

Purposes of Pentecost

by Derek Prince

Book IV *of the Foundation*
Series as presented on the
Study Hour Radio Program.

THE WHOLE TRUTH TO

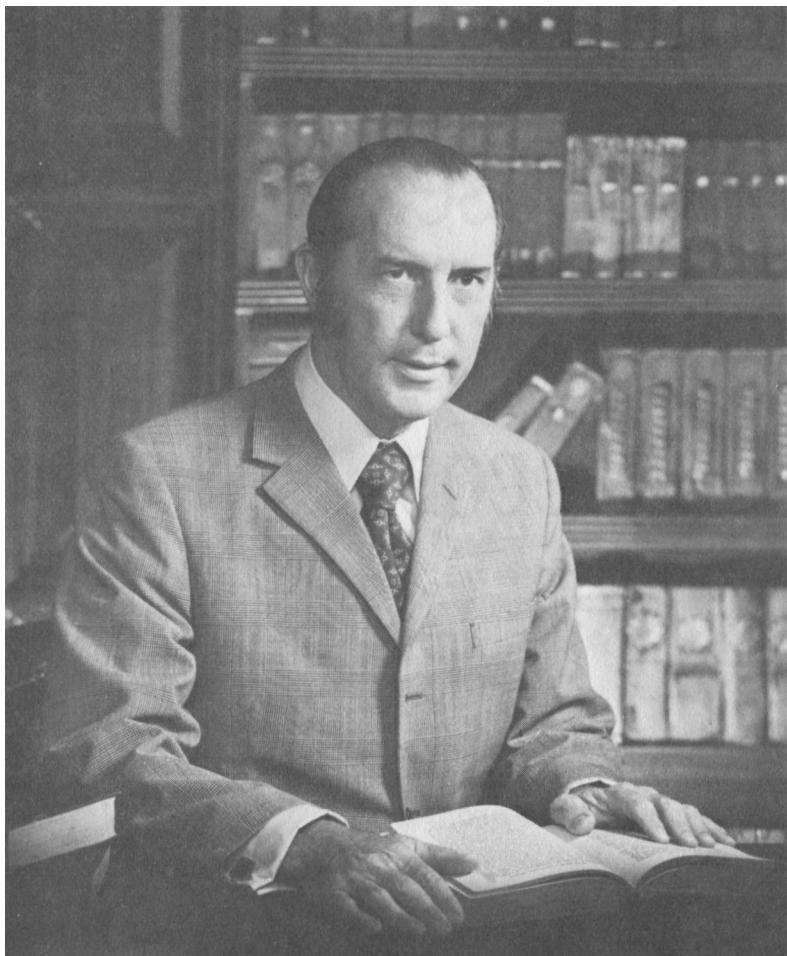
THE WHOLE CHURCH

Purposes of Pentecost

by Derek Prince

**But the manifestation of the Spirit is given
to every man to profit withal.**

I Corinthians 12:7



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Table of Contents

<u>Preface</u>	Page 7
I — <u>Introduction and Warning</u>	Page 9
<i>The Holy Spirit Not a Dictator—Utilizing God's Total Provision—A New Realm of Spiritual Conflict</i>	
II — <u>Results in the Individual Believer</u>	Page 23
<i>1: Power to Witness—2: Exaltation and Glorification of Christ</i>	
III — <u>Results in the Individual Believer—Continued</u>	Page 37
<i>3: Entry Into a Supernatural Life—4: Supernatural Help in Prayer—5: New Understanding of the Scriptures</i>	
IV — <u>Results in the Individual Believer—Continued</u>	Page 51
<i>6: Daily Guidance in the Path of God's Will—7: Life and Health for the Physical Body</i>	
V — <u>Results in the Individual Believer—Continued</u>	Page 65
<i>8: The Outpouring of Divine Love in the Believer's Heart</i>	
VI — <u>The Holy Spirit in the Congregation</u>	Page 79
<i>I: Liberty United With Government</i>	
VII — <u>The Holy Spirit in the Congregation—Continued</u> ...	Page 93
<i>2: Active Participation of All the Members</i>	
VIII — <u>The Holy Spirit and the Preacher</u>	Page 107
<i>1: Conviction of Sin, Righteousness and Judgment</i>	
IX — <u>The Holy Spirit and the Preacher—Continued</u> ...	Page 121
<i>2: Supernatural Attestation by Signs, Wonders. Miracles and Gifts</i>	

