Trinity Reformed Church
of Northwest Connecticut

Biblical, Traditional, Conservative, Congregational

Lord's Day Worship for
October 4, 2026

"He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned." – Mark 16:16

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"*" = *Please stand if you are able.*

Welcome, Greeting & Announcements

Call to Worship – Matthew 28:18-20

Leader: *And Jesus came up and spoke to them, saying,*
People: **All authority has been given to Me in heaven and on earth.**
Leader: *Go therefore and make disciples of all the nations,*
People: **Baptizing them in the name of the Father**
Leader: *And the Son and the Holy Spirit,*
People: **Teaching them to observe all that I commanded you;**
Leader: *And lo, I am with you always,*
People: **Even to the end of the age.**

Prayer of Invocation and Confession
Gospel Absolution Text – 1Peter 3:21-22

***Hymn #332** – "*Come, Holy Spirit, Heavenly Dove*"

Scripture Reading – Acts 2:36-47

Ancient Creedal Proclamation – Nicene Creed (pg#846 in the red hymnal)

Offerings Presented
[Please put your tithe/offering in the plates before or after the service – Thank you!]
[Gifts labeled "Deacon's Fund go to aid those in need in the congregation.]

***Doxology #731** (red hymnal)
Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.
***Prayer of Dedication**

***Sung Psalm #42B** – "*My God, My Soul Is in Despair*"

Ministry of the Sacrament of Baptism (Sarah Halsey Lyng)
Address to the Baptizand & Congregation
Prayer
Scripture – Romans 6:3-4
Affirmation of Faith

Pastor: *Do you confess the Triune God—Father, Son, and Holy Spirit—as revealed in the Holy Scriptures, to be the one and only true God?*

Baptizand: **I do.**

Pastor: *Do you confess that Jesus Christ is fully God, fully man, and without sin, and that He alone, through His death on the cross, can save you from your sins and God's righteous wrath?*

Baptizand: **I do.**

Pastor: *Do you confess your sins unto Almighty God and trust in the good news of the crucified and risen Christ as your only hope and Savior?*

Baptizand: **I do.**

Pastor: *Do you confess Jesus Christ as your Lord, desiring to be baptized in His name, to remain in and submit to His Church, and promising to follow Him all the days He gives you?*

Baptizand: **I do.**

Sacrament of Baptism

Address to the Congregation & Covenant Promise

Pastor: *The Apostle Paul wrote, "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." Do you, members of Trinity Reformed Church, as part of the visible Church of Christ, promise to receive this sister as a fellow member of Christ's Church, and to encourage and support her in her Christian walk?*

People: **We do.**

Prayer, Charge & Presentation

Prayers of the Church & Lord's Prayer (sins) – *Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.*

Reformation Creedal Reading – Westminster Larger Catechism, #165.

Leader: *What is Baptism?*

People: **Baptism is a sacrament of the New Testament,**

Leader: *Wherein Christ has ordained the washing with water*

People: **In the name of the Father, and of the Son, and of the Holy Spirit,** Matt 28:19

Leader: *To be a sign and seal of ingrafting into Himself,* Gal 3:27

People: **Of remission of sins by His blood,** Mark 1:4; Rev 1:5

Leader: *And regeneration by His Spirit;* Titus 3:5; Eph 5:26

People: **Of adoption, and resurrection unto everlasting life;** Gal 3:26-27; 1Cor 15:29; Rom 6:5

Leader: *And whereby the parties baptized are solemnly admitted*

People: **Into the visible church,** 1Cor 12:13

Leader: *And enter into an open and professed engagement*

People: **To be wholly and only the Lord's.** Rom 6:4

Ministry of the Word

Prayer of Illumination

*Sermon Text – Acts 2:38

*Gloria Patri #735 (red hymnal)

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen.

Sermon – "Baptism"

(A Mini-Series on Baptism)

Ministry of the Sacrament of the Lord's Supper

Invitation & Warning

TRC practices guarded open communion. All who profess faith in Christ, have been baptized, have a basic understanding of this sacrament, and are in good standing with a biblical local church are welcome to the Lord's Table. If you are uncertain whether you should partake, it is wise to abstain and speak with the pastor afterward.

