

Paul H. Dixon
The Baptism of the Holy Spirit
1979

Unedited Transcript

Paul H. Dixon:

Let's spend a little time today on, "What is the baptism of the Holy Spirit?" I'd like for somebody to read Romans 6:3-4. Who would do that? All right. Galatians 3:27, who'll take that? Colossians 2:12, who'll take that? Quickly. 1 Corinthians 12:13? All right. Read Roman 6:3-4 for us.

Speaker 2:

"Know ye not that so many of us as we're baptized into Jesus Christ, we're baptized into his death. Therefore, we are buried with Him by baptism into death. That like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

Paul H. Dixon:

All right, now there's two possibilities. Either that baptism is water baptism, or that baptism is Holy Spirit baptism. But if you press that and say that's water baptism, you're going to be making baptism necessary for salvation. Really, what he's talking about here is the Holy Spirit baptism that says, when we get saved, the Spirit immediately places us into the body of Christ. Everybody who's saved is baptized by the Holy Spirit and placed into the body of Christ. Somebody read Galatians 3:27 with that in mind.

Speaker 3:

"For as many of you as have been baptized into Christ have put on Christ."

Paul H. Dixon:

All right. Colossians 2:12.

Speaker 4:

"Buried with him into baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Paul H. Dixon:

"Buried with them in baptism." The identification with Christ, the placing into Christ. 1 Corinthians 12:13.

Joe:

"For by one Spirit were we all baptized into one body, whether we be Jews or Greeks, whether we be bound or free, we have been all made to drink into one Spirit."

Paul H. Dixon:

All right, that says, "By one Spirit are we all baptized into one body." That's probably the best verse of all. It says, "We're all placed into the body of Christ by the Spirit's baptism." Now, this only happens once, when you're saved. You don't have to pray for it. It's automatic. It comes with salvation. But we heard the message the other night by Alvin Louie and the filling is repeatable. You can be filled many

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times. You're only baptized once, that's when you get saved and you're placed in the body of Christ. The baptism is not experiential, there's no feeling that goes with it, there's no sign that goes with it, it just takes place. The filling is experiential. People can see this. This is evident that something's taken place.

Paul H. Dixon:

So the first point is, baptism is, once and for all, not experiential. It takes place when one is saved, placing the believer into the body of Christ. The filling is repeatable and experiential.

Paul H. Dixon:

Second observation, there is no biblical command to be baptized of the Spirit, but the Bible does command us to be filled with the Spirit. Does anybody remember the verse that Alvin Louie gave us, that told us that we ought to be filled with the Spirit?

Speaker 4:

Ephesians 5:18.

Paul H. Dixon:

Right, Ephesians 5:18. As we already read in 1 Corinthians 12:13, the third observation, baptism is for all believers, all get this. A Spirit's filling, we do not all experience. We should, God wants us to, but all don't.

Paul H. Dixon:

Fourth observation, there's no condition for baptism, but salvation. There are many conditions for filling: forsaking of sin, obedience, yieldedness.

Paul H. Dixon:

Number five, baptism places the believer in Christ. Filling manifests itself in daily conduct. Okay, now let's see if we can entertain some of your questions. Maybe it's even about this, what we talked about today or anything that has to do with Pentecostalism that I've touched on this week, or maybe I haven't even touched on it and you'd like for me to.

Speaker 3:

Well, can you just repeat the last condition, the fifth one?

Paul H. Dixon:

The fifth one? Baptism places the believer in Christ, filling manifests itself in daily conduct.

Paul H. Dixon:

Okay, let's see if we can go over some of these questions surely you've run into, as we've gone over this, some things that maybe haven't quite gelled with you, or maybe some of your Pentecostal friends have brought some things up to you. Don't be afraid to ask them. Yes.

Speaker 4:

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Do people get healed at these healing sessions?