- X — [God's Promise of the Holy Spirit](#) Page 135
A Personal Permanent Indwelling—Promised to Abraham—Purchased by Christ's Atonement
- XI — [How to Receive the Holy Spirit](#) Page 149
Six Conditions: Repentance—Baptism—Thirsting—Asking—Drinking—Yielding
- XII — [Epilogue: In the Cloud and in the Sea](#) Page 163
Five Pattern Experiences: Salvation Through Blood—Baptism in Water and in the Spirit—Feeding on God's Word—Drinking of God's Spirit

Preface

The ministry of "The Study Hour" is summed up in its motto: "The whole truth to the whole church."

The Study Hour seeks to present in a clear, systematic way the great basic truths of the Bible, without bias, and without compromise. It seeks to serve every section of the Christian Church, without reference to denominational titles or affiliations.

For this reason, the Study Hour is undenominational in its whole approach and program. It is a faith project, not dependent upon any single group or denomination.

Derek Prince, the Expositor of the Study Hour, was educated in Britain as a scholar of Greek and Latin at Eton College and at King's College, Cambridge. From 1940 to 1949 he held a Fellowship (equivalent to a Professorship) in Ancient and Modern Philosophy at Cambridge University. He has also studied Hebrew and Aramaic, both at Cambridge University and at the Hebrew University in Jerusalem.

Converted from Philosophy to Christianity while serving as a soldier in World War II, Derek Prince has since devoted his life to the study and teaching of the Bible. He has served at various times, as a minister, educator and missionary, in four continents—Europe, Asia, Africa and North America.

He is thus uniquely qualified to interpret the great doctrines of the Christian faith in a way that combines mature scholarship with practical wisdom and experience.

Purposes of Pentecost

With a few changes, these messages are printed here exactly as they have been delivered over the air on the Study Hour radio program.

I

Introduction and Warning

The Holy Spirit Not a Dictator—Utilizing God's Total Provision—A New Realm of Spiritual Conflict

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 25 in our present series, entitled "Foundations".¹

We are at present considering that part of Christian doctrine which is called, in Hebrews chapter 6, verse 2, "the doctrine of baptisms".

Under this heading we examined, first, the baptism of John the Baptist; then Christian baptism in water; and now we are engaged in examining the last remaining type of baptism described in the New Testament—that which is called "the baptism in the Holy Spirit".

Hitherto we have considered the actual nature of this experience itself and the New Testament evidence by which we may know that a person has received this experience. In order to complete our examination of this subject, we must go on to consider a question of great practical interest and importance which naturally

¹ The first 24 studies in this series are published as three successive books, under the titles: "FOUNDATION FOR FAITH"; "REPENT AND BELIEVE"; "FROM JORDAN TO PENTECOST." See back cover of this book.

Purposes of Pentecost

arises out of our previous studies. The question is this: For what purposes is the baptism in the Holy Spirit given? Or, to put it in another way: What results does God desire to produce in the life of the believer through baptizing him in the Holy Spirit?

However, before we seek to give a positive, scriptural answer to this question, it is first of all necessary to clear up certain common misunderstandings which quite often trouble people who have newly received the baptism in the Spirit, and which thus prevent them from receiving the full benefits and blessings God intended for them through this experience.

