

# Remarks upon "THE BAPTISM OF THE HOLY SPIRIT" as a separate Experience

By Gordon C. Olson

Gordon requested its distribution in the last days of his earthly sojourn.

## FORWORD

One of Mr. Olson's favorite illustrations was that of the containers. A glass can be filled with water to capacity, a pail can be filled to capacity as can a barrel, all poured from the same reservoir. This was his concept of fillings with the Holy Spirit. These climaxes are to occur frequently throughout the Christian life as trustworthiness and comprehension of divine truth increase. The glassful, or the 'born again' experience, is the first baptism (or filling or overwhelming) in God consciousness. This is conditioned upon repentance, faith and a humbling revelation of the love of God exhibited in the awfulness of the cross. Thus he saw the experience recorded in the second chapter of the book of Acts as the new birth for the 120 disciples in the grand and glorious inauguration of the New Covenant.

This view stands contrasted to that which sees the baptism as a 'second blessing,' distinguished from and subsequent to the new birth; and stands strongly contrasted to that which says that in the new birth, one gets as much of the Spirit as he will ever get in this life.

During a two week teaching visit near Lindale, Texas, in September of 1977, Mr. Olson stated that he had received two Spirit baptisms while doing final lecture preparation there. One must study "The Truth Shall Make You Free," especially the chapters on transformation of heart and life, and establishment in the life of sanctification, along with his six audio cassette lectures to see the great emphasis he put on the life in the Spirit.

RevivalTheology Promotion

(This could be Harry Conn or Jeff Paul)

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## Summary of Gordon C. Olson's Research Activities

Although experiencing blessed salvation in his youth, in full commitment to the loving Savior at his church's altar of prayer, his theological training at a leading evangelical institution indoctrinated him with the common idea that one is saved by accepting Christ as Savior, without necessarily becoming His dedicated disciple in total Lordship submission. In 1932 an extended period of research on revival truth was undertaken, moving to a suburban home and living on savings intended for further theological training. After a time some weekly Bible classes were undertaken and the following year the challenge of a small pastorate was accepted. Soon an all-out prayerful and Lordship preaching effort was made toward revival. Many were responding to the revival spirit by times of dedication in their homes. In this process, quite a few were brought under conviction that in their selfish unbroken lives they had never been saved. With new realization of the suffering Savior, they "sorrowed to repentance" and made a total commitment of their lives in saving faith, "with the joy of the Holy Spirit". This was a joyous surprise to the pastor's theological training and immediately demanded a restudy of the New Testament revelation of the doctrines of salvation (Acts 17:11). After four months of reading and tabulating passages (at every possible hour) and working through each column, it appeared obviously clear that our loving Creator and Savior, in unthinkable involvement of Divine love and humility, is not going to enter our personalities unless He is allowed to revolutionize our lives by His tender forgiveness and presence (Rev 3:20; John 17:3) and will not remain as an unwelcome inhabitant if we make Him uncomfortable and embarrassed by our unresponsiveness and uncorrectableness (Col 1:21-23; Heb 9:27-28; Rev. 3:21).

This momentous theological conclusion of 1935 was to demand much future biblical research and adjustments of opinion and became the turning point in his humble ministry. Early in 1936 he returned to tractor design engineering employment to enable the search for the simplest possible expressions of the God-man relationship and the whole process of man's reconciliation. This concentration was to go on for about ten years without much public ministry. Such expressions as, "He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world" (I John 2:2), would favor what came to be called The General Atonement, which specifically did not pay for the guilt of an individual's sins, but made possible the salvation offer to all who would be willing for such loving reconciliation. This view came into prominent discussion in Holland, England, and elsewhere in Europe, in the early 17th and 18th centuries, and in New England and north-eastern America in great prominence in the 18th and 19th centuries, in revival movements that spread westward. The nature and character of the Godhead, the nature of man, and the whole process of the New Birth and the operations and manifestations of the Holy Spirit in man's redemption, occupied the last seven years of this period of concentration.

After a period of part-time ministry and a year pastoring, he left his engineering employment in 1950 for some seven years of full time effort, mostly on savings, mostly in more extensive research on past revivals holding the same basic theological conclusions he had come to, periods of pastoral labors, and obtaining M.A. credentials for possible teaching opportunities. This involved an extensive 253 page thesis on The General Baptists of England in the early 1600's, and preceding developments. With a small house trailer for economy, most of the mid 1951 to 1953 were spent at seminary and historical collection libraries: Mainly at Oberlin College (Ohio) on Charles Finney and the glorious revivals of the last century, mostly among Congregational and "New School" Presbyterian Churches of New England and westward; further at eastern seminaries, concentrating extensively upon a 1780 New England revival given the name "Freewill Baptists", further on at Hillsdale College (Mich.), former seminary; on General Baptists, southern Indiana, 1823, and preceding developments and influences; on Cumberland Presbyterians, 1797 in Kentucky, seminaries in Tennessee; on The Churches of God, 1825, Harrisburg (Pa.), seminary in Findlay (Ohio). The theological agreement of these independent revival movements was truly remarkable. In 1957 it was back into tractor design engineering for twelve years, continuing regular lectures on revival truths and ministries, continuing full time with provided support after retirement in 1969, ten years Christian school travels until 72 and monthly until 75.

**Revival Theology Promotion**

(This could be Harry Conn or Jeff Paul)

January 1, 1987

# Remarks upon "THE BAPTISM OF THE HOLY SPIRIT" as a separate Experience

By Gordon C. Olson

Because of great differences of opinion between earnest Christians on the conditions and nature of salvation, as relating to "works of grace" and "the Baptism of the Holy Spirit," as evidenced by "speaking in tongues" as a distinct "second work" following salvation, I had to know what I would present in my ministry. This seemed important enough to decline most Christian activity and spend as much time as possible in week by week New Testament research for about 3½ years, during the pressures of wartime engineering responsibilities (1942 to 1945). Following inductive research principles, every passage describing a Christian experience was gathered, arranged in chronological order, where important, and translated from the Greek text to find the simplest expressions of truth, making observations and comments, with periodic summaries of conclusions. This came to be 912 typed notebook pages in five volumes. My conclusions were blessedly simple, beyond all expectations, and are digested in my study manual, "The Truth Shall Make You Free." The many passages on the glorious work of the Holy Spirit, in what the Lord Jesus said was a being "born from above," are assembled in Section XII, Transformation of Heart and Life.

