

This is That

By A. S. Copley

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest**: Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

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"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [Act.2:4]

No Christian denies the facts recorded in Acts 2. Believers who know the Scriptures admit that 120 disciples were actually filled with the Spirit on the day of Pentecost. All admit that they **ALL** spoke with *"other tongues as the Spirit gave them utterance."* They all acknowledge the awe-inspiring and reason-dizzying supernatural power of God there displayed.

"BUT"

Oh, that conjunction **"BUT"** when brains take hold of it. **"BUT,"** says Jabin the critic, "that was for the Jews. That was for the beginning of the age; that was not meant for our day." Other similar objections are waged today against the Scriptural *"latter rain,"* which is falling copiously everywhere.

Beloved, the most subtle hour of the Church Age is upon us. Laodiceanism is taking on a new form. It is assuming a sort of semi-spirituality. Half-truths, because of their cunning, are the most dangerous. Beware of the fast encroaching Laodiceanism upon the Spirit-anointed saints. In order that criticism may be crushed and that honest hearts may be instructed and safeguarded and that the weak and defenseless may become strong in the Lord, let us consider some invincible facts.

WHAT IS "THIS"?

Exactly what does the Holy Spirit mean by **"THIS"**? **"THIS"** is mentioned 3 times in Acts 2 (Act.2:12, 16, and 37):

*And they were all amazed, and were in doubt, saying one to another, What meaneth **THIS**?" [Act.2:12]*

*"But **THIS** is that which was spoken by the prophet Joel." [Act.2:16]*

*"Now when they heard **THIS**, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" [Act.2:37]*

Certainly **"THIS"** cannot mean what some teachers claim today, that people can be filled with the Spirit without speaking in other tongues. Prophets had that experience under the Old Covenant. **"THIS"** must possess some hitherto unknown marks, which make it different from all that has been before. **"THIS"** which Peter had just received, and of which he was then speaking, was exceedingly unique. Joel's prophecy was never understood until its fulfillment on the Day of Pentecost. Only the 120 understood it then. The 500 brethren did not understand it though they may have heard of it [1Co.15:6]. Not until they experienced **"THIS"** could they answer the question, *"What meaneth THIS?"* Men who insist that they received the Holy Spirit when they accepted Christ have no conception of what **"THIS"** really is. Men who have not yet received **"THIS"** which Peter received and who do not actually enjoy what he then enjoyed, know nothing about it, though they may seem to speak of it ever so wisely. **"THIS IS THAT,"** and only those who experience **"THIS"** can possibly understand **"THAT."**

It was not known before, that Isaiah 28:11-12 should then be fulfilled: *"For with stammering lips and another tongue will He (God) speak to this people."* Therewith, should come the promised *"rest"*

and "*the refreshing*." Neither did anyone know, until he experienced it, that the outpouring of the Spirit should bring the fulfillment of Hebrews 4:9: "*There remaineth therefore a rest to the people of God.*" The 120 did not know for what they were waiting, except that the Spirit should be poured out upon them and they should be endued with power from on high. They did not wait for tongues, but for the Spirit who was promised. Yet, they **ALL** spoke with tongues; not of themselves, but "*as the Spirit gave them utterance.*" Do you blame them? Can we blame saints, today, if they speak "*as the Spirit gives them utterance?*" **NAY!**

Today the wise (?) teachers would make it appear that Paul discarded speaking in tongues childish or unimportant. Some would make him teach that saints can be filled or anointed with the Spirit without speaking in tongues. Others teach that sinners are saved and filled with the Spirit at the same moment, without speaking in tongues. Of course, if teachers are not Scripturally anointed or endued with power, from on high after Peter's pattern, they fail to see that Luke was not called to write the epistles—the **FOOD** for the Church; neither do they see that Paul was not called to write about Pentecost—the **POWER** for the Church. They who are not initially filled with the Spirit sometime can never go on and "*be filled with all the fullness of God,*" and "*grow up into Him (Christ) in all things*" [Eph.3:19; 4:15].

