



"You will know them by their fruits." Mt. 7:16

Careful Use of the Term "Baptized in the Holy Spirit"

by **Tom Plumb**

Let's go back to the first use of the term by John the Baptist and examine it's full context:

10 "And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will **baptize you with the Holy Spirit and fire**. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

13 ¶ Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

16 When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." Matthew 3:10-17 NKJV (also see Luke 3:16)

No doubt John was suitably impressed to have the Word confirmed so strongly, so quickly and so visually!

In the above passage John the Baptist is prophetically proclaiming what is about to happen through his mother's relative's son, Jesus. And so, I say "proclaiming", instead of simply "prophesying" because there were concrete related events that came before since these two men were relatives that knew each other from the very womb:

"5 ¶ There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and they were both well advanced in years.

8 So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense.

11 Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.

14 "And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, 'to turn the

hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

18 And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years." And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

21 And the people waited for Zacharias, and marveled that he lingered so long in the temple. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless. And so it was, as soon as the days of his service were completed, that he departed to his own house.

24 Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, "Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people."

26 ¶ Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!"

29 But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. "And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

34 Then Mary said to the angel, "How can this be, since I do not know a man? "And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

36 "Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. "For with God nothing will be impossible." Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

39 ¶ Now Mary arose in those days and went into the hill country with haste, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.

42 Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord."

46 And Mary said: "My soul magnifies the Lord, And my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; For behold, henceforth all generations will call me blessed. For He who is mighty has done great things for me, And holy is His name. And His mercy is on those who fear Him From generation to generation.

51 He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones, And exalted the lowly. He has filled the hungry with good things, And the rich He has sent away empty. He has helped His servant Israel, In remembrance of His mercy, As He spoke to our fathers, To Abraham and to his seed forever." And Mary remained with her about three months, and returned to her house.

57 ¶ Now Elizabeth's full time came for her to be delivered, and she brought forth a son. When

her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her. So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias.

60 His mother answered and said, "No; he shall be called John." But they said to her, "There is no one among your relatives who is called by this name." So they made signs to his father— what he would have him called. And he asked for a writing tablet, and wrote, saying, "His name is John." So they all marveled.

64 Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. And all those who heard them kept them in their hearts, saying, "What kind of child will this be?" And the hand of the Lord was with him.

67 ¶ Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: "Blessed is the Lord God of Israel, For He has visited and redeemed His people, And has raised up a horn of salvation for us In the house of His servant David, As He spoke by the mouth of His holy prophets, Who have been since the world began, That we should be saved from our enemies And from the hand of all who hate us, To perform the mercy promised to our fathers And to remember His holy covenant, The oath which He swore to our father Abraham: To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear, In holiness and righteousness before Him all the days of our life.

76 "And you, child, will be called the prophet of the Highest; For you will go before the face of the Lord to prepare His ways, To give knowledge of salvation to His people By the remission of their sins, Through the tender mercy of our God, With which the Dayspring from on high has visited us; To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace." So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel. Luke 1:5-80

So, no doubt John grew up hearing the repeated account of this story with the prominent role of the Angel Gabriel himself. And so it should come as no surprise that warning people to get ready for “the Holy Spirit and fire” was John's whole message. But how did John define this exciting term? Obviously, it was referring to the context of all of the above. It was referring to the whole incarnation of the Messiah and everything that followed from that. He made clear that there were two aspects to this, but he had no need and no way to fully understand the scope, implications and details of what he was faithfully proclaiming. God probably just gave him a good overview. But we are not told, but here is what we know that he knew:

1. John knew that the Holy Spirit was going to arrive and fill the faithful with the Spirit, *just like his mother had been briefly filled*. (verse 41, above) No longer was it going to be a rare incident like that or superficial. This time He would come to indwell His people. People would be baptized in the Spirit so that they could receive His help at any time. His Spirit would no longer be afar off.

2. The Holy Spirit was also going to arrive as a cleansing Fire to burn away all dross (impurities). No longer would it just be the occasional deliverance. People would be baptized in His Fire so that they could be entirely rid of all their dross. We have now come to understand that in salvation, people are forgiven for their deliberate acts of sin, and then subsequently, in their completed sanctification, they would be made wholly pure by having their original sinfulness (the fallen nature) entirely removed, once and for all. There is a difference between forgiven and removed! No longer is there a slippery slope within leading back towards perdition.

So, the Holy Spirit adds what needs to be added, while afterwards His Fire removes what needs to be removed! This neatly summarizes the whole earthly work of Jesus. It does not emphasize one aspect over the other. It emphasizes the whole incarnation of Jesus.

