy Spirit. You don't get instances of the Holy Spirit. You don't have little pieces and pies of this and that where, "Oh, he's got more of the Spirit than I do, or she's got less than I do, or this person's got more than I do. If only you all could have the Spirit like me." If you're in Christ, guess what? You do. You absolutely do. He does not distribute the gift of the Holy Spirit of truth, training in righteousness, understanding what the Scriptures say, and discernment, he does not do that differently. He gives you a little of it, you a little of that, you a little of that. No, there are different spiritual gifts, but we are all indwelt with the Holy Spirit.

And so the miraculous gifts at this point in time, we're going to look at a few other instances where some other things have happened in the next week, but this sequence of what we have seen here of the baptism, the tongues and everything else, that was it. No more does this happen after Acts chapter 19. Now what we have to understand is what should we expect today? In Titus chapter 3, verses 4 through 7, don't worry, I'm almost wrapping this up. In Titus chapter 3, verse 4 through 7, this is what we should expect today. We shouldn't expect everything that we saw here. We should not be deriving our doctrine from the narrative. We should be deriving principles and other things from the book of Acts, but we should not necessarily think that's what we should see today. Titus chapter 3, verse 4 through 7, "But when the kindness and affection of God our Savior appeared, He saved us." How? "Not by works which we did in righteousness." Baptism, if you have to get baptized or receive the baptism of the Holy Spirit, that is a work. So it's saying, "not by works which we did in righteousness, but according to His mercy, through the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly." This is not just he gave us a little dabble, no, it's all of it. He gave us "richly through Jesus Christ our Savior, so that having been justified by His grace, we would become heirs according to the hope of eternal life." That's the prescription that we can expect today, which is also what Christ describes in John, in John 14:16 to 17. "And I will ask the Father, and He will give you another Advocate, that He may be with you forever; the Spirit of truth, whom the world cannot receive," hm, "because it does not see Him or know Him. You know Him because," why? "He abides with you and will be in you." That's perseverance right there.

So now let's connect what's being written here to unpack what we should expect today. We are saved according to Christ's mercy, Titus 3:5. We are regenerated. If you're not familiar with that word regeneration, here's what regeneration means: experience, regeneration is when you experience a complete, a complete change of life, not a little bit, a complete. This is what Nicodemus was asking Jesus in John 3:3 and 5, 6. "Well, how can I be born a second time and this and that?" And so, "See, Ethan, that's why you need the baptism of the Holy Spirit." No, he's talking when Jesus is saying to him unless you be born again, it's not physical birth, it's a regeneration, it's a new life. That being born of

flesh is flesh, meaning we inherit from our parents' sin and we are incapable, incapable of regenerating ourselves. It is only through the grace of Christ that we can become regenerated. That means because, as Jesus said in John 3 as he was talking to Nicodemus, that being born of the Spirit is born of Spirit, meaning that God's Spirit alone can regenerate the individual. God's Spirit alone. It's not you get repented, you do a little believing, and then let's wait a couple days, then we're going to do the baptism of the Holy Spirit, and then you can now have the Holy Spirit in dwelling with you. No, it is alone, meaning by itself. The Spirit of God alone can regenerate an individual.

So here's the five things I pull out of Titus 3 that we should expect today on our sequence. 1. We're regenerated by the Spirit. That's found in Titus 3:5. 2. We're renewed by the Holy Spirit. That's in 3:5. That means your new life. 3. We become heirs of the kingdom. That's 3:7. The Spirit then abides with us, John 14:17. So logically then follows number 5, since we are regenerated and indwelt with him who are disciples of Christ, we are then to follow in believers' baptism, Matthew 28:19 through 20. So essentially, I just pulled out a logical syllogism. Since A, then B, follows C, right? So this is what we see here and when you see the word abide, that means to take up permanent residence with.

So why is it that we do baptism then? Why is it that we do our baptism today and it's different than what we see in the book of Acts? Well, Paul impacts us in Romans chapter 6, verse 3, he says this, "Or do you not know that all of us who were baptized into Christ Jesus were baptized into His death?" So it's that same language of being baptized into the Holy Spirit. We're not literally being baptized into his death, right? Figuratively, we are.

Verse 4, "Therefore we were buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life." So when there is a baptism, it is the representation of the burial of Christ and when the body of the individuals getting dunked backwards in the water, right, that's the body of the person representing the burial of Christ and then when the person comes out of the water, it is showing that they are now new. They've already been new. This is a representation. This is a way of us publicly demonstrating externally what has happened and transpired inwardly, internally. Baptism does not save. Baptism is not necessary for salvation. It is a representation of what has happened and has occurred and is also obeying the commands of Christ and the model that Christ has done for us as John the Baptist baptized Christ and then Jesus also was laid in the tomb but then rose again. That is what baptism is. That is why we do baptism. That is why only believers get baptized because you already have everything necessary for salvation. Baptism is just what logically necessarily follows as an obedience into what Christ has commanded us to do. That is what baptism is.

So in Acts 19:1 through 7, as I finish this up here, there's a critical shift that has happened up until this point and that we are going to see forward on out. What we must understand, though, is we cannot take everything that is written in the book of Acts as a doctrinal norm for today. Everything in the book of Acts is profitable for teaching for reproof and correction. Everything in here is vital for us to understand, but not everything applies directly to us because of the time in which this was written. I'm not discounting anything

in the book of Acts. I'm just saying we need to be careful that I don't see something written, especially where it's like, "Oh, and he sent the handkerchief off and they were healed," okay, that means all of us need to send handkerchiefs off so we can all get healed. That's what I'm saying is let's be cautious and careful and handle the text accurately before we jump to a conclusion.

So key takeaways here. Salvation begins with the Spirit regenerating the individual, which then leads to faith. Then faith leads to repentance in which the person is justified before a holy God. The individual is then baptized in obedience to Christ. The individual is now being sanctified towards obedience and pursuing holiness. The individual will eventually, every single one of us will eventually be glorified in our glorified bodies at the Second Coming of Christ. So put simply, if you're wondering, "Ethan, what's the process of salvation?" Here it is: regeneration, justification, sanctification, and glorification. I think I might have a slide for that too. Regeneration, justification, sanctification, and glorification. That is the process and the order of salvation. That is what we can expect today.

So what does this mean? It means you must repent of your sins, believe in Christ, and then follow in biblical, scriptural baptism, continue in obedience until the coming of the Lordship of Jesus Christ. I hope this makes sense. Unpacking this is a lot, but if you're not sure, I would encourage you to go back and re-listen to this and look at as I'm going through this and highlighting the different instances you see and then compare and contrast this with what happens after the book of Acts and the other epistles, specifically the pastoral epistles about what we should be expecting as the norm today, what is prescriptive. So I pray this helps bring clarification, it brings discernment, and it helps answer a lot of questions that many of us may have asked, may have been asked, or may have yet to have been asked, and now you are prepared so should the time ever come.

Let's pray.