The first point which needs to be emphasized is that, in the life of the believer, the Holy Spirit never plays the role of a dictator. When Jesus promised the gift of the Holy Spirit to His disciples, He spoke of Him in terms such as "Comforter", "Guide", or "Teacher". The Holy Spirit always keeps Himself within these limits. He never usurps the will or the personality of the believer. He never in any sense forces or compels the believer to do anything against the believer's own will or choice. The Holy Spirit is called, in Hebrews chapter 10, verse 29, "the Spirit of grace". He is far too gracious to impose Himself upon the believer, or to force His way into any area of the believer's personality where He is not received as a welcome guest. In Psalm 51, verse 12, David prays to the Lord: "**Uphold me with thy free spirit.**" This word "free" accurately describes the relationship of the Holy Spirit to the believer. He does not force, or coerce; He brings freedom, not bondage. In Second Corinthians chapter 3, verse 17, Paul says: "**Now the Lord is that Spirit: and where the Spirit of the Lord is, there is**

Introduction and Warning

liberty”—freedom. In Romans chapter 8, verse 15, Paul contrasts this freedom of the Spirit-baptized Christian believer with the bondage of Israel to the law in the Old Testament, and he reminds the Christians: "**Ye have not received the spirit of bondage again to fear.**"

It follows therefore that the extent to which the Holy Spirit will control and direct the believer is the extent to which the believer himself will voluntarily yield to the Holy Spirit, and accept the Holy Spirit's control and direction. In John chapter 3, verse 34, we read: "**For God giveth not the Spirit by measure.**" In the King James Version, the words "**unto him**" are added, erroneously, by the translators. In the original text this is an absolutely general statement: "God giveth not the Spirit by measure." The measure is not in God's giving; the measure is in our receiving. We may have as much of the Holy Spirit as we are willing to receive. But in order to receive Him, we must voluntarily yield to Him and accept His control. He will never force us to yield, or to do anything else, against our own will.

Some believers make just this mistake at the time of seeking the baptism in the Holy Spirit. They imagine that the Holy Spirit will move them so forcefully that they will be literally compelled to speak with other tongues, without any act of their own will. However, this will never happen. In Acts chapter 2, verse 4, we read, concerning the first disciples on the day of Pentecost: "**And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**" We notice here that the disciples first began to speak themselves, and then the Holy Spirit gave them utterance. If the disciples had never voluntarily begun to speak, the Holy Spirit would never have given them utterance. He would

Purposes of Pentecost

never have forced utterance upon them without their own voluntary cooperation. In this matter of speaking with other tongues, there must be cooperation on the part of the believer with the Holy Spirit. Someone has summed up this two-way relationship between the Holy Spirit and the believer as follows: The believer cannot do it without the Holy Spirit; the Holy Spirit will not do it without the believer.

This cooperation of the believer with the Holy Spirit continues to be just as necessary even after receiving the baptism in the Holy Spirit. Here again some believers make a great mistake in supposing that, after they have once received the initial infilling of the Holy Spirit, with the evidence of speaking with tongues, thereafter the Holy Spirit will automatically go on to exercise full control of their whole being, without any further response or cooperation on their part. But this is far from being true. We have already quoted the words of Paul in Second Corinthians chapter 3, verse 17: "**Now the Lord is that Spirit.**" The Holy Spirit is indeed Lord—just as fully so as God the Father and God the Son. But He, like the Father and the Son, waits for the believer to acknowledge His Lordship. In order to make the Lordship of the Spirit an effective reality in his daily life, the believer must fully and continually yield to the Spirit control over every area of his personality and every department of his life. Someone has very truly said that it requires at least as much faith, consecration, and prayer to keep filled with the Spirit as it required to receive the initial infilling. The baptism in the Holy Spirit is not the final goal to be attained in Christian experience; it is an initial gateway leading into a new realm of Christian living. After entering in through this gateway, each believer thereafter has a personal responsibility to press on with

Introduction and Warning

faith and determination, and to explore for himself all the wonderful potentialities of this new realm into which he has entered. The believer who fails to realize and apply this truth will experience few, if any, of the benefits or blessings which God intended for him through the baptism in the Holy Spirit. In all probability, such a believer will become a disappointment and a stumbling block, both to himself and to other Christians.

