



THE HOLY SPIRIT  
THE ONE BAPTISM  
THE ANOINTING -  
PERSONAL AND PRACTICAL

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"For as the Body is one, and hath many members, and all the members of the Body, being many, are one Body; so also is Christ. For in one Spirit were we all baptized into one Body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" - I Corinthians 12:12, 13 R. V.

"FOR I WILL POUR WATER UPON HIM THAT IS THIRSTY, AND FLOODS UPON THE DRY GROUND: I WILL POUR MY SPIRIT UPON THY SEED, AND MY BLESSING UPON THINE OFFSPRING" - Isaiah 44:3.

"FOR JOHN TRULY BAPTIZED WITH WATER; BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE" - Acts 1:5.

"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.

"THEN LAID THEY THEIR HANDS ON THEM, AND THEY RECEIVED THE HOLY GHOST" - Acts 8:17.

Before us lies a most glorious theme. For over half a century, the writer has been studying the Word about the Holy Spirit with increasing vision and bounding delight. He yearns to put the reader on the trail of tracing out the whole truth about Him who has come as the Guide into all the Truth - John 16:13.

#### THE OLD TESTAMENT

The Holy Spirit, in man's personal experience, was variously symbolized in the Old Testament. WATER and OIL are the special symbols - the latter being the more common. As quoted above, God said, "I will pour water upon him that is thirsty." In I Samuel 16:13, "Samuel took the horn of oil, and anointed him ... and the Spirit of the Lord came upon David from that day forward." Priests, prophets, and kings were anointed with oil, in symbol of God anointing them with the Holy Spirit. For example, "Thou shalt anoint Aaron and his sons ... that they may minister unto Me in the priest's office" - Exodus 30:30. God instructed Elijah - "And Elisha ... shalt thou anoint to be prophet in thy room" - I Kings 19:16. All the anointings with oil and all the personal experiences of the Spirit's Presence and power, recorded in the Old Testament, were foreshadowings of the anointings of Jesus and His people.

THE DOVE, also, is a beautiful and precious symbol of the Holy Spirit. Her presence is intimated in Genesis 1:2, where we read, "The Spirit of God moved (literally, brooded or fluttered) upon the face of the waters." Also, in Noah's ark, the dove was a symbol of the Holy Spirit. The Spirit of God came upon individuals only, from the beginning until Christ came. He found no resting place for His feet; that is, He was not poured out until redemption was wrought by Jesus' death and resurrection. The wisdom of the Holy Spirit bestowed upon the Bride of Christ is expressed in these rich words - "Behold, thou art fair, My love; behold, thou art fair; thou hast doves' eyes" - Song of Solomon 1:15; 4:1.

Hence, we read of repeated definite promises of the Gift of the Holy Spirit. The first is in Proverbs 1:23, "I will pour out My Spirit unto you, I will make known My Words unto you." Two hundred years later, Joel utters the saying which has become well known of late - "I will pour out My Spirit upon all flesh" - Joel 2:28. Then another hundred years, and Isaiah speaks for God as above cited. Finally Ezekiel, still another hundred years later and speaking especially of personal experience, says for God, "I will put My Spirit within you, and cause you to walk in My statutes" - Ezekiel 36:27. There were then definite promises of a definite due-time-advent of the Personal Holy Spirit, just as truly as there was a definite due-time-advent of Jesus. It is very important to see this clearly and hold it in mind. For He came once, and only once. Our personal reception and experiences of the Holy Spirit are matters entirely different. We must look well to this truth. His coming from Heaven was one fact, God's sovereign act. His coming into a believer is another fact, dependent upon the believer's faith act.

#### THE NEW TESTAMENT

The substance of the Old Testament shadows is found in the New Testament. The fulfillment of Old Testament promises is recorded in the New Testament. Accordingly, we find here a definite



time, place, and manner of the coming of the blessed Holy Spirit. This record is profoundly interesting and important.

John the Baptist foretold the Spirit's advent by saying that Jesus "shall baptize you with the Holy Ghost, and with fire" - Matthew 3:11. Jesus Himself, the last year of His ministry on earth, spoke at length of the coming of the Spirit. He called Him "the Comforter," and "another Comforter," and "the Spirit of Truth" - John 15:26; 14:16; 15:26. Jesus fully outlined His official operations on the earth. See John chapters fourteen to sixteen. Then, after His resurrection, Jesus gave a final announcement of the coming of the Spirit. He said, "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. "Wait for the promise of the Father, which, saith He, ye have heard of Me. 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 1:4, 5, 8. Then Jesus was parted from His disciples and taken up into Heaven; and, but for this promise of the Father - the coming of the other Comforter - they would have been sad indeed. But "they worshiped Him" (acknowledged His Deity)," and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen" - Luke 24:52, 53. "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. With most believers, that is simple history. With many, it is not even that much. But, with him who really believes it from the heart, it is reality - living and powerful. Pentecost was not only history, but prophecy as well. They "began to speak." It not only brought an experience to the one hundred and twenty, but it provided a like experience for all who believe. "All have been given to drink" - I Cor. 12:13. But there is an unfolding of the divine arrangement which we need to see clearly. It will help us to grasp the fullness of our own privileges in Christ, and to meet effectually the gainsayers.

#### TO WHOM IS THE PROMISE?

It is very important to note that "the promise of the Father" and its fulfillment were wholly to Israel. Mark such words as these - "Ye men of Israel" - "Let all the house of Israel know assuredly" - Acts 2:22; 3:12; 5:35; 2:36. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" - Acts 3:24, 25. Stephen, after relating God's dealings with His people from Abraham down, in words of flame exclaimed, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" - Acts 7:51, 52. All of the book of Acts, to the end of chapter nine, is a record of God's dealings with Israel after the descent of the Holy Spirit. Search for yourself. You can never understand the purpose, place, progress, and full power of the Holy Spirit, if you do not see this basic truth. You may slip over it as of minor moment, but you slip over a vital part of God's will. When John the Baptist appeared before Israel, he announced Jesus as the Bridegroom saying, "He that hath the Bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's Voice: this my joy therefore is fulfilled" - John 3:29. John's great joy was to hear the Voice of Jesus as Bridegroom, though he was not the Bride but only the friend of the Bridegroom. Jesus called Himself the Bridegroom, in Matthew 9:15. Bear in mind that Jesus was "God ... manifest in the flesh" - I Tim. 3:16. He came to call Israel to Himself, and to invite guests to the wedding; but, before the wedding could take place, the Holy Spirit the other Comforter must come to indwell and fill the Bride even as He had done with the Bridegroom. This is why Jesus' ministry was entirely to Israelites, and why He said to His disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" - Matthew 10:5, 6.