The Basis of Salvation

“ If there is one doctrine upon which all historic Christianity is agreed it is the fundamental teaching that salvation is made available to mankind through the sacrifice of Jesus Christ. This sacrifice is usually taken to mean the whole history of Christ’s incarnation, passion, death, and resurrection, although frequently only one aspect of this divine drama is taken as representative of them all. That salvation is the result of the entire life and work of Christ is evident in the language of Paul, said of Christ Jesus: “Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:6-11). This passage traces the redemption of mankind to the entire work of Christ in all his incarnation, suffering, death, resurrection, and ascension to glory. In His redemption work Christ is likened to a sacrificial lamb under the ancient temple order: “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). This was no doubt an allusion to the ritual ordained in Exodus: “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even” (29:38-39). The prophet Isaiah proclaimed that the suffering Messiah should be brought as a lamb to the slaughter (Isa. 53:7), and the Book of Revelation represents Christ as “a Lamb slain” (5:6) and “the Lamb slain from the foundation of the world” (13:8). “Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (I Pet. 1:18-20). Moreover, this is Christ’s own interpretation of His work, for He said: “The bread that I will give is my flesh, which I will give for the life of the world.

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John 6:51,53). ”But God commendeth His love toward us,” says Paul, “in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life (Rom. 5:8-10). The author of the Epistle to the Hebrews voices the same truth: “Since the children then share blood and flesh, He himself participated in their nature, so that by dying He might crush him who wields the power of death (that is to say, the devil) and release from thralldom those who lay under a life-long fear of death” (Heb. 2:14-15, Moffatt). I have quoted Moffatt here as he properly translates the Greek word for “destroy,” showing that it does not mean that Christ annihilates the devil by his atoning death, but rather that He crushed him and breaks his power over those who trust in Christ for salvation. Paul repeats this theme very often. “In whom we have redemption through His blood, the forgiveness of sins” is an expression found in Ephesians 1:7 and Colossians 1:14. “If we walk in the light,” writes John, “as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (I John 1:7). Here “blood” is taken as representative of the whole atoning work of Christ which, in a figure, it is. In the Book of Revelation we read: “Unto him that loved us, and washed us from our sins in His own blood” (1:5b). “Thou wast slain, and hast redeemed us to God by thy blood” (5:9b). “These are they which came out of great tribulation, and have washed their robes, and made them white in the

blood of the Lamb” (7:14b).

from: “The Meaning of Sanctification” by C. E. Brown -pg 41



Diverse Perceptions

There are many different types of believer exploring this website. Some of these are:

1. newly minted believers that are not quite sure which direction is "up" yet.
2. pentecostal/charismatic "tongues-speakers" who walk close to the Lord and diligently make use of spiritual gifts such as speaking in tongues -in an orderly manner.
3. Tongues speakers who are perennially full of trouble and abuse many things -including spiritual things, and so may give anything they touch a bad name.
4. holiness believers who think that speaking in tongues is a disordered and unscriptural demonic manifestation
5. pentecostal/charismatics who get "filled with the Spirit" maybe on Sundays, but otherwise do not give the matter much concern
6. rare holiness believers who walk entirely sanctified (in His Rest) with a lowly and pure heart
7. poorly informed RCs who think that only folks approved by the Pope are "Saints" -it is a denominational monopoly!
8. diligent pentecostals who abide in His Rest as well being filled with His Spirit
9. highly consecrated souls who are seldom given reason to believe that His Rest is an even better state of grace than their own -if they have even heard of it....
10. Holiness believers who are proud of their tradition and look down loftily upon those who seem to be lacking their own sterling character and time-tested doctrine
11. pentecostal believers who are proud of their tradition and look down loftily upon those who seem to be lacking their version of spiritual power
12. contemporary forward-looking "Kingdom" believers who view His Rest as something "the body" will be globally and sovereignly endowed with (or some variation upon this theme) at some future time if they will but press in with devout patience.
13. highly indoctrinated souls who are so flooded by words that they mistake them for the glorious reality
14. and of course many, many more

Each of these would give you quite a different answer to the question “What is the Baptism in the Holy Spirit?”. Just as if you would ask a Polynesian what the word "weather" means, he would say, "Well you know, it depends on the time of year: -trade winds or rainy season." Ask a snow-bound Canadian like myself the same question and you would certainly get a totally different answer! From my perspective, all the Polynesian knows is summer -windy or wet. They get so little variety in weather that they never think to talk about daily changes in the weather the way us Canadians constantly do. We can only speak of what we know.

Pentecostals

The pentecostal/charismatics (#2 above) speak mostly about being equipped with special POWER GIFTS for service when they use the term, while character appears to be secondary. Secondary does not at all mean that they entirely leave it out, even though His completion of our character in His Rest is certainly left out since it is mostly unheard of. The most essential power gift among them is being filled with Holy Spirit: which is the awakening of the spiritual senses for a far more palpable sense of His Presence and power.

But I will let these expert sources below discuss this whole Pentecostal view since it is off the narrow topic of this specialized website. Check out these and as many other good sources as you can find on the web to confirm this.