Prayer

Words of Institution – Matthew 26:26-28 + Luke 22:19-20; 1Corinthians 10:16-17; 11:26

"While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body which is given for you; do this in remembrance of Me.' And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you; for this is My blood of the new covenant, which is poured out for many for forgiveness of sins.' . . . Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."

Partaking of the Bread and then the Cup

Prayer of Thanksgiving

*Hymn #420 – "*At the Lamb's High Feast We Sing*"

*Benediction

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

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Announcements

- The church would like to **thank the Ensminger's** for hosting yesterday's Elder/Deacon Meeting.
- Pastor Doug's **Tuesday & Wednesday Studies** are currently on pause, they will return soon.
- Is anyone interested in a **mid-week Zoom study**?
- The **Gen Alpha Club** will meet from 2:00 to 4:00 on the 2nd and 4th Sunday of each month.
- With apologies, the Oktoberfest, scheduled for Oct. 10th, is canceled.
- There will be a **special Coffee Hour** on **October 18th**, to celebrate the arrival of baby James.
- The **4th Annual Christmas Party** will be on Friday, **December 4th**.
- TRC's **Annual Meeting** is after church, on Sunday, **December 13th**. The snow-day is December 20th.
- **Saturday Morning Prayer Group** at the Gabelmann's. (Please call Sheryl to confirm if the group is meeting that day, 860-309-7250.)
- Pastor Doug is trying to organize a **Zoom call** to discuss how **TRC can support home-schoolers**, if you are interested, please see him.

ONLINE RESOURCES

TRC's Webpage:	TrinityReformedCT.org
TRC's Facebook Page:	facebook.com/people/Trinity-Reformed-Church/61554974150922/
TRC's Youtube Channel:	youtube.com/@TrinityReformedCT

INTERNET PRAYER CHAIN

If you have any prayer requests for our prayer chain, please email them to Donna Ensminger at: **trcnwprayer@gmail.com**. (If you would like to join the Prayer Chain, also see Donna.)

LEADERSHIP

Elders:	Rev. Douglas Aldrich, pastor	860-379-1147	douglas_aldrich@sbcglobal.net
	Bob Ensminger	860-485-8738	robert.ensminger@arthurgrussell.com
	Rich Gabelmann	860-605-7852	rgabelmann0415@gmail.com
	Rev. Jonathan Haulenbeek	203-709-0784	jhaulenbeek@icloud.com
Deacons:	David Mattson (chair), Carl Bierce, Caleb Goodell, Mason Goodell, Dean Winters		
Sunday School:	Verna Aldrich	***Music Coordinator***:	Cindy Rines
Clerk:	Sheryl Gabelmann	***Treasurer***:	Cindy Rines

Trinity Reformed Church of Northwest Connecticut
Worship Starts At: 10:30 AM (9:30 AM in the summer)
Sunday Worship At: Winchester Grange (100 Newfield Rd; Winchester Center, CT 06098)
Mailing Address: P.O. Box 343; Riverton, CT 06065 – *Phone*: (860) 238-7399
Webpage: trinityreformedct.org – *Email*: trinityreformedct@gmail.com

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Sermon Notes

Acts 2:38
"Baptism"
A Mini-Series on Baptism
October 4, 2026

Introduction

1) To ask a crass question: What do you get when you are baptized?
    a) Baptism is one of the two Sacraments of the church, the other being the Lord's Supper.
    b) The Sacraments, along with the preaching, make up the "Ministry of the Word", the most important thing the church does. — Matt 28:19-20; Acts 2:42; 6:4; 1Cor 11:23-26; 2Tim 4:1-2; Titus 1:9
    c) We are baptized because the Lord commands it. — Matt 28:19; Mark 16:15-16
    d) But it is for our great good, so we need to ponder its proclamation this day.
2) Like with the Lord's Supper, however, there is much debate about Baptism, especially Acts 2:38.

