

THE BAPTISM OF THE
HOLY GHOST
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Who is the Holy Ghost?

Who is the Holy Ghost? The Lord Jesus Christ answered this very important question in the book of John chapter fourteen.

“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 ... 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.” (John 14:16,17a, 26).

The Lord Jesus Christ was “God ... manifest in the flesh” (see 1 Timothy 3:16). His first coming as the Messiah was to be the perfect sacrifice for the sins of mankind. On the cross, He took all sin and was the perfect substitute, so that those who believe on Him could enter the Kingdom of God and serve God forever.

When Jesus talked about “another Comforter”, He was referring to someone equivalent to Himself in nature and power. He identified this person as “the Spirit of truth” or “the Holy Ghost”. The Holy Ghost is not a force or thing as some cults would have people believe since Jesus referred to Him as “he”. Jesus showed the omniscience of the Holy Ghost by stating that He knew “all things” to teach. The Holy Ghost knows the mind of Christ and the Word of Christ. The Holy Ghost “shall ... bring all things to your remembrance, whatsoever I have said unto you” (John 14:26b). Jesus, Who has the title of the Word (see John 1:1), spoke every word of the Bible, which is God’s sufficient communication to mankind. The Holy Ghost was present at the giving of the Word in the Earth, and He is the one who gives understanding of it — the breadth of knowledge of the Holy Ghost is eternal. The power of the Holy Ghost to reach into the heart of man is unrestricted. This Comforter — the Holy Ghost — has proceeded from God the Father, who is “the Father of mercies, and the God of all comfort” (2 Corinthians 1:3b). The Holy Ghost must be none other than God Himself and equivalent to both the Son

and the Father. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” (1 John 5:7).

What is the work of the Holy Ghost on the Earth?

The work of the Holy Ghost in the Earth is twofold.

Firstly, He reproves and convicts the world of sin, pointing sinful man to Christ as the Saviour from sin. The present world is the system of fallen men — “the whole world lieth in wickedness” (1 John 5:19b). “And when he [the Holy Ghost] is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). Fallen man needs to have his heart (i.e. inner man) changed from being “desperately wicked” (see Jeremiah 17:9) to being “an honest and good heart” (see Luke 8:15) — this is what it means to “be born again” (John 3:3). “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” (John 3:6). A person who repents of sin and turns to the Saviour, the Lord Jesus Christ, can have his sins washed away and receive a righteous heart by the Holy Ghost to live for God — “according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5b).

Secondly, the Holy Ghost strengthens and leads believers to follow the Word of God and do the will of God in the Kingdom of God.

The Father gave “another Comforter” after Jesus was resurrected. To the spiritually minded, the work of the Holy Ghost in the Church (made up of the people of God) is the work of God in the believer’s life. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.” (Romans 8:5). “For as many as are led by the Spirit of God, they are the sons of God.” (Romans 8:14). This tells us that the Holy Ghost is leading Christians along a spiritual path — a path that shows the victory of God in the Earth. Thus, Christians will be led toward holiness, not sin; purity, not corruption; truth, not error; and strength, not

weakness. The Holy Ghost provides strength to the inner man to be obedient to the will of God as revealed in His Word.

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Ephesians 3:16).

After a person is born again, the Holy Ghost leads the believer to be an instrument of God’s power on the Earth. This is where the baptism of the Holy Ghost is imperative. This booklet explains the baptism of the Holy Ghost.

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ... But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:5,8).

What is the “doctrine of baptisms”?

Christians need to have an understanding of the “doctrine of baptisms” (see Hebrews 6:2), otherwise error can be the result, especially when thinking about the baptism of the Holy Ghost. Notice the plural “baptisms”, which is showing that there is more than one baptism encompassed in this important doctrine.

The doctrine of baptisms is based on the idea of baptism itself. Baptism is a religious immersion of the baptisee (i.e. the one being baptised) into a medium by the baptiser (i.e. the one doing the baptising). Baptism is more than mere immersion — it is integral to “[p]ure religion and undefiled before God and the Father” (James 1:27a). It is easy to tell the difference between the baptisms by noting the components of baptism: baptisee, medium and baptiser. The components of the baptisms will differ for the various baptisms.

