



† And I saw another angel fly
in the midst of heaven, hav-
ing the everlasting gospel to
preach unto them that dwell
on the earth.—Revelation 14:6

The Angel Message Series
Chapter 5

Baptism of the Spirit

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THE REORGANIZED
CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS



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Born of the Spirit

THE NECESSITY

Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.—John 3: 5.

THE PROMISE

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth.—John 14: 16, 17.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

THE PROCEDURE

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 Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 5, 6.

THE OFFICE WORK

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16: 13.

THE MANIFESTATIONS

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles, to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12: 7-11.

THE FRUITS

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Galatians 5: 22, 23.

Baptism of the Spirit

CHAPTER 5

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—John 14: 15-18, 26; 16: 13.

These words were spoken by the living Christ, who said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Revelation 1: 18.)

"Another Comforter" was promised, inasmuch as the time was at hand for Jesus to depart from earth life. Until this time vexatious problems were brought to him for solution; compassionate words were heard spoken in a voice containing heaven's harmony; the mind of God was made known when necessary—now the time was near for his departure from the church! And he said: "I will not leave you comfortless: I will come to you."

This promise of the baptism of the Holy Spirit reveals how precious is man in the sight of God. The realization of God in the lives of men was to be

the object of the communion promised. Did not Christ come into the world to bring man and God into close relationship? God's work was to continue to be the bringing to pass of eternal life to man.

LAW GOVERNS SPIRITUAL BLESSINGS

The words of Christ indicate clearly that the "Comforter, which is the Holy Ghost," was to be given not indiscriminately to mankind; but was to "dwell with" and "be in" those living in accordance with heaven's will.

An intelligent agency and power was promised that was to be *known* by the children of God, "abide" with them for ever, administer comfort, "teach" them all things, bring all things to their remembrance, "guide" into all truth, and show them "things to come." A heavenly blessing from the throne of God with far-reaching effects!

The disclosing of the way by which one may come into possession of this invisible, yet real heavenly power, that bears witness of God to the souls of men, is possible to all who will humbly investigate and place a high valuation upon the things of God.

The world, for reasons that must appear evident to all, were not to be recipients of this holy power—violaters of law are not in accord with God. Even as law governs the operation of electricity (this invisible power will not run along a wooden wire), so in the spiritual realm well-defined laws govern the operation of the Holy Ghost. To be influenced by the Spirit of God, one must be sensitized by obedience to divine law. It is even possible to sincerely

partake of the "wine of the wrath" of Babylon, be made drunk by her false doctrines, and in such a stupid state pass through life without perceiving or recognizing the presence of the Holy Ghost. The imbibing of false doctrines is as destructive to spiritual insight and communion with God as the partaking of alcohol is destructive to one's physical powers of discrimination.

BAPTISM OF THE SPIRIT ESSENTIAL

Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3: 5.)

From these words the pendulum of interpretation has swung to extremes. They have been interpreted by some to mean water baptism alone is sufficient—no such thing as a baptism of the Spirit in addition to the water; while others have said the baptism of the Spirit is all that is necessary, and have spoken slightly of water baptism. What saith the Lord? *Both* the baptism of water and of the Spirit are by the language made essential to entrance into the kingdom of God. The same authority is found for the baptism of the Spirit as for the baptism of water.

Paul, in enumerating the principles of the doctrine of Christ, refers to "baptisms":

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of *baptisms* [of "water and of the Spirit"], and

of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Hebrews 6: 1, 2.

When prosecuting the work of building up the kingdom of God, he asked certain disciples near Ephesus:

Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.—Acts 19: 2.

After instructing them more fully concerning Christ they were “baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” (Acts 19: 5, 6.)

Peter, an apostle of Jesus Christ, on the day of Pentecost publicly preached:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

John the Baptist taught his disciples:

I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.—Mark 1: 8.

The belief of the church was:

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—Romans 8: 9.

And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Ephesians 5: 18.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.—1 Thessalonians 1: 5.

The Holy Ghost is God's seal placed upon his children. Note the following:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Ephesians 1: 13, 14.

The entrance requirements of the kingdom of God as set forth by Jesus to Nicodemus have not changed—Jesus Christ is the “same yesterday, and to-day, and for ever.” (Hebrews 13: 8.)

FOLLOWS THE BAPTISM OF WATER

The order of the “baptisms” spoken of by Paul to the Hebrews (6: 1, 2) was given by Peter in his words on the day of Pentecost, when the multitude asked, “What shall we do?” He answered:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

Of the baptism of Jesus we read:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matthew 3: 16.

