

An empty Christian talks out of his head, but a Spirit-filled Christian talks out of his heart. The Holy Spirit does not live in our brains but in our hearts. A head religion will talk anything, but a heart religion talks Jesus and the Holy Spirit.

John T. Hatfield

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Prayer Study #283

THE HOLY SPIRIT UPON AND THE HOLY SPIRIT WITHIN

First Love Ministries, Inc. of Perry, Georgia

(The following is based on the pamphlet *Understanding and Distinguishing the New Birth and the Baptism of the Holy Spirit* by Kevin Conner.)

As we have noted in other handouts in this study, Jesus Christ is the Pattern Son for every believer. What Jesus experienced is what the Father desires for every believer to experience in at least some measure. There is no doubt that He was born of the Spirit, walked in perfect obedience to the Father, was led by the Spirit in everything He did, and never grieved the Spirit in any way. Yet something happened to Jesus when He was baptized by John in the Jordan. He was filled with the Spirit without measure. Only then did He begin His ministry of preaching, teaching, healing and deliverance. Thus the Holy Spirit empowered Jesus for ministry. That was the purpose of this experience. In His humanity, Jesus depended on the Holy Spirit for everything He said and did.

Before the Crucifixion, the disciples were living under the Old Covenant. The disciples were “saved” with an Old Testament salvation. Many scriptures in the Old and New Testament tell us that the basis of this salvation was repentance and faith. Their faith was in the coming Messiah. Every Old Testament saint expressed this faith by laying hands on the animal sacrifice and received forgiveness, as pronounced by the priests at the altar.

It can be argued that the disciples had received the Holy Spirit before the cross. They had preached the Gospel of the Kingdom with signs and wonders following. What happened to them is similar to what happened to select Old Testament believers. The Holy Spirit came upon people, spoke to them or through them, and sometimes dwelt for a season on someone. But it is clear that these experiences were temporal. This was not equivalent to the New Covenant indwelling of the Spirit. In fact, John the Baptist used this test to validate that Jesus was the Messiah: John 1:33-34-*And I knew Him not; but He that sent me to baptize with water, the same said unto me, “Upon whom thou shalt see the Spirit descending and REMAINING on Him,*

the same is He who baptizeth with the Holy Spirit. And I saw and bore witness that this is the Son of God. In Old Testament times the Spirit would descend but not remain. Jesus promised the disciples that the Holy Spirit would come and remain and not only be with them but also in them.

Between Calvary and Pentecost the disciples were born again by the Spirit. In John 20:21-23 the Risen Christ speaks to His disciples (with Thomas being absent): *Then said Jesus to them again, "Peace be unto you; as My Father hath sent Me, even so send I you."* And when He had said this, He *breathed on them and saith unto them, "Receive ye the Holy Spirit."* Thus, they were born again under the New Covenant. According to Kevin Conner, "They received the inbreathing of Christ, and they were born of the Spirit. They were the first fruits of the new-birth company, the New Testament Church, and this took place on resurrection day! [However,] This experience in the lives of the disciples was not the completeness of the work of Christ. Though 'born of the Spirit,' Jesus told them that they were to wait in Jerusalem. He said they would be 'baptized in the Spirit' not many days after His ascension back to the Father (Acts 1:5,8)."

First, the disciples experienced the Spirit coming upon them in times when they needed that power, and then the Spirit came to dwell within them. Now they were ready for the third phase of their experience in the Holy Spirit. That third phase came on the day of Pentecost. There were at least 120 of His disciples who were waiting for the promise of the Father in the upper room prayer meeting.

Conner writes of this experience, "It can be safely assumed that there was total unity and desire for the baptism of the Spirit. They were of one accord, one heart, one mind, one spirit....The Twelve did not reason that they had already preached and demonstrated the Gospel of the Kingdom and the Holy Spirit had spoken through them at times. They did not argue that Jesus had already 'breathed on them,' and told them to 'receive the Holy Spirit' after His resurrection and therefore, they did not need any baptism in the Holy Spirit. They could have said that they already had the Holy Spirit 'with them' and 'in them' so why did they need any further work of the Spirit? They were already born of the Spirit and had the Holy Spirit. Why did they need any baptism of the Spirit? Regardless of all previous experiences of the Holy Spirit in their lives, they all understood that the baptism of the Holy Spirit would empower them to be His witness (Acts 1:8) If the Holy Spirit was with them before Calvary and in them after Calvary and before Pentecost, then He indeed sat upon them in the upper room at Pentecost. Yet it was one and the same Holy Spirit."

The disciples were both baptized by Jesus the Baptizer in the Spirit and filled on the day of Pentecost. This was not a stopping place for them. They had been baptized in the Spirit but there are many fillings along life's way. As the Apostle Paul put it, "Be filled with the Spirit..."(Ephesians 5:18), which really means *be being* [are be continually] *filled with the Spirit...*

IN SUMMARY: The Old Testament believers and the disciples while under the Old Covenant had times when the Holy Spirit would come upon them but not remain. On Resurrection Day Jesus breathed on the disciples and they received the Holy Spirit within them. Then on the Day of Pentecost they were baptized and filled with the Spirit.

WHEN HIS WOUNDED HAND

When His wounded hands touch mine
When His wounded hands touch mine
 He doth strength impart
 To my fainting heart
When His wounded hands touch mine.