Rules For Reading the Bible

1) Remember my three important rules for reading the Bible:
2) First, and foremost: Context, context, context!
    a) Read the verse within the context of the chapter, the book, the Bible at large, and its historical and cultural background.
    b) We are trying to find the original intent of the author.
    c) Only after that, do we make application.

3) Second: Unpack the pronouns.
    a) Who are the "I, you, he, she, it, they, them, you'll, us, we" in the original context.
    b) Avoid the temptation to first read yourself into the Bible!
    c) Spoiler: The Bible is not about you, it is about God.
4) Finally: If your first reaction to any verse is "*yeah, but . . .*" then you probably have an idol that you need to repent of.

Background to Acts 2:38

1) Today's text is a great example of this.
    a) It has great implications for us, because it is one of the great baptism texts in the Bible.
    b) However, a lot of bad doctrine has come from misreading the Book of Acts by trying to make it first about the individual hearer.
2) Who are the "*them*" and "you" in "*Peter said to <u>them</u>, 'Repent, and each of <u>you</u> . . .'*" – Acts 2:38a
    a) They are Jews, and some Gentile converts (called proselytes), to Judaism, from various different nations. Acts 2:5-11,14,22
    b) They have gathered in Jerusalem for the OT feast of Pentecost.[1]
    c) At this time the Apostles and Christian disciples, about 120 believers, were also in Jerusalem, and the Holy Spirit came upon them in a unique and dramatic way: "*there appeared to them tongues as of fire,*" – Acts 2:3b Acts 1:13-15 Acts 2:1ff
        i) They started to speak in tongues – a miraculous event in which all the Jews from their various home countries who had gathered for Pentecost could understand them. This was not incoherent babbling. Acts 2:6ff
        ii) This is all according to OT prophecy. Num 11:25-29; Is 28:11-12; Joel 2:28-32 Acts 2:1-21; 1Cor 14:21-22
    d) The Jews see these Christians (who are Jewish) and this miracle and are amazed and perplexed, but some mock and think they are drunk. Acts 2:7-8,12-13
    e) Then Peter launches into one of the greatest sermons of all time, his Pentecost sermon. Acts 2:14-36
        i) Peter preached that Jesus is the promised Messiah raised from the dead and exalted as Lord as per the teaching of the Old Testament.
        ii) The conclusion is devastating: "*Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.*" – Acts 2:36
3) Now when the Jews, "*heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?'*" – Acts 2:37
    a) And then our sermon text: "*Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit*" - Acts 2:38
    b) The outcome of this: "*So then, those who had received his word were baptized; and that day there were added about three thousand souls.*" – Acts 2:41

[1] OT Pentecost (or Feast of Weeks, or Shavuot) is one of the key OT pilgrimage feasts held fifty days after Passover, celebrating the first-fruits of the wheat harvest and offering thanksgiving to God. (Lev 23:15-21; Deut 16:9-12)

Repent

1) Baptism is a sign and a seal that you are in Christ's church because it is the sign of repentance. — Matt 3:6,11; Mark 1:4-5; Acts 2:38,41; Acts 8:12; 19:4-5; Rom 4:11; 1Cor 12:13; Gal 3:27; Col 2:11-12

2) These 3,000 hear the Gospel and receive it and turn to Christ. — Acts 2:41

   a) We know, from the rest of the Bible, to receive the Gospel in a believing way is solely a work of grace, by the power of the Holy Spirit, where God removes a heart of stone and gives a heart of flesh. Thus, the regenerated believer can now believe. (God makes you born again first, which causes you to believe, not the other way around.)[2]

   b) From this regeneration by the Holy Spirit comes saving faith.

3) Notice the word believe is not used in our sermon text, instead it focuses on "repent."

   a) We know they believe because of Acts 2:44b – "*And all those who had believed . . .*"

   b) Saving faith and repentance always go together. — Mark 1:15; Luke 24:46-47; Acts 11:18; 20:21; 26:20; Heb 6:1

      i) Saving faith is to intellectually know, agree, and daily trust that Jesus Christ is your Savior. — Rom 10:9-10,14,17; Gal 2:20; John 17:3; Acts 16:31; 2Tim 1:12

      ii) Repentance is literally to "change the direction of your mind."

