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**THE BAPTISM WITH THE HOLY GHOST**  
**By David Shelby Corlett**

Author of  
A B C's of Holiness  
The Risen Life  
Keeping Faith With the Past

"He shall baptize you with the Holy Ghost" (Luke 3:16)

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## INTRODUCTION

Too much cannot be spoken or written on the work of the Holy Spirit in the redemption of man. Especially is it necessary to have correct and sound teachings on this subject today to offset so much that is erroneous and unscriptural.

It was my privilege to read the manuscript of this little book, "The Baptism with the Holy Spirit," and I did so with keen interest and pleasure, as well as profit. The author, Rev. D. S. Corlett, had a definite purpose in mind in writing this book, namely, to set forth more clearly the distinction between the work of the Holy Spirit in regeneration and His work in sanctification.

There is much confusion at this point in the minds of many earnest seekers after truth and also in the minds of some who already enjoy and teach both works of divine grace.

To read the foreword is to get clearly the purpose of the author, and to carefully read the chapters that follow is to see the plan as developed by the author.

Brother Corlett discusses the work of the Holy Spirit before Pentecost, the work of the Holy Spirit at Pentecost, and experiences subsequent to Pentecost, and dwells with emphasis upon the results of the baptism with the Holy Spirit and makes clear also the conditions that one must meet in order to be baptized with the Holy Spirit.

Seemingly few books are written with a definite object and with the thought of filling a definite need. This book does both. It gives me great pleasure to recommend both the author and the book. I trust it will be read by our people everywhere and by all seekers after light on the work of the Holy Spirit in regeneration and in sanctification.

R. T. Williams

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## FOREWORD

The Baptism with the Holy Spirit is emphasized by Jesus as the most needful experience for this age. It is the divine equipment for the church and the secret of spiritual victory in the lives of individual Christians. Such an important doctrine and experience should be strongly emphasized.

One would expect to find a uniformity of opinion existing among Christian teachers concerning the ministry of the Holy Spirit and His particular office work in this age. But the contrary is true. The writer has recently perused more than twenty-five books dealing exclusively with the Holy Spirit and His ministry and he has been astonished to note the difference of opinions expressed and the confusion that exists in the minds of Bible teachers and Christian leaders concerning this vital subject. It was especially interesting to note that "Wesley used at least twenty-five phrases to indicate this state of grace (entire sanctification). But among these, 'the baptism of the Spirit,' 'the fulness of the Spirit,' 'the coming of the Comforter' are not found" (Steele, A Defense of Christian Perfection, page 108).

The teachings of the various writers relative to the work of the Spirit in regeneration and entire sanctification, or the baptism with the Holy Spirit, may be generally summarized thus:

First, there are those who teach that regeneration, the baptism with the Holy Spirit, and sanctification are all one and the same experience occurring concomitantly, and that there is no need for a second crisis in Christian experience; rather that our attitude toward the Holy Spirit should be that of continual appropriation, and that it is utter folly for us to seek any special baptism or filling.

Second, those who teach that the Holy Spirit imparts spiritual life to the regenerated individual, witnessing to his sonship and adoption, but that He remains only with the regenerated person as an outside helper and assistant; and that there is a second crisis in Christian experience when the child of God is baptized with the Holy Spirit in which He completely fills the believer and as a result He continually abides in this Spirit-filled Christian.

Third, those who teach that the Holy Spirit regenerates the individual and that He abides in the heart of the born-again person as the Spirit of Christ and life, but that He cannot baptize or completely fill this child of God because of the presence of the carnal mind or the flesh; that there is a second crisis in Christian experience, a baptism or filling with the Holy Spirit which is both the duty and privilege of all Christians.

Fourth, there is a difference of opinion among those who advocate the second and third positions stated, relative to the second work of the Holy Spirit in the heart of the regenerated individual, some maintaining that His baptism is only to give power for service, while others insist that by the baptism with the Holy Spirit the child of God is cleansed from all carnal sin, or sanctified wholly, and that His abiding fullness gives the sanctified Christian power for service.

There has been a different emphasis placed upon the terms used in the Bible to designate this wonderful experience which we call the baptism with the Holy Spirit. But as one has wisely said, we are emphasizing an experience, not a word, so it should make little difference what biblical term we may use. It is interesting however to note the terms used in the Acts of the Apostles relative to this work of grace. They are: "Baptized," "filled," "poured out," "gift of," "fell upon," "received," etc. Different significance is placed upon these terms by some teachers while others consider them to be different terms for the same experience.

Always in our consideration of the work and ministry of the Holy Spirit we must keep clearly in our thinking that He is a Person, and that as a personality He is not divisible. Therefore we cannot receive a part of His personality at one time and at subsequent periods receive more of this personality. There may be an increasing unfolding or revelation of the Holy Spirit and His personality to our hearts as we walk with Him, but this unfolding is vastly different from separating His personality into different receivable parts. So whatever views we may hold relative to the Holy Spirit they must be in harmony with the Bible teaching of His personality.

Considering the confusion existing upon this subject among Bible teachers it may appear presumptuous for one to endeavor to present a positive discussion of this vital theme. Nevertheless we may follow some well defined positions held by groups of holiness teachers and emphasize what we consider to be the true interpretation of plain scriptural declarations. In this discussion we will endeavor to substantiate the third position stated above, with the addition that the Baptism with the Holy Spirit includes heart purity or entire sanctification.

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We may better comprehend our privileges as Christian believers if we briefly consider the work and place of the Holy Spirit before His official advent on the day of Pentecost. The Holy Spirit has always been in the world, for He is God. He was active in the work of God throughout the Old Testament. It was the Spirit of God who moved upon the face of the waters bringing order out of chaos, hence in creation He was the Spirit of life. He strove with the hearts of people of the antediluvian period. In Israel His work is manifested through fitting and inspiring men to fill special places of leadership such as judges, kings, prophets or special messengers. The statement is often made, "The Spirit of the Lord came upon him." He was the source of inspiration by which holy men spake and wrote the Scriptures which are "given by inspiration of God."

