

Holiness Unto The Lord
Revelational Truths

By Rev. George Leon Pike Sr.

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Revelational Truths

I would like to discuss something with you that is of the utmost importance to one's soul or welfare concerning their salvation. This subject is concerning the infilling of the Spirit and the necessity of baptism.

We are made to realize that line upon line and precept upon precept, the promise of this necessitated and outstanding experience is forerun by water baptism.

So then, the proper way to approach the subject is profoundly stated in the second chapter of the book of Acts, for herein is seen the concern of God toward this subject.

The Apostle Peter, having been chosen by Christ to open the door of the kingdom to both Jew and Gentile, exercises his authority as he brings the devastating blow against the kingdom of Satan by indoctrinating the people with the understanding that repentance, baptism, and the infilling of the Spirit is a must in the plan of God, in that he commanded them to this understanding performance in Christ.

Some will try to lead you to believe that the infilling of the Spirit is not necessitated as to the act of salvation. They tend to believe that all you have to do is have a will. But Paul said that as you have had a will, then you must also have a performance.

There are then three modes of baptism, which Paul refers to as the doctrine of baptisms. These modes of baptism are likened unto the godhead; that is to say, they are a three-in-one. God, the Holy Spirit, in His origin so far as human conception is concerned, inasmuch as we know that God Himself does not have an origin, for He was and is and shall be, is known unto us as God the Father, the great eternal Spirit or self-existing one in the beginning.

After He, as the Word, has become flesh, or, as we would term it in human expression, has personified Himself in Christ Jesus, we recognize Him in the second step of His office as the Son of God.

The third thing that we wish to outline in our description of God is that, in this third dimensional projecting of the godhead, God is known as the Holy Spirit or Holy Ghost, for after the veil has been rent, or the bodily tomb of personification has been opened at Calvary, out steps a divine Ghost of humanity that has conformed to a physical or human image, so far as human recognition and conception is concerned.

Our finite minds, which could not comprehend the omnipotent God, have, at last, conceived a personified comprehension of the great unpersonified Spirit, for in Christ, He is seen in His fullness.

Now then, we know what God looks like and in what manner of life He conducts Himself. His great attributes of compassion, desire, and endeavors concerning life and humanity are at last known, or have been made manifest to our mortal eyes or understanding. We have therefore comprehended God in Christ.

So then, we see why it is a must to be baptized in the name of Jesus Christ. It is stated in the Scriptures that there is no other name given under heaven or among men that has salvation, whereby we must be saved. In all Scriptural references as to the acts of the apostles, they have but one doctrine, all of them seeing eye to eye, speaking the same thing, continuing steadfast in the apostle's doctrine.

Whether it is Acts the eighth chapter, with Philip preaching, or the tenth chapter where Peter is preaching, or the nineteenth chapter where Paul is preaching, we see them all emphasizing the name Jesus concerning baptism as the entrance into the kingdom of God.

The reason for baptism is because we are baptized into His death, having been planted together with Him in the likeness of His death. Therefore, through His glorious name, we are raised up together in the likeness of His resurrection. Having therefore put on Christ, we are free from the imperfections of the old Adamic man, and are now married unto another, even the resurrected Christ. Now, with Paul, we can say, it is not I that live, but Christ that lives within me, and the life I now live, I live by the Son of God.

So then, we see that the doctrine of baptisms, as being outlined in the Scriptures, is first water, which answers to the flood in Noah's day or our bodily parts; water, of course, being the lifeline of all vegetation. This suffices the Jew, whose inheritance is natural and of the earth.

The second is blood, which is the lifeline of all human anatomy, being the inheritance of the Gentiles, inasmuch as the life is in the blood, for their life consists chiefly of a medical life of preservation through human research. This, of course, answers to the blood of Calvary.

Thirdly, we have the Spirit, which was to be poured out in the last days upon all flesh, having its origin at Pentecost. This, of course, is the inheritance of the saints (church). We pinpoint this to the rapture, inasmuch as our inheritance is a spiritual one.

So then, we see water, fire (blood), and spirit. One to the body, one to the soul, and one to the spirit: three definite works to make us complete in Him, created in His image by the act of God (body, soul, spirit), as a three-in-one, Father, Son, and Holy Ghost, for we are told in the Holy Scriptures that these three are one.

In conclusion of what we have expressed, although we realize that the entirety of the Holy Scriptures is intended as a supplier and guide toward all of humanity's needs, yet, amid our studies and research, we discover a profound truth: majorly speaking, the Old Testament with its law belongs to the Jew (water world and vegetation), which denotes the age of Fatherhood. The New Testament, with its grace, belongs to the Gentiles (world of blood), which shows Sonship. The Spiritual Testament, which is referred to as the book of Revelation with its revelational faith or expressed love of God (charity), belongs to the saints of God or church (spiritual or angelic world), which denotes the Holy Ghost era.

The first era shows the Father, the second the mother (the travail at Calvary), and thirdly, we have the children of God.

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