4) Repentance can produce grief and powerful emotions.

   a) The key, however, is the change of the mind.

   b) Because the mind directs the will, choices, actions, and significantly shapes emotions. — Prov 4:23; Matt 15:18-20; Rom 8:5-6; Rom 12:2; Eph 4:22-24; Phil 4:8-9

   c) Saving repentance is about changing one's mind, and thus one's whole direction in life, from going from focusing on yourself, sin, the world and thus Satan, to Christ and His Gospel.

5) One of the biggest problems in modern Evangelicalism is that we are afraid of the word "repent" because we want to sell the Gospel, become friends with the world, and not deal with our sins.

   a) The Bible instead frequently and boldly leads with the command to repent.[3]

   b) If you claim to trust in Christ, it means you are turning away from yourself, your sin, the world, and Satan, and daily trusting in Christ.

   c) And repentance, like faith, is a daily, lifelong thing, as we grow in Christ.

6) Like circumcision in the Old Covenant, God gives us a sign of this repentance in the New Covenant: The washing of the waters of baptism. — Gen 17:10-11; Deut 10:16; Jer 4:4; Acts 2:38; Rom 4:11; Col 2:11-12

Baptism

1) In baptism we are washed in Christ.

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[2] Ezek 36:26-27; John 1:12-13; 3:3-8; Acts 15:11; 16:14; Rom 3:23-24; 11:5-6; Eph 2:4-9; Phil 1:29; 2Tim 1:9; Titus 3:4-7; 1Pet 1:3,23; 1John 5:1

[3] Deut 30:1-3; 1Kgs 8:46-50; 2Chr 7:14; Is 1:16-20; 31:6; 55:6-7; Jer 3:12-14; 7:3-7; 18:11; 25:4-5; Ezek 14:6; 18:30-32; 33:11; Hos 6:1; 14:1-2; Joel 2:12-13; Amos 5:4-6,14-15; Jonah 3:4-10; Zech 1:3-4; Mal 3:7; Matt 3:1-2,8; 4:17; 11:20-21; Mark 1:14-15; 6:12; Luke 3:3,8; 5:32; 13:3,5; 24:46-47; Acts 2:38; 3:19; 5:31; 8:22; 11:18; 17:30; 20:21; 26:20; 2Cor 7:9-10; 2Pet 3:9.

2) The NT Greek word for "*baptize*", to say it in English, is "*baptize.*"

   a) The verb "to baptize" is βαπτίζω (baptizō).

      i) βάπτισμα (*baptisma*) is the noun, meaning "baptism."

      ii) It means "to wash".

   b) "*Baptizō*" is from the word βάπτω (*baptō*) meaning "to dip" .

      i) "*Baptō*" (to dip) can imply the use of a bit of liquid (Ex 12:22; Lev 4:6; **14:6**; Ruth 2:14; Dan 4:33) or full submersion (Job 9:31; **2Kgs 5:14** (baptizō); 8:15).

      ii) Thus, there has been much debate throughout the history of church on how much water should be used.[4]

3) John Calvin wrote, "*But whether the person being baptized should be wholly immersed, and whether thrice or once, whether he should only be sprinkled with poured water—these details are of no importance, but ought to be optional to churches according to the diversity of countries.*" – Institutes 4.15.19

   a) For practical and theological reasons, the Western Church increasingly favored pouring and then sprinkling as the mode of baptism.

   b) Therefore, the amount of water, in my opinion, is not critical.

4) The outward washing with the water of Baptism signifies the inward cleansing from sin accomplished by Christ and applied by the Holy Spirit.

   a) To be cleansed from sin by the cleansing blood of Christ. — Acts 22:16; 1Cor 6:11; Heb 9:13-14; 1John 1:7

   b) To be regenerated and renewed by the Holy Spirit. — Titus 3:5

   c) To have union with Christ and His saving death. — Rom 4:11; 6:3-4; Gal 3:27

5) We are put into Christ.