[Bible.com](#)

[Destiny Image.org](#)

[Assemblies of God](#)

A grouch's stereotypical view of pentecostal denominations might be that of the Magpie:



This grouch might say: "they tend to act like the Magpie and bring home anything that is attractively shiny with little regard for its actual nest-building attributes. Can't they see that this will lead to a hollow and fleeting low quality showiness that has little idea about holiness?"

Some of this criticism may be well-founded, but consider this -if these charismatic folks have not been taught that scriptural Holiness even exists what else can they do? Please -reach out to them in their need instead of judging. If you judge, how are you better than they?

"Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward." Matthew 6:2

The Holiness View

These few pages clearly confirm what Holiness believers are speaking of when they use the word "Baptism in the Holy Ghost" and "pentecostal".

One is speaking about being equipped with an optional set of power gifts that can be

added by faith to basic salvation, while the other is speaking about a work of grace that brings the essential completion of your salvation itself. The Power aspect of the Baptism of the Spirit is not excluded by most Holiness folks but is interpreted along the lines of power for a witness to others. (ie: the "conversation" naturally flowing out of a pure heart)

A grouch's stereotypical view of Holiness denominations could be of wordiness:



"Help!! Too many lofty WORDS, WORDS, WORDS

.....with too few living exemplars of this greater grace if it is ever preached. Tasting helps me hear by giving me something to relate to!"

This criticism may be well-founded, but before you judge, try to get into His Rest yourself and you will find out that there are real reasons why only a few succeed to enter in these days. Just because we live in a fast-paced culture does not mean that God has at all lowered His price for His best work of grace. The price is still your ALL. Words are a lot easier than this.

Reality Check

31 ¶ "You shall make the robe of the ephod all of blue. 32 "There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.

33 "And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: 34 "a golden bell and a pomegranate, a golden

bell and a pomegranate, upon the hem of the robe all around.

35 "And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before the LORD and when he comes out, that he may not die. 36 "You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. 37 "And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. Exodus 28:31-37

Instead of using bells and pomegranates today, one school of thought say they would sew bells (gifts that attract attention) on their hems, while the other says they would sew pomegranates (fruits of a Godly character) on theirs. Most end up doing little if any actual sewing of either bells or pomegranates since it is more acceptable to merely listen and boast. But if either do any sewing, it is usually upon the hem of their white undergarment of elementary salvation rather than upon the hem of the glorious overgarment being described here, for despite all their impassioned pleas to the contrary, they both omit the robe of blue and "the plate of pure gold" since as a rule they do not enter His Rest.



Obvious Conclusions

Both types of denomination need to get with the program:

Pentecostals need to be filled with as much Spirit as they believe in, and then obtain His Rest and be firmly established in it.

Holiness people need to stop fooling around before they become a mere footnote to a tragic "Mainline" history. First the leaders need to get serious and get His Rest. They need to openly admit their failure, and be seen by others as mere "seekers" rather than those already worthy to be emulated. Consider this: if you are a Holiness believer who has not completed his sanctification, nor been "filled with the Spirit" -what do you have? You have an almost powerless elementary salvation together with a belief in sanctification and unbelief about His Spirit. Taking positions on issues of faith may make you feel nice and righteous, but it adds neither grace nor power. It leaves you in spiritual poverty and possibly puffed up with pride.

All believers should be aware of their position in regards to His Rest. They should know what they are missing by not becoming acquainted with souls established in His Rest. All established believers should be within His bosom in this way. After this, some attention-getting Pentecostal power wouldn't be wasted, because then, if crowds came -you would have something more to give them than mere talk and hand-shakes! The blind would see, the cripples would walk, and fools would become wise in Christ...

Until then both types of denomination have no business boasting. There are rivers of serious tears to be shed.

"And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God" 1Cor. 2:4-6

"Now, Lord, look on their threats and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus." And when they had prayed, the place where they

were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness (Ac. 4:28-32).

Personally, I am a diligent pentecostal who also abides in His Rest (type #8 above). So I am a Christian whose salvation is complete that also has some access to those much discussed and misunderstood "power gifts". I consider character to be primary, and so I cannot fault the Holiness view (as far as it goes) since signs and miracles follow those lowly hearts who believe for them. But fireworks cannot rule -He must.

There was an old song that said, "Love and marriage, go together like a horse and carriage. You can't have one without t'other." That is how I feel about His Rest and the power gifts. They are just meant to work seamlessly together. And they do. Just effortlessly, because they were designed for each other... But unlike many of my fellow pentecostals I am very quiet. I would prefer to just be quiet until there is something that the Lord would have me say or do - and then I am not shy at all.

The old Holiness people always had quite a few folks who would enter His Rest and then lose it again -sometimes repeatedly. This was usually caused by wrong ideas or misguided practices, which you can easily be warned about on this website.

Tongues? I may use them silently during times of private strong prayer, but regardless of that I find that I now have a completely effortless control over my heart-gate -and He is already ever in me -and I in Him.