After the Samaritans were baptized, the apostles sent Peter and John unto them:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 15-17.

In explaining the new birth to Nicodemus the Savior placed the baptism of water in order before the baptism of the Spirit. (John 3: 5.)

The rule of procedure is established in these passages from the scriptures—the baptism of the Holy Spirit follows the baptism of water for the “remission of sins.” How orderly is the divine arrangement!

In the case of Cornelius and those with him, Gentiles upon whom fell the Holy Ghost before baptism, while they were giving audience to Peter’s preaching, it is clear that this was done to confirm the fact that the gospel was not designed exclusively for the Jews, and to open up the pathway of the church to the Gentiles. It was considered not lawful by the Jews to keep company with those of the uncircumcision (Acts 10: 28) so God showed open favor to the Gentiles before their initiation into the church. But Peter, who knew the true order, as it had been announced by him under inspiration of God on the day of Pentecost, at once said concerning Cornelius and those with him:

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost *as well as we*? And he commanded them to be baptized in the name of the Lord.—Acts 10: 47, 48.

As we move in harmony with God, we move safely—false doctrines intoxicate and lead into the broad way.

BAPTISM NOT SPRINKLING

The reception of the Holy Ghost on the day of Pentecost indicates that the baptism of the Holy

Ghost was an overwhelming, not a sprinkling of the presence of the Holy Ghost—literally an immersion:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it *filled all the house* where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 1-4.

PROMISE WITHOUT TIME LIMITATIONS

The promises and commandments of our Lord are in force throughout the gospel dispensation. God has not limited his work through Jesus Christ. We are now living in the light of that glorious dispensation.

Peter's words may well be proclaimed to the ends of the earth: to all who are ignorant of or who have not received the Holy Ghost:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

If an entrance into the kingdom of God is possible to-day, the baptism of the Spirit is possible, for: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—Jesus.

The same kind of reasoning that establishes baptism of water as a part of the gospel of Christ, establishes the baptism of the Holy Spirit as essential to salvation.

Peter said in reference to the pouring out of the Holy Ghost on the day of Pentecost:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that [Spirit] which was spoken by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.—Acts 2: 15-21.

In no sense did Peter say the fulfillment of the prophecy of Joel was limited to the day of Pentecost; but what was manifested was “that which was spoken by the Prophet Joel.” The record does not show that on that day the Spirit of God was poured out “upon all flesh,” that “sons and daughters” prophesied, that young men saw “visions,” or that old men dreamed “dreams”; in no sense is it suggested that after that day there was to be no further manifestation of the power of God by means of the Holy Ghost.

The marvelous doctrine of the unchangeability of God should enable one to understand that the promises in the will of God sealed by the blood of Christ are sure, and their realization is dependent alone were based. The following is conclusive that the promise of the Holy Ghost by Christ and Peter, et al, has not expired or become of none effect:

Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.—Galatians 3: 15.

RECEIVED THROUGH THE LAYING ON OF HANDS

It must appear to all readers of the Scriptures that many of the choice blessings of heaven were enjoyed after the imposition of hands by God's ministry. God has not departed from the order he instituted in the beginning. This practice does not mean that Christ is supplanted, but that Christ's ambassadors are acting authoritatively in his name. Thus the ministry of Christ become a medium of blessing to the people.

The laying on of hands was practiced by the church for the reception of the Holy Ghost:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then *laid they their hands* on them, and they received the Holy Ghost.—Acts 8: 14-17.

And Ananias went his way, and entered into the house; and *putting his hands* on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9: 17.

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 Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 5, 6.

The church was not at this time in apostasy; and as it did not practice an ordinance of human appointment in so sacred a relation, it is clear that the ordinance of the laying on of hands for the purpose practiced was given by commandment of God.

Christ in his commission to the apostles, commanded: "Teaching them to observe all things whatsoever I have commanded you."—Matthew 28:20. Then was not this an ordinance that was *observed* by the church *commanded* of the Lord?

Paul in making known the cardinal principles of the doctrine of Christ, immediately after mentioning "baptisms" makes specific mention of the "laying on of hands." (Hebrews 6:1, 2.)

The account of Ananias laying his hands on Saul that he might be "filled with the Holy Ghost" establishes the fact that the practice of the laying on of hands for the bestowal of the Holy Ghost was not confined to the apostles.

The same church that practiced the baptism of water for the "remission of sins," practiced the laying on of hands for the bestowal of the Holy Ghost.

MINISTRY CALLED BY REVELATION

By the Holy Ghost men were called to the ministry:

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:2.