Therefore, Jesus came. For thirty years, He minutely fulfilled the law, proving Himself worthy of the anointing prefigured and foreshadowed in the Old Testament. Then "the Heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him," and He was filled with the Spirit - Luke 3:21, 22; 4:1. Under this anointing, He fulfilled His personal prophetic ministry of three and a half years. Then He became Israel's Redeemer. He died, "numbered with the



transgressors," fulfilling the shadows of Leviticus - the offerers or priests, and the five offerings, all referring to Him. He returned to Heaven and continues His priestly ministry as Intercessor in behalf of His people.

#### CHRIST'S SUCCESSORS

Now to make good to His people in experience what His redemptive work has provided, and to continue His prophetic ministry here, He sent the Holy Spirit in the fullness of His wisdom and power to call out and equip a people for Jesus' Name - Acts 15:14. Acts 2:1-4 records the wondrous advent of the other Comforter, the fulfillment of the promise of the Father. After the one hundred and twenty disciples had been in prayer and praise for ten days He came, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Peter explains the purpose of this event to Israel by saying, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ ... 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 2:36-38.

As the four Gospels record what "Jesus began both to do and teach" (Acts 1:1) through the power of the Spirit, so the Acts records what the apostles began to do and teach through the power of the same Holy Spirit. These events are examples and types for us, as well as history. They are also astonishingly prophetic.

Accordingly, there are five recorded instances of the reception of the Holy Spirit occurring at five different places and times, the last one being twenty years after the first. Now these are not simply so many revivals or visitations of the Spirit. Nay! They are distinct occurrences recorded here for distinct purposes. Hence, each record is different from all the rest. There is much confusion in Bible interpretation and Christian practice because these facts are not noted and heeded.

THE FIRST OF THESE EVENTS is pre-eminently the Holy Spirit's coming from Heaven to earth - Acts 2:1-4. Therefore, it was accompanied with "a sound as of a rushing violent wind and with divided tongues of fire" - the symbols of His mighty power. He came once. He has been here ever since. We need never pray for the Spirit to be poured out from Heaven again. Hence, if those accompani- ments attended the other events, they are not recorded. Those disciples "began to speak with other tongues," which clearly indicates the expected continuance of tongues.

Pentecost was a cosmopolitan event. "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven"; and, therefore, speaking fifteen different languages and dialects. All Israel, from the whole world, was represented there that day - Acts 2:1-11. The two words, "and proselytes," show that Gentiles were also represented. Note this well. We shall see the fuller meaning and purpose of this day, as we proceed with our study.

Acts 8:14-18 RECORDS THE SECOND INSTANCE OF THE GIFT AND RECEPTION OF THE SPIRIT. Be it remembered, that the twelve tribes of Israel were divided into two kingdoms. Jerusalem was the capitol of the kingdom of Judah, and Samaria was the capitol of the kingdom of Israel. That the promise might be fulfilled - not only representatively to all the house of Israel, but literally - the Spirit must visit Samaria also, as here stated.

Acts 10:44-48 and 11:15-18 RECORD THE THIRD SIGNAL NATIONAL RECEPTION OF THE SPIRIT. This was about eight years after the advent of the Spirit to Israel in Jerusalem. Why this long lapse between? It was because the Lord sent the Spirit for a definite purpose first to Israel. That purpose had to be fully met. God had to first dispose of Israel, before He could begin to deal with the Gentiles. Though Peter was permitted to open Heaven to the Gentiles, yet we do not find him ministering to them after that time. Indeed, he is distinctly called the apostle of the circumcision, or Jews; even as Paul was known as the apostle of the uncircumcision, or Gentiles - Galatians 2:7, 8.

Note a brief outline of the book of Acts. Chapter one records the ascent of Jesus to Heaven. Chapter two records the descent of the Holy Spirit. Chapters three to six tell us of the mighty signs and wonders wrought through the power of the Spirit, the community of goods foretold in Leviticus twenty-five, the increasing hatred of the Christ-rejecting Jews, and the greatest revival for so brief a time ever recorded. In Acts 3:19, 20 Revised Version, Peter exhorts, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the Presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus." Later, Stephen actually saw Jesus in Heaven ready to return and



the Father ready to send Him. Read Acts 7:55, 56 - "But he (Stephen), being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Before he could say more, Israel - who had said before, "We will not have this Man (Jesus) to reign over us" - "cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him" - Luke 19:14; Acts 7:57, 58. Of course, Jesus "sat down on the right hand of the Majesty on high" - Hebrews 1:3. What else could He do? The nation rejected Him. Therefore, God was through with national Israel for the time being. Henceforward, the apostles were found building up the saints. Chapter nine records Saul's conversion. Chapter ten records the Gift of the Spirit to the Gentiles, as before noted. Chapter eleven records Peter's recital of his experience with the Gentiles in Caesarea, to his critical friends in Jerusalem. Chapter twelve tells of Peter's imprisonment and his miraculous deliverance, and closes the record of the mighty deeds of those Spirit-filled apostles. The remaining sixteen chapters of the book of Acts record the deeds and travels of another line of apostles, another school of prophets; namely, Paul and his co-workers.

**CHAPTER NINE RECORDS THE FOURTH INSTANCE OF THE RECEPTION OF THE HOLY SPIRIT.** This time it is wholly individual. Saul of Tarsus, "a blasphemer, and a persecutor, and injurious" because he "persecuted the Church of God, and wasted it" was arrested by a powerful vision of the glorified Christ even as He will really appear to the Jewish nation at the end of this age - I Timothy 1:13; Galatians 1:13; Revelation 1:7; Zechariah 12:10. Saul had no national claim upon God for mercy, because he had recently rejected the Messiah with them. Nationally, he must wait two (dispensational, or prophetic) days - "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight" - Hosea 6:2. Hence, he calls himself an abortive, or "one born out of due time" - I cor. 15:8. He "is a vessel of election" - Acts 9:15. The Apostle Paul is the first recorded instance of an individual being anointed with the Holy Spirit. Three days after he received Jesus as Savior, he received the Comforter. "And Ananias ... 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. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that He is the Son of God" - Acts 9:17-20.

You will observe that Paul, long afterward, calls this filling with the Spirit the anointing and sealing with the Spirit and the earnest of the Spirit - II Cor. 1: 21, 22; 5:5; Eph. 1:13; 4:30. His reception of Christ and of the Spirit were very simple and definite - by faith only, as he always afterward taught. "By grace are ye saved through faith." We "receive the promise of the Spirit through faith" - Eph. 2:8; Gal. 3:14. There was no long lapse between receiving Christ and receiving the Spirit, and yet these receptions were distinct. The penitent sinner can receive the Savior only. The believer, the child of God who is already begotten of the Spirit, he only can receive "the promise of the Father" - the other "Comforter." The sinner must receive life. Then he who has life receives power.