You have seen folks "fall under the power" on TV? I have found that I don't fall like this, even if everybody else does around me. I abide and remain functional within any amount of anointing easily, for there is nothing within that resists. And yes, -I do see pentecostal folks that make me want to roll my eyes and sigh about the antics they get up to. There seems to be no end of it, but that's folks for you! If it's not one thing it's another it seems. Certainly, not all spirits are clean -whether we admit it or not. And not all immature people are small or young, I guess. -even if you have a backwards collar.

"Demonic" tongues? Yes, I have seen spiritually corrupt fleshly tongues (and prophecy) used to deceive others (in actual church meetings) of the existence a personal spirituality that they lacked (motive: to obtain greater social acceptance). Yes, one could say the tongues were "demonic", they were fleshly to be sure. If I would have been in charge of the meeting, I would have stopped the obvious disorderliness immediately before it got worse. But in saying this I do not mean to label all public use of tongues as disorderly. One has to be able to discern -and certainly not all can do this. Having opinions is as cheap and easy as judgmentalism, but gaining Godly discernment is costly. Just being appointed "pastor" does not give you this spiritual discernment! But if you are seen as a leader it does give you responsibility to see the job is done properly by somebody.

"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe."
1 Cor 14:21-22

But repeatedly disordered tongues are a sure sign to all -TO FLEE!!!

Summary:

My view is that this whole issue of this definition is artificial and unnecessary, since the two definitions do not compete at all, but are designed by the Lord to be distinct parts of one another. I find that in my own walk I naturally and easily manifest the positive characteristics from both of the pentecostal and holiness traditions -without partiality since my clean heart is filled with His Spirit as it should be.

Earnest Seeker And yes, I answer my emails!! [http://www. tplumb at telusplanet dot net](http://www.tplumbattelusplanet.net)



Chapter 6

WERE THE ONE HUNDRED AND TWENTY DISCIPLES WHOLLY SANCTIFIED AT PENTECOST?

Much may depend on proper answers to the questions: Was the work of sanctification only partial in the case of the one hundred and twenty disciples before they went into that upper room? And did the baptism of the Spirit there received complete that work? It is believed that both of these questions should be answered in the affirmative. And it is proposed in this chapter to show that all three of the things implied in entire sanctification or full salvation – unreserved consecration, thorough cleansing or healing, and the being filled with the Spirit of love and power – were involved in their experience when they received “the gift of the Holy Ghost.”

Before giving the proof of this it may not be amiss to say that some writers on the subject are disposed to deny both the things implied in the above proposition touching the subjective experience of the disciples – that they were only partially saved before Pentecost, and that they were fully saved at that time. Indeed, there are several conflicting theories touching this matter, at which we have not space for more than a glance.

1. Some say that these disciples had not been regenerated before Pentecost, but that this work was done for them at that time, not, however, involving entire sanctification in the sense of a complete cleansing and empowering. And they insist that if the apostles and others of the one hundred and twenty were ever entirely saved from depravity in this life it was after Pentecost.

2. Others think that these disciples had been regenerated before Pentecost, and that the fuller gift of the Spirit at that time was chiefly, if not solely, for the working of miracles, or for greater courage and effectiveness in preaching the gospel, and in other ways of witnessing and working for Christ, without, however, any marked change in their experience of personal and subjective salvation.

3. Others believe that these disciples had been regenerated, and that this baptism greatly deepened the work of grace in their hearts, but without thoroughly cleansing or sanctifying them.

4. There are others still who think that these disciples were thoroughly saved or cleansed before Pentecost, and that their baptism only deepened or intensified that internal work, or more fully empowered them for service.

Now, as before stated, it is proposed to show (1) that these one hundred and twenty disciples had been regenerated and were accepted with God before Pentecost; that they –

the apostles at least – were in the dispensation of the Son, and were enjoying the light, grace, and experience peculiar to that dispensation. (2) That they had not been fully saved from spiritual depravity the feeling of sin in the heart, at least, up to that time. That they were worldly-minded, ambitious, envious, bigoted, selfish, cowardly, etc., in spirit, if not in practice. That the assurance of the Master that “now ye are clean,” previously given them, must have referred to something else than their internal and thorough purification from evil tendencies, which Peter seems to teach occurred at Pentecost. (Acts 15:9.) Wesley speaks of two kinds of purity. (3) That they were thoroughly cleansed and filled with the Spirit of love and power at Pentecost. (4) That they were so possessed and strengthened by the Spirit as to enable them to keep clean and walk blamelessly before God. (5) That they were so filled, anointed, and empowered by the Spirit as to be much more useful than they were before that time.