In the Name of Jesus Christ

1) Baptism puts us in, and under, God's name.

2) In our foolish modern world, a person's name is merely a label.

   a) In Scripture, and in the ancient world, names represent a person's identity, authority, power and being. — Ex 3:13-15; 23:20-21; Ps 20:7; Prov 22:1; Matt 28:19; Phil 2:9-11

   b) Thus, having your name changed, especially by God, was highly significant. (Think of Abram to Abraham, or Jacob to Israel, or Saul to Paul). — Gen 17:5; 32:28; 35:10; Is 62:2; John 1:42; Rev 2:17; 3:12

3) To be put into, or in, or under, someone's name means being brought into allegiance, ownership, and peaceful relationship with that person. — Num 6:27; Matt 28:19; Acts 19:3-5; Rom 6:3-4; 1Cor 1:13-15; Gal 3:27

   a) That is why a child is given their parent's last name.

   b) That is why a woman changes her last name when she is married.

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[4] Baptism can be by **aspersion** (sprinkling) or **afusion** (pouring) or **immersion** (dipping into the water) or **submersion** (put completely under water).

For example, the earliest, post-Biblical, church reference to the mode of baptism is that the new covert would stand in shallow water, and have water poured over their heads, while they were naked. See: The Didache 7; Cyril of Jerusalem's Mystagogical Catechesis 2; and the works of Robin M. Jensen.

c) How great is it to be put under God's name; To have allegiance with Him, to belong to Him and have peaceful relationships with the Creator and Judge of the universe! Num 6:27; Is 43:1,7 Matt 28:19; Rom 5:1 1Cor 6:19-20; Rev 22:4

d) And what a blessing that God condescends to us, gives us a visual aid of water, to show and remind us who we now are, publicly and privately, in Him.

4) Thus, that most famous of baptism verses.

a) Where the Lord Jesus establishing His universal church by His command to go and baptize.

b) Matthew 28:19-20 – "*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.*"

c) This proclamation of the creation of Christ's church is played out in the Book of Acts.

5) Some might ask: But why does Acts only mention baptism in the name of Jesus? Acts 2:38; 8:16 Acts 10:48; 19:5

a) Some heretical groups (e.g. Oneness Pentecostals) argue that Acts only teaches baptism in Jesus' name and thus (falsely) reject the core doctrine of the Trinity.

b) First, it doesn't say "*only in the name of Jesus!*"

c) Acts 2 uses Trinity language!

Acts 2:33 - "*Therefore having been exalted to the right hand of God, and having received from the <u>Father</u> the promise of the <u>Holy Spirit</u>, He has poured forth this which you both see and hear.*"

d) Matthew gives the universal command and the formula to be used.

e) Acts deals with the contentious and central focus of Christian Baptism: Christ!

f) The ancient Jews would have no problem with the idea that God is Father. Deut 32:6; 1Chr 29:10; Ps 89:26 Is 63:16; 64:8; Jer 3:4,19; Mal 1:6; 2:10

i) Likewise, the OT speaks about the "Holy Spirit" and "Spirit of God." Gen 1:2; Ex 31:3; 35:31; Num 24:2; 1Sam 10:10 Job 33:4; Ps 51:11; Is 63:10-11; Ezek 11:24

ii) The problem, for the Jews, is the idea that God would have a Son who would come in the flesh, even though the OT prophesied the Son would be rejected and killed.[5]

John 10:33 – "*The Jews answered Him, 'For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.'*"

iii) Christ is an offense to all sinners, no matter their race.

1Corinthians 1:23 – "*but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,*"

6) Thus, Acts goes out of its way to teach that the New Covenant is all about Christ.

a) All three Persons of the Trinity are very involved in our redemption.

i) The Father commands/decrees it.

ii) The Son accomplishes it by His incarnation, death and resurrection.

iii) The Spirit applies that salvation in us.

