



## Sermon Series Notes

### "Two Baptisms" (Acts 18:19-19:7)

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18:22 Jerusalem is south of Caesarea, so why does it say he went “up” to Jerusalem? Because no matter what direction you come from, you go “up” to Jerusalem, because Jerusalem is a city on a hill, 2500 feet above sea level.

18:25 The baptism of John was a baptism unto repentance. People repented and were then baptized in water. Going down into the water pictured death to your old way of life, and coming out of the water your new life. And the water represented the washing away of your sins.

18:26 In light of v.25, I have to believe what they explained to him was a baptism beyond John's baptism.

Matthew 3:11 I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

Acts 1:4...Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.

Read Acts 2:1-4.

18:27-19:1a Ephesus is where Apollos had just visited (18:24)

19:1b-2a Literally "since" or “after” you believed.

19:2b Apollos did not teach them about the baptism of the Holy Spirit because though he “taught about Jesus accurately...he knew only the baptism of John.” And again, most likely Priscilla & Aquila taught him about the baptism of the Holy Spirit, but this was after he had left Ephesus.

19:3-7 What we have here are two baptisms - John's baptism, and the baptism of the Holy Spirit. Up until now, when reading or teaching this passage, I have emphasized the baptism of the Holy Spirit, seeing it in context as the main subject of the passage. And while it is clearly the main subject, it is not the more important subject. John's baptism is really the most important because without John's baptism you cannot be saved. But I do not want that statement/truth, to cause us to miss the tremendous importance of the baptism of the Holy Spirit.

If someone is truly sincere in receiving John's baptism, the fruit of that sincerity will be clearly seen in their life. See Luke 3:7-14.

Repentance is evidenced by a transformed life.

Acts 26:20...I preached that they should repent and turn to God and demonstrate their repentance by their deeds.

James 2:14 What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them?

To truly repent there must be godly sorrow for sin.

II Cor.7:10 Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

Judas is a great example of one who experienced remorse (worldly sorrow), but not repentance.

For some of us here today, the baptism we most need is the baptism unto repentance.

Repentance prepares the way for the Lord. See Luke 3:3-5.

Many times in my life I refused to repent when the Holy Spirit was convicting me to do so. One time most memorable was at the Freddie Gage Crusade in my hometown of Hartsville, S.C.

Jeremiah 5:3...They made their faces harder than stone and refused to repent.

The danger of repeatedly refusing to repent is twofold. One is that you become hardened over time.

Matthew 13:13,15...Though seeing they do not see; though hearing they do not hear...For this people's heart has become calloused...

Read John 12:37-40

The second danger of repeatedly refusing to repent is that God may give you over to a life devoid of the ability to repent. See Rom.1:21-32.

II Tim.2:25 Opponents must be gently instructed, in the hope that God will **grant** them repentance leading them to a knowledge of the truth.

Acts 11:18...even to Gentiles God has **granted** repentance that leads to life.

Once someone genuinely repents, the second baptism in our text is available to them. This is the baptism some of us here need the most – the baptism of the Holy Spirit.

This baptism is not being baptized by the Holy Spirit into the body of Christ.

John 20:22; 14:17; Rom.8:9

Three aspects of the ministry of the Holy Spirit: With, in, and upon

With = para (beside)

In = en

Upon – epi

One common evidence in the Scriptures of the baptism of the Holy Spirit is speaking in tongues. My Baptist background taught me that the gift of tongues at Pentecost was the disciples supernaturally speaking in other languages in order to share the gospel. But that's not what the text says.

Acts 8:11...we heard them declaring ***the wonders of God*** in our tongues.

Megaleios = magnificent, excellent, splendid, wonderful

The miracle of the tongues at Pentecost was that everyone heard these disciples in their own language. I Cor.14 says that tongues exercised in the church must be interpreted, so obviously most often tongues are not understood by those hearing them.

One of the benefits of speaking in tongues is personal edification.

I Cor.14:4 Anyone who speaks in a tongues edifies themselves, but the one who prophesies edifies the church.

I Cor.14:14-15 mentions praying in tongues, as well as singing praise in tongues.

In the list of supernatural gifts in I Cor.12:28 it says "...different kinds of tongues."

I Cor.14:22 says that tongues are a sign to unbelievers. Certainly they were at Pentecost, confirming the truth that these disciples were proclaiming, that Jesus is indeed the Messiah.

Back to our text in Acts 19. Paul saw something lacking in these twelve disciples, and it was the need for the baptism of the Holy Spirit. Obviously Paul felt what they lacked was a very important aspect of their lives as disciples. And it's an important aspect for our as well.

The Holy Spirit coming upon people in the OT: King Saul (I Samuel 10:5-6, 10-11; The seventy elders under Moses (Num.11:25); Samson (Judges 14:6, 19).

"The Holy Spirit ***in us*** is one thing, and the Holy Spirit ***upon us*** is another. If these Christians had gone to preaching then and there, without the power, do you think that the scene on the Day of Pentecost would have taken place?" (D.L. Moody, Secret Power, p.106).