There are three baptisms that the Christian must be aware of:

(1) **Baptism into the Body of Christ.** This is the baptism that is necessary for salvation because it is what happens when a person is born again or saved from sin. It is the only way to become part of the Body of Christ, which is the Church of God (see Colossians 1:18,24b). “For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.” (1 Corinthians 12:13). Note the baptism components here:

- Baptisee: “we” or believers;
- Medium: “one body” or the Body of Christ; and
- Baptiser: “one Spirit”.

Thus, in this baptism, the Holy Ghost baptises a person into the Body of Christ.

(2) **Baptism in water.** This is the baptism that is necessary for a Christian believer to be publicly identified as being part of the Body of Christ. Jesus instructed: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). The method of baptizing in water is illustrated as follows: “And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.” (John 3:23). Note the baptism components here:

- Baptisee: “they” or believers;
- Medium: “much water”; and
- Baptiser: “John” or another believer.

Thus, in this baptism, one Christian believer (usually a minister) baptises a new Christian believer into water.

(3) **Baptism of the Holy Ghost.** This is the baptism necessary for a Christian believer to operate in power as a witness for Christ on the Earth. “John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire” (Luke 3:16). “For John truly baptized with

water; but ye shall be baptized with the Holy Ghost not many days hence.” (Acts 1:5). Note the baptism components here:

- Baptisee: “you” or believers;
- Medium: “the Holy Ghost”; and
- Baptiser: “he” or the Lord Jesus Christ.

Thus, in this baptism, the Lord Jesus Christ baptises a Christian believer into the Holy Ghost.

What is the primary condition for the baptism of the Holy Ghost?

It is very important to understand that a person must first be a Christian before the baptism of the Holy Ghost can be experienced. There are some cultists who try to make this baptism equivalent to being born again, but they are confusing the various baptisms (as explained above) and are showing themselves as unlearned. “But foolish and unlearned questions avoid, knowing that they do gender strifes.” (2 Timothy 2:23).

“*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.” (John 14:17).

It is understood from this verse that the world — made up of unbelievers — cannot receive the Holy Ghost because He is not dwelling in them in the first place. Christians of necessity must have the Spirit of God in them: “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). Christ cannot baptise people with the Holy Ghost if they are not His in the first place, which means they must first be put into the Body of Christ through being born again.

What is the purpose of the baptism of the Holy Ghost?

The Bible would not have spoken about the baptism of the Holy Ghost, or that Christians are candidates for it, except that there was a purpose for it.

“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Luke 24:49). The promise of the Father is that the Holy Ghost would come. Christ’s disciples were to be “endued with power” — this is the enabling for Christians to operate in the might of God.

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ... But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:5,8). It is clear from this that the baptism of the Holy Ghost is associated with receiving power to “be witnesses” for Christ (see also Acts 8:18–20).

John the Baptist had prophesied: “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Matthew 3:11). When Christ baptises a Christian with the Holy Ghost, it is associated also with being baptised “with fire”. This fire is the power of God Himself — “For our God is a consuming fire.” (Hebrews 12:29). “Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.” (Revelation 18:8).

In Acts 2:1–4, we read: “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.”

The day of Pentecost ushered in a change for the new Church when it entered into a time of power. The physical manifestations of wind and fire illustrated the presence of the Spirit and power. In fulfilment of John the Baptist’s prophecy of Christ baptising them with the Holy Ghost, they were “all filled with the Holy Ghost”. Like an overflowing cup, they were immersed completely, filled in the inner man and quickened in the outer man! “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.” (Romans 8:11). They were quickened to do a work of power on this Earth. So it is with everyone who is baptised with the Holy Ghost!

What is the initial evidence that a person has been baptised with the Holy Ghost?

The evidence of being baptised with the Holy Ghost is twofold. There is an initial evidence given at the time a person experiences this baptism. There is also an ongoing evidence that the Holy Ghost has empowered an individual in holy boldness.