**THE FIFTH RECORDED INSTANCE OF RECEIVING THE SPIRIT IS IN Acts 19:1-7.** Paul found certain disciples in Ephesus who had doubtless believed under the ministry of Apollos; and, hence, were all Israelites for they had been baptized "unto John's baptism" only. They had not heard that the Spirit was poured out. Therefore, Paul instructed them as to the meaning of John's baptism; then he baptized them 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." Note that the record does not say there were no women anointed. It only states that the number of men was about twelve. Why twelve? That is the number of highest or fullest completeness. It is three the number of divinity, multiplied by four the number of humanity. See its stamp everywhere. There are twelve signs in the zodiac. There are twelve months in a year. God's chosen family numbered twelve - the twelve sons of Jacob. His theocracy was a twelve-horned kingdom. It will be so again - "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" - Matthew 19:28. Therefore, in the consummation of all things, we read of "twelve gates ... twelve angels ... the twelve tribes of the Children of Israel ... twelve foundations ... the twelve apostles of the Lamb ... twelve pearls ... twelve manner of fruits"



- Rev. 21:12-21; 22:2. God's transcendent resplendent full-orbed glory will be manifested forever in the multiplication of four (humanity) by three (divinity). We shall consider this number twelve later.

#### SOME SALIENT FACTS

It is well to note the relation of these five recorded events to one another. They have some things in common, and they also widely differ. The third one, the house of Cornelius, is the only one that is purely Gentile. In the second and fourth instances, the number anointed is not mentioned. In the first company there were one hundred and twenty - twelve the number of highest completeness, multiplied by ten the number of human ability and responsibility. The Holy Spirit was poured out on a full representative number of Israel. The year of Jubilee had come. Hence, they "went every where preaching the Word," but to the house of Israel only; for this outpouring, in its primary purpose, was for Israel only. The Gentile privilege came in eight years later. Paul was alone in receiving the Holy Spirit, because of the distinct place and purpose which God had for him. As Jesus appeared to him from the glory, so will He appear to Israel when He comes. As he was three days blind and praying, so will they be three and one-half years mourning. It is "a day of darkness and of gloominess," says Joel. As the light and the Holy Spirit came to Paul causing him to believe and declare that "He (Jesus Christ) is the Son of God," so will Israel exclaim when they see Jesus coming, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" - Isaiah 25:9. In his simple and direct reception of Christ as Savior and the Holy Spirit as Comforter, Paul is an example to each of us during this age. We should, therefore, study his conversion and anointing as well as his writings.

Now let us consider the twelve at Ephesus again. Twelve, being the number of entire completeness, is also the foundation number. "The wall of the city had twelve foundations" - Rev. 21:14. Jesus laid the foundation for His Kingdom with twelve apostles. The saints "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" - Eph. 2:20. Of these, the apostles numbered twelve, when the Church was first inaugurated. There were one hundred and twenty - a multiple of twelve - first filled with the Holy Spirit, the twelve apostles being among them, which manifestly constituted the basis of the whole assembly of God. Likewise, these twelve at Ephesus became the basis of the Ephesian assembly. That was a Gentile assembly and represented the highest type of Christians, yet its foundation was Israelitish. It is a sample assembly for assemblies today. How we should study its beginnings, its progress, the letters written to it, and its decline.

Of these five instances, two have nothing to say about speaking in tongues when they received the Holy Spirit. Why is this silence? Let the Word answer. "Tongues are for a sign, not to them that believe, but to them that believe not" - I Cor. 14:22. Jesus had said, "These signs shall follow them that believe ... they shall speak with new tongues," naming four others - Mark 16:17. Several hundred years before, Isaiah prophesied saying, "With stammering lips and another tongue will He speak to this people (that is, to Israel). To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear" - Isaiah 28:11, 12. These words of Jesus and Isaiah were fulfilled to the uttermost on the Day of Pentecost. Those filled with the Spirit spoke in fifteen different languages to the vast throng of Israelites gathered to the feast in Jerusalem. Speaking in tongues was to continue, for it is written that they "BEGAN TO SPEAK" - Acts 2:4. There is an unanswerable inference that the Samaritans also spoke in other tongues when the Spirit came upon them - Acts 8:14-18. Else how did Simon, an unbeliever, know that they had received the Spirit?

Did Paul speak in a new tongue when the Spirit came upon him? The biographer does not say, but he himself declares, "I thank my God, I speak with tongues more than ye all" - I Cor. 14:18. The silence about tongues, in these two instances, is due to two facts. First, believers are not to expect anything less than to speak with tongues when they are filled with the Spirit. The new creation, the spiritual creation, demands a new spiritual tongue. Second, speaking in tongues is not an anointing, as some seem to think. It is not the fullness, not the power. It is only a sign. Speaking in tongues should not supersede the Word of God. This is why all the New Testament writers - save Mark, Luke, and Paul - are silent on this subject. The latter gives us the full New Testament setting of tongues, in I Corinthians twelve and fourteen. None of the other apostles ever speak of tongues, though they all spoke in tongues - Acts 2:4.



## TWO EXTREME VIEWS

At these we marvel. First, very many who speak in other tongues put undue stress thereon, boastfully calling it "the Bible evidence," and exalting interpretations above the plain written Word. They quote freely from Paul's writings, but practically repudiate his teachings as a whole. If what he says about tongues is the truth, then all he says is the truth. If what he writes about tongues demands such great attention, then all else he writes demands our attention; and basic truths should have special attention. Give them their proper place, and tongues will drop gloriously into their place; and they will not be misused in bringing confusion and disgrace upon the cause. Second, there are some conservatives who insist that we can receive the Spirit without speaking in another tongue. They quote the silence of Acts eight and nine to prove it. Of course, those people never do know the joy and glory of speaking in a new tongue. They have not learned the simple childlike yieldedness of all their members to God. They have not yet found out how unyielded they are. They may not be stubborn in will, but they are not yielded in body. It is one thing to yield the heart to the Voice of the Spirit. It is quite another thing to yield the body to the power of the Spirit, that it may indeed become "the temple of the Holy Ghost." The truth is, these people do not want to speak in another tongue. It is too humiliating. It looks silly to the carnal. Most certainly, when our "unruly" member is yielded to God, it will be manipulated by His power in a new language. Strange indeed, that saints will yield their tongues to criticism, lightness, and worldliness, but will not yield them to the Spirit of God. Some go so far as to say that speaking in tongues today is of the devil. What proof have they then that the early believers were not controlled by the devil? Such a charge is scarcely worth noticing. It is a shame that any Bible student should dare to make such a statement against his Christian fellows, and break friendship with them.