Paul H. Dixon:

All right. The question is, "Do people get healed at those healing sessions?" That's a difficult question to answer. I believe that many people who do have psychosomatic illnesses do get healed. In other words, it's just something special about it. It's all been mental with them and they do have that met. I really question, though, this whole thing of the gift to do divine healing today, as I expressed in that last session.

Joe:

Would you consider speaking in tongue a sin?

Paul H. Dixon:

A sin? The question is, "Would I consider speaking in tongues a sin?" I don't know that I would word it that way. I guess I would just say I would consider speaking in tongues today unbiblical and not of God. That's the best way I'd probably want to put it. Uh-huh?

Speaker 4:

You see on television when Orwell Roberts has his half hour TV program on Sunday morning. How do you explain, when he puts his hand over a guy's head or his body and he asks him what's wrong with him, he goes and he heals him. He has a cast on or something and can walk again. How do you explain that?

Paul H. Dixon:

Well, I haven't seen... I guess... Anyone... Much of what is done are things that you cannot see. I can't say this dogmatically, but they tell me that some of the things that are done, supposedly externally, like where a fellow supposedly comes out of a cast or something that sometimes this thing is even set up. I know one guy who made a study of it and he found that everybody who was being healed in these healing lines did not come from the particular city that the healing lines, the meeting was going on, but they always came from another city or else they brought them in from someplace else, they couldn't be checked out.

Paul H. Dixon:

If I came up and said, "I've got cancer and I'm from San Francisco." And he's in San Francisco, if someone was going to make a detailed study of it, if I said, "I got healed of cancer," they could watch me for the next year or two and find out whether I really got healed or not. And they could check out my doctor's records to find out whether I ever had it in the first place or not. And they tell me that much of this healing goes on with people who do not live in a particular city.

Paul H. Dixon:

I just have grave reservations about all the so-called healing that goes on today by the faith healers. I know one guy, and this is an extreme, but I heard him on the radio and he said, "I've got some oil here." And he said, "This oil is so fantastic That one lady had a refrigerator that was broken and she anointed her refrigerator in oil and prayed over it, and it fixed it. And I know another lady whose husband sold

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mobile homes and he was having a tough time selling them, so she anointed his pants with oil before he went to work and he sold two mobile homes that day. So this stuff is so great, I'll tell you what I'll do. I'll send you a bottle of this oil and it's free for a \$10 love offer."

Paul H. Dixon:

So, I really heard that with my own ears. And I heard another guy, and I heard this too, literally, it's not second hand. He said he was a phoned dead. Now his name was A.A. Allen. He said, "I want all of you to come up here who have chewing gum and put it all in a great big pile." So they put a great big stack of chewing gum up there in front of pulpit, evidently, I was just getting it on the radio. Now he said, "We're going to pray over this chewing gum. And they won't let us into the mental hospitals, but we're going to take this chewing gum, which has been prayed over, put it in an envelope, send it to the people in the mental hospitals, and when they chew it they'll be healed." No, it wasn't used chewing gum. Some of it has really gotten to be way out. Somebody else.

Speaker 6:

Would you say that some of the healings that they do could be through power of Satan?

Paul H. Dixon:

I suppose so. As I've said, there's... The question was, "Could you say that some of the healing is even by the power of Satan?" And there's no question, but what, as we already studied in the scriptures, that Satan has the power to imitate the miracles. During the tribulation time, boy, the devil's going to really delude people. They're going to accept the Antichrist, the real Christ. They're going to believe that he's on the scene. He's going to do wonders and miracles.

Paul H. Dixon:

Anybody else? You think you could pretty well trace the history of the Pentecostal movement now? Think you could pretty well describe to somebody what the Pentecostal movement is today and contrast it to what it was 15 years ago? Could you show what speaking in tongues was in the scriptures?

Paul H. Dixon:

What would you do if a Pentecostal came up and said, "Romans 8..." I forget the exact reference. I think it's verse 26 says that, "Spirit himself maketh intercession for us with groans which cannot be uttered." If they told you that was praying in tongue, what would you say?