Without an initial evidence, there cannot be a Biblical surety. Thus, a person must rely on what God has decreed would be the initial evidence of the baptism of the Holy Ghost. There should not be reliance on feelings or any other non-Biblical manifestation — God has shown the way and those who would be truly Pentecostal must go this way. It is only complete reliance on God’s revealed way for believers, that the evidence will “follow them that believe ... they shall speak with new tongues” (Mark 16:17).

Observe the initial evidence of those who were baptised with the Holy Ghost the very first time in the New Testament. “And they were all filled with the Holy Ghost, and began to speak with other tongues,

as the Spirit gave them utterance.” (Acts 2:4). Notice that the believers were speaking the words “as the Spirit gave them utterance”. They were not making them up but were relying on the supernatural source of the Spirit to give them the words. These words were not words they had learnt but were words that were “new tongues” or new languages to them, the speakers.

“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born?” (Acts 2:5–8). The Jews “out of every nation under heaven” knew that the Galilæans could not have learnt the languages they were speaking — they recognised that this was something unusual, something miraculous, even though some *tried* to explain it away by saying that the Galilæans were drunk. Praise the Lord that the minister of God was there to explain the matter: “For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that 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” (Acts 2:15–17a).

The initial evidence is simple — it is the human spirit opened to utterance from the Holy Ghost. It is prayer and it is praise — “we do hear them speak in our tongues the wonderful works of God.” (Acts 2:11b).

Once that initial prayer and praise in tongues has started, the Christian believer should continue to pray in this way — in conjunction with praying in a known language — throughout their Christian life. The enabling and the power to go beyond the human intellect has been granted by the Holy Ghost Himself. It is not to be belittled, forbidden, forgotten or dismissed. “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is

unfruitful.” (1 Corinthians 14:14). This “unknown tongue” is a language unknown to the speaker but not to God and, as seen in the case of Acts chapter two, not necessarily unknown to those around. God, who knows all languages from all of time, can give the utterance to a believer in the form of any combination of historical, present or future human and angelic languages — the believer has literally been opened to the possibility to “speak with the tongues of men and of angels” (see 1 Corinthians 13:1).

What are other Scriptures which illustrate the initial evidence of the baptism of the Holy Ghost?

It is imperative to examine other Scriptures illustrating this initial evidence because there are many gainsayers who want to undermine or minimise this important Pentecostal doctrine. Speaking in tongues has been mocked and dismissed by the unlearned to their own detriment and to the detriment of those who have been influenced by them. Yet, God in His wisdom shows speaking in tongues to be His way — “For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.” (Luke 21:15). We want this mouth and this wisdom and we boldly agree with the Bible: “forbid not to speak with tongues” (1 Corinthians 14:39b).

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, 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. Then prayed they him to tarry certain days.” (Acts 10:44–48).

In this passage, we read how Peter preached to the Gentile household of Cornelius. This passage proves several things:

- The baptism of the Holy Ghost is for all, not just for the Jews — “on the Gentiles also was poured out the gift of the Holy Ghost” (verse 45).
- Speaking in tongues was recognised as evidence that people were baptised with the Holy Ghost — “For they heard them speak with tongues, and magnify God. ... Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we” (verses 46,47).
- The baptism of the Holy Ghost is separate from the baptism of water — “he commanded them to be baptized in the name of the Lord” (verse 48).

“And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” (Acts 19:6).

When the Holy Ghost came in this mighty baptism, speaking in tongues was the result. This is always the common denominator. Praise and prophesying will also come out of a power-filled life, though the initial evidence is consistently found to be the speaking with tongues as the utterance is given by the Holy Ghost.

Paul stated: “I thank my God, I speak with tongues more than ye all” (1 Corinthians 14:18). This is a man thankful that he spoke with tongues because he knew the value of doing so. The prayer and praise from a man filled with the Spirit of God is always a thankful thing and should never be rejected. Where did Paul start this wonderful practice in his life? It was at the time he was baptised with the Holy Ghost. “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).

What is the ongoing evidence that the Holy Ghost has empowered an individual?

“And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Ephesians 5:18–20).