You see then, we are not emphasizing the speaking in tongues, but entire yieldedness to God. "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 mind must be yielded to understand and receive and the heart to believe the whole counsel of God; the hands and feet must be yielded to perform, and the lips and tongue to speak, the whole will of God. "Forbid NOT to speak with tongues. Let ALL things" (not simply a part) "be done decently and in order" - I Cor. 14:39, 40.

## THE BAPTISM AND THE ANOINTING

We must again consider the descent of the Holy Spirit on the day of Pentecost - Acts 2:1-4. We have seen it only historically. We must study the writings of the Apostle Paul to learn the full dispensational meaning of the glorious event. We beg the reader to note deliberately what follows.

The baptism in the Spirit and the anointing with the Spirit are not the same. The baptism was God's sovereign act. It occurred once for all. There is but "one baptism" - Eph. 4:5. The anointing with the Spirit is personal, and is received by faith in God's promise. The whole Church was BAPTIZED in the Spirit once, and all at one time. But individuals receive the ANOINTING as they believe for it.

John the Baptist announced that Jesus should "baptize you with the Holy Ghost, and with fire" - Matthew 3:11; Luke 3:16. Then later, Jesus announced, "Ye shall be baptized with the Holy Ghost not many days hence" - Acts 1:5. These announcements were fulfilled on the day of Pentecost. It was then that the "one baptism" took place. The Apostle Paul explains the nature, purpose, and extent of that baptism, in I Cor. 12:13. Note exactly the wording of the original - "For also in one Spirit we all into one Body were baptized, whether Jews or Greeks, whether bondmen or free; and all into one Spirit were given to drink." This is typified in Leviticus 23:17 - "two wave loaves" - "the firstfruits unto the Lord"; that is, the Jewish and Gentile believers (Acts 2:1-11; 10:44-46) were, on the day of Pentecost, baptized into "one loaf, one Body" - I Cor. 10:17 Revised Version. That is, all believers on Jesus - Jews and Gentiles - for all this Church Age were by that Pentecostal baptism constituted one Body. To make this clearer:

"God ... calleth those things which be not as though they were" - Romans 4:17. Our faith does the same thing. For example, Jesus said, "And now I am no more in the world" (John 17:11); but He was still in the world. So exactly as God counted His Son "the Lamb slain from the foundation of the world" (Rev. 13:8) - and "made to light on Him the iniquity of us all" (Isaiah 53:6 R.V.), even iniquity not yet committed by people not yet born - even so God counts all believers for all this



present Church Age as baptized in the Spirit. "By one Spirit are we all baptized into one Body" - "in one Spirit we all into one Body were baptized" - writes Paul. Therefore, there is "one Body" and "one baptism" - Eph. 4:4, 5.

We nowhere read of anyone being baptized in the Spirit after the Day of Pentecost. Never! After that day, the hearers acknowledged the "one baptism," and by faith received the Holy Spirit - Acts 9:17; Eph. 5:18. They were "anointed" with the Spirit - II Cor. 1:21, 22; I John 2:20, 27. They "were sealed with that Holy Spirit of promise" - Eph. 1:13. Even as Jesus, our example, was "anointed ... with the Holy Ghost and with power" - Acts 10:38.

Observe again the language, "Were all baptized, and were all given to drink"; that is, all have the privilege to drink. All were once for all baptized; but all do not drink. All who acknowledge the "one baptism" and take advantage of their privilege to drink, do actually receive the Holy Spirit or the anointing with power. Accordingly, the Spirit falls on them. They become filled with the Spirit, anointed with the Spirit, endued with power, and sealed with the Spirit; and out of them flow rivers of living water to bless others.

Is it not plain then that all believers on Jesus are "one Body" in Christ? It is not by their personal reception of the Holy Spirit, but because they were all once for all sovereignly "baptized into one Body." The faith that saves us gives us this standing. "The Lord added to them day by day those that were being saved" (Acts 2:47 R.V.), not such as were being baptized. Mark this fact. The Church is the Body of Christ - Eph. 1:22, 23. But the definite personal reception of the Holy Spirit by faith brings us into the conscious experience, joy, and power of that standing; namely, the baptism in the Spirit. Therefore, the significant question for all believers is, "Have ye received the Holy Ghost since ye believed?" - Acts 19:2. The question "Have ye been baptized in the Spirit?" is never once asked in Scripture.

#### THE GREEK TEXT

The Greek word "potizo" means "to give to drink, to water." "Pino" means "to drink, to drink up, to absorb." That is, the first means to offer the drink, to grant the privilege; but the other means to take the drink, or accept the offer. The first refers to one acting in behalf of another; the second refers to one acting in his own behalf. The first is a provision; the second is an appropriation. Oh, the wondrous wisdom in the use of these two Greek words. "Potizo" is used by Paul. "I have FED (epotisa, or gave to drink) you with milk." "I have planted, Apollos watered" (epotisen, or gave to drink) - I Cor. 3:2, 6, 7. "We all into one Spirit were given to drink" - I Cor. 12:13. "Pino" is used by Jesus, who said, "If any man thirst, let him come unto Me, and drink (pineto)" - John 7:37. It is also used by Paul - "The earth which DRINKETH IN (hath drunk, R. V.) the rain Hebrews 6:7. Compare also Matthew 27:34, 48.

#### THEIR DIFFERENCES

The first refers always to God, or to one acting for Him. All were given by God, the privilege to drink. The Corinthians were given milk by Paul, and water by Apollos. That was wholly independent of the people. God poured His "Spirit upon all flesh" sovereignly - Joel 2:28. That is, He gave all to drink. He gave all His ancient people Israel the privilege of receiving the Holy Spirit. Later we read, "Then hath God given to the Gentiles repentance unto life" (Acts 11:18), and the privilege of receiving the Holy Spirit. But did all Israel drink? Did they all receive the poured-out Holy Spirit? Did all the Corinthians drink the milk that Paul gave them, and the water that Apollos gave them? Have all the Gentiles repented? Emphatically, NO!

God "potizoed" us, or set the water before us, by pouring out the Holy Spirit. But we must come thirstily and "pino" the Holy Spirit who has already been so graciously "potizoed" to us, and in whom we all have been once "baptized." God could not "pino" or drink for us, any more than we could "potizo" or provide the drink.