Speaker 4:

Where was it again?

Paul H. Dixon:

I think it's Roman's 8:26.

Speaker 7:

Doesn't that mean, though, that we don't know what to say is right. So the Holy Spirit helps us? I mean, we can't express ourselves, right.

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Paul H. Dixon:

All right. That said, with groans which cannot be uttered. The Pentecostal utters his groans, but there it says we don't utter anything, the Spirit does it. They'll use that verse. Excuse me.

Paul H. Dixon:

Somebody else? How would you contrast the Pentecostal movement of today to the old line Pentecostal movement that we know it as of 15 years ago? What's the difference today?

Speaker 4:

Today reaches all classes of people. Whereas, maybe 15 years ago, mostly it was just the lower classes that all went up from ecstatic stuff about it.

Paul H. Dixon:

All right. That's a good point. Before it just appealed to the lower class of people who especially were wide open for emotional kicks and highs, and now it appeals to all classes of people. How else would you contrast it?

Joe:

There's less public meeting and more of an emphasis on private devotion.

Paul H. Dixon:

All right. The emphasis is more up upon the private devotional now, rather than on the public meetings.

Speaker 3:

Now, many more churches are appearing?

Paul H. Dixon:

All right, many more churches are involved in it now. All the mainline denominations, the Catholics... I mentioned one organization, it's not a church organization, that has done a great deal to further the movement. Do you remember which organization that was?

Speaker 7:

Businessmen...? [inaudible 00:15:59]

Paul H. Dixon:

Full Gospel Business Men's Fellowship. Now, don't confuse that with the Christian Business Men's Committee. That's why the Full Gospel started their organization, because evidently the Christian Business Men's Committee would not allow this thing to enter into their meetings. So the Full Gospel started their own.

Paul H. Dixon:

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Anything else? Anything else that would distinguish it today from 15 years ago? What would you say characterizes the tongue speaking in the Bible? What are some observations that you could just give us about tongue speaking in the Bible?

Speaker 3:

It doesn't follow any order?

Paul H. Dixon:

All right. It doesn't follow any particular pattern there in the Book of Acts Something else.

Speaker 7:

In the Book of Acts, it's also a foreign language?

Paul H. Dixon:

All right, a foreign language. If it's a foreign language in Acts is the foreign language in Corinthians.

Speaker 7:

No, it's not.

Paul H. Dixon:

What is it in Corinthians?

Speaker 7:

It's unknown.

Paul H. Dixon:

Is that right? Some say that, in Acts, it was a language and in Corinthians it was unknown. Is that right?

Speaker 4:

Some ecstatic utterances?

Paul H. Dixon:

Ecstatic utterance?

Speaker 3:

It was the unknowns, I thought, that was added for our benefit That can confuse you because it's not really in there.

Paul H. Dixon:

No, it's not in the text, and we believe that it was a foreign language in 1 Corinthians as well. But there's no such thing as an ecstatic utterance being tongue speaking in the Bible. In fact, I gave you a verse in Matthew that condemned ecstatic utterances. Do you remember what that verse said, just the gist of it?

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Speaker 6:

Something about it being repetitions, is it? Or-

Paul H. Dixon:

Jesus rebuked these people for praying with vain repetitions, like the heathens. And that's what the heathens were doing, they were praying in tongues and stammering. So surely the Spirit of God wouldn't inspire something that Jesus condemned?

Paul H. Dixon:

Anyone else with a question or an observation you'd like to make?

Speaker 4:

Does David Wilkerson have a religion or anything? Is he just Pentecostal?

Paul H. Dixon:

I don't know that. Does anybody know that? The question was, "Does David Wilkerson belong to any particular religious group or is he just a Pentecostal?" Have any of you read him enough or know enough about him to say? I'm not really sure, I think he's pretty much freelance and would just be known as being Pentecostal. I know that some people in the Christian Missionary Alliance have had close relationships with him, but I don't think he considers himself Christian Missionary Alliance.