* * *

This leads us naturally to another area of misunderstanding which must be cleared up. A careful study of the New Testament makes it plain that God has made full provision to meet every need of every Christian believer, in every area of his being and in every aspect of his experience. As clear proof of this, we may cite two very powerful scriptures from the New Testament:

Second Corinthians chapter 9, verse 8:

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

And again, Second Peter chapter 1, verse 3:

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

These scriptures state plainly that God's grace and power combined, through the knowledge of Jesus Christ, have already made an absolutely full and complete provision for every need of every believer.

Purposes of Pentecost

There is no need of any kind that can ever arise in any area of a believer's life, or personality, for which God has not already made a perfect provision through Jesus Christ.

If we now go on to consider the various different parts of God's total provision for the believer, we find that they are manifold and various; and that one part of God's provision is not a substitute for any other part. It is just here that so many believers make a serious mistake: they try to make one part of God's provision serve as a substitute for some other part. But God never intended it to be that way, and therefore it does not work. As a clear, practical example of God's provision for the believer, we may consider the list of a Christian's spiritual armour, given by Paul in Ephesians chapter 6.

In Ephesians chapter 6, verse 11, Paul says: "**Put on the whole armour of God.**" And again in verse 13: "**Wherefore take unto you the whole armour of God.**" In both these verses Paul emphasizes that, for full protection, the Christian must put on the complete armour, not just a few parts of it. In the next four verses, Paul then goes on to enumerate the following six items of armour: the girdle of truth; the breastplate of righteousness; the shoes of the preparation of the gospel; the shield of faith; the helmet of salvation; the sword of the Spirit.

It is obvious that the Christian who avails himself of all these six items of armour is fully protected from the crown of his head to the soles of his feet. On the other hand, if he omits only one part of the armour, his protection immediately ceases to be complete. For example, if a Christian puts on all the other five items, but leaves off the helmet, he is liable to be wounded in

Introduction and Warning

the head; and once wounded there, his ability to make use of the rest of the armour will be impaired. Conversely, a Christian might put on the helmet and all the rest of the armour for the body, but omit the shoes. In this case, his ability to march over rough ground would be affected, and thus his total usefulness as a soldier would be impaired. Or again, a Christian might put on all the five items of defensive armour, but fail to carry the sword. In this case, he would have no means of keeping his enemy at a distance, or of pressing home an active attack against him.

We see therefore that, for full protection, a Christian must put on all the different items of armour which God has provided. He cannot omit any one piece, and expect that another piece will serve as a substitute. God does not intend it that way. God has provided a complete set of armour, and He expects the Christian to put it all on.

The same principle applies to the whole of God's provision for the Christian. In Colossians chapter 4, verse 12, Paul records the prayer of Epaphras for the Christians at Colosse, that they "**may stand perfect and complete in all the will of God.**" In order to stand thus perfect and complete in the fulness of God's will, a Christian must avail himself of all that God has provided for him through Christ. He cannot omit any part of God's total provision, and then expect that some other part of God's provision will serve as a substitute for that part which has been omitted. Yet it is just at this point that so many Christians go astray in their thinking. Consciously, or unconsciously, they reason that because they know they have availed themselves of some parts of God's provision for them, they do not need to concern themselves about other parts which they

have have omitted.

We may give some common examples of the incomplete Christian experience which this kind of reasoning produces.

For instance, some Christians lay great emphasis upon witnessing by word of mouth, but are neglectful about the practical aspects of daily Christian living. Conversely, other Christians are careful about their conduct, but fail to witness openly to their friends and neighbours. Each of these types of Christian tends to criticize, or despise, the other. Yet both alike are at fault. Good Christian living is no substitute for witnessing by word of mouth. On the other hand, witnessing by word of mouth is no substitute for good Christian living. God requires both. The believer who omits either one or the other does not stand perfect and complete in all the will of God.

Many other similar instances could be quoted. For example, some believers lay great stress on spiritual gifts, but neglect spiritual fruit. Others lay all their emphasis on spiritual fruit, but display no zeal in seeking spiritual gifts. Yet Paul says in First Corinthians chapter 14, verse 1: "**Follow after charity (that is, spiritual fruit), and desire spiritual gifts.**" In other words, God requires both spiritual gifts and spiritual fruit. Gifts are no substitute for fruit; and fruit is no substitute for gifts.