Men speak and write flippantly of speaking in other tongues, as if it were a plaything or an optional experience. If other tongues are playthings, why did the Holy Spirit thus give utterance sovereignly to the 120? If they are playthings, why did not the 120 play thus before the Spirit came? If it is an optional experience, why did the first disciples **ALL** speak in tongues? If it does not matter, why did any of the disciples speak in new tongues? If speaking in tongues is childish, effeminate, and optional, why did the Apostle Paul say, "*I thank my God, I speak with tongues more than ye all?*" Why did he also say, "*Forbid not to speak with tongues?*" [1Co.14:18, 39]. If speaking in tongues is such a little thing and of optional importance, why did the Holy Spirit sovereignly precipitate that marvelous awe-inspiring phenomenon upon the 120 in Jerusalem? If, as men now teach, speaking in tongues is fanaticism, or a sign of weakness, or dangerous, why did God not fill the 120 without giving them utterance in other tongues? If we can be filled without tongues now, why could not they then? It is too bad (?) that Jehovah did not wait and counsel with the wise men of our day. They would show Him that He could run His Church without the supernatural operations and gifts of the Spirit. They would tell Him that it is not popular to speak in new tongues, and it is of no use; nor is it proper to heal the sick, at least not in public. What a pity (?) that the Church in Corinth was ever anointed with the Holy Spirit; not simply after modern men's fashion, but after the Scriptural fashion of speaking in tongues as on the day of Pentecost.

Oh, beloved Reader, do you not see how vain is the wisdom of man? "*He that speaketh in an unknown tongue speaketh not unto men, but unto God,*" writes Paul. Why does God not hush him up? Men try to do it. Paul forbids men to hush him. "*In the Spirit he speaketh mysteries.*" Do you see that? To speak in a tongue is to speak in the Spirit. Why does not God put a stop to speaking mysteries? Men would if they could. Paul did not stop them. "*He that speaketh in an unknown tongue edifieth himself.*" Why does God not chastise him for such a waste of time and energy? The apostle never chided them. Indeed, in the very next verse, he said, "*I would that ye all spake with tongues*". These modern leaders would stop all our mouths from speaking in tongues. They would stop Paul from speaking. That is, they would bridle the Holy Spirit. They would arrest the supernatural. Wise flesh would like to get control.

Friend, do you not see that Paul and his associates preached Pentecost to the Christians in Corinth? Do you see that they were despised Pentecostal people? Hallelujah! Glory!

Do you not see that, instead of Paul contradicting Peter in his teaching and practice, he followed the same Scriptural pattern? Surely, those saints were initially filled with the Spirit as were the 120 at Pentecost and as those in the house of Cornelius and as the 12 in Ephesus, else the gifts of 1 Corinthians 12 could never have been regulated. Preachers and people who have not been Scripturally anointed with the Spirit, of course, have none of the gifts of the Spirit; neither have they any business trying to set in order those who have received the Spirit. These saints are being set in order by the Spirit. A preacher who does not teach the Gift of the Spirit as Peter taught and experienced is not a New Testament preacher, notwithstanding all his ability or knowledge of the Scriptures. He deceives and misleads his hearers. A congregation that forbids speaking in other tongues is not a New Testament Church. It denies and discards the distinctive sign and supernatural phenomena with which this Church period began. Such a congregation, even if it stands for divine healing, puts itself with the disciples before Christ's death. The 120 "**BEGAN**" to speak in tongues, which implies that this phenomenon should continue.

Reader, in all candor, I ask you: "Shall we let men's brains reason away this mighty supernatural manifestation of God's power, because it may appear weak or childish or foolish or fanatical to some people?" *"The foolishness of God is wiser than men; and the weakness of God is stronger than men"* [1Co.1:25 RV]. Despite its shortcomings, amazing has been the world-wide awakening during this century. The God of Pentecost is working wonders everywhere. Shall we cut out the supernatural because the refined, polished, and learned do not like it and stay away from the meetings? As for myself, **NEVER**! "The common people heard **HIM** gladly," and they hear us gladly also.