Paul H. Dixon:

You had a question, Joe.

Joe:

Yeah. You mentioned that tongue speaking in Pentecostalism has a ecumenical meaning. And, in the Book of Revelations, it says that the ecumenical churchmen will stick around in the last days after the Rapture. Is that correct? Then you think that any of the doctrine teaches it that way, that tongue [inaudible 00:20:51] Rapture, then do you think that tongues will still linger on after Rapture, with the Pentecostal church [inaudible 00:21:03]?

Paul H. Dixon:

That's a good question. I never thought about it. The question is, "If the Pentecostals are involved with the ecumenical church and the ecumenical church is still going to be around after the Rapture, it's going to be the church that the Antichrist is going to set up and false prophet is going to be the leader over, will the it be characterized by tongues?" I would say there's a good possibility, there will be tongues in that one world church in that day.

Paul H. Dixon:

I wouldn't say that all Pentecostals would be around at that time. I think there are many good brethren in the Pentecostal movement who are saved and on their way to heaven, it just happens to be something we disagree with them over. I'm disappointed that more of them are not standing against the ecumenical movement and that they seemingly are willing to embrace anything that accepts tongues,

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which is very dangerous position. They surely wouldn't accept Mormons who are speaking in tongues and I, for the life of me, don't see how they can accept the Catholics who are speaking in tongues. Most of these Catholics are not leaving their churches. They're not changing their doctrine. All they're doing is adding tongues, speaking to it. It's giving them some excitement and experience that they didn't have before. Because I said the Jesus People have had a great deal of tongue speaking going on among themselves, too.

Speaker 3:

Do the Pentecostals believe in the rapture?

Paul H. Dixon:

Oh yes. Most of your Pentecostals, your Jesus People, and most of your Pentecostal groups, your old line Pentecostal groups, have a strong position on the second coming and take the same position we do. Now, some of your new Pentecostals that would be in your Liberal churches perhaps would not take the same position. But almost all of your old Pentecostals take the same position we do, and most of the Jesus People.

Paul H. Dixon:

This is just an insert, the biggest group that you got to watch out for with the Jesus People, are the Children of God. They're a very extreme group. They've been very strong in California. Have any of you run across them, the Children of God? They've had... You've run across them? They've had specials on TV about them. They try to get you to join their group and then you totally, forsake... You give them all the money you have and you turn against your parents and you're not supposed to see your parents or write your parents, and you change your name. And it's really way out. Yeah. The main belief of the Jesus People...

Paul H. Dixon:

It's difficult. Many people have wrongly lumped the Jesus People into one group and made them all alike, and they're not. There as different, as many times your Protestant denominations would be. But, generally speaking, some of the things that have characterized the majority of the Jesus movement has been an emphasis upon tongue speaking, an emphasis upon communal living, although some definitely reject this. Some of them have been characterized by putting down of the work ethic. Although again, I've talked with some of them who are very strong on the work ethic. Most of them are anti-established church. They do not like the church per se.

Paul H. Dixon:

And generally most of them have been rejected by the church, which is too bad in many respects. I don't think we have shown the spirit that we ought to have shown in loving them and trying to help them and instruct them. I find many of them very sincere and I don't question the fact that many of them have been saved. I just, like with anybody else, they [inaudible 00:25:47] at them. I'm sure many of them have been. I'm sure many of them have been.

Paul H. Dixon:

Okay, anyone else have a question?

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Speaker 7:

About Fellowship groups that have a lot of Pentecostal in them, would it be better to limit yourself in going to those, or what?

Paul H. Dixon:

I would suggest that I don't think I'd become too active in a Fellowship group that was especially dominated by the Pentecostal movement. You'd find yourself under a great deal of pressure. They probably would not accept you very long unless you finally got the gift of tongues. They wouldn't think you were very spiritual.

Paul H. Dixon:

Okay, I'll tell you what, let's have word prayer and then if any of you have any other questions you'd like to ask me privately, don't hesitate to do it.