The people of the Old Testament period and even in the days of John the Baptist enjoyed some visitation of the Holy Spirit, but not in any manner comparable to His manifestation and indwelling following Pentecost. He strove with and convicted men of sin in the former dispensation, but it was not as deep and pungent as today. "The Old Testament conversion was a moral change wrought by the will of the penitent, influenced by the Spirit of God, rather than a new creation or a new birth. . . . To assert that John's (the Baptist) converts were spiritually changed is to declare that John lost in a few months more regenerated probationers for Jesus than Methodism ever lost in her entire history ... There was no assurance of acceptance with God certified to the penitent soul, no witness of the Spirit ... Old Testament piety was characterized by bondage, the New by freedom ... There was no permanent state of reconciliation, because there was no permanent basis for it in an atonement made once for all and all-sufficient during all time ... There was no conscious indwelling of the Spirit in Old Testament saints because there was no new spiritual man in which to abide ... Entire sanctification except in a ceremonial sense was not enjoyed by the Old Testament saints. This could not be in the absence of the indwelling Sanctifier ... It will be easy to find an exception to each point which I have made, as Enoch, who had assurance; David, the joy of forgiveness; and Isaiah, who was sanctified by the symbolic coal of fire laid upon his lips. But the exception proves the rule" (Steele, Gospel of the Comforter, pages 32-34).

In the early history of the New Testament the Spirit prepared special messengers; John the Baptist, Elisabeth and Zacharias were all filled with the Holy Spirit (Luke 1:15, 41, 67).

The Holy Spirit had a large place in the life and ministry of Jesus. He was conceived by the Holy Spirit (Matt. 1:18), was anointed by the Spirit following His baptism (Luke 3:22), was led by the Spirit into the wilderness to be tempted (Luke 4:1), wrought miracles by the Spirit (Matt. 12:28). Through the Spirit He offered Himself to God (Heb. 9:14), by the power of the Spirit He was raised from the dead (Rom. 8:11).

John the Baptist gave positive testimony to the work of Jesus in baptizing people with the Holy Spirit. Jesus made some very significant statements concerning the work of the Spirit, definitely stating that the Spirit would be an inner well of water, rivers of living water flowing from within believers. His statements concerning the coming of the Comforter were prophetic and were all fulfilled when the Holy Spirit came upon the waiting disciples on the day of Pentecost.

The disciples were with Jesus during His public ministry. This was a period of transition from the Old to the New Dispensation. No doubt they enjoyed a better state of grace or

relationship with Christ than they themselves realized. Jesus emphasized that they were branches of the true Vine, that their names were written in heaven, and that they were not of the world even as He was not of the world. In all of their earthly relationships with Jesus they were contacting the Holy Spirit, "but ye know him; for he dwelleth with you, and shall be in you." "How the Spirit was with the disciples and not in them may be explained by the fact that Christ, whose infinite capacity monopolized the Spirit, was with them, and so the Spirit was with them in His person. But this monopoly Christ did not carry to heaven in His ascension. 'He breathed on his disciples, and saith unto them, Receive ye the Holy Ghost' (John 20:22). This they needed to sustain their faith in the interval between His resurrection and the full outpouring of the Spirit at the coming Pentecost ... We cannot accept the theory that the breath of Christ did not in any sense communicate the Spirit, but rather that it was a symbol and prophecy of the future Pentecostal gift. We prefer to say that something real was imparted, but far less than the fullness of the Spirit ... Christ's presence in that hour was a slight fulfillment, an earnest, of His manifest coming and permanent abiding in them in His representative, the Paraclete. This corresponds to the witness of adoption as stated in Paul's epistles, especially Romans 8:16 and Galatians 4:6. It is quite evident that the apostles were previous to this hour in a state of salvation, but as servants rather than some crying, 'Abba Father.' ... They were manifestly in a state of acceptance with God, but like the Old Testament saints, destitute of the gospel blessing of the direct witness of the Spirit to divine adoption, the special prerogative of the New Testament believers ... Bengel well says that this bestowment of the Spirit is 'the earnest of Pentecost' " (Steele, Gospel of the Comforter, pages 155 to 158). And Doctor Steele further gives this significant statement concerning this initial impartation of the Holy Spirit: "As God finished the first creation by breathing the life-giving Spirit into Adam's body, so Christ finished the new creation of His disciples when 'He breathed on them and said, Receive ye the Holy Ghost' " (Jesus Exultant, page 223).

"When the day of Pentecost was fully come" all that had been prophesied concerning the coming of the Comforter and the fullness of His presence was fulfilled. The disciples were then "Baptized with the Holy Ghost," "endued with power from on high" and had their reception of "power, after that the Holy Ghost is come upon you." And this was indeed a memorable occasion, not only for the disciples who were among the one hundred and twenty, but for the entire Christian church. It was a time in which Christ invested all His power and authority over the church into the hands of the Holy Spirit. It signified the completion of Christ's atoning work, when He "received of the Father the promise of the Holy Ghost" and "shed forth this which ye now see and hear" (Acts 2:33). Hence Pentecost was the manifestation of the complete victory of Christ over sin and the powers of evil, and the shedding forth of the fullness of the Holy Spirit was Christ's gift to the church enabling them to share in His victory.

The one hundred and twenty who had tarried for the outpouring of the Holy Spirit were on the day of Pentecost "filled with the Holy Ghost." This great experience was both personal and collective. The whole group was filled with the Spirit and the influence of that collective experience was felt throughout the city of Jerusalem and because of the many visitors in the city attending the feast the influence was carried to many parts of the known world. But it was a personal experience as well. Each of this group received a personal fullness of the Spirit which settled many of their personal spiritual problems. It transformed these disciples from weak, fearful, hesitant believers into powerful leaders and positive exponents of the gospel of Christ. It took from them their seeking for positions and their concern for self-interest and gave them a

passion for the world, and an enthusiasm to spread the gospel to others that persecution could not stop, and threatenings could not still. It brought them into a clear understanding of Christ and His relationship to their hearts and of their individual responsibility to witness to Him as the world's only Savior. Pentecost, or the experience of the baptism with the Holy Spirit, "purified their hearts by faith." It was the fulfillment of that "earnest of Pentecost" which was theirs when the Lord breathed upon them and said, "Receive ye the Holy Ghost"; for to the disciples this baptism with the Spirit was not the first bestowal of the Spirit for regeneration, it was the definite communication of the Holy Spirit in His fullness and power by the glorified Lord. The "first experience with the Holy Spirit" (John 20:22) "is connected with the assurance of pardon and sonship. The disciples needed this after the checkered actions and feelings which surrounded the arrest, trial and crucifixion. But the experience described in the second chapter of Acts is the fullness of the gospel blessing, the sanctifying and energizing baptism with the Holy Spirit and fire which is the heritage of all believers, but which is bestowed subsequent to regeneration" (J. B. Chapman, Herald of Holiness, June 15, 1934).