"Too much of our religious life is made up of programs and human ideas, talents and strategies...What is missing today is something from heaven itself." (Fresh Power, p.42)

"The experience of the second gift of grace is no longer preached and testified because Christian experience, though it may have to begin in the Spirit, must be perfected in the wisdom of the flesh and the

culture of the schools. Confusion and impotence are the inevitable results when the wisdom and resources of the world are substituted for the presence and power of the Spirit." (Samuel Chadwick).

Samuel Chadwick was born in the industrial north of England in 1860. His father worked long hours in the cotton mill and, when he was only eight, Samuel went to work there, too, as a means of supporting the impoverished family. Devout Methodists, they attended chapel three times on Sunday, and as a young boy, Chadwick gave his heart to Christ. Listening to God's word week by week, he often felt the inner call to serve Christ. It seemed impossible, as he was poor and uneducated, but in faith he made preparations. After a twelve-hour factory shift he would rush home for five hours of prayer and study.

At the age of 21 he was appointed lay pastor of a chapel at Stacksteads, Lancashire. It was no dream appointment! The congregation was self-satisfied.

Yet Chadwick threw himself in with great optimism. He had been trained to prepare well-researched and interesting sermons as the sure way to bring in the crowds. He recalled later:

"This led unconsciously to a false aim in my work. I lived and laboured for my sermons, and was unfortunately more concerned about their excellence and reputation than the repentance of the people."

Soon, however, his sermons were exhausted and nothing had changed. Staring defeat in the face and sensing his lack of real power, an intense hunger was kindled within him for more of God. At this point he heard the testimony of someone who had been revitalized by an experience of the Holy Spirit. So, with a few friends he covenanted to pray and search the scriptures until God sent revival.

One evening he was praying over his next sermon, when a powerful sense of conviction settled on him. His pride, blindness and reliance on human methods paraded before his eyes as God humbled him to the dust. Well into the night he wrestled and repented, then he got out his pile of precious sermons and set fire to them! The result was immediate: the Holy Spirit fell upon him. In his own words:

"I could not explain what had happened, but it was a bigger thing than I had ever known. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt I had received a new faculty of understanding. Every power was vitalized. My body was quickened. There was a new sense of spring and vitality, a new power of endurance and a strong man's exhilaration in big things."

The tide turned. At his next sermon seven souls were converted ("one for each of my barren years"), and he called the whole congregation to a week of prayer. The following weekend most of the church was baptized in the Holy Spirit and revival began to spread through the valleys. In the space of a few months, hundreds were converted to Jesus, among them some of the most notorious sinners in the area.

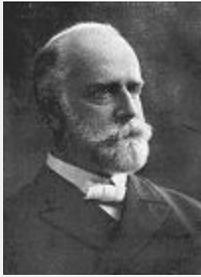
The pattern was repeated over the next few years as Chadwick moved to various places.

The final phase of Chadwick's life was spent as Principal of Cliff College, a Methodist training school for preachers, and it was here that he wrote his famous book, *The Way to Pentecost*, which was being printed when he died in 1932. In it we read:

"I owe everything to the gift of Pentecost. For fifty days the facts of the Gospel were complete, but no conversions were recorded. Pentecost registered three thousand souls. It is by fire that a holy passion is kindled in the soul whereby we live the life of God. The soul's safety is in its heat. Truth without

enthusiasm, morality without emotion, ritual without soul, make for a Church without power.

"Destitute of the Fire of God, nothing else counts; possessing Fire, nothing else matters."



R. A. Torrey (1856-1928) was an American evangelist, pastor, educator, and writer. Held evangelistic meetings around the world with song leader [Charlie Alexander](#). Called by D.L. Moody to head the Bible Institute of the Chicago Evangelization Society (now Moody Bible Institute); Dean of Bible Institute of Los Angeles; pastorates included Chicago Avenue Church (now Moody Memorial Church) and Church of the Open Door, Los Angeles. Wrote more than forty books.

**Reuben Archer Torrey**

R.A. Torrey said "The baptism with the Holy Spirit is not primarily intended to make believer happy or holy, but to make them useful. In every passage in the Bible in which results of the Baptism with the Holy Spirit are mentioned they are related to testimony and service. The Baptism of the Holy Spirit has no direct reference to cleansing from sin. It has to do with gifts for service rather than graces of character...the Baptism with the Holy Spirit is not in itself either an eradication of the carnal nature or cleansing from an impure heart. It is the impartation of supernatural power or gifts in service..."