The writer (A. S. Copley) was laboring with the Christian and Missionary Alliance when the power of the Holy Spirit began to fall. That people knew the Scriptures in great measure. They taught clearly the new birth and the Gift of the Holy Spirit as they then understood it—subsequent to the new birth. They made much of the second coming of Jesus, setting forth a victorious life in view thereof. They taught and practiced divine healing with great success. While with them, I had the privilege of praying for many sick and maimed and saw hundreds healed of various ailments by Divine Power. The missionary operations of that society were astonishing in their growth and solidity; yet, they were not Scripturally filled with the Spirit. They were in a place similar to the disciples during Jesus' ministry on earth. "*He dwelleth **WITH** you,*" said the Lord, "*and shall be **IN** you.*" The Alliance people were in that place. Some were not even up to that place, for they opposed divine healing. Hence, many of us were thirsting for the living waters which Jesus promised should flow out of us.

Suddenly, because sovereignly, a cloudburst of supernatural power appeared in the religious heavens and people spoke in other tongues as they did on the day of Pentecost. Sinners were saved, backsliders reclaimed, and the sick and afflicted were healed in great numbers. Mighty signs and wonders were wrought. Like a fire driven by a fierce wind across a dry prairie, the holy phenomena spread throughout the world. "*What was I that I could withstand God?*" [Act.11:17] Nay! My burning thirst prepared me for the downpour. Though I knew the Spirit's Voice before and was being used of the Lord and was conscious of His Presence and a measure of His Power, yet I was panting after the water brooks. But when God drenched me with the spiritual rain, causing me to speak in a new tongue, I was satisfied and never have thirsted since. Jehovah, on the day of my Pentecost, poured into my being three streams of unspeakable glory. There was a moment of silence, and then I spoke and sang in a heavenly language. My soul was supremely satisfied.

PETER IN GOD'S WILL

Bear in mind now that Peter, speaking under the power and guidance of the Spirit with which he was just filled, declared boldly, saying, "**THIS IS THAT**" which was spoken by the prophet Joel. If "**THIS**"—the fullness of the Spirit with speaking in tongues—is not "**THAT**," why did Peter say so and why did Luke so record it? But the evidences were there as signs to prove that Peter spoke the truth. If this outpouring of the Spirit is not "**THAT**," why has it the same supernatural phenomena of speaking in other tongues and spiritual intoxication and joy as at Pentecost? Why does it have the same reason-dizzying and bewildering effect on others? Why do people run together where the holy fire falls? If what some men dare to call the baptism or anointing with the Spirit is "*that which was spoken by the prophet Joel*," why do they not have the same identical manifestations of the Spirit as at Pentecost? Echo answers, "**WHY?**" What made them run together to see and hear? It was not wealth, for all the apostles were poor fishermen. It was not their learning and eloquence, for the Jews "*perceived that they were unlearned and ignorant men*". They had taken no training in elocution. But it was evident to all "*that they had been with Jesus*" and learned of Him. The same facts obtained in this latter day downpour. As with the apostles, so with the workers today, they are unknown. Today, they are people who have no renown in Christendom. The "big fellows" are too brainy and self-sufficient to accept God's simple but sublime supernatural unction from on high. They prefer to persuade men by argument and excellency of speech. Shame!