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers [their position was made known by the Holy Ghost revealing the mind of God], to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

If there is no revelation from God to-day by the power of the Holy Spirit, how are uninspired men to know who should be "overseers" in the church? Will guesses by men denying revelation from God place men approved of God in offices in the church? Such

procedure had no place in the church under the administration of Christ.

Timothy and all others of the ministry were ordained in harmony with the mind of God made known by the Holy Ghost:

Neglect not the gift that is in thee, which was given thee by prophecy [in accordance with prophecy], with the laying on of hands of the presbytery.—1 Timothy 4: 14.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 4.

OPERATIONS OF THE HOLY SPIRIT

The Holy Ghost was to “dwell with” and “be in” the children of God, and “abide” with them for ever. A definite work therefore was to be accomplished by the presence of this holy power of God in the lives of his people. Its operation was to be not only through the word of God, but also independent of the word, in which the mind and heart would be touched by the Lord, and the man thus brought into close fellowship with God. On the day of Pentecost the Holy Ghost so wrought; direct from heaven, not merely through the medium of the written or spoken word.

If there is only the word, no Holy Ghost to operate on the minds and hearts of men, it must appear evident to all that uninspired teachers will involve the world in interminable confusion in giving interpretations to what was given through *inspired* men.

The Samaritans experienced great joy in hearing the gospel and being baptized; but the Holy Ghost was “fallen upon none of them; only they were baptized in the name of the Lord Jesus.” Then Peter and John laid their hands on them, and they “re-

ceived the Holy Ghost." Of a very elementary character, indeed, would have been their religious experience without the reception of the Holy Ghost—if they had only been baptized.

Again Paul in addressing the church, writes:

But the manifestation of the Spirit is given to every man [in the church] to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12: 7-11.

These gifts bestowed by the Spirit, were to find expression as the faculties of men were wrought upon directly by the Lord. God blesses both directly by his Spirit and through the word.

Some religionists would have us believe that the only way one can come in contact with God now is to read *what was given through his servants ages ago*. They might as well teach that the only way the world can come in contact with the Devil to-day is to read what was given through his emissaries ages ago! Who doubts that the power of the Devil will operate now, in harmony with, yet independent of any record of his past display of power? Such teaching as the above is dangerous, for it represents God as being less active and more changeable than the Devil. God has ever represented himself as being particularly accessible to his church and covenant

people. The following are the words of the Son of God:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!—Matthew 7: 7-11.

Jesus said to his apostles:

Go *ye* into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow *them* that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.

An analysis of these words reveals that the Holy Ghost in its operations was not confined within a period of a few decades after Christ made known the will of the Father. Nor were the "signs" confined to the apostles. Since the apostles are the antecedent of "ye," they can not be the antecedent of "them," for "ye" is a personal pronoun of the second person, while "them" is a personal pronoun of the third person. Is it a true course to pursue to plead for the belief, or the baptism of water, as set forth by Christ in these words, and reject the signs which he said would manifest the existence of the Holy Ghost in the church and the faith of men in God's word? Truly, no.

We may further learn of the wonderful and helpful work of the Holy Spirit:

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Romans 8: 9, 11, 14, 16, 17, 26, 27.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Ephesians 4: 30.

Hearken! God works to-day in association with his ordinances, his law, and his promises, according to the faith of men: "Heaven and earth shall pass away, but my words shall not pass away."—Matthew 24: 35.

What the compass is to the mariner traversing the deep, the Holy Spirit is to the children of God on life's turbulent sea. The Holy Spirit oftentimes leads from the popular throng, leads one as Saul and Moses and Abraham were led, to God, Christ, and the keeping of the commandments that enables one to live a life approved of God.

The art galleries contain wonderful specimens of sculpture; cold, inanimate marble seems to pulsate with life, and in the stone various emotions are portrayed. Such being the product of chisel and mallet and the directing power of the human mind, think what beautiful statuary is possible through the operation of the Holy Spirit under the direction of God, upon *living*, pulsating creatures! Statuary fit for celestial environments! Faces on which sorrow has deeply stamped its lines soon reflect the glorious image of Christ. Under God's power character is transformed. One is made a "new creature"—old things have passed away.

Brother, is life's morning clouded?
Has its sunlight ceased to shine?
Is the earth in darkness shrouded?
Dost thou at thy lot repine?
Cheer up, brother, let thy vision
Look above; see light is near;
Soon will come the next transition,
Trust in God and persevere.

NOTE.—The next chapter will discuss the topic, "The laying on of hands." This is one of the principles of the gospel, yet it is little understood and seldom preached in many so-called orthodox circles.