It is immensely important to distinguish between the Old Covenant, with its animal sacrifices, promises of the coming Saviour, and prophecies of glorious spiritual blessings to come, and the New Covenant, when after the sacred Atonement had been accomplished, greater Divine spiritual experiences through the indwelling Holy Spirit and the enthroned Christ in our hearts are to be the new motivation of life (I Peter 1:10-12, John 7:37-39, 14:15-17, Heb. 8:6-7, 13, 9:15, II Cor. 3:18, 4:6). This glorious New Covenant was introduced on The Day of Pentecost (Acts 2:4) and finalized in its worldwide scope to Gentiles as well as Jews (some ten years later) through the bestowment of the Holy Spirit upon the Gentile household of Cornelius, apart from the previously required acceptance of Judaism (Acts 10 up to 11:18, the final verdict). See Truth manual, pages T-XII-2 to 3, for this profound dispensational change. It will not do to place ourselves in the old dispensation of the Gospels and think we can reenact the experience of Pentecost, when its glorious benefits are to be entered into immediately by "the repentance unto life" (Acts 11:18). The Apostle Peter with Divine authority promised that all who repented and identified themselves by faith toward the Saviour would receive forgiveness of (past) sins, and "shall receive the gift of the Holy Spirit" (Acts 2:38 indicative mode of certainty, not subjunctive mode "may" at some future optional time).

In the prophecy of the coming unparalleled bestowment of the Holy Spirit in greater universal manifestation and intimacy than ever before, John the Baptist made the declaration concerning the Lord Jesus: "He Himself will baptize you with the Holy Spirit and fire" (Mt. 3:11), The next day John gave a profound insight into the spiritual nature of the Atonement, when he said: "Behold, the Lamb of God who takes away the sin of the world" (Jn. 1:29). The use of a verb conveying the idea "to take up and remove," in a present tense, indicates that the Saviour was then bearing "the sin of the world" in His heart and mind "up to the cross," to die of a broken heart because of the crushing weight of its awfulness in the loving moral government of God, as Peter later wrote (I Pe. 2:24). John the Baptist then used a present tense to say, "This is the one who is baptizing in the Holy Spirit" (Jn. 1:33). The Apostle Peter in explaining the Pentecostal bestowal of the Holy Spirit to begin the new dispensation said, that the resurrected and glorified Lord Jesus, "having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear" (Acts 2:33).

The words, baptize and baptism, basically mean to dip, immerse, or submerge. When used in a spiritual sense, they convey the idea of being completely permeated and overwhelmed in our innermost consciousness by an experience of sorrow or joy (see T-XII-7). In the Book of Acts we find many interchangeable descriptions of the promised gift of the Holy Spirit, and of His operations and human reactions. See the attached tabulation and list of interchangeable words. Thus we see that the word "baptized" only occurs twice, so the main descriptions of what took place involves mostly other words. The words of the resurrected Lord Jesus, "You

shall be baptized with the Holy Spirit not many days from now” (Acts 1:5), were said to be fulfilled by the words “They were all filled with the Holy Spirit” (Acts 2:4). Therefore, to be baptized or spiritually overwhelmed is the same as being filled to a maximum spiritual capacity, or maturity of comprehension, in this new dispensation of “the grace of God.” All these words and descriptions refer to what the Lord Jesus envisioned during His troublesome earthly sojourn: “He who believes in Me, ... ‘From his innermost being will flow rivers of living water.’” (Jn. 7:38-39). For the joy of being able to solve the problems of reconciliation and bestow these great blessings upon repentant sinners, He “endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (He. 12:2). Peter wrote how “the Spirit of Christ” within prophets had “predicted the sufferings of Christ and the glories to follow’ in our wonderful dispensation, and that “these things... now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven” (I Pe, 1:10-12), So baptisms or fillings of the Holy Spirit are not blessings added to the Gospel, but are the relationships of the Gospel itself. “The love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Ro. 5:5), “poured out” same verb as in Acts 2:33.

The glorified and reigning Lord Jesus explained exactly what Gospel salvation is in His heavenly invitations “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me. He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne” (Rev. 3:20-21). “Knock” is a present tense “am knocking’ the word meaning a gentle rapping, not with heavy blows. It is to be “Christ in you, the hope of glory” (Col. 1:27), through the indwelling Holy Spirit, “He shall glorify Me for He shall take of Mine, and shall disclose it to you” (Jn. 16:13-15), “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit” (II Co. 3:17-18). The Apostle John wrote: “Greater is He who is in you than he who is in the world” (I Jn. 4:4). Surely the Holy Spirit and the glorified Lord Jesus are not going to divide time with anyone who is “indulging the desires of the flesh and of the mind” (Ep, 2:3). The glorified Lord Jesus said in His commission, to the Apostle Paul (then Saul His persecutor): “I am sending you to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me” (Acts 26:17-18). The Apostle Paul faithfully kept proclaiming that all “should repent and turn to God, performing deeds appropriate to repentance” (20). The blessed Gospel and the abundant gift of the Holy Spirit brings about such a transformation of heart and life, that repentant and forgiven sinners may say: “We are the temple of the living God; just as God said, ‘I will dwell in them and walk among them; and I will be their God; and they shall be My people’” (II Co. 6:16). Surely this revolutionary change of life requires a baptism (or overwhelming) or a filling (until running over in a present limited capacity) of the blessed Holy Spirit “who was given to us,” which the glorified Lord Jesus referred to as “your first love” (Rev 2:4).

When the world’s greatest Teacher was so lovingly exerting Himself, He said: “How shall we picture the kingdom of God, or by what parable shall we present it?” (Mk. 4:30). So He continually sought to explain His immeasurable spiritual treasures by referring to their observations and experiences of daily life. Section XII of the Truth manual represents my laborious and prayerful effort to gather all the New Testament descriptions as to how we repentant and forgiven sinners (“being justified as a gift by His grace through the redemption which is in Christ Jesus” (Ro. 3:24)) are transformed in heart and life to prepare us for “a dwelling of God in the Spirit” (Ep. 2:22). The most important theological summary of the procedures of salvation appeared to be that of the Apostle Paul’s inspired passage in Titus 3:3-7.<sup>1</sup> In verse 3 we have a description of our total voluntary selfish lives, “enslaved to various lusts and pleasures,” but now completely abandoned in repentance (a total change of mind from “me-first” to “God-first” and “others equal”), with proper realization and confession. In this state we presented ourselves to God to be forgiven and transformed “according to His mercy.”

<sup>1</sup> See attached translation from the Greek text, worked out in previous studies.