We shall be greatly helped by a closer study of I Corinthians 12:13. Here both the baptism and the watering, giving to drink, are past tense. They both occurred at the same time and at the same place; namely, on the Day of Pentecost. But note the difference between them. ALL WERE BAPTIZED. They were not GIVEN to be baptized. They were actually baptized, both Jews and Gentiles, though the latter were not there. (Yet they were represented as "proselytes" - Acts 2:10). They were all watered or given to drink. They were not "drinked." Furthermore, it was by the BAPTISM and not by the WATERING, that Jews and Gentiles were made one Body. All were baptized into one Body. The "one Spirit" was offered to all. Therefore, all who are saved are in the one Body, whether they know it and believe it or not. "The Lord added to them" (which is the



Body of Christ) "day by day those that were being saved," not such as were being baptized - Acts 2:47 R.V. But not all who have been watered, or given to drink, actually drink or "receive the promise of the Spirit through faith"; hence, they are not all walking in the "one Spirit."

Still further observe. There were no Greeks among the one hundred and twenty who were filled with the Spirit at Pentecost, except as stated above. Those were all Israelites. Yet the apostle here declares that both Jews and Greeks were embraced in that "one baptism." Just as truly and in the same sense as God saw all believers die with Christ and rise with Him to "walk in newness of life" and seated with Him in the heavenlies, so He saw all believers - Jews and Gentiles - in one Spirit once for all baptized into one Body. In the death of Christ, all the old creation died - "Because we thus judge, that One died for all, therefore all died" - II Cor. 5:14 R.V. In His resurrection, all believers - the new creation - arose. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" - Ephesians 2:4-6.

Exactly so, this new creation of Jews and Greeks was made "one Body" by the "one baptism." "For as the body (our physical body) is one, and hath many members, and all the members of that one body, being many, are one body: SO ALSO IS CHRIST" - Christ's spiritual Body - the Head is in Heaven and the Body is partly in Heaven and partly on earth. Then the following verse explains how this came about. "For by one Spirit are we all baptized into one Body" - I Corinthians 12:12, 13.

#### TWO SERIOUS BLUNDERS

Because teachers do not see this truth, two serious errors have crept in. First, those who do not by choice receive the Holy Spirit are said not to be in the Body. Where are they then? The second error is that some say we are saved and filled at the same time; Or, if we are not anointed with the Spirit, we are not born again. Such teachings tend to destroy the Body of Christ, and unchristianize some of its members, or place them in the world. It becomes unanswerably evident, therefore, that the moment I accept Christ as my Savior, I am in Christ - a member of the Body of Christ - eligible for the anointing with the Holy Spirit. Paul's question then confronts me: "Have ye received the Holy Ghost since ye believed?" Do I acknowledge the "one baptism," and have I drunk for myself of the Spirit's fullness? Have I personally appropriated what Calvary purchased and Pentecost provided for me? Yes. Hallelujah!

Calvary put away my sins. I believe it, and have peace. Calvary put me away also - "our old man was crucified with Him" - Romans 6:6 R.V. I believe it. God raised me up from the tomb with His Son. I believe that, too. Thus reckoning, I have victory over sin in my flesh. Pentecost brought me power, and gave me a place in Christ's Body. I believe these facts. I definitely "receive the promise of the Spirit through faith" - Gal. 3:14. The Comforter comes to dwell in my mortal frame - "the temple of the Holy Ghost." God gave me to drink. I dare to drink to overflowing.

#### MEANING OF THE BAPTISM

Some teachers seem to find Scriptural objections to the teaching of the "one baptism." All these objections vanish when the Word is rightly read, and Scripture compared with Scripture. Truly, the Gentile believers received the "like Gift" as did the Jewish believers in Jerusalem, as also do we when we receive the anointing with the Spirit; not, however, as a baptism but as a Gift. Has anyone taught that we now receive the Gift of the Spirit apart from the baptism? If so, that is certainly unfortunate. Nay, we receive the Spirit on the ground of the promise and the fact of the "one baptism." My personal reception of the Spirit is my full acknowledgment of the "one baptism" in the "one Spirit."

Yes, Peter uses the word "baptized" in referring to the reception of the Spirit by the Gentiles. Note his exact words, "Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" - Acts 11:16. This is further proof of the "one baptism." To whom did Jesus speak those significant words? Were there any Gentiles present to hear Him? By no means. The eleven apostles only were there to hear Him - Acts 1:5. But Peter here not only includes the eleven Jews, but Gentiles also. Just as, in I Cor. 12:13, "we all" means Jews and Gentiles; so "ye" here, in the mind of Jesus, meant His whole Body. Else how dared Peter declare that the Gentiles were included in that "ye"? The Gentiles were "made nigh by the blood of Christ" (Eph. 2:13); but they did not know it, nor did the Jews, till eight years after Calvary. Jesus made peace for them, but it was not preached to them till eight



years later. He had granted them "repentance unto life"; but, when Peter came to Cornelius' house, they found it out for the first time. They were, in God's thought and plan, among the "we all" who in one Spirit were "baptized into one Body" - I Cor. 12:13. All these facts they found out under Peter's preaching, by the Holy Spirit falling upon them and by their reception of Him and by their walk in the Spirit.

It must ever be borne in mind that those were primarily dispensational and provisional dealings of God with the people, both Jew and Gentile. This corresponds with the type. In Leviticus twenty-three we see in "The Feast of Weeks" or Pentecost the "two wave loaves" which, beyond a doubt, typify the Jewish and Gentile believers; for in I Cor. 10:17 R.V. it is said that "we, who are many, are one bread (loaf), one Body," which is distinctly declared in I Corinthians twelve to be composed of Jews and Gentiles. Now in reality, or to the Jewish eye, there was present on the Day of Pentecost only one loaf - the Jewish. But the type declares that there were two. Where was the other loaf? Ah! It was in the house of Cornelius.

In the mind of God, the descent of the Spirit on the Jews in Jerusalem and on the ten tribes in Samaria and on the Gentiles in Caesarea was one visitation of the Spirit. In these three places only, do we read that the Spirit was "poured out" or "fell." This is a most significant fact. These three descents, as one, constitute the advent of the Holy Spirit. He fell or was poured out once; though manifested at three different places, because He could come dispensationally to these three nations in this way only. But you say, "How can you call two or three years apart one event?" In answering, I ask you, "How could Jesus announce that the judgment both of the just and unjust should take place in one hour? - John 5:28, 29. Space and time are nothing to God. The Body of Christ, in the eye of God, is one; but, in the providence and operation of God, it is gathered from every nation and covers nineteen centuries.

#### POINTED AND PRACTICAL

It is positively declared in I Corinthians 12:13 that we all, whether Jews or Gentiles, were "baptized into one Body." Who can conceive of a part of a body being baptized? That would not be a baptism at all. No! When one part of the body is immersed, all the rest of it must be immersed, else it is not a baptism. Hence, one complete baptism was necessary, and entirely sufficient for the "one Body."