The term "filled with the Holy Spirit" is used in this connection. Some have suggested that since this term is used repeatedly in the Acts of the Apostles as a more or less permanent state of fullness it is therefore not to be considered a crisis in experience, rather it is a condition of life to be recognized and appropriated without a definite crisis. Let us briefly consider a few of the occasions where the term "filled or full of the Spirit" is used. Peter was "filled with the Holy Ghost," when he presented his defense before the Sanhedrin (ch. 4:8). The seven deacons were men "full of the Holy Ghost" (ch. 6:5). Stephen, the first martyr was "full of the Holy Ghost" at the time of his death (ch. 7:55). Each of these statements, to which several others might be added, indicate a state of life in which these people were living. It was a state of fullness which they enjoyed because of their having been filled in a crisis experience such as at Pentecost and as a result of their continued obedience to God. One may live in the fullness of the Spirit, or to use a commonly accepted term, may live a Spirit-filled life. But it is certain that there first must be a crisis in experience wherein the child of God is filled with the Spirit as definitely as the disciples and others were filled on the day of Pentecost, before he can live the Spirit-filled life.

This term "filled with the Spirit" is used also to designate a special outpouring of the Holy Spirit to undergird and prepare the newly formed church to meet the emergency of the first outstanding persecution. A study of the events of the fourth chapter of Acts, and especially of the group of praying believers (vs. 23-31) will reveal the fact that at least some of the disciples were present as were also others who had been filled with the Spirit on the day of Pentecost, yet "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." There perhaps were some here who had not enjoyed the Pentecostal outpouring, to them this may have been their second crisis; but to the disciples and others who had been filled with the Spirit, this was a special filling or outpouring of the Spirit to equip them to meet the emergency now before them. This was not a repetition of Pentecost. It was a special endowment for a special occasion.

The term "filled with the Spirit" is used to designate that second crisis of experience whereby the Christian believer is sanctified wholly, and for "the permanent gracious presence in the soul of the Holy Spirit, in His fullness, not as an extraordinary gift, but as a person having the right of way through the soul and body, having the keys to even the inmost rooms, illuminating

every closet and pervading every crevice of the nature, filling the entire being with holy love" (Steele, A Defense of Christian Perfection, page 110).

There are several incidents recorded in the Acts of the Apostles in which different groups received the Baptism with the Holy Spirit. It may be interesting and helpful for us to give some passing consideration to these events and by so doing we may be enabled more clearly to understand the work of the Spirit throughout this Christian dispensation.

Note first, the experience of the converts at Samaria (ch. 8:5-25). The evangelist on this occasion was Philip, who had been appointed as one of the seven deacons and as such he was -- a man "full of the Holy Ghost" (ch. 6:3-5). Under the preaching of this Spirit-filled evangelist the Lord wrought a mighty revival. Many were baptized by Philip in the name of Jesus. It is evident from Philip's dealing with the eunuch of Ethiopia that he baptized only those who gave clear testimony concerning their faith in Christ. And from the statement of Peter to Simon it is evident that only those whose hearts were right in the sight of God had part or lot in receiving the gift of the Holy Spirit (vs.18-21). So these Samaritan believers were genuinely regenerated, that is, their hearts were right in the sight of God, and as Christian believers they had been baptized. The apostles were anxious that these Samaritan converts should receive the fullness of the Holy Spirit, and as it appears they thought it necessary to have this fullness of the Spirit imparted by direct apostolic contact, so they went to Samaria, prayed for them that they might receive the Holy Ghost, laid their hands on them, and as a result the Holy Ghost fell on these Samaritans. Since all New Testament regeneration must be the same, these Samaritan Christians must have been regenerated by the Spirit and enjoyed His presence in adoption and as the Spirit of life before He fell on them as a result of the prayer of the apostles and the laying on of their hands.

Note second, the conversion of Saul (ch. 9:1-18). While there has been some dispute as to where Saul was converted, it seems quite clear that a radical change took place as he was stricken to the ground on the road near to Damascus. He was changed from an ardent opposer of the Christian faith to a believer, obedient to the Lord (v. 6). The second crisis came when because of the direction of the Lord Ananias was sent to this praying believer, that Saul might receive his sight, and be filled with the Holy Ghost (vs. 11, 17). The fact that one portion of this mission was fulfilled, namely that Saul's sight was restored, is evidence that he also was filled with the Holy Spirit. Saul was evidently regenerated by the Spirit and changed from an opposer to a praying, obedient believer before he was filled with the Holy Spirit.

Third, note the experience of the Gentiles at the house of Cornelius (ch. 10:1-48). Cornelius was a devout Roman who through contact with the Jews had been brought to know God. There are evidences that he was at least an Old Testament saint who was a devout man, giving much alms and praying to God, and that he was accepted with God. But there seems to be evidence also that he had received some New Testament light as is indicated in Peter's statement in verses 36 and 37. "This word which God sent unto the children of Israel, preaching peace by Jesus Christ ... this word, I say, ye know." So Cornelius was not totally ignorant of Jesus Christ and the message of peace through Jesus. Some have insisted that Cornelius was only an Old Testament saint and not a New Testament Christian basing their argument on the words of Peter: "Who shall tell thee words, whereby thou and all thy house shall be saved" (ch. 11:14). They therefore insist that Cornelius was not saved before the preaching of Peter. Perhaps one cannot be dogmatic here,



but it seems that we should certainly limit the meaning of the word "saved" if it were confined to the work of regeneration or even to include the baptism with the Holy Spirit. For in reality to be saved includes more than the forgiveness of sins and the fullness of the Holy Spirit, it includes the entire process of salvation from the time one is regenerated until he is safely settled within the gates of pearl. So Peter's message was not limited to one experience of being saved, but rather he emphasized the message of salvation which would not only deliver a person from sin and sinning here but bring him safely to glory. So we believe that Cornelius was not only an Old Testament saint and an expectant believer, rather he knew something of the message of peace through Jesus Christ and however dimly he was conscious of the work of the Spirit in His regenerating power, nevertheless Cornelius was a New Testament Christian, a candidate for the baptism with the Holy Spirit. Note the manner in which the Holy Spirit came on these Gentiles. It was not through the method used with the Samaritans, the laying on of the hands of the apostles, but He fell on them as Peter was speaking. This pouring out of the gift of the Holy Ghost was the same kind of baptism as occurred at Pentecost. Just as surely as the baptism with the Holy Spirit was something additional to the regeneration of the disciples, so in the house of Cornelius "the Holy Ghost fell on them as on us at the beginning" (ch. 11:15). And according to Peter's testimony (ch. 15:8, 9) the same work of heart purity accompanied the pouring out of the Holy Spirit on the Gentiles as on the disciples at Pentecost. We therefore conclude that the baptism with the Holy Spirit was a second spiritual crisis in the life of Cornelius in which his heart was purified by faith.