I was so happy to observe that the great many New Testament passages describing the wonderful operations of the Godhead in the precious Gospel appeared to convey the idea of something negative and something positive. The positive, of course, is the loving Saviour's desire to move into our lives and relax with us in profound love and mercy. "If therefore the Son shall make you free, you shall be free indeed" (Jn. 8:36) – not a little bit free, needing man's secular psychological help, but "free indeed." "It was for freedom that Christ set us free; therefore keep standing firm" (Ga. 5:1). The Lord Jesus gave us His total prescription for spiritual victory – "Abide in Me, and I in you," for we are as branches drawing life from a vine (Jn. 15:4). This, then, is the positive total objective of the Gospel – "that where I am; there you may be also," either in our present lives of struggles or in the glorious emergency heavenly place the Saviour said He would prepare for all that the Godhead can salvage from earth's rebellious scene (Jn. 14:1-3). This great mass of New Testament passages on what the Lord Jesus said was to be "born from above" are classified in the Truth manual on pages T-XII-4 to 8, under three sections: Those words and analogies more comprehensive and general those that appear to stress the negative aspects of preparation, and those that appear to stress the more positive aspects of this glorious transformation of heart and life—"our fellowship is with the Father, and with His Son Jesus Christ"—(I Jn. 1:3).

We are so remarkably created that all our thoughts and voluntary actions leave some kind of a deposit in our personalities that make it easier to repeat such actions, whether morally good or bad, which we call habit or character, "You were dead in your trespasses and sins" (Ep. 2:1). "Everyone who commits sin is the slave of sin" (Jn. 8:34). "Sin is lawlessness" (I Jn. 3:4) or a refusal to conform to truth. See New Testament descriptions of sinful mankind at T-X-2, (1). The grace of God must deliver mankind from defilement; filthiness, unrighteousness, uncleanness, and a nature of developed habits of character (see T-XII-5, (1)). Our Lord's greatest denunciations were against religious hypocrites seeking to cover up their self-centered lives (Mt. 23; 7:21-23).

If when we were away, robbers broke into our home and disturbed everything in their search for valuables, we could not return home for normal living without spending days to restore order. Relaxation in sinful bondage is impossible, so something negative has to be done in our lives to put things in moral order. We cannot undo the personal damage we have done to ourselves; some kind of spiritual miracle is necessary. The New Testament speaks of "the washing of regeneration"—"cleansing their hearts by faith"—"purified your souls"—"buy from Me gold refined by fire"—"you were sanctified"—"qualified us (or rendered us fit)" "one who practices righteousness"—"you have died (to sin)"—"healed (spiritually)"—"make you free"—"holy and blameless and beyond reproach." See T-XII-5, (2) to (12). Christians of all ages have testified, even when facing death, that their total commitment of faith toward the loving Saviour did something to their inner personalities that completely delivered them from their former bondage to sinful habits, "If any man is in Christ, he is a new creature: the old things passed away; behold, new things have come" (II Co. 5:17).

Since salvation is a passing "out of the death into the life" (Jn. 5:24), out of the "me-first" realm of supreme self-gratification into the pure realm of love in fellowship with God and with one another in the kingdom of God, it requires that the greatest of all human choices be made (see Cloud Drawing at T-IX-3). It is impossible to make such a revolutionary choice of repentance, or a complete change of mind on the priorities of life, without a forceful exposure to eternal truth. This requires a period of time during which our greatest intensity of thought can be exercised and Divinely influenced, because salvation is a complete moral change in which we must voluntarily participate. "Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart" (I Pe. 1:22). In laboring over the Truth manual, I was moved to insert a much-needed chapter in Gospel evangelism, The Process of Spiritual Awakening (Section T-IX), to provide for such needed Divine exposure.

The greatest period in the history of the world was when “the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth” (Jn. 1:14). The greatest hours of the greatest period was when “He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness” (I Pe. 2:24). “The Father loves Me,” the Saviour said, “because I lay down My life that I may take it again” (Jn. 10:17). “For this purpose I came to this hour,” He said (Jn. 12:27). He had borne “the sin of the world” in His mind and heart throughout His ministry (Jn. 1:29), as mentioned. Finally He prayed: “Father, the hour has come; glorify Thy Son, that the Son may glorify Thee” (Jn. 17:1). In full view of the great mass of His violent rejecters, He so identified Himself with the sin of all mankind in a mighty climax of intensity of mind and heart, until His human strength was worn away and He finally said, “It is finished!” “And He bowed His head, and gave up His spirit” (Jn. 19:30), to a loving Father who was not vindictive, for “He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him” (Jn. 8:29).

Remember that we are not saved because the Lord Jesus was rejected, brutally treated, and crucified, but because the great wisdom and power of God worked out a time duration in which the Saviour could “give His life a ransom for many” (Mt. 20:28). Since “God created man in His own image,” with free choice of personality, there is one thing that God cannot do—God cannot make anyone obey His wise and loving will. However, at this eternally critical time, God easily constrained the minds of the rebellious leaders and the masses, who had made their morally responsible choices (Acts 3:13-15), to cry out for the Roman method of crucifixion rather than the Jewish method of stoning. Stoning immediately terminated life, making the Atonement impossible, whereas crucifixion provided many hours of conscious suffering (commonly days), during which time of full consciousness of life He could say: “No one has taken it away from Me, but I lay it down on My own initiative” (Jn. 10:18). See chart at T-III-17 and Jn. 18:31-32; 19:4-6, 14-16.

The Trinity of the Godhead were all involved in this dreadful finality of redemption. The Father of necessity had to withdraw His identity with His Son in His agony, who cried with seeming alarm of agonizing suffering, “My God, My God, why hast Thou forsaken Me?” (Mt. 27:46). The Holy Spirit also was an active Agent in the atonement of Christ, “who through the eternal Spirit offered Himself without blemish to God” (He. 9:14). By inspiration, the Apostle Paul wrote: “For indeed He was crucified because of weakness, yet He lives because of the power of God” (II Co. 13:4). This crisis of our Saviour’s unsupported humanity had to come if His sacred spiritual agony unto death was to take place over “the sins of the world.” The atonement of Christ was not made for God alone (as a vindictive literal payment of man’s guilt) nor was it made for man alone (as a moral influence merely tending to lead toward obedience), but to answer the problems in restoring a ruptured God-man relationship in all that is involved (God as a Moral Governor who purposes to do justice to all His moral subjects) – “that He might be just and the justifier of the one who has faith in Jesus” (Ro. 3:26). See pages T-VII-6 to 10.