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[5] Ps 2:1-3,7,12; 22:6-8,16-18; 118:22-23; Is 7:14; 9:6-7; 49:7; 50:6; 52:13-53:12; Dan 9:26; Zech 12:10; Mic 5:2; Matt 26:63-66; John 5:17-18; 10:30-36; 19:7.; Acts 2:22-36; 3:18

b) All three Persons are needed and critical for salvation but the cornerstone is that the Second Person of the Trinity takes on human flesh and dies for the sins of the world.[6]

i) Jesus' name (*Iēsous*), Joshua in the Hebrew, literally means "*The Lord is salvation*." — Num 13:16; Ps 118:14; Is 12:2; Matt 1:21; Luke 2:21; Acts 4:12

ii) And Christ is a title, Messiah in the Hebrew, meaning "*the Anointed One.*" — Ps 2:2; Dan 9:25-26; John 1:41; 4:25; Acts 4:26-27; 10:38

7) By the way, someone might try to trap you, trying to make you deny the Trinity, by asking the question: "*What is the name of the Holy Spirit*?"

a) The answer is "I Am."

b) This is the Divine name of God, "YHWH", given to Moses, which means "I Am", and is used for each person of the Trinity.[7] — Ex 3:14-15; Deut 32:6; Ps 95:6-11; Is 40:3; Zech 12:10; John 19:37; Heb 3:7-11

For the Forgiveness of Your Sins

1) Because baptism declares we are put in Christ, it declares all our sins are forgiven. — Acts 2:38; 22:16; Rom 6:3-4; 1Cor 6:11; Gal 3:27; Col 2:12-13

2) Baptism does not magically make us born again.

a) Nor is it a mere memorial.

b) It is a statement from God as to who we are in Christ.

3) When it comes to the Sacraments, always remember two critical things that most modern Christians, especially Evangelicals, have forgotten:

a) The Sacraments are first and foremost God's declaration of His good will to us, not our statement to Him.

i) Yes, we should react with faith and obedience when we take the Sacraments.

ii) However, that is a reaction to God's declaration, it doesn't cause it.

b) Next: Christians need the Gospel, because it is the very power of God. — Rom 1:16-17; 1Cor 1:18; 15:1-2; Col 1:5-6,23; 1Thes 1:5; 1Pet 1:23-25

4) Also remember, the more you water down sin, the more you water down the Gospel.

a) So, run to the fire, embrace the problem. Let God's Spirit and Law convict you of your sins.

b) And then flee to the Gospel, which you weekly receive in Biblical preaching and the Sacrament of the Lord's Supper, and rest in Christ.

c) And from that go and daily die to sin and live for Christ.

5) Because baptism proclaims those in Christ have a special indwelling of the Holy Spirit. — Matt 28:19; Acts 2:38; Rom 8:9-11; 1Cor 12:13; Gal 3:27; Titus 3:5-6

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[6] Is 53:4-6; Ps 118:22; Matt 21:42; Acts 4:11; John 1:1,14,29; Rom 8:3; Eph 2:20; Phil 2:6-8; Heb 2:14-17; 1Pet 2:6-7; (Is 28:16); 1John 4:9-10.

[7] Father = Ex 3:14-15; Deut 32:39; Is 41:4; 43:10,13; 46:4; Rev 1:8
Jesus = Ex 3:14; Deut 32:39; Is 41:4; 43:10,13; 46:4; John 4:26; 6:20; 8:24,28,58; 13:19; 18:5-6,8
Holy Spirit = 2Sam 23:2-3; Ps 95:7-11; Is 6:8-10 (Acts 28:25-27); Jer 31:31-34; Heb 3:7-11; 10:15-17.