A HUGE BLUNDER

Bible students and expositors are up against an invincible proposition. They can no longer explain away the supernatural. Their latest subtle scheme is that because of the weaknesses which they claim to see among the Pentecostal people, speaking in tongues is not wise; neither is it necessary to speak in tongues in order to be endued with power from on high. They attempt to call Brother Paul "on the carpet" to prove their point. They try to prove that "*the fruit of the Spirit*" is the sign of the anointing with the Spirit. In not one instance in the book of Acts is the fruit of the Spirit intimated. The word "love" does not occur even once in the book of Acts. The 120 "*were continually in the temple, praising and blessing God*" just before the Spirit fell [Luk.24:53]. "*Great joy*" possessed the Samaritans before the Spirit fell on them [Act.8:8]. Cornelius was "*a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway*". Before the Spirit fell on him, Cornelius was "*a just man, and one that feareth God, and of good report among all the nation of the Jews*" [Act.10:2, 22]. Did he not show some fruit of the Spirit?

In Galatians 5:18-26, Paul is not trying to prove the fullness of the Spirit. He is contrasting a career **UNDER GRACE** with one **UNDER LAW**; and names "*the fruit of the Spirit*," 9 items, set over against "*the works of the flesh*," 17 items. The fruit of the Spirit cannot be manifested under Law. The fruit of the Spirit proves that we are living by Grace and not by Law; but speaking in tongues is the sign that the Spirit has fallen upon us. The fruit of the Spirit is the sign of grace; while speaking in tongues is the sign of power.

Let me emphasize it. We must never confound Peter with Paul, or the book of Acts with the Epistles.

The book of **Acts** speaks of power, and shows us how to bring things to pass for God. There the Church was inaugurated, and its Heaven-sent power set in motion.

The **Epistles** speak of growth, and show us how to overcome, increase, develop, and mature.

Acts tells us what to do, and shows us our equipment.

The **Epistles** afford us the wisdom for doing things, and point out the reward at the end.

The Gospels and Acts are to Paul's Epistles, what an imposing veranda is around a house. Think of this a moment. A portico to a house is not the house. It cannot be the same thing as the house. If that were so, then there would be 2 houses. Nay. A porch or veranda has some things that cannot be found in a house; for example, pillars, brackets, or "gingerbread," as the carpenters call them. Likewise, a house has many things not pertinent to a porch—chairs, tables, and curtains—which are necessary inside furnishings and finishings. It is just so with the Word of God. Each book of the Bible has a particular place and purpose. Because Bible teachers do not observe these necessarily related facts, they twist the Truth and confuse believers.

The Epistles were never intended to tell us about the Holy Spirit. His biography was given before, in the Gospel by John and in Acts. Some fellows have the carnal daring to pass by this needful and clear biography and assume to make Paul teach a contrary doctrine. It was never God's purpose that the Gospels and Acts should give us instruction as to how to live and grow and what the glorious outcome should be. That was left for the Epistles, especially those of the Apostle Paul. God is not an amateur. He does not repeat Himself unnecessarily. He never intended to put the imposing attractive pillars of the porch on the inside of the house. Neither did he intend to put the inside finishings of the house on the porch. Thank God! The Gospels and Acts are the veranda. The Epistles are the house. They satisfy perfectly the spiritual and growing saints. These saints see no contradiction between the porch and the house. They are filled with rapturous delight with both. They were filled with the Spirit on the porch, speaking in other tongues as He gave them utterance. He led them within, and now shows them the beauties and glories of every room in the house. Do they continue to speak in tongues? Most certainly. When they were filled, they only "**BEGAN** to speak with other tongues." Now they speak as inhabitants of the house. They are at home. They speak "unto God." They speak "mysteries." They edify themselves. They interpret, and edify others. Paul, the housekeeper, is the pattern, saying, "*I thank my God, I speak with tongues more than ye all.*" Yet their speaking is "*to profit withal,*" "*decently and in order.*" Oh, thank God, for the true and living Church of the true and living God.