If a person is baptised with the Holy Ghost, there will be ongoing evidence that they are filled with the Spirit. The heart will be filled with thankfulness and praise to the Lord — all things will match in their life in terms of power to do the will of God. “Wherefore be ye not unwise, but understanding what the will of the Lord *is*.” (Ephesians 5:17). This will agree with the reason for the baptism of the Holy Ghost: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me” (Acts 1:8a).

The holy boldness of a man or woman filled with the Holy Ghost cannot be denied. “Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel” (Acts 4:8), and “they saw the boldness of Peter and John” (Acts 4:13a).

There was the Christian martyr, “Stephen, a man full of faith and of the Holy Ghost” (see Acts 6:5), noted to be “full of faith and power” (see Acts 6:8). This cannot not be denied concerning those baptised with the Holy Ghost — their learning, power, boldness and strength stand in contrast to what they were before being filled with the Holy Ghost. Where previously they had been ignorant, timid and weak, they now became something beyond themselves because they were “strengthened with might by his Spirit in the inner man” (Ephesians 3:16b).

The unlearned cannot understand this. It is beyond their experience, so they try to explain it away. “If therefore the whole church be come

together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?” (1 Corinthians 14:23). To the unlearned it can be said: Be baptised with the Holy Ghost and be taught of the Lord! To the unbeliever it can be said: Be converted to Christ and then you too can be baptised with the Holy Ghost!

“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 gift of the Holy Ghost is that a person becomes more than what can be provided for by the world. In ourselves there is nothing, but in God there is all the provision of power necessary to overcome any obstacle. Christ as the baptiser with the Holy Ghost says, “without me ye can do nothing” (John 15:5b). Hence, we must acknowledge the truth: “I can do all things through Christ which strengtheneth me.” (Philippians 4:13). Christ sent the Holy Ghost — “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7). It must be seen that the Holy Ghost amplifies Christ in the believer’s life. “That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith” (Ephesians 3:16,17b). “He [the Holy Ghost] shall glorify me [Christ]: for he shall receive of mine, and shall shew it unto you.” (John 16:14).

When people are receptive to the gift of the Holy Ghost, their lives will be reflective of the power and strength of God. The desire for this life must be present. The baptism of the Holy Ghost cannot be forced upon a person. The believer must be prepared with a receptive, holy heart. “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.” (Matthew 7:7,8).

The flow of abundant life will be evident in the life of a person who is filled with the Holy Ghost. “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” If a person believes on Christ (i.e. makes Christ the foundation of his life), then he is born again. It is evident that there would be a progression where such a person “should receive ... the Holy Ghost”. Then, as a result of receiving this gift, there is the fulfilment of the promise “out of his belly [i.e. heart] shall flow rivers of living water”.

Why are some against the baptism of the Holy Ghost?

Some are against the baptism of the Holy Ghost as defined by Traditional Pentecostals. Yet, the people against Traditional Pentecostalism are merely illustrating their ignorance. They reject tongues because of emotive excesses they may have seen, and the Biblical doctrine of speaking in tongues is never properly examined by them. They try to explain away the power of God, yet the Bible says that God never changes (see Malachi 3:6).

“For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.” (1 Corinthians 14:2). When a person is initially baptised with the Holy Ghost, the gift of tongues — “divers kinds of tongues” (see 1 Corinthians 12:10) — is received and the person starts to speak in a tongue unknown to themselves. This is the language of “praying in the Holy Ghost” (see Jude 20). “He that speaketh in an unknown tongue edifieth himself” (1 Corinthians 14:4a). “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.” (1 Corinthians 14:14).

There are two main manifestations or uses of the gift of tongues — (1) as prayer to God and (2) as a message to be interpreted to the Church congregation. Failure to discern between these two manifestations has resulted in confusion among the unlearned. We have looked at the first manifestation of the gift of tongues as prayer and praise, which is directly related to receiving the gift of the Holy Ghost. Once the Holy Ghost is received, the expansion of the gift of tongues (as well as a many other gifts) become available. The second main manifestation or use of the gift of tongues should now be looked at, so that people can be learned about speaking in tongues.