Will Receive the Gift of the Holy Spirit

1) So, we get the Holy Spirit when we are baptized?
2) Yes, but be careful. We need to read this text in context.
    a) On one level they have already received the Holy Spirit because they have been given the gift of faith to make them ask the question "What shall we do (to be saved)?" and were willing to repent and believe.
    b) The direct reading of this text refers to the original "they" in the verse, the Jews listening to Peter 2,000+ years ago.
    c) And finally, yes, the Lord promises life in the Spirit in Baptism.
3) But let's not skip over the primary in-context reading, which so many modern Christians do.
    a) The Book of Acts is written for several purposes:
        i) To show that Christ's promise/command to establish His Church is being fulfilled by His apostles.
        ii) To answer the question: Who is the Gospel for, only the Jews or everyone?
            • This is an obvious answer to us, because we have 2,000 years of the question being resolved.
            • But for the early church, which was basically all Jewish, and had thousands of years of the Old Covenant only being about one nation, it is not obvious.
    b) To break through these thousands of years of tradition, which was taught by God in the OT, God dramatically and powerfully works to directly tell, and show, that the Gospel is for all the nations.
    c) God does this by uniquely giving a special sign of the Holy Spirit causing the miracle of tongues.
    d) This happens four times in Acts and shows the progression of the Gospel both racially and geographically.
        i) Acts 2:1-4 = Starting with the Jews in the OT capital of Jerusalem.
        ii) Acts 8:14-17 = Then the heretical Jewish Samaritans, who are from the OT Northern Kingdom of Samaria, who were divorced by God in the OT but were promised to be brought back in. (Though tongues are not explicitly stated.) — 2Kgs 17:24-34,41; Jer 3:6-14; Hos 1:10-11; Ezek 37:15-22; John 4:9,22; Acts 8:5-17
        iii) Acts 10:44-46 = Then the Gentiles who are living within Israel.
        iv) Acts 19:1-6 = Finally the disciples of John the Baptist, going full circle to the last of the OT prophets, in the Gentile city of Ephesus.
    e) Look at the baptism of the Gentile OT believer in Acts 10, the Roman centurion Cornelius.
        i) God gives a vision to Cornelius to ask to hear Peter preach to him. — Acts 10:3ff
        ii) Peter needs a special revelation to even go to this gentile's house. — Acts 10:11ff
        iii) Peter goes and preaches the Gospel to Cornelius, all his household believe, and they start speaking in tongues, like in Acts 2. — Acts 10:25ff
        iv) Jewish Christians are shocked by this. — Acts 10:45
            • Acts 10:45 – "*All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also.*"

v) Carefully note Peter's response: "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" – Acts 10:47

vi) Because God has shown the Gospel is for the Gentiles too, Peter has them baptized without debate.

f) Clearly, the Baptism of the Holy Spirit, in the narrow sense with the miracle of speaking in tongues, was a unique historical event 2,000 years ago so the church would learn the lesson that the Gospel is for all the nations.

g) The fact this had to be debated in the first church council in Acts 15 shows how difficult this teaching was to understand for the early Jewish Christians.

Conclusion

1) But do we get the Holy Spirit in Baptism?!
   a) Not in some magical way.
   b) But it is more than a mere memorial; it is powerful.
   c) Baptism is a declaration of God's promise to us in Christ. Matt 28:19-20; Acts 2:42; 6:4 1Cor 11:23-26; 2Tim 4:1-2; Titus 1:9
      i) God has given us repentance.
      ii) We have been washed in the blood of Christ.
      iii) We have been put in Christ, in His name.
      iv) That all our sins are forgiven.
      v) We are now in His universal church.
      vi) And He will continue to protect His own.
2) So, can I get baptized again?!
   a) No. Gen 17:10-14; Rom 6:3-10; Gal 3:27 Eph 4:5; Col 2:11-12; Heb 10:10-14
      i) Christ died only once, so we are baptized only once.
      ii) Like the sign of the Old Covenant, circumcision, we receive the sign and seal of being put in Christ's Church once.
   b) However, in God's mercy, He gives us another sacrament to feed on His Gospel: The Lord's Supper. Matt 26:26-28; Luke 22:19-20 Acts 2:42; 1Cor 10:16-17; 11:23-26