We must never confound the initial anointing of the Spirit with being "*filled with all the fulness of God*" [Eph.3:19]. The former is the answer to a thirsty cry of faith for the promised Comforter and power, whose Presence is signified by a new language. Wonderful! With the tongue, we show our thirst; and with the tongue, we declare our thirst quenched. "*As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God*" [Psa.42:1-2]. "*The fullness of God*" is the result of walking in the Spirit after we are initially filled, and by feeding on God's Word. That produces a matured life. Such saints increase "*with the increase of God*" in them [Col.2:19]. They "*grow up into Him (Christ) in all things*" [Eph.4:15]. They become Ephesian saints. I contend that no one can become such a full-grown believer if he does not sometime receive the initial fullness of the Spirit as did the early Church. The Holy Spirit must be allowed to come into us after the Pentecostal fashion, in order that we may fully follow the entire fashion plate of Paul's epistles, become full-grown men in Christ, manifest daily "*the fruit of the Spirit,*" and be "*filled with the fruits of righteousness, which are by Jesus*

Christ, unto the glory and praise of God' [Phi.1:11]. Initial yieldedness to God by faith receives the anointing with the Spirit. Constant and increasing yieldedness by faith, through a knowledge of the Word, results in "*all the fullness of God*", "*the man of God...thoroughly furnished unto all good works*" [2Ti.3:17].

A FINAL WORD

Only what we know by experience do we really know. No one understands the taste of an apple or an orange till he bites into it. No person understands the new birth till he is born again. Likewise, no person understands the real Pentecostal anointing, witnessed to by a new tongue, except he has experienced it; no matter how well he may seem to know, or in some measure really may know, the Scriptures. He may have a thorough knowledge of Hebrew and Greek; but if he has not experienced "**THIS**," which Peter declares is "**THAT**," he knows nothing about it. Men's critical dilations on the Holy Spirit and His supernatural phenomena are an insult to the Holy Spirit and the Truth of God. They are treading with "clubfoot" insolence on holy ground.

Able preachers so-called, who are opposed to the manifestations of the Holy Spirit, are no help to the spirituality of the Church. Their ministry is defiling to young believers. The more they know of the Word, the more dangerous is their ministry. Not being filled with the Spirit, they have to depend upon their own wisdom and strength. Thus, they push their own power upon their hearers and get their audience occupied with their knowledge and natural gifts instead of with Jesus Christ. By their human eloquence, logic, and boldness they dissuade unestablished believers from the Truth, cause them to waver, throw them into confusion and doubt, and finally lead them back into the cold churches or into lukewarmness. They claim to have received the Spirit, and yet belittle the speaking in new tongues. Their learning and apparent success seem to indicate that they have received the Spirit. I say that their ministry, though they may get some people saved and healed, is defiling and a hindrance to real spirituality.

Beloved Reader, shall we let down? Shall we compromise the Truth? Shall we cool off from the Pentecostal fervor that fills us and carries us on and keeps us alive for all the will of God? A thousand times **No**! Shall we fall back into the old, cool, calm, dry, dead, nice, regular routine, where everybody will laud us to the sky? Shall we relegate divine healing to the parlor, and speaking in tongues to apostolic days? If so, we might just as well go out of business; for the God of Pentecost will soon put us out. Or, shall we fire up, push the battle to the gates, and spread the holy contagion more boldly than ever? Shall we not abandon ourselves to the Holy Spirit, let Him have His way absolutely with us, and swing out in His power to the uttermost? Let us be "*set for the defense of the Gospel*," not only a part, but all of the Gospel. Let us, like our father Paul, shun **NOT** "*to declare ... all the counsel of God*." Let us stir into flame the Gift of God which is in us. "*For God gave us not a spirit of fearfulness; but (the Spirit) of power and love and discipline*" [2Ti.1:6-7 RV].

Omnipotent Power

Joy Comfort

When I look to God in joy or despair,
I know I will always find Him there.
When I put my hand in His each day
He walks with me each step of the way.
I hear His Voice in birds that sing,
By faith a miracle I know He'll bring.
His sufficient grace my soul does know,
When my river of sorrow would overflow.
On each fragrant breeze I always share
His blessed Presence close by somewhere.
I see His face in each blossomed flower,
For I feel His touch of omnipotent power.

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