God had given humble prophets a “telescopic view” of “the glories to follow” in God’s loving plans for mankind, which could not be safely granted until “the sufferings of Christ” had been accomplished (I Pe. 1:10-12). “God is opposed to the proud, but gives grace to the humble” (Jas. 4:6). Repentant sinners had to be so humbled so they would not become proud when God’s greater condescensions are granted. See chart at T-XII-2. The Old Covenant was based upon observing Divine commandments and procedures of worship, while the New Covenant is based upon a relationship with the living Lord Jesus, as continually made real through the gift of the indwelling Holy Spirit. It is to be “Christ in you, the hope of glory” (Col. 1:27), because “He shall glorify Me; for He shall take of Mine, and shall disclose it to you” (Jn. 16:14). “He abides with you, and will be in you” (Jn. 14:17). To experience these richest of all earthly experiences, a being “raised up with Christ” – “who is our life,” we have to come to the place where it can be said, “you have died” (Col. 3:1-4).

The prefixed verb, to crucify together with, was used of the two robbers at the crucifixion scene (Mt. 27:44) and is also used to represent the process of involvement with our loving Saviour, when His indescribable atoning love was so relived in our repentant hearts and minds that we “died with Christ.” We are not referring to any advanced spiritual attainment, but to that total commitment of “repentance toward

God and faith toward our Lord Jesus Christ” (Acts 20:21), when we confess and forsake all sins that the Holy Spirit is convicting us of, so God can be “faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 Jn, 1:9).

“Our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him” (Ro. 6:6-8). “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me” (Ga. 2:20). “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Ga. 5:24). “But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world” (Ga. 6:14). The glorified Lord Jesus had forged links of love to chain His most violent enemy, Saul, so that he became the lowly and faithful Apostle Paul, “freed from sin and enslaved to God” (Ro. 6:22). Now with perfect satisfaction and confidence, he said, “For me to live is Christ, and to die is gain” (Phil. 1:21). Frightened disciples in his travels said with astonishment, “‘He who once persecuted us is now preaching the faith which he once tried to destroy.’ And they were glorifying God because of me.” (Ga. 1:23-24)

Baptism in a spiritual sense, or a being overwhelmed in God-consciousness, is used only once in the Epistles: “For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all Baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit” (1 Co. 12:12-13). In this passage our human body is referred to as composed of many members or parts, all combined and unified into one functional living organism through the circulation of the same blood stream. This analogy is used to represent all who are in a state of salvation. “There is one body and one Spirit” (Ep. 4:4). “He (the living Lord Jesus) is also head of the body, the church” (Col. 1:18). “You also are being built together into a dwelling of God in the Spirit” (Ep. 2:22). Therefore, the Holy Spirit is the assigned Agent of the Godhead to be the Spiritual “life-blood” of Divine communications. “He will not speak on His own initiative (or from Himself), but whatever He hears, He will speak” (Jn. 16:13). “Those who belong to Christ Jesus” are to “walk by the Spirit” and “be filled with the Spirit... singing and making melody with your hearts to the Lord” (Ep. 5:18-19), “for by one Spirit we were all baptized into one body,... and were all made to drink of one Spirit (or all one Spirit were given to drink).” “Were baptized” and “given to drink” are climactic verbs of experience, when we “died with Christ,” a victim of eternal Divine love, being forgiven and “transformed by the renewing of your mind” (Ro. 12:2), as the Holy Spirit baptizes or overwhelms us, “because the love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Ro. 5:5). “From his innermost being shall flow rivers of living water,” the Lord Jesus had promised as “He spoke of the Spirit, whom those who believed in Him were to receive” (Jn. 7:37-39). This is the “renewing by the Holy Spirit, whom He (God) poured out upon us richly through Jesus Christ our Saviour, that being justified by His grace we might be made heirs according to the hope of eternal life” (Titus 3:5-7). The climactic verb “poured out,” to distribute largely or liberally bestow, occurs also in Acts 2:33; 10:45; and Ro. 5:5. In line with the superlatives of God’s love, He not only “poured out liberally” but did it “abundantly” or richly. “Who shall separate us from the love of Christ?”

The sobering and humiliating effect of animal sacrifices was to be replaced by requiring all to realize how the immaculate Son of God came into our world, “that by the grace of God He might taste death for every one” (He. 2:9). All the apostles and elders were called together in Jerusalem to consider whether the New Covenant had replaced the Old Covenant system of salvation as revealed through the Law of Moses. Paul and Barnabas “reported all that God had done with them” in “the conversion of the Gentiles.” After much debate, as was the case previously (Acts 11:1-4), Peter referred to his revolutionary experience with God, “that by my mouth the Gentiles should hear the word of the gospel and believe” (Acts 15:7-9). As before mentioned, this was summarized in Acts 10 to 11:18, where various words were used concerning the new relationship with the Holy Spirit in the New Covenant, such as: “fell upon”-“gift”-“poured out”-“received”-“baptized”-“gave.” See tabulation at end.

Cornelius, a Gentile centurion, was “a devout man, and one who feared God with all his household,...and prayed to God continually,” He was not a Jewish proselyte, practicing Mosaic revelations, but was respectfully seeking greater Divine understanding. In an angelic vision he was told: “Your prayers and alms have ascended as a memorial before God,” and was to send for Peter (about 30 miles away) who “shall speak words to you by which you will be saved, you and all your household” (Acts 11:14). Notice that in the glorious provisions of the New Covenant, the gift or baptism of the Holy Spirit was to be a part of salvation. In explaining this great Divine directive at the Jerusalem Conference, Peter affirmed that “God, who knows the heart,” insists upon an attitude of repentance, and “bore witness to them, giving them the Holy Spirit, just as He also did to us,...cleansing their hearts by faith” (Acts 15:8-9), This is in agreement with what was revealed to the Apostle Paul as he wrote to Titus many years later: “He saved us...by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Saviour ” (Titus 3:5-6). This gift of the Holy Spirit “made us alive together with Christ” (Ep. 2:5), “for we are His (God’s) workmanship, created in Christ Jesus for good works” (Ep. 2:10). “If anyone does not have the Spirit of Christ, he does not belong to Him” (Ro. 8:9).