Again, in presenting the truth of the gospel, there are those who lay all the weight of their preaching on the facts of God's foreknowledge and predestination; while others present only those texts which deal with the free response of man's will. Often these two different lines of approach lead to some kind of doctrinal conflict. Yet each, by itself, is incomplete, and

Introduction and Warning

even misleading. The total plan of salvation contains room both for God's predestination on the one hand, and for man's free choice on the other. It is wrong to emphasize either to the exclusion of the other.

This same general principle applies also to the baptism in the Holy Spirit. For those believers who sincerely desire to enter into all the fulness of victorious and fruitful Christian living, the baptism in the Holy Spirit is the greatest single help that God has provided. But even so, it is no substitute for any of the other main parts of Christian experience, or duty. For example, the baptism in the Spirit is no substitute for regular personal Bible study; or for a daily life of consecration and self-denial; or for faithful participation in the activities of a vigorous and spiritual local church. A believer who is faithful in all these other aspects of the Christian life, but who has not received the baptism in the Holy Spirit, will probably prove a much more effective Christian than one who has received the baptism in the Spirit, but who neglects these other aspects of the Christian life. On the other hand, if the believer who is already faithful in these other duties, goes on to receive the baptism in the Holy Spirit, he will immediately find that the benefits and the effectiveness of all his other activities will be wonderfully enriched and increased by this new experience.

We may illustrate this point by the example of two men—Mr. A and Mr. B—each of whom has the task of watering a garden. Mr. A has the advantage of using a hose, attached directly to a faucet. Mr. B has only a watering can, which he must fill from the faucet, and then carry backwards and forwards to each place in the garden where water is needed. Obviously Mr. A starts with a great advantage. He needs only to carry the

Purposes of Pentecost

nozzle of the hose in his hand, and then direct the water wherever he wishes. Mr. B has the labour of carrying the can to and fro the whole time.

However, we may suppose that Mr. B has a great superiority of character over Mr. A. Mr. A is by nature lazy, erratic, unreliable. Sometimes he forgets to water the garden altogether; at other times he waters some areas, but omits some of those which need watering most urgently; at other times he takes no care to direct the hose correctly, with the result that he wastes large quantities of water in places where it is not needed and can do no good.

On the other hand, Mr. B is active, diligent, and reliable. He never forgets to water the garden at any time; he never passes by any areas that urgently need water; he never wastes any of the water from his can, but carefully directs each drop where it will do the utmost good.

What will be the result? Obviously Mr. B will have a much more fruitful and attractive garden than Mr. A. However, it would be quite wrong to deduce from this that, as a means of watering a garden, a watering can is superior to a hose. The superiority is not that of the watering can over the hose, but that of Mr. B's whole character over Mr. A's. This is proved by the fact that if Mr. B now changes over from the watering can to the hose, and continues as faithful with the hose as he was previously with the can, then the results which he will be able to achieve with the hose will far excel those which he previously achieved with the can. Furthermore, he will save himself a great deal of time and effort, which he will be free to devote to other useful purposes.

Let us now apply this little parable to the experience

Introduction and Warning

of the baptism in the Spirit. Mr. A, with the hose, represents the believer who has received the baptism in the Spirit, but who is lazy, erratic, and unreliable in other main aspects of Christian duty. Mr. B, with the watering can, represents the believer who has not received the baptism in the Spirit, but who is active, diligent, and reliable in other areas of Christian duty. In all probability, Mr. B will prove to be a more fruitful and effective Christian than Mr. A. However, it would be quite illogical to conclude from this that there is anything amiss with the baptism in the Spirit as Mr. A received it. The fault lies not in the experience itself, but in the failure of Mr. A to make the right use of it thereafter in his daily life. Furthermore, although Mr. B's general faithfulness of character already makes him in a measure an effective and fruitful Christian, the same faithfulness, when enriched and empowered by the baptism in the Spirit, would enable him to become even more fruitful and effective than he was previously. However much, therefore, we may admire the faithfulness of Mr. B's character, we still cannot deny that he is foolish not to seek and to receive the baptism in the Spirit. He is foolish not to exchange the watering can for the hose.