It is interesting to note that the term "baptism with the Holy Ghost" is used for the last time in the scripture in connection with this account of His being poured out on the Gentiles (ch. 11:16). Some have therefore argued that the term is not to be used in this dispensation. But note the many terms used to describe what actually occurred at the house of Cornelius: "fell on," "poured out," "received" (ch. 15:44-47), "baptized" and "gift" (ch. 16:16, 17). In view of these facts it is as scriptural to use the term "baptism" as any other term here used. However it is well always to state again that we are emphasizing an experience, not a word, and any scriptural term should be acceptable to us.

Fourth, note the experience of the Ephesian believers (Acts 19:1-6). There has been considerable dispute concerning whether these Ephesian disciples were converted before the visit of Paul, or whether they were regenerated by the experience here related. Much emphasis by certain teachers has been placed upon the scriptural statement, "Have ye received the Holy Ghost since ye believed?" While others have emphasized the translation of the American Revised version, "Did ye receive the Holy Spirit when ye believed?" The translation of the Revised Version seems to be more acceptable to the larger number of teachers. Two interpretations may be given to this account. One is that Paul's question, "Did ye receive the Holy Spirit when ye believed?" was prompted because of an apparent lack of spiritual life which should be manifested by all Christians. Upon investigation he found that they were not New Testament Christians, but were Old Testament believers, looking forward to Him who should come, that is, to Christ Jesus. When they heard the message concerning Christ they accepted it and were baptized in the name of Jesus, which presupposes the work of the Spirit in regeneration. And subsequent to the act of baptism Paul laid his hands on them and "the Holy Ghost came on them." The other interpretation is that they were Christian believers when Paul found them and that he led them on to receive the gift of the Holy Spirit, somewhat through the process stated above. It matters little which interpretation is accepted, the fact remains that they were regenerated believers before the Holy

Ghost came on them. And here again the fact is emphasized that the baptism with the Holy Spirit is a crisis experience for the regenerated child of God.

Some have taught that all of these experiences may properly be included in the original promise of Jesus and that as a whole they constitute the fulfillment of the promise, "He shall baptize you with the Holy Ghost." While there seems to be little scriptural foundation to this theory it is interesting to note the different groups represented in the accounts just considered. The original day of Pentecost brought the fulfillment of the promise to the Jews, the reception of the gift of the Holy Spirit brought the fulfillment to the Samaritans, at the house of Cornelius the Roman Christians were filled with the Holy Spirit, while at Ephesus the Grecian believers received this mighty baptism. In all of the experiences there is this similarity; they were all regenerated believers before they received the baptism with the Holy Spirit as a second crisis experience; and in two instances at least the positive statement is made that this baptism brought purity of heart or entire sanctification. Hence if two groups of believers were purified in heart by the baptism with the Holy Spirit, all who receive Him thus are purified.

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2

## SOME DISTINCTIONS TO BE NOTED

In considering this vital subject, it may be profitable to note some distinctions between the work of the Spirit in regeneration and in His Pentecostal baptism.

The work of the Holy Spirit in regeneration is emphasized in the Scriptures in many different terms. "Born of the Spirit" is used to denote the quickening of the spiritual nature when vital spiritual life is imparted to the believing person, and he is then made a new creature in Christ Jesus when "old things are passed away; behold, all things are become new" (2 Cor. 5:17). The term "adoption" is used to designate the relationship of the "born again" individual to God and the family of His children. This newborn Christian is conscious of a positive identification with God and His people through having "received the Spirit of adoption, whereby we cry, Abba, Father"; and in this adoption the Spirit himself also bears witness with his spirit that he is the child of God (Rom. 8:15,16).

This same truth is emphasized by Jesus in the analogy of the vine and the branches; "I am the vine and ye are the branches" (John 15:1-6). It is in the work of regeneration that the believing one is grafted into this true Vine and because of this union as a child of God he draws his life, strength, and sustenance from the Vine, and through abiding in the Vine he is enabled to bear fruit. There has been confusion in the minds of some relative to a statement made by the Apostle Paul in 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body." It has been emphasized that by this statement Paul meant the baptism or fullness of the Holy Spirit. A careful reading of this chapter will reveal that the writer was emphasizing the union of believers not only with Christ but also with other believers who were all members of the body of Christ, and that in this body harmony and unity should exist. Incidentally, he mentions that it is by the work of the Spirit that believers are made members of this body of Christ and in this instance used the term, "baptized into the body of Christ." But there is no manner of scriptural interpretation which can make this

term "baptized into Christ" mean the Pentecostal baptism with the Holy Spirit. It is a term used to designate what we have already emphasized, an incidental mention of the work of the Holy Spirit in regeneration by which the believer, the branch, is engrafted into Christ, the Vine. It is well to note that Jesus emphasized that "every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." Also that Paul, after mentioning that the Corinthian believers were through the Spirit made members of the body of Christ, emphasized "a more excellent way" -- the way of perfect love. Note too, that according to Peter's testimony the baptism with the Holy Spirit on the day of Pentecost brought this purging to these disciples, the branches of the true Vine, for it was then their hearts were purified by faith.

Therefore, there is a difference between being "born of the Spirit" and being "baptized with the Spirit." Jesus emphasized the necessity of being born of the Spirit in His conversation with Nicodemus. "Except a man be born ... of the Spirit, he cannot enter into the kingdom of God ... that which is born of the Spirit is spirit" (John 3:5, 6). But it is certain that the experience noted in Acts 2:4, "They were all filled with the Holy Ghost," is something beyond the birth of the Spirit. In the birth of the Spirit the spiritual nature of men is made alive. He becomes a partaker of a new life -- a divine nature or life. By receiving the baptism with the Spirit, the "born again" Christian is filled with the Holy Spirit. We might find an analogy of this in the life of Jesus. He was begotten of the Holy Spirit. His life before His baptism was lived in close relationship with the Spirit; but He was anointed with the Holy Spirit at the time of His baptism with water by John the Baptist, when the Spirit came upon Him in the form of a dove, anointing Him for His public ministry.

There is also a difference between having the Holy Spirit and being baptized with the Spirit. All Christians have the Holy Spirit but not all Christians are baptized with the Spirit. A failure to recognize this brings one into confusion.

It is quite evident from the Scriptures that the regenerated believer has the Holy Spirit dwelling within him. "Regeneration is the lodgment by the Holy Spirit of the new principle of life ... The Spirit in the new birth touches the whole nature, the thoughts, the feelings and the will, so that the man is a new creature.