In all discussions of spiritual experiences it is of the utmost importance that CERTAIN GENERAL PRINCIPLES be understood: **First**, that in all our experiences with the Godhead, we receive nothing that we can call our own possession. The Lord Jesus prayed: “This is eternal life, that they may know Thee (or be knowing Thee by experience), the only true God, and Jesus Christ whom Thou hast sent” (Jn. 17:3). All manifestations of mercy in reconciliation to God are sacred relationships, which must be entered into and sustained by intelligent humility of repentance and confidential faith, with continual thanksgiving, or their reality will cease and leave us with agonizing memories of what was. “Abide in Me, and I in you,” said the Saviour. “I am the vine, you are the branches” (Jn. 15:4-5). To be “born from above” is not the addition of some kind of a personal source of moral light or “eternal life,” but a loving forgiveness of past sins and a glorious transformation of heart and life, with every possible Divine provision to help us “continue in the faith, firmly established and steadfast” (Col. 1:23).

**Secondly**, the magnitude of baptisms, overwhelmings, or fillings of the Holy Spirit is limited by our personal ability of comprehension and spiritual understanding at the time of the experience. As we “grow in the grace and knowledge of our Lord and Saviour Jesus Christ” (II Pe. 3:18), we increase our spiritual capacity for greater and greater manifestations of Divine reality, God will give us only as much blessing as we can spiritually digest and trust us with to glorify God in. We live our lives in every area of experience in accordance with our background of knowledge and concentration. A large well trained symphony orchestra strives for perfection of tone and rhythm, but no two listeners have the same musical appreciation and emotional reactions. The untrained listener is gratified and does not perceive small deficiencies, which may distress the scholarly musician. We may illustrate spiritual capacities by container sizes. A glass can be filled only to a glass full, a pail, a barrel, a storage tank, etc. I am happily persuaded that all who open the door of their hearts for the Saviour’s entrance and take-over, are soon made to “greatly rejoice with joy inexpressible and full of glory” (I Pe. 1:8) in a baptism, overwhelming, or filling of the Holy Spirit to the “glass full” of their spiritual capacity. It is fruitless to speak of greater “works of grace” to a “glass full” that is running over and can take no more, when the Saviour in a parable is saying, “Rejoice with me, for I have found my sheep which was lost!” (Lk. 15:6). The Lord Jesus “who baptizes in the Holy Spirit” (Jn. 1:33) “gives the Spirit without measure” (Jn. 3:34). To be able to do this, He “endured the cross, despising the shame.”

The Apostle Paul earnestly prayed “that Christ may dwell in your hearts through faith; ...and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God” (Ep. 3:14-19). There is, therefore, no finality of achievement in any realm of Divine experiences, no elevated plateau of attainment that would engender pride that we have arrived at a state where we can invite other members of “the household of God” to come up where we are. The Apostle Paul, who “by the grace of God... labored even more than all of them (the apostles)” (I Co. 15:10), wrote: “Not that I have already obtained it (the resurrection), or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus” (Phil. 3:12). We never need to “wrestle” with God in prayer for greater baptisms, overwhelmings, or fillings of the Holy Spirit. The Godhead are lovingly seeking in every way to help us attain greater spiritual dimensions and trustworthiness, so ever-increasing blessings can be granted. (Lk. 11:13). See T-XIV-15 to 17.



**Thirdly**, Baptisms, overwhelms, or fillings of the Holy Spirit are climactic experiences, and not only cannot be stored up but need to be continually repeated in an ever-increasing measure. It is fruitless to speak of any past experience that is not being repeated. Peter was gloriously filled with the Holy Spirit on the Day of Pentecost, but that was not enough to meet his needs during his trial, after his arrest along with the Apostle John, so we read, “Peter, filled (or having been filled, a climactic or sudden action tense) with the Holy Spirit, said” (Acts 4:8), and with John they confounded their captors with unhuman boldness. Also read of the prayer meeting where the place “was shaken, and they were all filled (suddenly, again) with the Holy Spirit” (Acts 4:31). We must read the rest—they “began to speak the word of God with boldness.” So in every opportunity of service for our lovely Master, we need to look by faith for a new filling of the Holy Spirit, which may exhaust us in effort so we may need to rest before the next opportunity, when we lift our hearts again for a new climactic filling. The Lord Jesus once said to His weary disciples: “Come away by yourselves to a lonely place and rest awhile” (Mk. 6:31). There is, therefore, not one baptism, overwhelming, or filling of the Holy Spirit, as we follow the admonition, “Be (continually) filled with the Holy Spirit” (Ep. 5:18), but an endless succession of increasing climaxes.

**Fourthly**, the gift, baptism, overwhelming, or filling of the Holy Spirit is to be recognized as having been granted or as functioning in our lives by the spiritual experience of life and energy that is taking place in our personality, and not by having to speak in “tongues” as evidence, since there is no mention of any such necessity in the Epistles and only historical mention as having taken place in connection with the introduction of the New Covenant dispensation in the Book of Acts<sup>1</sup> “You have received a spirit of adoption as sons... The Spirit Himself bears witness with our spirit that we are children of God” (Ro. 8:15-16). See T-XII-10, Item 6, (1) to (7).

Since the Saviour had accomplished His sacred atonement and was now resurrected and glorified, there was to be a memorable regular Feast of Pentecost, at which would begin the termination of the salvation procedure prescribed in the Law of Moses and the introduction of the New Covenant (Acts 2:33). Such a revolutionary change was unthinkable in Judaism, and even with the apostles and disciples of Christ, so there would have to be a powerful Divine manifestation to bring about any such radical change. Jerusalem and the large Temple areas were filled with all the religious faithful who could afford to come, and with “devout men from every nation under heaven” living there. The faithful 120 disciples of the Lord Jesus had prepared themselves in prayer for the great promised expectation and were assembled in their observance of Pentecost, conceivably in one of the many parts of the greater Temple area, but certainly nearby.

“Suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues (or distinct languages), as the Spirit was giving them utterance (or to be speaking out)” (Acts 2:2-4, 8, 11). This unimaginable commotion and all this preaching must have brought circles of crowds in the Temple and surrounding areas, as they heard in the distance their own language and rushed to get near so they could understand. They said, “we hear them in our own tongues speaking of the mighty deeds of God” (11). This certainly involved a reference to the Saviour’s atonement, resurrection, glorification, and the glorious blessings to come through the gift of the Holy Spirit to repentant sinners. Who can read a story like this, when the great Godhead took over Their own Temple and Their own City for a day!, without rising up in worship?