We see, then, that the baptism in the Holy Spirit is not just an unusual and isolated phenomenon, which can be detached from the whole context of Christian experience and duty as revealed in the New Testament. On the contrary, the baptism in the Spirit will only produce the benefits and blessings which God intends, when it is joined together, in active Christian service, with all the other main parts of God's total provision for the believer. Isolated from the rest of Christian life and service, it loses its true significance, and fails to achieve its true purpose. In fact, to seek the baptism in the

Spirit without sincerely purposing to use the power thus received in scriptural service for Christ can be extremely dangerous.

* * *

One main reason for this is that the baptism in the Spirit not merely leads into a realm of new spiritual blessing; it leads also into a realm of new spiritual conflict. As a logical consequence, increased power from God will always bring with it increased opposition from Satan. The Christian who makes sensible, scriptural use of the power received through the baptism in the Spirit will be in a position to meet and overcome the increased opposition of Satan. But the Christian who receives the baptism in the Spirit, but neglects the other aspects of Christian duty, will find himself in an exceedingly dangerous position. Such a Christian will find that the baptism in the Spirit has opened up his spiritual nature to entirely new forms of Satanic attack or oppression; but he will be without the God-appointed means to discern the true nature of Satan's attack, or to defend himself against it. Quite often, such a Christian will find his mind invaded by strange moods of doubt, or fear, or depression; or he will be exposed to forms of moral or spiritual temptation which he never experienced before receiving the baptism in the Spirit. Unless he is forewarned and forearmed to meet those new forms of Satanic attack, he may easily succumb to the wiles and onslaughts of the enemy, and fall back into a lower spiritual condition than he ever experienced before he entered this new realm of conflict.

In the life of Jesus Himself, it is a fact of the utmost significance that Jesus never faced a direct encounter

Introduction and Warning

with Satan until after his baptism in Jordan, where the Holy Spirit descended upon Him in the likeness of a dove, and thereafter abode upon Him. Immediately after this, we read that He was led by the Spirit into the wilderness, to be tempted of the devil. This is recorded in Luke chapter 4, verses 1 and 2:

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.

Notice how Luke emphasizes at this point that Jesus was now "**full of the Holy Ghost**". This was the very cause why He was, at this stage in His ministry, called to enter into direct conflict with the devil.

In the next eleven verses Luke goes on to record how Jesus met and overcame the three main, successive temptations of Satan. Then in Luke chapter 4, verse 14, he goes on to say:

And Jesus returned in the power of the Spirit into Galilee.

Notice the new phrase which Luke here uses: "**in the power of the Spirit**". When Jesus went into the wilderness, he was already "**full of the Spirit**"; but when he came out of the wilderness again, he came "**in the power of the Spirit**". This represents a higher level of spiritual experience. The full power of the Holy Spirit was now freely at His disposal for use in His God-appointed ministry. How had He entered into this higher level of experience? By meeting and overcoming Satan face to face.

Furthermore, if we consider the means which Jesus used to overcome Satan, we find that He used one weapon, and only one. That was the weapon described

by Paul in Ephesians chapter 6, verse 17: "**The sword of the Spirit, which is the word of God.**" Each time that Satan tempted Him, Jesus began His answer with the phrase, "**It is written**". That is, He encountered Satan with the direct quotation of God's written Word. Against this weapon Satan has no defence.