Strength is supplied to the believer by the inner presence of the Holy Spirit. His indwelling is by faith. If faith declines, the Spirit's sphere in the soul is narrowed. If confidence in God is 'cast away' then the Spirit withdraws, or rather, is excluded by unbelief, and love, the vital spark of the spiritual life, expires. Hence the question whether the Spirit shall be a merely transient impulse toward purity, or a lasting power, depends upon the free will of the regenerate soul" (Steele, Gospel of the Comforter, pages 104,107). "It is one thing to have the Holy Spirit; it is another to have Him completely possessing us. No one can be regenerated without having Him; but there is the other side of it when He fills our entire being and has His way with us" (Kelly, Gospel of Comforter, page 369).

Let us consider some scriptures which emphasize the fact that all Christians have the Holy Spirit. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Here it is stated that we must have the Holy Spirit to be Christ's in any degree. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:15, 16). "And because ye are sons, God hath sent forth the

Spirit of his Son into your hearts, crying, Abba. Father" (Gal. 4:6). Here it is stated that the Holy Spirit has been sent into the hearts of sons of God, those who have been born again, "crying, Abba, Father." In the first epistle to the Corinthian church, chapter three, it states the condition of that church. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. 3:1). But let us read farther down in the same chapter, verse sixteen, where we find: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The same truth is emphasized in chapter six, verse nineteen. Here we have distinctly stated that they were "babes in Christ," and as such they were carnal, but yet they had the Spirit of God dwelling in them. It looks very much like the Holy Spirit dwells in carnal Christians. "But could they be unholy, while they were 'temples of the Holy Ghost?' Yes; that they were temples of the Holy Ghost is certain, and it is equally certain, they were, in some degree, carnal, that is unholy." -- John Wesley, "Sin in Believers." Now in this connection let us note Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Here we have the exact difficulty stated. They were possessors of the Holy Spirit, but "the flesh" or carnal nature was also resident within them. As a result there was an internal warfare between the old nature and the indwelling Spirit. "The apostle here (Gal. 5:17) directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate, there are two principles, 'contrary the one to the other.' ... A man may have the Spirit of God dwelling in him, and may 'walk after the Spirit,' though he still feels 'the flesh lusting against the Spirit.' " -- John Wesley, "Sin in Believers." Such a warfare kept the Corinthian Christians in a state of perpetual babyhood. And this warfare keeps all Christians from being what they should be, that is, from being what they desire or would like to be as Christians. These scriptures prove that all Christians have the Holy Spirit as the Spirit of life, as the Spirit of adoption certifying to their sonship, and as an indwelling presence warning against the presence of "the flesh" or the carnal nature. It is this fleshly or carnal condition that keeps them from being filled or baptized with the Holy Spirit. To say that only those who are entirely sanctified have the Holy Spirit dwelling within them causes many honest Christians to question the work of entire sanctification. They are conscious of the presence of the Holy Spirit in their hearts; yet they are likewise conscious of the presence of carnal disposition or inbred sin. The Spirit does not entirely fill them. They are not baptized with the Spirit. Let us quote from other writers:

"In speaking of a 'second change' of 'being saved from all sin and perfected in love,' John Wesley says, 'If they call this receiving the Holy Spirit, they may; only the phrase, in that sense, is not scriptural, and not quite proper; for they all received the Holy Ghost when they were justified. God then sent forth the Spirit of His Son into their hearts, crying, Abba, Father.' " -- Steele, A Defense of Christian Perfection, page 108.

"And as the heart is renewed by the active agency of the Holy Spirit, the Holy Spirit himself dwells within the believer's heart as 'the Spirit of adoption,' or 'Spirit of assurance,' where, by His own presence, He makes the heart to burn with the sense of the divine love, and by His presence alone is the Christian life continued as a reality ... And because the Holy Spirit does come, in regeneration, the inward warfare so well known to the testimony of Christians is the result ... The Holy Spirit, who came in in regeneration, cannot purify and order the heart and life, perhaps not in any particular, just as He would until all is yielded to Him in full consecration and He, through the door of appropriating faith, is permitted to come into every room, from kitchen to parlor and from cellar to garret" (J. B. Chapman, "The Holy Spirit," pages 11, 16).

\* \* \* \* \*

3

### THE NEED OF THIS BAPTISM

If Jesus placed such great emphasis upon the necessity of being baptized with the Holy Spirit there must have been a deep need for this experience in the lives of His children. And where is there a true child of God who has not felt his need of such a baptism or filling? The command of Jesus to His disciples to tarry for the promise of the Father was not merely to test their obedience, it was based upon His knowledge of a great need in their lives.

\* \* \* \* \*

4

### THE DISCIPLES BEFORE PENTECOST

A casual study of the lives and character of these disciples will convince one of their need of something deeper than they had in the way of spiritual life and power. They were weak and hesitant. They were seeking chief places in the kingdom and were interested in a material kingdom more than in one which was spiritual. They had been given a divine commission to preach Christ to the world, but in their condition at the time of the ascension they were wholly unqualified to carry out that commission. To have depended upon the activities of this group for the advancement of the cause of Christ in the earth would have meant defeat. Jesus knew this, but He also knew that the baptism with the Holy Spirit would supply their need and would remedy their faulty condition. The results of Pentecost and the subsequent exploits of these disciples prove that the fullness of the Holy Spirit gave them an adequate supply for their greatest need. The sad condition of the church today is evidence that too many Christians are living short of the baptism with the Holy Spirit. We should expect to see some resemblance of the exploits of these disciples in the lives of those who are filled with the Holy Spirit today.

\* \* \* \* \*

5

### THE INNER SPIRITUAL CONFLICT

The warfare within the heart of a born-again Christian is the great reason for the baptism with the Holy Spirit. The fact that "ye cannot do the things that ye would" should be evidence sufficient to drive people to seek the fullness of the Holy Spirit. Surely such a warfare within the heart of God's child is not the best that God can do for him in this world. There must be something better, something that at least would help him to do the things he desires to do as a Christian. It is not a question of whether one may be a child of God without being baptized with the Spirit; the question is, can he be the child God desires him to be without this baptism? The answer is simple, as long as the warfare between the flesh and Spirit continues in the heart he cannot be the child God wants him to be.