Finally, there was a great gathering together of the masses, as the Apostle Peter preached in that Divine-power-charged atmosphere, that God had long planned that grand day and had prophesied it through the prophet Joel about 800 years ago (Acts 2:28-29). We only have a part of this great sermon from the loving Godhead (Acts 2:14-39), for “with many other words he solemnly testified and kept on exhorting them, saying, ‘Be saved from this perverse generation!’” (Acts 2:40). We can imagine something of the masses present, as “there were added that day about three thousand souls” (Acts 2:41), as they entered into the new provision of the intimate gift of the Holy Spirit, upon repentance and the total commitment of saving faith, “with gladness and sincerity of heart” (Acts 46).

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<sup>1</sup> See PAUL IN EPHESUS below, where the gifts of tongues and prophecy were also granted.

As previously discussed, this glorious Day of Pentecost was finally brought to a complete fulfillment about ten years later, when God found a suitable Gentile situation in Cornelius, “a devout man, and one who feared God with all his household” and was praying for Divine enlightenment (Acts 10:1-4). As the story unfolded, the Apostle Peter arrived to testify Gospel truth before a receptive audience, as Cornelius said, “Now then, we are all here present before God to hear all that you have been commanded by the Lord” (Acts 10:33). Peter’s message (Acts 10:34-43) was gloriously terminated as “the Holy Spirit fell upon all those who were listening to the message. And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also. For they were hearing them speaking with tongues and exalting God” (Acts 10:44-46). The great problem here was to convince Peter and the Jewish believers who came with him, that this was final proof of the revolutionary fact that Gentiles could enter into the blessed salvation of the Gospel and receive the same gift, baptism, or filling of the Holy Spirit that they had experienced, without first identifying themselves with all the procedures of the Old Covenant according to the Law of Moses. The spontaneous “speaking in tongues and exalting God” suggests a repeat of the outpouring on the Day of Pentecost, in again expressing some of the main truths concerning the character of God, the whole redemption process, and present blessings in the Holy Spirit, in a language that was being understood as evidence of what was said, also as evidence of their salvation (Acts 10:47-48).

It should be remarked, that while the Ten Commandments were a part of the Old Covenant, they were an incorporation of the intelligence of God in summing up our moral obligation to our Creator and to each other. Therefore, God could never have a Gospel of “the grace of God” that does not reproduce them in our lives, because there can be no happiness apart from a state of intelligence. In answer to a lawyer’s question, our Lord Jesus Summed up the Ten Commandments in a twofold way: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. And the Second is like it, You shall love your neighbor as yourself” (Mt. 22:37-39). By inspiration, the Apostle Paul wrote: “Love does no wrong to a neighbor, love therefore is the fulfilling of the law” (Ro. 13:8-10). “The goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (I Tim. 1:5). “The love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Ro. 5:5). This walk in love is to “serve in newness of Spirit and not in the oldness of the letter” (Ro. 7:6), and is the fulfillment of the Ten Commandments without concentrating upon them (Ro. 8:3-4). See T-IV-4 and 5.

**Fifthly**, spiritual gifts are always modes of operation by the sovereign choice of the Holy Spirit, and are not personal entities that we receive and carry around with us to exercise as we may choose. We have gloriously seen that the gift, baptism, overwhelming, or filling of the Holy Spirit, to the limit of our spiritual capacity, is to be the animating Agent of the Godhead in bestowing spiritual life to all those who “are of God’s household.” There are called-out ministries for the furtherance of God’s work and “for the equipping of the saints for the work of service, to the building up of the body of Christ” (Ep. 4:11-12). “Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. And there are varieties of effects, but the same God who works all things in all persons” (I Co. 12:4-6). “But to each one is (or is being) given the manifestation of the Spirit for the common good” (7). Notice the present tense of continuous action, not a climactic tense, which would be used if gifts were given as entities for one’s own possession and use. In the nine gifts mentioned (8-10), again with present tenses, notice the designations, “to one” and then “to another” for the other eight gifts, indicating specialized gifts given to different individuals, “kinds of tongues” and “interpretation of tongues” are listed last in importance and will be limited in use. The word “kinds” may suggest different languages, as was the case on Pentecost; and possibly with Cornelius. The greater gifts of “wisdom” and “knowledge” are to be esteemed above all others. The Apostle Paul wrote to the Colossians: “We have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God” (1:9-10). The Holy Spirit is “distributing separately to each one according as He is willing (purposing or desiring)” (I Co. 12:11). In another important tabulation of spiritual gifts, we have reference to specific order of importance: “And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.” Then questions are asked in a structure that calls for “no” as the answer. Finally we read: “All do not speak with tongues, do they? All do not interpret, do they?” (I Co. 12:28-30). Then we have a most urgent appeal: “Earnestly desire the greater gifts” (31). See T-XV-29 to 34, particularly 33 and 34.

**PHILIP IN SAMARIA:** Some remarks should be made upon the experiences of Philip, one of the seven deacons, who after great Jerusalem persecution “went down to the city of Samaria and began proclaiming Christ to them” (Acts 8:5). Signs, casting out of demons, and healings were performed, which aroused the multitudes “and there was much rejoicing in that city” (8), apparently over the miracles. “But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike” (12). Peter had declared on the Day of Pentecost that such “shall receive the gift of the Holy Spirit,” but the promised baptism or filling of the Holy Spirit was not being fulfilled. As before mentioned, the multitudes receiving the gift of the Holy Spirit in Jerusalem on that day and afterward, were either Jews or Gentile proselytes of Judaism. The Samaritans were a mixed race of Jews and Gentiles through intermarriage, when some 27,000 captive Israelites were moved out of their land and replaced by pagan Gentiles. Having their own worship center in Samaria, they were not considered to be a part of Judaism, but did receive a separate classification (Mt. 10:5-6; Acts 1:8). See Lk. 17:15-18, where the Lord Jesus had healed ten lepers and only one, a Samaritan, returned to give thanks, whereupon He said: “Were none found who turned back to give glory to God, except this foreigner?”

Since Philip’s visit was before the final introduction of the New Covenant to Gentiles without their first accepting Judaism (Acts 10 to 11:18), the blessings of the gift of the Holy Spirit could not be granted as promised to those not a part of Judaism. Therefore, “when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them, that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they began laying their hands on them, and they were receiving the Holy Spirit” (Acts 8:14-17). This I regard as a special merciful consideration, brought about by God’s willingness to grant the gift of the Holy Spirit ahead of time on a non-Jewish or Gentile basis, and directed that Peter and John should fulfill the promise by the laying on of hands. Since there is no record of any laying on of hands, or any delay in the gift of the Holy Spirit, in the 3000, 5000, and other Jerusalem conversions, it appears that repentant Samaritans received an interim consideration of special mercy. Nor is there any record in the Epistles of the need for the laying on of hands for the gift of the Holy Spirit, or of any delay until this could be brought about.