In proof of this let us,

1. Examine the prophecies relating to and fulfilled at Pentecost. Take the one from Ezekiel 36:25-27. While this prophecy may have referred primarily, in its reference to temporal blessings, to something that would come to Israel before Pentecost or after their restoration, expositors generally refer its secondary and more important meaning or fulfillment to that day or this dispensation. As so applied it clearly teaches, (1) that the subjects of this gift of the Spirit, the gift here symbolized by sprinkling “clean water,” were to be made clean: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” (2) That they would be thoroughly renewed in heart and spirit, having the stony heart taken away: “A new heart also will I give you, and a new spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.” (3) Their being so possessed of, and influenced or empowered by, the indwelling Spirit that they would be enabled or caused to “walk,” continue, in the way of obedience: “And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” This implies complete salvation.

Now let us consider the words of the prophet in Joel 2:28, 29. That this prophecy was fulfilled at Pentecost is, as we have seen, plainly declared by Peter. It seems to refer more directly to the empowering of the disciples for effective service, as well as the gift of the Spirit to the Gentiles. Joel predicted that the Spirit would be poured out “upon all flesh” -- all nations and peoples, and all classes in these nations – upon Jews and Gentiles, “old men and young men,” “sons and daughters,” and handmaidens.” And he prophesied of their being empowered for and moved to witness and work for God: “They shall prophesy” -- testify to and preach His truth.

The Rev. Hugh Price Hughes, in His *Essential Christianity*, and the Rev. Thomas Payne, another English writer, in His *Covenant Promise of the Father*, and others, seem inclined, hence, to limit the work of the Holy Spirit at Pentecost to this induement of power, which they call “courage” for that work, or “induement for service,” overlooking partially if not wholly, as we think, the Spirit’s work of cleansing and filling the soul with love and His other fruit. They do not deny, however, that this latter work may have been done for them at another time. Indeed, Mr. Payne concedes it, and Mr.

Price is believed also to hold this view. But they interpret Pentecost in the light of this prophecy alone.

It is believed that they take too narrow a view of this baptism of the Spirit, and for the following reasons: (1) This is only one of the many predictions or promises of the Spirit at Pentecost. And it is quoted by Peter to explain only one phenomenon of that occasion, the one which attracted special attention and provoked uncharitable criticism – namely, the disciples’ prophesying in many tongues.

The ignorant and captious part of the multitude, who heard what appeared to them to be senseless confusion of language, charged the one hundred and twenty with being “drunk with new wine.” It was to meet this charge and explain this phenomenon that Peter quoted this prophecy which related to the general gift of the Spirit, the gift to all nations, “tongues,” and classes, and the consequent prophesying by representatives of these nations and classes. The work predicted through Ezekiel, which was chiefly subjective, and hence eluded their observation and escaped their criticism, was for that reason not alluded to by Peter. Yet the “cleansing,” the giving of a “new heart,” and the “putting of the Spirit within them,” to “cause” or enable them to keep God’s commandments, were just as really included in the fulfillment of Ezekiel’s prophecy as was the gift of “tongues” and the spirit of prophecy in that of Joel’s.

Hence, at the “Gentile Pentecost,” an account of which is given in the tenth of Acts, when this phenomenon did not appear, Peter did not refer particularly to the prophecy of Joel. On the contrary, he says of Christ, who then baptized the Gentiles with the Spirit: “To him gave all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins.” Dr. Clarke says that the phrase here translated “remission of sins” means “all that is implied in pardon of sin, destruction of its tyranny, and purification from its pollution”; that “it is wrong to restrict such operations of mercy to pardon alone.” Hence, Peter, in explaining this matter to the other apostles, says in Acts xv. 8, 9, “God which knoweth the hearts bare them witness, giving them the Holy Ghost” -- as well as “remission of sins” -- “even as he did unto us; and put no difference between us and them, purifying their hearts by faith,” as he had promised through Peter to do for all that should be called. We see then that Peter’s quotation from “all the prophets” instead of from Joel exclusively, and His comment on what occurred at this Gentile Pentecost, which he says was like that of the Jews, had no direct reference to the gift of “tongues” and their “courage” for prophesying, but to that which was subjective – the pardon of sin and the purification of their hearts by faith.

In another Old Testament prophecy concerning Pentecost the same lesson is taught. See Jeremiah 31:31-34, which is quoted and applied to this dispensation in Hebrews viii. 8 – 12. Here we are taught that the Spirit of love and anointing – the Spirit to write the law of love in our “inward parts” and our “hearts,” and to anoint us so that we might “know” for ourselves God’s will – was given unto them. This experience is also subjective, and has no reference to the gift of tongues or courage apart from the other graces of the Spirit.

The prophecies and promises of the New Testament that relate to Pentecost teach the same lesson.