Let us consider this mixed state or carnal condition. It is stated that it is caused by the presence of two warring elements, the flesh and the Spirit. Hence the individual is conscious of a mixture of desires, the flesh endeavoring to pull away from the things of the Spirit and off toward things which would gratify the carnal desires, while the Spirit is urging him to follow the things that are spiritual and to fully glorify God. There is a mixture of emotions, the Spirit would cause him to hate the things he once loved, the flesh would endeavor to inspire some love for them. There is a mixture of purposes, the flesh inclines one to "walk after the flesh," while the Spirit draws him to "walk after the Spirit." It may be well to state that in this condition the Spirit is always the stronger if one will follow Him, but "the flesh" is a troubling element which asserts its presence as a tyrant which "is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). There need not be any outbursts of unholy passion, nor any visible manifestations of this carnal state in order to convince one that it exists. The inner conflict is sufficient to convince one of his need of being fully the Lord's.

No doubt the most apparent evidence of the presence of this inner conflict is that it prevents the Christian from being what he should be. Paul states this, "So that ye cannot do the things that ye would" (Gal. 5:17). The child of God should be concerned not always: with how the presence of the carnal dispositions causes him to feel and act, but he should be concerned with the fact that this inner 'warfare keeps him from being what he as a Christian should be. It prevents him from being the victorious, joyous, whole-hearted Christian he desires to be. It saps his spiritual life, it deprives him of power and strength, it darkens his vision, it dulls his spiritual apprehension, it weakens him in the time of stress. What Christian has not at times cried out from the depths of a needy heart, "Oh, that I might be the Christian I want to be!" Or, "Oh, that I might be victorious and joyous as a child of God!" What prevents one from being that Christian he desires to be within his heart? The presence of carnal dispositions or "the flesh." God is never satisfied until this warfare is ended, until His Spirit completely fills the heart and there is no room for the presence of "the flesh." This He will do for the Christian in the baptism with the Holy Spirit.

\* \* \* \* \*

6

## GOD'S DESIRE TO POSSESS HIS TEMPLE

The need for this baptism grows out of the fact that God desires fully to possess His children. He cannot possess them fully as long as there is inbred sin within their hearts. God feels, toward His children much like a mother or wife does toward her home. Recently, because of a condition brought on by the financial depression, it was necessary for several persons not members of the family to live with friends. While outwardly everything seemed congenial, the wife was naturally somewhat dissatisfied. One day she said to her husband, "Dad, I'd like to have all of our home to ourselves. I hope the time soon will come when we may have it thus." That expresses somewhat the attitude of God toward His children who are troubled with the presence of "the flesh." He says, "I would like to have that temple all to myself. I hope the time soon will come when I can have it thus." Yes, that is exactly the way God feels toward every carnal Christian. He wants to have them, to possess them, to fill them with His Spirit. The indwelling Spirit desires fully to possess His temple.

In this connection we might emphasize the personality of the Holy Spirit, especially as this truth relates to His full possession of lives. It is impossible to divide a personality. We cannot receive part of a person at one time, and another part at another time. We receive the Holy Spirit in regeneration and He dwells within our hearts. But He does not and cannot fully possess us, nor can we know Him in His fullness, as long as the carnal condition remains. That which keeps Him from baptizing the born-again Christian is the presence of "the flesh," or carnality. So, in reality, the Spirit fills us to the utmost of our capacity when we are born again; but our capacity for receiving is greatly limited by the presence of this inner foe. What then remains for us to do? Give Him a full dedication of our lives that He may have us in our fullness, and He will fill us with Himself. "When we receive the Holy Spirit in any measure we receive Him in the entirety of His personality; for He is indivisible. But because He is repressed by a stubborn or ignorant human will He reveals Himself only in some of His offices. When, however, the believer lifts the repressive force of his will by a complete and irreversible self-surrender, giving the Spirit full right of way through the whole being, He reveals Himself in all His offices, and all such believers are said to be filled with the Spirit." -- Baker, in "Living Waters." "If the Holy Spirit is dwelling in you at all, He is there as a Person in all His majesty and glory and strength; in all the infinite resources of His deity. As to His gifts, -- His grace, -- these may be given to you, 'by measure' more or less; but the Holy Spirit himself, inasmuch, as He is a Person, is not with you at all unless He is in you in all the fullness of His divine personality, in all the majesty of His Godhead." -- Bishop Webb, quoted from Gospel of the Comforter, pages 352-3.

The illustration is an old one, yet it clearly portrays the truth we are presenting. It is that of an individual who buys a house. This house is to be his home. He pays for it, gets a clear title to it, but the former owner for a time keeps several rooms for his own use. In every legal manner the whole house belongs to the purchaser, but in reality his full possession is limited because of the presence of the former resident. The time comes when the former resident must vacate. He turns the keys to the entire house over to the owner, moves his belongings out and at last the purchaser fully occupies his home. We have mentioned that the carnal Corinthian Christians were the temple of God, that the Holy Spirit was dwelling in them (1 Cor. 3 16). God by right of purchase owned the temple, it was His. But because of the presence of the former resident -- the flesh -- He could not occupy it fully. But there must come a time when the carnal Christian will through the Spirit put to death the deeds of the body and when he will fully dedicate or consecrate the whole temple to God He may fully possess it. It is then that the Holy Spirit fills His temple, or the individual is baptized with the Holy Spirit. God fully possesses His temple. It is like the dedication of the tabernacle in the wilderness; when Moses had turned it over to God in dedication the cloud of glory so filled it that there was no room for Moses. Or, like the dedication of Solomon's temple; the glory of God so filled the place there was no room for the priests. When we are filled with the Holy Spirit there is no room for carnality or for the carnal self. Let us not stop short of a full dedication of the entire self to God. He is never satisfied with our stopping short of His very best for us.

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The next step that one would naturally take is to inquire just what are the conditions the born-again Christian must meet in order to be baptized with the Spirit. There are some conditions for us to meet, but the greatest of all conditions has been met by our Lord. He has provided for us this fullness of the Spirit. It is the evidence of His victorious conflict with Satan as He overcame all of our foes, and is now seated at the right hand of the Father. It was when Christ entered the presence of the Father that He received from the Father the promise of the Holy Ghost, and He shed it forth upon His disciples that they may be partakers of His victory (Acts 2:33). So God's condition has been fully met. It is ours in provision. All there is left for us to do is to meet our part of the contract and receive it by faith from God. But what are the conditions to be met, what is our part of the contract?

\* \* \* \* \*

8

## FULL ABANDONMENT TO GOD

As a basis for the exercising of this faith of appropriation the child of God must make a full consecration or abandonment of himself to God. This is not merely a surrender of his will to God, he has done that in his surrender to be a child of God. He must yield the whole life, the whole self, fully into the hands of God for the specific purpose that He may fill him with His Spirit. No shallow conception of consecration will do in this case. It is not merely meeting a condition at one time for some blessing. It is a contract of a life relationship in which the full dominion of heart and life is yielded into the hands of God. The old hymn of consecration states it thus:

My body, soul and spirit,  
Jesus, I give to thee;  
A consecrated offering,  
Thine evermore to be.