**PAUL IN EPHEBUS:** Shortly after the Jerusalem Conference (50 A.D.), that officially recognized that the gospel of the New Covenant had terminated the salvation procedures of the Law of Moses, the Apostle Paul, with his companions, started out on his second missionary journey, which was to last four years (51-54 A.D.). Being mysteriously guided across Asia Minor to Troas, a sea port in Asia, he was given the Divine command in a vision: “Come over to Macedonia and help us” (Acts 16:6-9). Coming over to Europe, he founded important churches in Philippi and Thessalonica, with only short stays due to persecution. Going to the busy sea port of Corinth, a strong church was founded. Under special Divine protection, “he settled there a year and six months, teaching the word of God among them” (Acts 18:9-11). During his stay here, he wrote two epistles to the church in Thessalonica (thought to be his first). They were touching letters of commendation and instruction, strongly affirming their blessed salvation experiences, without any suggestion of any interim period between their sincere repentance and the total commitment of saving faith (I Th. 1:9-10) and the gift and fullness of the Holy Spirit. Neither was there any reference to a laying on of hands for the bestowment of the Holy Spirit, or of any speaking in tongues as evidence that the Holy Spirit had been received. “Our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction, just as you know what kind of men we proved to be among you for your sake. You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit” (I Th. 1:5-6). “God has not called us for the purpose of impurity, but in sanctification. Consequently, he who rejects this is not rejecting man but the God who gives (or is giving) His Holy Spirit to you. ... You yourselves are taught by God to love one another” (I Th. 4:7-9). “God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth” (II Th. 2:13).

After returning to Jerusalem and spending a short time in Antioch, his home church, the Apostle Paul, with companions, started out on his third missionary journey (54 A.D.) and came to Ephesus in Asia. There he met a small group of faithful disciples of John the Baptist, who were surely in a state of salvation under the old Covenant, but had never heard that “the sufferings of Christ and the glories to follow” in the gift of the Holy Spirit had been accomplished (Acts 19:1-7). They had been strongly influenced by Apollos, “an eloquent man...mighty in the Scriptures...instructed in the way of the Lord: and being fervent in spirit...being acquainted only with the baptism of John...powerfully refuting the Jews in public, demonstrating by the Scriptures that Jesus was the Christ” (Acts 18:24-25, 28).

The grand evidence of New Covenant salvation with the Apostle Paul was whether the promised gift or fullness of the Holy Spirit had been received. Therefore, perceiving their humble devotion and not knowing their background, he asked: “Did you receive the Holy Spirit when you believed?” (Acts 19:2) The question in the Greek text involves a main verb, “Did you receive,” and a participle, “having believed,” both in sudden or climactic action tenses. “The action of the aorist participle may be antecedent to or simultaneous with that of the main verb,” although it ordinarily expresses antecedent action. Thus the “having believed” should be understood to refer to an antecedent act of faith, but an act of faith that would be just antecedent to, or just an instant before the coming of the Holy Spirit upon them in full witness. Or that the “washing of regeneration and renewing by the Holy Spirit” had been completed, since “He (God the Father) poured out upon us richly (the Holy Spirit) through Jesus Christ our Saviour” (Titus 3:5-6). The Apostle Peter said in the Jerusalem Conference on the New Covenant, that “God, who knows the heart, bore witness to them (the Gentiles), giving them the Holy Spirit, just as He also did to us (on Pentecost); and He made no distinction between us and them, cleansing their hearts by faith” (Acts 15:8-9). So then, the pouring out of the Holy Spirit, in filling our little beings with abundant joy, is the witness that the climax of the process of “repentance toward God and faith toward our Lord Jesus Christ” — “the gospel of the grace of God” (Acts 20:21, 24) — has been completed as Paul later testified to the Ephesian elders.

In reply to the question of the Apostle Paul, they said: “No, we have not even heard whether there is a Holy Spirit” (Acts 19:2). After Paul had explained the Gospel to them, in his usually thorough manner—“in demonstration of the Spirit and of power” (I Co. 2:4-5), “they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came upon them, and they began speaking with tongues and prophesying. And there were in all about twelve men” (Acts 19:5-7). In all probability, as the Apostle Paul was baptizing each one of them, he was placing his hands upon them and they were receiving the Holy Spirit and began speaking in tongues and were prophesying, or speaking forth Divine truths “for edification and exhortation and consolation” (as defined in I Co. 14:3). This dynamic manifestation of the gift of the Holy Spirit was like that upon the household of Cornelius, when Peter and his companions, without any laying on of hands, were amazed “for they were hearing them speaking with tongues and exalting God” (Acts 10:46) and were later baptized in the name of Jesus Christ.” We cannot set a pattern as to how the Holy Spirit will manifest His presence, since “to each one is given the manifestation of the Spirit for the common good. ...distributing to each one individually just as He wills” (I Co. 12:7, 11). There will always be “righteousness and peace and joy in the Holy Spirit” (Ro. 14:17).

Ephesus, the capital city of Asia on the western coast of Asia Minor, was selected to be the most important outreach point for the Gospel in the whole province of Asia. God had planned a long stay for the Apostle Paul there, with many miraculous manifestations to further Gospel conquests, and so it was helpful to establish his Divine authority through the laying on of hands and the unusual manifestations of the Holy Spirit in beginning his long ministry here, which came to be three years (Acts 20:31). To begin his public ministry, “he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God.” After opposition to the Way, “he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. And this took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks. And God was performing extraordinary miracles by the hands of Paul ... So the word of the Lord was growing mightily and prevailing” (Acts 19:8-11, 20). After an uproar by the idol makers, whose business was in jeopardy because of Gospel enlightenment, the Apostle Paul felt he should leave and visit the churches in Macedonia.

In writing his Epistle to the Ephesians, while a prisoner in Rome (61 or 62 A.D.), the Apostle Paul used the same verb and participle structure (in climactic tenses): “Having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance” (Ep. 1:13-14). Again we have it stressed that in the glorious dispensation of “the grace of God,” there is to be no time delay and no necessary laying on of hands, between the total commitment of saving faith and the gift or bestowment of the indwelling “Holy Spirit of promise.” Nothing is said about any necessary speaking in tongues as the necessary evidence that the gift of the Holy Spirit had been received. In being “filled with the Spirit,” there is to be “psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord” (Ep. 5:18-19). If the pattern of laying on of hands to obtain and the speaking in tongues as the evidence that the gift of the Holy Spirit had been received, was practiced by Paul and his fellow-workers throughout the three year period, there would certainly have been some mention of such procedure in his epistle to them.