What is the other manifestation of the gift of tongues?

In the Church congregation setting, the spiritual gift of prophecy can be operated where an utterance from the Spirit is made in a language known to the congregation. “But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.” (1 Corinthians 14:3). The person who prophesies “speaketh unto men”. This is more than preaching, though preaching can have prophetic elements (see Revelation 19:10). Prophecy is the particular utterance that comes from God to build up those in the Church — “he that prophesieth edifieth the church” (1 Corinthians 14:4b).

The gift of prophecy as an operation of the Spirit is equivalent to the gift of tongues being used in conjunction with the gift of interpretation of tongues. “I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.” (1 Corinthians 14:5). Paul is not against speaking in tongues, but when it is used in its second manifestation — before the whole Church — it must be accompanied by interpretation, otherwise it is worthless to all except the speaker. The church is edified *if* a message is given in tongues and then interpreted. In other words, understanding and knowledge must be imparted to the hearers.

“Wherefore let him that speaketh in an unknown tongue pray that he may interpret.” (1 Corinthians 14:13). When the gift of tongues is used as a message for the whole Church, then the interpretation must be sought as this Scripture testifies. “I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.” (1 Corinthians 14:18,19). Note that Paul spoke with tongues regularly, no doubt in the first use of the gift as prayer and praise to God, but he recognised that with the second use of the gift — “in the church” — speaking in tongues as a message was not enough because the Church needed to be edified and taught.

The differentiation between the two manifestations of the gift of tongues is clear in the following passage. “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.” (1 Corinthians 14:27,28). Note carefully:

- The first main manifestation or use illustrated: “let him speak to himself, and to God”.
- The second main manifestation or use illustrated: “If any man speak in an unknown tongue ... let one interpret ... [else] keep silence in the church”.

Paul was certainly not against speaking in tongues. He was against disorderliness and confusion (see 1 Corinthians 14:33). “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.” (1 Corinthians 14:39).

To the unlearned we say: “Now concerning spiritual gifts, brethren, I would not have you ignorant.” (1 Corinthians 12:1). The spiritual gifts of prophecy, tongues and interpretation of tongues are wonderful voice gifts, when operated properly, because they will then produce edification for the Church. “But the manifestation of the Spirit is given to every man to profit withal.” (1 Corinthians 12:7).

Is speaking in tongues for today?

Some think that speaking in tongues was only for the days of the Apostles. Such people try to base this false doctrine on 1 Corinthians 13:8–10, but a proper examination of these Scriptures show the opposite of what they are claiming.

“Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.” (1 Corinthians 13:8–10).

While it is true that “whether *there be* tongues, they shall cease” (verse 8), this will only occur “when that which is perfect is come” (verse 10). The partial knowledge we have now — and so the need for the revelatory spiritual gifts now — will be fully compensated for once the Lord Jesus Christ returns to Earth for the Millennium. We know that “Christ, who through the eternal Spirit offered himself without spot to God” (see Hebrews 9:14), is perfect. At this present time “we know in part” (1 Corinthians 13:9a), which is why we need to connect to the Holy Ghost through His precious gifts. “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” (1 Corinthians 2:9,10). The baptism of the Holy Ghost connects people to the wonderful revelations of the Holy Ghost. Notice the present tense of “God hath revealed them unto us by his Spirit” — God’s revelations are for the Church throughout all of New Testament history right to the complete establishment of Christ’s rulership on Earth.

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” (1 Corinthians 13:12). There is coming a time when the perfect Lord

will have returned to Earth and sin will not darken the planet Earth any more. At this time, the speaking in tongues shall cease but certainly not before Christ's complete rule occurs. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Corinthians 15:24) — This is "when that which is perfect is come"!

How is a person baptised with the Holy Ghost?

The progression necessary to being baptised with the Holy Ghost is:

- Tarrying or preparation of the heart to receive the Holy Ghost and His power.
- Believing that the baptism of the Holy Ghost is real, for today and to be received by faith.
- Receiving the gift of the Holy Ghost through prayer and the laying on of hands.
- Yielding to God to allow Him to tame the tongue.
- Speaking in tongues by faith as the Holy Ghost gives the utterance.