We never read that anyone "received his baptism," or "so many received the baptism in the Spirit." Not once. Instead, we do read, "They received the Holy Ghost" - Acts 8:17. "Have ye received the Holy Ghost?" - Acts 19:2. But never, "Have ye received the baptism in the Spirit?" We read that they were "filled with the Holy Ghost" (Acts 9:17), and "the Holy Ghost came on them" (Acts 19:6), and they received "the anointing" (I John 2:27), and they received "the Gift of the Holy Ghost" (Acts 10:45). Never once, in the New Testament, is the baptism in the Spirit mentioned in reference to personal experience apart from His dispensational visitation.

This truth would not be opposed, if it did not destroy the present teaching of some that only those are in the Body who have received the Holy Spirit and have spoken in tongues. How unkind, illogical, and unscriptural is such a position. "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" - II Cor. 5:17 R.V. Is no one in Christ, till he receives the Holy Spirit? Is it possible to be in Christ, and still not be in the Body of Christ? The first Adam is the old creation; the last Adam - Christ - is the new creation. Every man is either in one or in the other. Now if I have received Christ - but have not yet received the baptism in the Spirit, as it is generally put today, and therefore am not in the Body - where am I? Echo answers, "Where?"

But upon believing on Jesus, I find that I have "eternal life," that I am "added to the Church" (Acts 2:47) "which is His Body" (Eph. 1:23), and that I am "added unto the Lord" - Acts 11:24. When I see that with all believers I was in one Spirit baptized into that one Body nineteen hundred years ago, my heart rejoices and I welcome Him who has been sent to be my Comforter and Guide. I receive Him, am filled with Him, and sealed with Him. He abides with me forever, and I am led and taught by Him. Hallelujah! Not in order to become a member, or part of the Body, have I a right to expect the Gift of the Spirit; but because I am already a member of Christ's Body. Let us accept what the Holy Spirit has written, and as He has written. Is not the accuracy of the written Word to be considered? Should we not today speak and write as they did in those days? This is rightly dividing the Word of Truth. "Hold fast the FORM of sound words" (literally, "a delineation of healthful teaching"), "which thou hast heard of me, in faith and love which is in Christ Jesus" - II



Timothy 1:13.

Observe that the baptism in the Spirit is not the personal reception of the Spirit. It was the sovereign bestowment of the Spirit, which was not dependent upon man's reception. But the benefits of that baptism depend upon man's personal reception of the Holy Spirit. I Corinthians 12:13 makes this clear - "In one Spirit were we all baptized," and "we all were given to drink." Now all who receive Jesus as their Savior were included in both these "alls"; but only those who actually do drink, or receive the Spirit, obtain the benefits of this twofold provision. As to our salvation, it is this: "We have redemption through His blood." All men have this redemption as a divine sovereign provision. Hence, He granted unto the Gentiles "repentance unto life" - Acts 11:18. But only those who receive Jesus become saved, or enjoy the benefits of redemption. These only repent and obtain life. Our personal reception of Jesus as Lord and Savior brings us to where we may enjoy the provisions of Christ's redemption. Just so, the personal reception of the Holy Spirit brings us into experimental enjoyment of the one baptism.

There is indeed "one faith," even as there is "one baptism." There are, in this connection, also five other "ones"; namely, "one Lord," "one Body," "one hope," "one Spirit," and "one God and Father" - Eph. 4:4-6. All this makes our position the stronger. These seven ones are wholly from God's side. The "one faith" here is the "faith of God" (Mark 11:22), "the faith of the Gospel" - Phil. 1:27. But our personal act, or attitude of faith in God's provision and promise, is another matter. We were not sovereignly accepted by that one faith of the one hundred and twenty. We are accepted in Christ, all we who accept Him as Savior.

People seem to be so slow to see the divine plan and provision. This phase of truth is so sadly neglected. Everybody is occupied with experiences - man's attainments, failures, and successes; and this, in a way, keeps men from seeing the Lord and our completeness in Him. Hence, at the bottom of man's warped comprehension of God's plans and purposes, lies his blindness to the sovereign electing grace of God back and before times eternal. Men do not like the words, "foreordination," or "predestination," or "calling," or "election," or "chosen," or "appointed." These are all hard blows on human works. Oh! Beloved saints, let us look deeply into God's eternal plans. Let us see personal experience from the angle of God's sovereign arrangements, rather than from that of our attainments. Then we shall come into possession of blessed experiences, by the obtainment of simple faith in God's finished provision, and not by works.

#### PERSONAL AND PRACTICAL

Of what practical value is the anointing with the Holy Spirit? What does it affect? These important questions may be answered in some measure, by considering the following Scriptural statements. However, the fullest and only satisfactory answers come by personal experience of this glorious anointing.

There are sham or counterfeit anointings, even as there are sham conversions or sham hearings. We need not fear them. The honest heart will not receive such. But, God be praised! There is also the genuine anointing with the Holy Spirit and power, the genuine Scriptural endowment "with power from on high," the personal conscious reception and fullness of the Spirit of God.

Concerning this, we write. We shall be greatly instructed by considering the precious words of Jesus in John fourteen, fifteen, and sixteen - "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 for ever" - John 14:15, 16. The particular commandments were, "tarry ... until," "wait for the promise of the Father," "depart not." These words the disciples heeded. Jesus prayed that the Father would give them the glory and make them one and keep them - John 17:11, 22. The Father remembered His own promise to the prophets and heard the petition of Jesus, and poured out the Holy Spirit upon the tarrying disciples. The "another Comforter" has come, and He abides forever. He has been here all through this age. Therefore, my Friend, you need not tarry. He is here. You have but to receive Him. They tarried, because they had to wait His advent from Heaven. But the Spirit does not have to come again from Heaven. He is here. He has only to come into your body, His temple. Some testimonies are discouraging, because they say that you must tarry and cry and wait and make yourself better. Some set up their unbelieving unyielding experiences as a pattern for others. Experience is helpful only when it is in harmony with the Word. How long was Jesus receiving the Holy Spirit? - Luke 3:21, 22. How long was Paul being filled? - Acts 9:17, 18. How long were Philip's converts waiting? - Acts 8:15-17. "Now! NOW! NOW! NOW! is the accepted time." Hallelujah! Receive Him.



## TITLES OF THE SPIRIT

"Another Comforter." Jesus was truly a Comforter to His disciples while He was with them in Person. His words were deeply comforting. He realized how keenly they should miss His Presence and His tender and wise instruction. Hence, His promise of "another Comforter." This at the very outset proves that the Holy Spirit is not an influence, nor a blessing, nor a good impression. He is a Personality. It is a shame to speak of Him as "it," even though a capital "IT." How belittling! Would you like to be called "it"? Infinitely less then, does the Holy Spirit. Literally, He is the One who is called to stand near by. His dove-like Presence comforts. His revelations of Jesus, His words, the faith and joy He brings, all comfort. Oh, He is a Comforter indeed.

