

**THE BAPTISM WITH
THE HOLY SPIRIT**

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The Baptism with the Holy Spirit by R. A. Torrey

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R. A. TORREY

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BY
R. A. TORREY

Author of "How to Bring Men to Christ," "Vest Pocket
Companion," etc., etc.

"Wait for the promise of the Father."—Acts 1: 4.
*"Ye shall be baptised with the Holy Spirit not many days
hence."—Acts 1: 5.*
*"Ye shall receive power after that the Holy Ghost is come upon
you."—Acts 1: 8.*
*"For to you is the promise, and to your children, and to all that
are afar off, even as many as the Lord our God shall call unto Him."
—Acts 11: 30, R. V.*

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CONTENTS

5-5-33

INTRODUCTION	7
CHAPTER I. THE BAPTISM WITH THE HOLY SPIRIT: WHAT IT IS AND WHAT IT DOES	9
CHAPTER II. THE NECESSITY AND POSSIBILITY OF THE BAPTISM WITH THE HOLY SPIRIT	25
CHAPTER III. HOW THE BAPTISM WITH THE HOLY SPIRIT CAN BE OBTAINED.	37
CHAPTER IV. "FRESH BAPTISMS WITH THE HOLY SPIRIT," OR THE REFILLING WITH THE HOLY SPIRIT	63
CHAPTER V. HOW SPIRITUAL POWER IS LOST	66

INTRODUCTION

It was a great turning point in my ministry, when, after much thought and study and meditation, I became satisfied that the Baptism with the Holy Spirit was an experience for to-day and for me, and set myself about obtaining it. Such blessing came to me personally, that I began giving Bible readings on the subject, and with increasing frequency as the years have passed. God in His wondrous grace has so greatly blessed these readings, and so many have asked for them in printed form, convenient for circulation among their friends, that I have decided to write them out in full for publication. It is an occasion of great joy that so many and such excellent books on the person and work of the Holy Spirit have appeared of late. I wish to call especial attention to two of these: "Through the Eternal Spirit," by James Elder Cumming and "The Spirit of Christ," by Andrew Murray.

In the following pages I speak uniformly of the Holy Spirit, but in the quotations from the Bible retain the less desirable phraseology there used—"The Holy Ghost"—except in those in-

stances where the translators themselves varied their usage. Probably most of the readers of this book already know that "the Holy Spirit" and "the Holy Ghost" are simply two different translations of precisely the same Greek words. It seems very unfortunate, and almost unaccountable, that the English revisers did not follow the suggestion of the American Committee, and, for "Holy Ghost", adopt uniformly the rendering "Holy Spirit."

THE BAPTISM WITH THE HOLY SPIRIT

CHAPTER I

THE BAPTISM WITH THE HOLY SPIRIT: WHAT IT IS AND WHAT IT DOES

While a great deal is said in these days concerning the Baptism with the Holy Spirit, it is to be feared that there are many who talk about it and pray for it, who have no clear and definite idea of what it is. But the Bible, if carefully studied, will give us a view of this wondrous blessing that is perfectly clear and remarkably definite.

1. We find first of all, that *there are a number of designations in the Bible for this one experience.* In Acts 1: 5, Jesus said, "*Ye shall be baptized with the Holy Ghost not many days hence.*" In Acts 2: 4, when this promise was fulfilled, we read, "*they were all filled with the Holy Ghost.*" In Acts 1: 4, the same experience is spoken of as "*the promise of the*

Father" and in Luke 24: 49 as "*the promise of my Father,*" and "*endued power from on high.*" By a comparison of Acts 10: 44, 45, 47 with Acts 11: 15, 16, we find that the expressions "*the Holy Spirit fell on them*" and "*the gift of the Holy Ghost,*" and "*received the Holy Ghost*" are all equivalent to "*baptized with the Holy Ghost.*"

2. We find in the next place, that *the Baptism with the Holy Spirit is a definite experience of which one may know whether he has received it or not.* This is evident from our Savior's command to the Apostles: "Tarry ye in the city, until ye be endued with power from on high." (Luke 24: 49.) Unless this endowment with power, or Baptism with the Holy Ghost, is an experience so definite that one can know whether he has received it or not, how could they tell when those commanded days of tarrying were at an end? The same thing is clear from Paul's very definite question to the disciples at Ephesus. "Did ye receive the Holy Ghost when ye believed?" (Acts 19: 2, R. V.) Paul evidently expected a definite "yes," or a definite "no" for an answer. Unless the experience is definite, and of such a character that one can know whether he has received it or not, how could these disciples answer Paul's

question? In point of fact, they knew they had not "received," or been "baptized with," the Holy Ghost, and a short time afterward they knew they had "received," or been "baptized with," the Holy Ghost. (Acts 19: 6.) Ask many a man to-day, who prays that he may be baptized with the Holy Ghost: "Well, my brother, did you get what you asked? Were you baptized with the Holy Ghost?" and he would be dumb-founded. He did not expect anything so definite that he could answer positively to a question like that, "yes" or "no." But we find in the Bible none of that vagueness and indefiniteness regarding this subject which we find in much of our modern prayer and speech. The Bible is a very definite book. It is very definite about salvation: so definite that a man who knows his Bible can say positively "yes" or "no" to the question "are you saved." It is equally definite about "the Baptism with the Holy Ghost:" so definite that a man who knows his Bible can say positively, "yes," or "no," to the question, "have you been baptized with the Holy Ghost." There may be those who are saved who do not know it, because they do not understand their Bibles, but it is their privilege to know it. So there may be those who have been Baptized with the Holy Ghost, who do not