In that remarkable passage found in John 7:37-39 we are taught that the blessing bestowed at Pentecost was both subjective and objective – related to the believer’s experience as well as to His usefulness: “If any man thirst, let him come unto me and drink.” This unquestionably refers to the cleansing and satisfying effect of the water of life that comes from the Spirit to the man who “thirsts” for pardon and purity, love and joy. “He that believeth on me, as the Scripture hath said, out of His belly shall flow rivers of living water.” This refers to the streams of saving influence that flow out from the consecrated, Spirit-filled, and grace-empowered soul to refresh and save others. Both these results are said to flow from the gift of the Spirit after the glorification of Christ and at Pentecost: “But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.”

The same lesson is taught in the wonderful sermon and prayer of our Lord found in John 14-17, to which we invite the reader’s most thoughtful consideration. Those profound and pregnant words are universally understood to refer to Pentecost and its results. And the purport of these precepts, promises, and prayers indicates what was realized by the

disciples at Pentecost and afterwards, in their experience and labors. In this passage we see that reference is had to both their subjective and objective life – their experience of salvation and their carrying it to others.

1. They were to receive the Spirit as an abiding Presence and Power – the Parakletos – Advocate, Counselor, Guide, Helper, and Comforter: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.” “He dwelleth with you, and shall be in you.”

2. They were to have the fruit of the Spirit in their hearts. (1) Love – love from God and to him and men: “As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love.” “That the love wherewith thou hast loved me may be in them, and I in them.” (2) Joy: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” (3) Peace: “Peace I leave with you, my peace I give unto you.” “These things have I spoken unto you, that in me ye might have peace.”

3. Union with God and Christ: “I in them and thou in me, that they may be made perfect in one.” “At that day [Pentecost] ye shall know that I am in my Father, and ye in me, and I in you.”

4. That they might be saved from fear and sorrow: “Let not your heart be troubled, neither let it be afraid.” “I will not leave you comfortless” -- orphans.

5. Their sanctification: “Sanctify them through thy truth.” Dr. Clarke, in His note on this passage, says: “This word has two meanings: (1) It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and His service. (2) It signifies to make holy or pure. The prayer of Christ may be understood in both these senses.” Jesus had just said, “They are not of the world, even as I am not of the world,” and had just prayed that God would “keep them from the evil” or the evil one. Then he seems in the next verse to pray that they might be cleansed and fitted for the service of God to which they had separated and devoted themselves. Professor Beet takes the same view of this passage. This is Dr. Steele’s construction of this prayer. He says: “Sanctify them through thy truth, that is, through faith in the distinctive office and work of the Comforter” -- the truth just spoken to them. Both he and Dr. Clarke translate *hagiazō*, as used in the nineteenth verse and applied to our Lord, to consecrate – devote to death for their salvation. Sanctification, like baptism, does not mean as much or the same when applied to our Lord as it does when applied to other men. As applied to him it simply means consecration or devotion and empowering, while as applied to them it means in addition purification or a fitting for the service to which they are devoted. Now, this coming into their hearts and lives of a new and mighty Force – the indwelling Christ and the blessed Comforter; the having of this fullness of joy, this supreme and unselfish love – loving God and each other as Christ did; this profound and abiding peace; this union with the Father and Christ; this deliverance from fear and sorrow; in a word, this is “sanctification” -- this cleansing and infilling and empowering of the Spirit – all was to be realized at Pentecost, and referred chiefly to their spiritual and internal life – their experience of personal salvation and ability to keep the moral law – and only secondarily to their usefulness. There are other passages in this wonderful body of truth which refer

to what Joel prophesied about. The requirement or assurance of much greater fruitfulness, for the glory of God, and the power to do greater works than our Lord himself had done, because of a closer and more vital union with him as the vine, and the gift of the Spirit of power, because he should “go to the Father,” as set forth in the fifteenth chapter, hear on this point. And the wonderful anointing, teaching, and guiding of the Spirit, which they should have after Pentecost, so often here promised, referred largely to the same thing. The two things are united in the case of the apostles and disciples here instructed and

prayed for – internal purity, anointing, and power, which sent out the stream of love, zeal, and abundant usefulness.

Let us for a moment examine the prediction of John the Baptist, touching the work of Pentecost, as it is substantially repeated and endorsed by our Lord. To our mind this prediction is very clear and conclusive on this point of subjective purity, as well as of objective power. This prophecy of John is found first in Matthew iii. 11, and is repeated substantially in Mark 1:8, Luke 3:16, and Acts 1:5 our Lord and Mark omitting “and with fire.” The words of this passage, together with its setting, show that it is a substantial repetition and partial fulfillment of the prophecy found in Malachi iii.