D.L. Moody: In 1871 Moody was already a great success. The church he pastored in Chicago was at the time the largest. But according to Moody's estimate of this time in his life, he was "a great hustler," with much of his work being accomplished in the energy of the flesh. Two Free Methodist women, "Auntie Cook and Mrs. Snow," began attending Moody's church meetings. They sat on the front row, and Moody noticed that they prayed during most of the services. He finally asked them about this, and they said they were praying for him. He asked why they were not praying for the unsaved, and they said he needed the power of the Spirit. A few weeks later Moody invited the women to his office to talk about this power of the Spirit. The three concluded their time with prayer, then Auntie Cook and Mrs. Snow left Moody's office. From that hour Moody said "there came a great hunger in my soul." He also said, "I really felt that I did not want to live if I could not have this power for service." One late Autumn day of that same year (1871), Moody was in New York, on his way to England. He was walking up Wall Street when suddenly, in the midst of the crowds, the power of God fell upon him. He knew he had to get out of the crowd and alone with God. He immediately went to a friend's house and asked if he might have a room to himself for a few hours. Alone in that room with God he said "at last I had to ask God to withhold his hand, lest I die on the spot for very joy." From that moment Moody's ministry was never the same. "The sermons were not different. I did not present any new truths, and yet hundreds were converted."

Oswald Chambers: The following is his testimony as he gave it at Exeter Hall in May, 1906—"After I was born again as a lad I enjoyed the presence of Jesus Christ wonderfully, but years passed before I gave myself up thoroughly to His work. I was in Dunoon College as tutor of Philosophy when Dr. F.B. Meyer came and spoke about the Holy Spirit. I was determined to have all that was going, and went to my room and asked God simply and definitely for the baptism of the Holy Spirit, whatever that meant. From that day on for four years nothing but the overruling grace of God and the kindness of friends kept me out of an asylum. God used me during those years for the conversion of souls, but I had no conscious communion with Him. The Bible was the dullest, most uninteresting book in existence, and the sense of depravity, the

vileness and bad-motiveness of my nature, was terrific. I see now that God was taking me by the light of the Holy Spirit and His Word through every ramification of my being. The last three months of those years, things reached a climax, I was getting very desperate. I knew no one who had what I wanted; in fact I did not know what I did want. But I knew that if what I had was all the Christianity there was, the thing was a fraud. Then Luke 11:13 got hold of me—‘If ye then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?’ But how could I, bad motivated as I was, possibly ask for the Holy Spirit? Then it was borne in upon me that I had to claim the gift from God on the authority of Jesus Christ and testify to having done so. But the thought came—if you claim the gift of the Holy Spirit on the word of Jesus Christ and testify to it, God will make it known to those who know you best how bad you are in heart. And I was not willing to be a fool for Christ’s sake. But those of you who know the experience, know very well how God brings one to the point of utter despair, and I got to the place where I did not care whether everyone knew how bad I was, I cared for nothing on earth, saving to get out of my present condition. At a little meeting held during a mission in Dunoon, a well-known lady was asked to take the after meeting. She did not speak, but set us to prayer, and then sang ‘Touch me again, Lord’. I felt nothing, but I knew emphatically my time had come, and I rose to my feet. I had no vision of God, only a sheer dogged determination to take God at His word and to prove this thing for myself, and I stood up and said so. That was bad enough, but what followed was ten times worse. After I had sat down the lady worker, who knew me well, said: ‘That is very good of our brother, he has spoken like that as an example to the rest of you.’ Up I got again and said: ‘I got up for no one’s sake, I got up for my own sake; either Christianity is a downright fraud, or I have not got hold of the right end of the stick.’ And then and there I claimed the gift of the Holy Spirit in dogged committal on Luke 11:13. I had no vision of heaven or of angels, I had nothing, I was as dry and empty as ever, no witness of the Holy Spirit. Then I was asked to speak at a meeting, and forty souls came out to the front. Did I praise God? No, I was terrified and left them to the workers, and went to Mr. MacGregor and told him what had happened, and he said: ‘Don’t you remember claiming the Holy Spirit as a gift on the word of Jesus, and that He said: “Ye shall receive power...”? This is the power from on high.’ And like a flash something happened inside me, and I saw that I had been wanting power in my own hand, so to speak, that I might say—Look what I have by putting my all on the altar.

We find the baptism of the Holy Spirit throughout the book of Acts (Acts 2; 8:14-18; 10:44-46; 19:1-7).

Paul the apostle received the baptism of the Holy Spirit, and he spoke in tongues a lot, though it seems he did so mostly if not completely in his own personal time with the Lord. I Cor.14:18-19 I thank God that I speak in tongues more than all of you. But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

Jesus was baptized by the Spirit prior to His public ministry (see Luke 3:22; this is recorded in all four gospel accounts).

How do I receive it?

- Repent (John's baptism)
- Believe; Luke 11: 10 For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. 11 "Which of you fathers, if your son asks for a fish, will give him a snake instead? 12 Or if he asks for an egg, will give him a scorpion? 13 If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

INVITATION

- At Pentecost the Spirit baptized them individually and collectively. The same thing happened in Acts 4:31, and at the home of Cornelius the centurion (Acts 10). So that's what we're going to give God an opportunity to do here, right after we dismiss the service. Dismiss the service & invite anyone who would like prayer for the baptism of the Holy Spirit to come forward.