"The Spirit of Truth." A close study of the titles given to the Holy Spirit by our Lord will certainly bring us a deep appreciation of our heavenly Guest. He is not only the true Spirit, but "the Spirit of Truth." Jesus said, "I am ... the Truth." The Holy Spirit comes into our lives to reveal Jesus to us and in us as the living embodiment of Truth. Jesus was the Truth in living beauty, in beneficial activity, and in unselfish service to others. By the Spirit's indwelling, Christ becomes in us the same active Truth. This He does as we read and heed the words of Truth uttered by our Lord and His chosen penmen. Thus, we see the close relation between the Holy Spirit and the Scripture of Truth, or Holy Writings. The importance of knowing the Word of God, by constantly pondering it, is evident. There is a wise reason for putting this title of the Spirit second. Every child needs comfort; hence, He is first called "the Comforter." Then the child needs to learn; hence, "the Spirit of Truth" is provided. Oh, the wondrous wise watch care of our Father over the arrangement of His Word.

Three times the Savior speaks of the Spirit as "the Spirit of Truth." In John 15:26, He declares that as such, "He shall testify of Me." Yes, the Spirit witnesses of Christ in us. "At that day ye shall know that I am in My Father, and ye in Me, and I in you" - John 14:20. His testimony is not only by another tongue, as some teach; but, however He does it, it is in harmony with the Word and by means of it. The written Word of God is the established means of the Spirit's witness to our own hearts, or to others through us. Forget not that He is "the Spirit of Truth." There are many impressions, visions, revelations, trances, and dreams, claiming to be of the Holy Spirit; which, when weighed in the balance of divine Truth, are found wanting. We are amazed at the prominence these empty vagaries receive in Gospel literature, when there are vast unexplored fields of true revelations in THE BOOK.

Again, as "the Spirit of Truth," He shall do three other definite things - John 16:13, 14. "He will guide you into all Truth." Great emphasis is continually placed on the Truth, both by the Lord and His disciples. Jesus had announced Himself to be "the Truth." He has announced that "the Truth shall make you free," "free indeed." He also said, "I tell you the Truth." In Ill John, an epistle especially for the last days, the word "truth" occurs six times. Jesus had said to His rejecters, "Ye shall know the Truth." To His own, He says, "The Spirit of Truth ... will guide you into all Truth." How eager God is for us to know it. His guidance is absolutely certain and safe.

"For He shall not speak from Himself; but what things soever He shall hear, these shall He speak"; that is, whatsoever He shall hear from the Father or the Son - John 16:13 R.V. This does not mean that the Spirit shall not speak concerning Himself; else how should we ever know anything about Him? It was by His power that Jesus uttered these words about Him. He caused John to write these precious things about Himself. The same thought is conveyed in John 14:10, where "of" should be "from." What a lesson for all saints. We, too, should not speak from ourselves; but what the Father gives us to speak by the Spirit. Then we will "all speak the same thing" - I Corinthians 1:10.

Hence, there remains no excuse for ignorance of God's will, nor for error in doctrine, nor for fanaticism in worship and work, nor for lameness in practice. There is no excuse for an unceasing babble of words and conflicting views. We have the Truth and the unfailing Guide. Either we are neglecting to search the one, or to depend upon the other, or both. "He shall declare unto you the things that are to come" - John 16:13 Revised Version. Yes, as we follow His unfolding of the written Word, He will make us to know what we shall be, where we shall be, and what we shall have and enjoy. The future is not so much a sealed book to believers as some think. But we must put ourselves where the great Teacher can instruct us; namely, into "the Scripture of Truth," the "Word of God."

"He shall glorify Me." This is the central mission of the Holy Spirit on earth. All that has ever been



written in Scripture - history, symbol, type, biography, or prophecy - points to the Son of God. He is "the power of God, and the wisdom of God" - I Cor. 1:24. God "framed the ages by Him, who being the effulgence of His glory and the exact expression of His Person, and upholding all things by the Word of His dynamite, when He had by Himself purged our sins, sat down on the right hand of the majesty in the heights" - Hebrews 1:2, 3. Read Colossians one and two. Therefore, the glad office of "the Spirit of Truth" is to glorify Jesus Anointed. How does He do it?

"He shall receive out of Mine and shall announce them unto you." Blessed words are these. Oh, ponder them. Note further, "All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you" - John 16:14, 15. Compare John 14:26 - "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Do you wonder that Jesus is so eager for us to receive the Holy Spirit to dwell in us and fill us? Do you wonder that the Comforter Himself convicts and woos and draws and gently argues with us to have us welcome Him? Do you wonder that He makes us think of Himself and our need of His indwelling? Do you wonder that He weakens us, defeats our own efforts, and lets us fail God in our walk and work? No marvel. Jesus said, "He dwelleth with you, and shall be in you." Then when He is within His temple He arranges the furniture of the new man, opens a kindergarten, forms an academic class, and leads on to a happy commencement day" here and a victorious zenith of success as revealed in the glory - "crowned with glory and honor" - Hebrews 2:9. Jesus wants His followers to know what He knows, to see what He sees, to enjoy what He enjoys, to be where He is, to reign with Him - "heirs of God, and joint-heirs with Christ." The Holy Spirit comes into our lives to reveal and make real to us all the wealth of God's dear Son, that we may be "to the praise of the glory of His grace" - Ephesians 1:6.

"The Holy Spirit." There is no room left for doubt as to who is "the Comforter," or "the Spirit of Truth." In John 14:26 Jesus called Him, "the Holy Ghost," whom the Father should send in His Name. This verse, as also John 15:26, declares clearly that there are three Personalities in the Godhead; though the three dwell in the Lord Jesus Christ bodily - Colossians 2:9. "The Spirit of Christ" is not the other "Comforter" of whom Jesus here speaks. "The spirit of Christ" is His own personal Spirit, even as each of us has his own spirit. Hence, Paul's stern statement in Romans 8:9 - "If any man have not the Spirit of Christ, he is none of His. " It is never said, "If any man hath not the Spirit of God, or the Comforter, he is none of His. " Jesus possessed His own Spirit for thirty years without having the Holy Spirit. Compare Luke 3:21, 22. Jesus is God's Anointed One, because - "God anointed Jesus of Nazareth with the Holy Ghost and with power" - Acts 10:38. Hence, Jesus had both His own Spirit called "the Spirit of Christ," and also "the Holy Spirit" or "Comforter" or " Spirit of Truth." When one is saved, he has the Spirit of Christ. "God hath sent forth THE SPIRIT OF HIS SON into your hearts, crying, Abba, Father" - Galatians 4:6. This same "Spirit of His Son" is called "the spirit of adoption (sonship), whereby we cry, Abba, Father" - Romans 8:15. With this spirit of sonship or OUR SPIRIT, the Spirit of God bears witness "that we are the children of God" - Romans 8:16.