Here the prophet predicts the coming of John to prepare the way for Christ’s advent and work as the great Baptizer or Purifier of His people. He represents him as purifying and refining them as does a refiner or purifier of silver and gold. He says: “He is like a refiner’s fire and like fuller’s soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”

On this passage from Malachi we remark:

1. That the context, being so similar to that of Joel’s and John’s prophecies, shows that it pointed to Pentecost. This is hardly doubted.
2. The figures used and the plain statements made show conclusively that the work wrought on its subjects was one of purification, fitting them for God’s service. (1) The terms applied to our Lord or the Holy Spirit, calling him “a Refiner and Purifier,” indicate it. (2) Soap and fire, the material elements used to symbolize the Spirit’s work, are both cleansing instrumentalities. (3) The words applied to the process of the Spirit’s work indicate the same thing -- “He shall purify the sons of Levi, and purge them as silver and gold.” (4) The effect on their lives, fitting them for God’s service, indicates the same thing: “That they may offer unto the Lord an offering in righteousness” -- keep His commandments, love him supremely and man unselfishly.

Now let us notice the later prediction of John: “I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire.” On this passage we remark:

1. All agree that this prophecy was fulfilled at Pentecost.
2. The term “baptize” clearly indicates that the work wrought on or in the apostles was one of cleansing. (1) The meaning of the term shows it. However much men may differ as to the mode of baptism, they generally agree that it means to purify, as the result of the act, and that the water used in symbolical baptism is designed to represent the purifying effect of the Holy Spirit. Dr. Summers clearly expresses the matter when he says: “The Hebrew *rahats*, like its Greek representative *baptizo*, means to purify.” Again, he says: “The word baptism ... as used in the New Testament, properly denotes purification by water.” He calls it “the ordinance of purification,” and says that “it is emblematical of sanctification.” Dr. Broadus calls it “symbol of a new and pure life.” Now if water baptism purifies and sanctifies symbolically, the baptism of the Spirit must do the same really and spiritually. (2) The use of the figure of fire clearly indicates that this purification was complete, that this sanctification was entire, that it was just as thorough as is the refining and purifying work of fire on gold and silver, which removes all the dross. Hence Dr. Clarke, in His note on this passage, says: “This represented here under the similitude of fire because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory.” On a parallel passage he says: “The Holy Ghost and fire do not mean two things, but one – viz., the Holy Ghost under the similitude of fire – pervading every part, refining and

purifying the whole.” [3]

It is true that our Lord, in urging His apostles to “tarry at Jerusalem” till they were “indued with power from on high,” and in His promise that they should “receive power after that the Holy Ghost should come upon them,” probably referred in part to the same things that Joel did – the power to work miracles and the courage and ability to prophesy and witness for Christ. But he certainly did not intend to teach that this was all that this baptism of power implied. Dr. Clarke’s note on Luke 24:49 seems sound and judicious. He says: “The energy of the Holy Ghost was to be communicated to them for three particular purposes. 1. That he might be in them a sanctifying Comforter, fortifying their souls, and bringing to their remembrance whatever Jesus had before spoken to them.” This was subjective, and referred to their experience.” 2. That their preaching might be accompanied by His demonstration and power to the hearts of their hearers, so that they might believe and be saved.” This was objective, and referred to their usefulness.” 3. That they might be able to work miracles to confirm their pretensions to a divine mission, and to establish the truth of the doctrines they preached.” This, too, is objective, and related to their success in preaching.

Mr. Hughes and others who agree with him should remember that courage, as a fruit of the Spirit, does not exist in the soul apart from His other graces. Hence Peter, in enumerating the elements of character and conditions of success in the believer, puts “virtue,” or courage, next to “faith,” but he adds “knowledge,” “temperance,” “patience,” “godliness,” “brotherly kindness,” love to the brotherhood, and “charity,” love for all men. It takes all these to make up a rounded, aggressive, and successful Christian minister or layman. And we are sure that under the baptismal and sanctifying power of the Spirit the one hundred and twenty got all these graces of the Spirit at Pentecost. They received and were filled with the Spirit and His undivided fruit. Fire is not so much a symbol of power as it is of purity. And Paul, in 2 Timothy i. 7, reminds us that we need something more than courage to equip us for effective service. He says to that young minister: “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” There is not only deliverance from “fear” and induement with “power,” or courage, but also the possession of zeal, or a passion for souls, and the anointing with a “sound mind,” wisdom and holy tact in directing this courage and zeal.

2. For the meaning of Pentecost – the relation of the gift of the Holy Ghost at that time to sanctification – let us glance at the record of the fulfillment of these prophecies, found in the Acts.