It is not merely giving all of the possessions to God, nor the renouncing of the opinions of friends or loved ones when such Opinions may contradict God's will for His children. It is above all the full yielding or abandonment of self to God, where self is no longer on the throne but where Jesus rules without a rival. We may do well sincerely to consider, "Am I fully yielded to God? Does He fully own me?" It is only as we consciously make such an abandonment of ourselves to God that we may meet the condition for the baptism with the Holy Spirit.

\* \* \* \* \*

9

## DEATH TO "THE FLESH"

No, not physical death; but a death to the sin in the flesh or carnal nature in which the child of God has done with it so fully that the Spirit of God may fill him. It includes the acknowledging of the presence of this carnal nature within him, and of his utter inability to cope with it. It means that he has reached the place in his own heart and mind when he is absolutely done with these carnal dispositions he abhors them, he cries for deliverance from them. He takes the attitude of



death toward: the carnal or fleshly desires, purposes or emotions, that is, he is turning from them as fully as if they did not exist, he is done with them. He has reached the place where he no longer desires the will of self, but he prays as did Christ in His prayer in the garden, "Not my will, but thine be done." He is so completely dead to sin and "the flesh" that he desires nothing but the will of God. But such an attitude is all on the part of the seeking individual. He cannot put this carnal nature to death, it is the work of the Spirit to do that. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "If ye through the Spirit do mortify the deeds of the body" (Rom. 8:2,13). But when God sees that in his heart he is so completely done with the presence of the carnal that he has died to it, then the Spirit fully possesses His temple and makes real in experience what he has desired in his heart.

\* \* \* \* \*

10

### OBEDIENCE TO GOD'S WILL

The attitude of heart must not be entirely negative, that is, the seeker does not desire to be filled merely to be free from the presence of "the flesh." He desires to do the will of God fully in his life. This he could not do as long as the Spirit was lusting against the flesh, and the flesh was lusting against the Spirit. To be sure there is obedience to the will of God in the regenerated life, but this is an obedience which not only keeps one from doing the wrong, but which is interested most in doing what God desires. An obedience which catches the will of the Spirit in things which may not be recorded as God's will for him, but which through the revelation of the Spirit he sees will bring greater glory to God and make him more of what He would have him to be. His rulership is not confined to certain portions of his life, but the vast areas of life are all brought under His control. The keys of the whole house are turned over to the Spirit, He has right of way through soul and body. God may look at His temple and realize that every portion of it is His. It is to be recognized at once that this obedience cannot be a condition which is met at one time, but ignored at another. It is a continued relationship of obedience that is sustained through having a heart yielded to the Holy Spirit.

\* \* \* \* \*

11

### AN EARNEST DESIRE

If one is to know what it means to be baptized with the Holy Spirit there must be an earnest desire within the heart for this baptism. It is feared that too often the seeking for God either at a public altar or in the secret chamber is not much more than a blind impulse that is not inspired by a real heart desire. How often have we seen people, brought to a realization of their need of this baptism with the Holy Spirit, come forward to a public altar to seek this experience. They have gone from the altar without finding real satisfaction. But their seeking ended with that public altar experience. No such seeking will bring the baptism with the Holy Spirit. Many people have testified that they became so desperate in seeking this fullness that they refused to eat or sleep until they were satisfied. "He will come to those who so earnestly desire His fullness as definitely to ask, and to persevere in asking, till they consciously receive the fullness of this divine person"

(Steele). It might appear to limit God if we were to state that He cannot give this baptism to the half-hearted seeker. But it certainly states the truth when we say that it is impossible for the half-hearted seeker to have faith for the baptism with the Holy Spirit.

Such earnestness as is necessary to the obtaining of this fullness will make one definite in his seeking. Too often seekers are indefinite with God. Here is an example. A Sunday school superintendent came to the altar on the call for Christians to seek to be filled with the Spirit. He was questioned concerning his need.

"Brother, what do you want the Lord to do for you?"

He replied, "I want Him to bless me."

"But is there any particular need that you have, which in His blessing He may supply?"

"Oh, just in any way that He wants to bless me," was his reply.

"But do you not have a definite need, and will you not ask God for that blessing you need?"

"Well, I'm a candidate for anything He has for me," he said.

No mere candidate will receive this wonderful baptism. Only those who definitely and earnestly seek God will be filled with the Spirit.

\* \* \* \* \*

12

## FAITH FOR THE FULFILLMENT OF THE PROMISE

After all, the struggle is not to get God willing to give this baptism with the Holy Spirit. He is more willing to give the Holy Spirit than we are to give good gifts to our children (Luke 11:13). The struggle, if there be any, is all on the part of the seeker. But where there is an earnest heart desire that will definitely seek God for the baptism with the Spirit, and where one has fully abandoned himself to God so that he will obediently follow His will in all things, and where he has died out to the old carnal self, it is easy to have faith. Faith for the fulfillment of the promise of the baptism with the Holy Spirit is sure to follow such abandonment. When there is nothing unyielded, nothing one would rather do than the will of God, no place in one's life for "the flesh"; what is there left for one to do? Nothing, but to accept what God promises. Faith looks to the promise, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That promise is as good as the presence of God. The seeker accepts the promise and believes the work to be done. He is not left in the dark. It is done! The abandoned heart is filled or baptized with the Spirit.

We do well to ask, What are the results of this baptism with the Spirit? There are results that will follow in the lives of those who are filled with the Spirit, just as certainly as there were changes in the lives of the disciples. Let us note a few of these results.

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13

## HEART PURITY

It was stated in the promise made by John the Baptist concerning this baptism with the Spirit that it would include a thorough purging of the threshing floor, the wheat would be garnered, the chaff destroyed. The "tongues like as of fire" appearing upon each of them on the day of Pentecost was the symbol of an inner cleansing. The testimony of Peter concerning the genuineness of the work done at the house of Cornelius where the Gentiles first received the Baptism with the Holy Spirit was based upon the consciousness that their hearts were purified. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). The result of the baptism of the Spirit, according to the testimony of this leader of the disciples, was heart purity.