The baptism of the Holy Ghost is for holy believers in Christ. The initial evidence of speaking in tongues, followed by a powerful life of Christian victory and witness, will be the result.

Firstly, a person must be prepared in Christ to receive this baptism. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). What were they doing in their tarrying?

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (Acts

1:13,14). In the upper room, one hundred and twenty of Christ's disciples tarried. They were praying together in unity. Too many times people think that the Holy Ghost will bless them when they are prayerless, unprepared, unrepentant and unlearned of what the will of the Lord is. "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Ephesians 5:17). To tarry is to prepare the heart for the infilling of the Holy Ghost. Tarrying was a great distinction of the Traditional Pentecostals. The frivolity of many of today's so-called "pentecostals" stands in terrible contrast to the sober attitudes of the historical Pentecostals — "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). The Holy Ghost comes to fill clean vessels.

Secondly, a person must believe that the baptism of the Holy Ghost is real, for today and to be received by faith. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6). We receive the Holy Ghost through a believing heart. Paul met certain disciples at Ephesus. "He said unto them, 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). Once Paul preached the Word of God regarding the Holy Ghost, they believed and the result was powerful. "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. And all the men were about twelve." (Acts 19:5-7).

Through the laying on of hands, faith was released to be baptised with the Holy Ghost. Then, an act of faith of yielding to God is necessary as others in the past to "speak with other tongues, as the Spirit gave them utterance" (Acts 2:4b). The act of faith is to speak and the Holy Ghost will give the words. This is faith with action. "Even so faith, if it hath not works, is dead, being alone." (James 2:17).

The operation of the Holy Ghost in giving the utterance in the baptism of the Holy Ghost is similar to the example of the following verses. “And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.” (Luke 12:11,12). The baptisee must yield to God’s operation in their life. This is submission to God in obedience to His Word.

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” (Romans 6:13). The tongue is the member that God wants completely yielded to Him and this is evident in the baptism of the Holy Ghost. Only God can truly tame the tongue. “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.” (James 1:26).

Does God want me baptised with the Holy Ghost?

Do not delay this baptism in your life! The Scriptures are clear, as has been explained, that the baptism of the Holy Ghost is both necessary and available for the Christian believer. God wants this baptism in your life for a purpose and it is only good.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” (James 1:17). Are you willing to receive “the gift of the Holy Ghost” (see Acts 2:38;10:45)? This wonderful gift requires you to be obedient because God wants His power to flow through you as His vessel. Do not delay with excuses. Do not fear that God will not fill you if you are obedient unto Him. Prepare your heart. Act in faith towards Him and “Receive ye the Holy Ghost” (see John 20:22). Pray to God the Father and ask in the name of the Lord Jesus Christ to be baptised with the Holy Ghost.

HOW TO KNOW THE PURE CAMBRIDGE EDITION OF THE KING JAMES BIBLE

It is important to have the correct, perfect and final text of the King James Bible, since there are correctors (e.g. publishers) who have changed some aspects of King James Bible texts. The final form of the King James Bible is the Pure Cambridge Edition (circa 1900), which conforms to the following:

- 1. “or Sheba” not “and Sheba” in Joshua 19:2**
- 2. “sin” not “sins” in 2 Chronicles 33:19**
- 3. “Spirit of God” not “spirit of God” in Job 33:4**
- 4. “whom ye” not “whom he” in Jeremiah 34:16**
- 5. “Spirit of God” not “spirit of God” in Ezekiel 11:24**
- 6. “flieth” not “fleeth” in Nahum 3:16**
- 7. “Spirit” not “spirit” in Matthew 4:1**
- 8. “further” not “farther” in Matthew 26:39**
- 9. “bewrayeth” not “betrayeth” in Matthew 26:73**
- 10. “Spirit” not “spirit” in Mark 1:12**
- 11. “spirit” not “Spirit” in Acts 11:28**
- 12. “spirit” not “Spirit” in 1 John 5:8**