"The Promise of the Father" - Luke 24:49; Acts 1:4. This is He of whom Jesus spoke, saying, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" - Luke 11:13. Jesus is God's Gift to the faith of a penitent sinner. The Holy Spirit is the Gift of the Father to His weak child. Accordingly, Jesus said, "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. If people see this clearly, they will cease claiming to have received the Spirit when they were saved. How many dear people are void of full fellowship with Jesus, void of their full privileges in Christ, void of knowing God's will, and void of power, because they are deceived at this point.

"Ye shall receive dynamite, the Holy Spirit having come upon you" - Acts 1:8. Briefly stated, this simply means that he who has received "the Promise of the Father" possesses the power to suffer or do or declare whatsoever the Lord lays upon him. He has divine enabling to move in the divine will, faith to remove mountains, love to love the unlovable and melt hearts, patience to bear long and be kind, courage to rebuke the erring, and strength to bear every burden. The Lord does not endue us to do everything that we may think ought to be done. Our lives must be directed according to His program. Hence, in many instances, there is an amazing revolution in the lives of even devoted saints after they receive the Gift of the Spirit in Pentecostal measure. Oh, that God's people would understand the true meaning of power from on high! The chief outlet for this



power is witnessing to the truthfulness, energy, and fullness of the Gospel. "Ye shall be witnesses unto Me," saith the Lord. "With great power gave the apostles witness of the resurrection of the Lord Jesus" - Acts 4:33. Our common idea of witnessing is very incomplete. Note all the references from John 15:27. Study these. You will see that they have little or nothing to say about personal experience. Primarily, we are to witness of "the sufferings of Christ" - I Peter 1:11; Luke 24:46; then of His resurrection, and then of His coming majesty and glory. There are multiplied witnesses, so-called, who bring discredit to the cause by relating their silly visions and heavy stomach dreams and exaggerated experiences. The witnesses recorded in Acts knew the Word of God. Then, after they received the Holy Spirit, they testified according to the Old Testament writings. Of course, comfort, instruction, conviction, and power followed. The testimony of personal experience always carries weight when it is based on the written Word.

It follows then, if our testimony is to be profitable, that we should store our minds with truth. Then when we speak, "moved by the Holy Ghost," we drive the "nail in a sure place" every time - II Peter 1:21; Isaiah 22:23.

"And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding (scent) in the fear of the Lord" - Isaiah 11:2, 3. This remarkable sevenfold fullness of the Spirit was the anointing which Jesus received. Consider it deeply. We receive the same seven-fold Spirit when we are anointed with the Holy Spirit. Our Brother Paul intimated this in saying to Timothy, when he was tempted with fear and shame, "God hath not given us the spirit of fear; but (the Spirit) of power, and of love, and of a sound mind (discipline)" - II Timothy 1:7. All the fullness of God is in the Holy Spirit for us for His glory. He is in us to furnish us wisdom, or love, or power, or courage when we need them; or silence when we should be silent. Doubtless, this is the meaning of the words, "filled with all the fulness of God," in practical experience - Eph. 3:19. There is no lack, because the lackless One dwells in us by faith. Each of us may boldly say, "I can do all things through Christ who is my strength, for the Holy Spirit gladly enables me to do so" - Philippians 4:13.

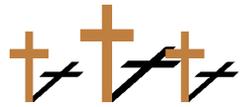
We have already considered some of the results of the Spirit's Presence in a believer. Teachings unavoidably overlap. God's way is that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" - Isaiah 28:10. Let us look at several more of these divine "littles" which are so unspeakably full of meaning and power.

"At that day ye shall know that I am in My Father, and ye in Me, and I in you" - John 14:20. What a triune union this is! Here are three parties mysteriously intertwined in one another. Behold, how Jesus prayed, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us ... I in them, and Thou in Me, that they may be made perfect in one" - John 17:21-23. How wonderful! Before He asked this of the Father, He had declared to the disciples that thus it should be. Hence, it is folly for us to pray for the oneness of God's people. They are already one with one another, because they are one with the Son who is wondrously one with them and with the Father. To make us know these far-reaching facts was the first work of the Spirit on coming from Heaven. Where then is the believer? In Christ - "Ye in Me." Where is Christ? In us - "I in you." This was Paul's great theme, as to personal experience. Christ is in us by the new birth; but, by the anointing with the Holy Spirit, we KNOW that He is in us.

Then, as we walk in the Spirit by the Word, Christ is formed in us - Galatians 4:19. In all things we grow up into Him, who is the Head, the Anointed One. We are no longer infants, tossed and carried about by every wind of teaching - Ephesians 4:14, 15. Who would not receive and yield to the Holy Spirit? Who would not earnestly court His abiding Presence, and gladly yield to speaking in other tongues, rather than miss all this? Shame on everyone who draws back from being anointed with the Spirit, and on everyone who afterward draws back from walking in the Spirit.

SHAME!

"And when He is come, He will reprove the world of sin, and of righteousness, and of judgment" - John 16:8. This is plainly the Spirit's mission to the world. This is not our mission. Ours is to witness of Jesus. It is the Spirit's work to reprove, convict, or convince the world. Let us not presume to do His work. Of what particular sin does He convict? "Of sin, because they believe not on Me," saith the Lord. People reprove others for certain acts. Christ put away our sins by His death; hence, the Spirit does not deal with men's sins or ungodliness. He holds before them Him who died for them. Men know that they are sinners. The Spirit convicts them for trying to be moral



and civil, for trying to improve themselves, or save themselves; and, hence, for rejecting the only way of salvation which is Christ Himself. The Spirit also convinces "of righteousness"; namely, that there is no righteousness apart from God's Holy Son. His righteousness was proven by His resurrection and ascension to the Father, as He here says: "Of righteousness, because I go to My Father." Then He convinces "of judgment." Jesus' death meant the judgment of Satan, "the prince of this world," because he introduced and developed sin in the world. For men to see this is to see the awfulness of sin, and that their shameful wickedness was judged in the death of Christ, for they are servants of the devil. If they do not accept Christ as Savior, the final judgment is inevitable and just, and they can have nothing less than their part in the lake of fire with "the devil and his angels" - Matthew 25:41; Revelation 21:8.

When Jesus had told His dear disciples all these precious things about the advent and Presence of the Holy Spirit, He added: "I have yet many things to say unto you, but ye cannot bear them now." Let us not stop here with disheartenment; but let us note and believe the following:

"Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth" - John 16:12, 13.  
The End