“When you read you can understand my insight into the mystery of Christ,” the Apostle Paul wrote, “which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His power” (Ep. 3:4-7). “There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism,<sup>2</sup> one God and Father of all who is over all and through all and in all” (Ep. 4:4-6). “Thanks be to God for His indescribable gift” (II Co. 9:15).

September, 1985

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<sup>2</sup> In the absence of any contrary explanation, we would naturally conclude that the Apostle Paul was referring to water baptism, which he had instituted about seven years before in accordance with the commissions of the resurrected Saviour (Mt. 28:19-20; Mk. 16:15-16) and through the Apostle Peter on the Day of Pentecost (Acts 2:38). “One body and one Spirit” are identified as a unit and must refer to the explanation the Apostle Paul gave in his first letter to the Corinthians, written about four years before while in Ephesus, that “by one Spirit we were all baptized into one body...and we were all made to drink of one Spirit” (I Co. 12:12-13, see above discussion).

NOTE: Having examined chronologies for many years, “A Harmony of the Life of St. Paul,” by Frank J. Goodwin, 3rd edition, 1983 printing, 240 pages, has been used for dates in this study.

## Titus 3:3-7

**TRANSLATE:** “For we were once (formally or aforesaid) also ourselves foolish (without understanding, unwise, or unintelligent), disobedient (uncompliant, impersuadable or who will not be persuaded, stubborn, unyielding, or obstinate), (continually) going astray (wandering or roaming about, or being deceived or lead away from the truth or path of virtue into error or sin), (continually) serving (being a slave to or involved in a slavish service to submitting to, obeying or being in subjection to) various (manifold or diverse) desires (earnest desires, longings or cravings, also lustful or impure desires) and pleasures (gratifications, or sensual pleasures), in malice (ill-will, malignity, or a desire to injure) and envy (jealousy or spitefulness) (continually) living (passing or spending the time), hateful (detestable or odious), (continually) hating (regarding with ill-will, pursuing with hatred, detesting, or abhorring) one another (or each other). But when the kindness (graciousness, goodness, or gentleness) and the love to mankind (benevolence or philanthropy) of God our Saviour (or Deliverer) did become clearly known (did become manifested, or revealed, or visible instantly), not out of from works (acts, deeds, or things done - that with which any one is occupied, anything accomplished by hand, art, industry, or mind), those (or the ones) in righteousness (purity of life, uprightness, or virtue - correctness in thinking, feeling and acting, the condition or state acceptable to God); which we ourselves did do (carry out, perform, or accomplish, aorist tense) but (or nay rather) according to His mercy (compassion, pity, kindness or good-will towards the miserable and afflicted) He did save (or rescue us from danger and destruction, instantly) us through a washing (or cleansing) of regeneration (of a new birth or a rebirth, a recreation, a moral renovation, a renewal or restoration) and a renewing (renewal or renovation - a complete change for the better, an invigorating) of the Holy Spirit, which He did pour out (instantly) (bestow or distribute abundantly, largely or liberally) upon us abundantly (richly or largely) through Jesus Christ our Saviour (or Deliverer), that (in order that or so that) having been (instantly) declared righteous (or guiltless and acceptable) by His grace (undeserved favor, free gift, good-will, loving or merciful kindness) heirs we should become (or be made, instantly) according to hope (or expectation, in joy and confidence) of life (real and genuine) everlasting.”

## Descriptions of the Gift, Baptism, or Filling of the Holy Spirit

Acts 1:4	Promised	Acts 6:5	Full of faith and of the Holy Spirit	Acts 11:15	The Holy Spirit fell upon them
Acts 1:5	Baptized (Jesus)	Acts 6:8	Full of grace and power	Acts 11:16	Baptized with the Holy Spirit
Acts 1:8	Come Upon You	Acts 6:10	Wisdom and the Spirit	Acts 11:17	Gave to them the same gift
Acts 2:4	Filled with the Holy Spirit	Acts 6:15	His face like the face of an angel	Acts 11:18	Repentance unto life
Acts 2:17	Pour forth of My Spirit	Acts 7:55	Full of the Holy Spirit... saw ... glory of God	Acts 11:24	Good man, and full of the Holy Spirit
Acts 2:33	Promise... poured forth	Acts 8:15	Receive the Holy Spirit	Acts 13:9	Paul, filled with the Holy Spirit
Acts 2:38	Shall receive the gift	Acts 8:16	Not yet fallen upon any of them	Acts 13:52	Filled (were being) with Joy and with
Acts 2:39	The Promise... call to Himself	Acts 8:17	They were receiving the Holy Spirit	Acts 15:7	The Gospel and believe
Acts 3:1	Times of refreshing	Acts 8:39	Went on his way rejoicing	Acts 15:8	Bore witness to them giving them the Holy Spirit
Acts 4:8	Peter filled	Acts 9:17	Be filled with the Holy Spirit	Acts 15:9	Cleansing their hearts by faith
Acts 4:31	Were all filled	Acts 10:44	The Holy Spirit fell upon	Acts 16:34	Rejoiced greatly, having believed
Acts 4:33	Abundant grace-upon...all	Acts 10:45	Gift...poured out	Acts 19:2	Did you receive the Holy Spirit when you believed?
Acts 5:32	God has given to those who obey Him	Acts 10:47	Received the Holy Spirit	Acts 19:6	The Holy Spirit came on them
Acts 6:3	Full of the Holy Spirit and of wisdom	Acts 11:14	Words... by which you will be saved	Acts 26:18	Sanctified by faith In Me

## Interchangeable Descriptions of the Promised Bestowal of the Holy Spirit in the Book of Acts

[“Whom those who believed In Him were to receive’ (Jn. 7:39)]

Promise or Promised - 3	“Repent... shall receive the gift” (not may) (2:38)
Baptized - 2	“The repentance unto life” (11:18)
Come Upon - 2	“God did give to those who are obeying Him” (5:32)
Filled or full- 10	“Bore witness to them...cleansing their hearts by faith” (15:8-9)
Pour Forth or poured out - 3	“Repent... that times of refreshing may come from the presence of the Lord” (3:19)
Receive or received - 5	“Abundant grace was upon them all” (4:33).
Gift - 3	
Given, gave, giving- 3	
Fallen or fell upon - 3	
Bore witness - 1	
Rejoiced, rejoicing, joy - 3	

**G. C. Olson**

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**Gordon C. Olson**  
09 - 1985

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