This record shows that these prophecies were substantially if not literally fulfilled. (1) In the gift of the Spirit that had been promised by the Father. Peter said: “Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.” (2) Ezekiel’s prophecy, “I will put my Spirit within you,” and Christ’s words, “He shall give you another Comforter,” that “shall be in you,” were fulfilled: “They were all filled with the Holy Ghost.” (3) The baptism of fire came, and they were purified in fulfillment of the prophecies of Ezekiel, Malachi, and John: “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.” And Peter, in Acts 15:8, 9, teaches that this baptism of the Holy Ghost and fire resulted in “purifying their hearts” -- in cleansing or excluding from them of all that is contrary to love, making that love pure or “perfect” -- a perfectly “new heart.” (4) The Spirit of prophecy and power and success, foretold by Joel, by St. John (vii. 39), and by our Lord, took possession of them: “They began to speak with tongues”; “And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great fear was upon them”; “Rivers of living water” flowed out to the three thousand at Pentecost and to many others soon afterwards. If the record shows that

the prophecies concerning Pentecost were fulfilled in these particulars, may we not reasonably conclude that they were fulfilled in every other particular? Are we not shut up to the necessity of believing that the apostles were thoroughly “sanctified through the truth” -- fully cleansed from all sin of the heart and life, and perfectly filled with love and joy, peace and power, and were thus fitted for acceptable service and abundant usefulness to which they consecrated themselves in that upper room?

3. The changed lives of the apostles indicate what Pentecost did for them. Before that time, Jesus reproves them for their “unbelief,” “doubt,” “slowness to believe,” and even “hardness of heart” - Ezekiel’s “heart of stone,” that had not been fully taken out of them. As before intimated, they were so selfish, ambitious, and worldly of spirit as to call forth our Lord’s sharpest reproof. And he had to rebuke their spirit of bigotry, intolerance, and revenge, exhibited toward those who “followed” not with them and the inhospitable Samaritans. They were very cowardly, and forsook him in His hour of trial and greatest need of sympathy.

The marked change in these respects wrought at Pentecost is more clearly seen in the cases of Peter and John, probably the most prominent and conspicuous of the apostles. Before Pentecost, Peter was very human – self-confident in the absence of danger, but cowardly in its presence. He was going with His Lord to prison and death, but quailed when confronted by a weak Jewish “damsel” and charged with being one of His disciples. And when the charge was repeated by another “maid,” he denied with “an oath,” to which he added profane “cursing and swearing,” to emphasize His third denial. But after Pentecost he was not only ready to confess him, but to suffer shame and death for His sake; and when threatened and commanded to desist from further preaching in His name, he boldly, but humbly and meekly, defied the Roman power and the Jewish Sanhedrin.

John’s lack of full salvation showed itself before Pentecost chiefly in a spirit of bigotry and vindictiveness. He forbade the casting out of devils by those who followed not with them, and wanted to call down fire from heaven to consume those who declined to entertain His Lord. After Pentecost, he became the broadminded and great apostle of love, author of the general or catholic epistles of tender affection that bear His name. Peter’s special and prominent weakness before Pentecost was fear, or cowardice, while those of John seem to have been narrowness and vindictiveness of spirit. After Pentecost, the most prominent characteristic of Peter was His courage, while that of John was His breadth and love. And as Peter’s courage and John’s love were then doubtless made perfect, so we may properly infer were all the other elements of their religious life – all the other graces of the Spirit in their hearts; they were freed from their opposites.

It may be said that Peter afterwards betrayed this weakness at Antioch, and drew upon himself the rebuke of St. Paul, thus indicating that he was not full saved. (Gal. 2:11-13.) This act of Peter is in perfect harmony with the theory held by all intelligent and thoughtful men who advocate the doctrine of perfect love, through the baptism of the Spirit. They insist that the thoroughly saved man is the subject of temptation, and that he may yield – may “be overtaken in a fault” -- and bring himself into condemnation. They hold that neither regeneration nor sanctification destroys His moral freedom, and that he may, hence, backslide or fall at least temporarily. It will be noticed that Peter yielded at His special point of weakness -- “fear,” cowardice. He seems to have been constitutionally impulsive, vacillating, and mercurial, not to say cowardly; and being off His guard, Satan got the advantage of him at Antioch, and he yielded. He did not avail himself of the grace that is “sufficient” to “keep us from falling” -- did not walk in the way that was open for His “escape” in this time of temptation. The saintly Fletcher tells us that he, from the same cause – fear of man – made two or three temporary lapses. But he, like Peter no doubt did, promptly recovered His lost ground, and we believe

afterwards held it.

Nothing in the record indicates that any other one of the eleven apostles, or, indeed, of the one hundred and twenty, was ever “overtaken in a fault” that was inconsistent with “perfect love.”

We think then that the prophecies of both the Old and New Testament, which relate to Pentecost, together with the record of their fulfillment at that time, as well as the subsequent lives of those who were the subjects of this wonderful gift of the Holy Ghost, show most conclusively that the one hundred and twenty disciples in that upper room were wholly sanctified by the baptism of the Spirit, which they then and there received. And we are glad to say that we are sustained in this view by Fletcher, Clarke, Watson, and leading Methodist authors generally, down to Drs. Steele and Keen, and others, of our day. Indeed, we hardly know of a respectable Methodist author, who accepts the Wesleyan doctrine of entire sanctification as an instantaneous work of the Spirit, subsequent to regeneration, who does not identify this work with that which was wrought in the one hundred and twenty at Pentecost.

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