

**HANDBOOK
ON RECEIVING THE
HOLY
GHOST**

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Handbook on Receiving the Holy Ghost

by Fred E. Kinzie

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Scriptural Authority

Although the baptism of the Holy Ghost was veiled in a variety of utterances in Old Testament times, it was John the Baptist who introduced it to the world of the New Testament. John came for the specific purpose of making people aware that Jesus had come. His was the voice in the wilderness trumpeting forth that Jesus was here. One must not miss the impact of his introduction of the Son, Jesus Christ. He not only said, “Here He is,” but he also introduced what He came to do. (See Isaiah 40:3; John 1:6-9, 23, 29, 33.)

John’s Introduction

“Behold the Lamb of God, which taketh away the sin of the world” (John 1:29) were the words John used to call the attention of the world to the Lord Jesus Christ. He did not stop with this utterance, however. It represented but half of what Jesus came to do. Half the truth is good—if it is not meant to deceive. But God wants everyone to know the whole truth. (See I Timothy 2:4.)

The Baptist followed his first words of introduction with a significant statement: "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). While only the Gospel of John records the statement, "Behold the Lamb of God," each of the four evangelists records this second part of John the Baptist's introduction. (See Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33.) Their treatment does not mean that the first statement of John the Baptist is only one-fourth true, but it does mean that while the first part is true, the second receives four times as much emphasis. If Jesus Christ came to deal with the sin problem (which He did at Calvary, see Romans 5:10), even more so He came to impart His life to those whose sins are cleansed. To clean up the house but leave it unoccupied invites disaster. (See Luke 11:24-26.)

"I indeed baptize you with water;
but one mightier than I cometh, the
latchet of whose shoes I am not
worthy to unloose" (Luke 1:33).

The life and ministry of Jesus was not limited to these two things. No life on earth was so filled with activity, so meaningful, so power packed, so important as His. Indeed John recorded, "There are also many other things which Jesus did, the which, if they should be written

every one, I suppose that even the world itself could not contain the books that should be written” (John 21:25).

Among the many other things Jesus said and did, two things just listed are paramount. They form the main thrust of His coming into the world. All other things, though important, are secondary. We must never lose sight of these two weighty matters, for in the end everything will revolve around them. They represent the heart of creation, the eternal purpose of God, the reason all things exist. If we miss them we have missed everything; if we find them we embrace the whole handiwork of God in eternity past, present, and future. (See Colossians 1:14, 16-17; Ephesians 1:9-10; 2:7, 10.)

Obviously, our subject is no passing fancy, no Johnny-come-lately affair. When we participate in it, we become involved with the heartbeat of God! Whatever we do, we must not take it lightly. (See Romans 8:18-24; 11:33-36; Hebrews 12:25-29.)

As strange as it may seem, in the early ministry of Christ He was almost silent on the subject of the baptism of the Holy Ghost. It was as though He was unaware of what John had said. Not so! He simply put first things first. He first had to fulfill His mission as the Messiah, the King of Israel who would reestablish the kingdom with Himself on the throne of David. (See Luke 19:35-44.) But Israel did not receive Him because they were blinded as to who He was. (See Romans 11:7-10.) Because of the promise of God, however, they had priority (Romans 1:16). John declared, “He came unto his own, and his own received him not” (John 1:11).