Let us digress here sufficiently to note that this heart purity was the evidence to Peter that the work done at Cornelius' house was genuine. These Gentile believers "spake with tongues," so did the disciples at Pentecost. But speaking with tongues was not the evidence to Peter, it was heart purity. Note how carefully the Holy Spirit guards the evidence of His fullness from being counterfeited. Even the most honest "tongues follower" today will admit that tongues may be counterfeited. If speaking with tongues is the evidence of the baptism with the Holy Spirit, how would anyone know whether his tongues were the genuine or the counterfeit? There could be no absolute way to tell. But it is clear that speaking with tongues is not the evidence. Something far more assuring and more greatly needed is the evidence, that is, heart purity. There can be no counterfeit to heart purity. One cannot purify his own heart, the devil cannot purify the heart; only God can do it. He has so jealously guarded the evidence of the 'baptism with the Spirit that there can be no counterfeit. He purifies the heart by faith.

This assures us that heart purity, or entire sanctification, and the baptism with the Holy Spirit are one and the same experience. But let us note this heart purity. Why is it pure? Because the Holy Spirit fills it. This third per son of the Trinity is not called "holy" because He is more holy than the other two members of the Trinity; He is called the Holy Spirit because it is His work to make God's children holy. He fills the whole heart, the whole life. By His fullness He dispels the carnal and the fleshly, just as light dispels the darkness. The inner conflict is gone because the temple is fully occupied by the one ruler. The heart is pure because the source of all purity -- the Holy Spirit -- fills it. It is a life with a unity of purpose, an integration of all the various phases of life around one central desire -- the doing of the will of God. The consciousness of His presence fills the heart and mind, it is pure. He abides in His fullness and He keeps it pure.

\* \* \* \* \*

14

## ENDUEMENT WITH POWER

Another result of this baptism is the enduement with power. Jesus promised His disciples, "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1:8 R.V.) He had commanded them to tarry until they were endued -- literally, clothed upon -- with power from on high. And what is the source of this power? The Holy Spirit himself. Since the entire life is brought into harmony with God, since the inner struggle with the flesh is removed, God now finds an open channel through which to pour His power. It is not so much the fact that power is resident with us, but rather that God now has an open channel through which to flow to others. To be sure the life of man is energized by the Spirit dwelling in His fullness, his perceptions are quickened, his mind is capable of receiving the deeper spiritual things; but the enduement of power does not find its end in the Spirit-filled individual, it finds its channel there. "The baptism with the Spirit transforms us from being weak and hesitating and questioning believers into bold, confident, and conquering children of God." -- Calkins. The child of God is powerful because he has transferred his confidence from self to God; because he is no longer defeated by the consciousness of his own weakness, but rather he trusts in the power and ability of the indwelling Spirit to accomplish the results. His center of life is transferred from what he thinks he can or cannot do, to what he has confidence the Holy Spirit may do through him. "The secret of spiritual power consists in the union of the Holy Ghost with the purified faculties and natural energies of the human soul, and, on the human side, it consists in the utter abandonment of the soul to, and a hearty co-operation with, the Holy Spirit ... It is true that heart purity is power in the creature sense of power, but it is not the power of the Holy Ghost in the Scripture sense of it. Jesus is our example, and we read that He received in addition to His pure humanity the power of the Holy Ghost, and that it was 'through the eternal Spirit he offered himself without spot to God,' and that it was 'through the Holy Ghost he gave commandments unto the apostles.' ... Now, if Jesus needed the Holy Ghost united with His holy creature nature in order to give Him the peculiar secret of power in His mission, and if He our example, how much more do we need that we should have our sanctified hearts and mental faculties in vital union with the Holy Spirit, that by that union we may do the work of God?" -- G. D. Watson

\* \* \* \* \*

15

## FILLED WITH THE SPIRIT

Another result of this baptism with the Spirit is the fullness of the Spirit. It is significant to note that after Pentecost the term "baptism with the Spirit" is seldom used, the new term is "filled with the Spirit." It is a climax in experience where we are entirely emptied of self, and filled with the Spirit. But this is not a mechanical fullness where we are assured of being always filled. We are brought into a deeper and more precious relationship with God until now our lives are entirely His and His Spirit fills us. To break that relationship is to disturb the fullness of the Spirit. To be unyielded in anything relative to the will of God will disturb that relationship. To be disobedient in any of the guidance or leadership of the Spirit affects that relationship. We keep this relationship by keeping a yielded heart to the will of God, by minding the things of the Spirit, by faithfully obeying His leadership and guidance, and by fully depending upon Him as our source of power and life. Dr. Daniel Steele says, "Turning to our Greek Testament we note that the command, 'Be filled with the Spirit' is in the present tense, denoting not a mechanical fullness once for all, but a

vital fullness, a constant appropriation and a perpetual reception, a ceaseless drinking and a ceaseless thirst. Hence the paradox of Charles Wesley:

Insatiate to this spring I fly;  
I drink, and yet am ever dry.

This clearly states the basis of our relationship and how this relationship may be sustained.

It is surprising to note how many Christians there are who are hungry for this baptism with the Holy Spirit. They have permitted prejudice or an unwillingness to be fully yielded to the Lord to rob them of this precious fullness. Others talk about it, are glad to support a program which emphasizes this experience but they do not obtain the baptism with the Spirit as a personal experience. We need to learn that the baptism with the Spirit is more than a theoretical statement, or a mere profession. It is an inward dynamic, a living divine presence. It is not merely a doctrine, it is an element of life.

If you, dear reader, have not entered into this glorious experience of the baptism with the Holy Spirit, you should do so at once. God is surely not pleased to share His temple with anything that is unholy. There is no other source from which you may have deliverance from "the flesh" which now deprives you of being the victorious Spirit-filled child of God you desire to be. You cannot hope to gain the victory over this inner foe, or to expel it from your heart without making a full consecration or abandonment of yourself to God that He may baptize you with the Holy Spirit and thus purify your heart. You must bring this matter to an issue. The Spirit and the flesh cannot permanently abide in the same heart. You will either yield yourself fully to God for the baptism with the Holy Spirit, which gives deliverance from "the flesh," or eventually your life will drift to the low level of "walking after the flesh." What is there, my dear friend, that keeps you from this needful experience in your life? Whatever it is, turn from it. Yield your life completely to God. Take the way of death to the carnal self. Obediently follow Christ and earnestly and definitely seek this baptism with the Holy Spirit which will transform you from a weak and hesitant Christian into a fearless and powerful child of God.

"Have you ever felt the power,  
Of the Pentecostal fire  
Burning up all carnal nature,  
Cleansing out all base desire,  
Going through and through your spirit,  
Cleansing all its stain away?  
He is waiting now to give it,  
It is for us all today."

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THE END