This part of the experience of Jesus is a pattern for all those who will follow Him into the Spirit-filled life and ministry. In the life of every believer, it is God's unchanging purpose that the fulness of the Holy Spirit should be joined together with the regular, effective use of God's written Word. Only by this means can the believer expect to come victorious through the new spiritual conflicts which the baptism in the Holy Spirit will inevitably bring upon him. Since the Word of God is called "**the sword of the Spirit,**" it follows that the believer who does not use God's Word automatically deprives the Holy Spirit of the main weapon which the Spirit desires to use on the believer's behalf. As an inevitable result, the believer's whole spiritual protection becomes inadequate. On the other hand, the believer who at this stage faithfully studies and applies God's Word, will find that this weapon is now being wielded on his behalf by a power and a wisdom far greater than his own—that is, the power and wisdom of the Holy Spirit Himself.

II

Results in the Individual Believer

*1: Power to Witness—2: Exaltation and
Glorification of Christ*

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 26 in our present series, entitled "Foundations".

We are at present considering that part of Christian doctrine which is called, in Hebrews chapter 6, verse 2, "the doctrine of baptisms"; and under this heading we have now reached the last of the four types of baptism described in the New Testament; that is, "the baptism in the Holy Spirit".

We first examined carefully the essential nature of this experience itself, and the supernatural evidence by which it is attested. Then, in our last study, we sought to guard against certain common errors, or misunderstandings, which quite frequently hinder believers from receiving the full benefits and blessings which the baptism in the Holy Spirit is intended by God to produce.

In this connection, we emphasized three main points:

First, in the life of the believer, the Holy Spirit never plays the role of a dictator. He brings freedom,

not bondage. Therefore, He will only direct and control us in so far as we ourselves voluntarily yield to Him the direction and control of our lives and our personalities.

Second, the baptism in the Holy Spirit is one main, integral part of God's total provision for the believer in Christ, and can never properly be separated from other main aspects of Christian experience and duty, such as regular personal Bible study; a daily life of consecration and self-denial; active participation in the life of a vigorous and spiritual local church. If the baptism in the Spirit ever becomes isolated from these other aspects of Christian experience, it loses its true significance, and fails to achieve its true purpose.

Thirdly, the baptism in the Holy Spirit is a gateway leading not merely to new spiritual blessings, but also to new spiritual conflicts. Therefore every Christian who receives this experience needs to be forewarned and forearmed. He needs to "**put on the whole armour of God,**" as listed by Paul in Ephesians chapter 6, verses 13 through 17. In particular, he needs to take and to use "**the sword of the Spirit, which is the Word of God.**"

The question which we shall now seek to answer is this: For what purposes is the baptism in the Holy Spirit given? Or, to put it in another way: What results does God desire to produce in the life of the believer through baptizing him in the Holy Spirit?

We shall divide up our answer to this question into three main sections: First, results produced in the personal life and experience of each individual believer; second, results produced in the general worship and service of a congregation as a whole; third, results which particularly apply to the ministry of the preacher of the gospel. However, we do not mean by this to

suggest that any one of these various results can ever be completely isolated or separated from all the rest. Rather, they are all different aspects of one and the same total experience.

* * *

First, then, we shall consider those results which the baptism in the Holy Spirit is intended to produce in the personal life and experience of each believer. Under this heading we shall list eight main results.

The first result is stated by Christ Himself at the close of His earthly ministry in two different passages where He gives final words of exhortation and direction to His disciples, before His ascension into heaven.

In Luke chapter 24, verse 49, He says:

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Again, in Acts chapter 1, verse 8, He says:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

In these passages, Jesus gives His outline plan for the spread of the gospel in the present age. This basic plan is extremely simple. It contains three successive stages. First, each believer is to be personally empowered by the Holy Spirit; second, each believer, thus empowered by the Spirit, is by his personal testimony to win others to Christ, and these others are in their turn to be empowered by the Spirit and thus to

win yet others; third, in this way the testimony of Christ is to be extended outward from Jerusalem in ever-widening circles of power until it has reached the uttermost part of the earth—that is, until it has reached all nations and every creature.

This plan is both simple and practical. Wherever it is applied, it will always work. It makes possible the evangelization of the entire world in any generation in which the church is willing to put the plan to work. There is no other alternative plan which can ever accomplish the same result.

In these passages relating to the baptism in the Holy Spirit as an experience for every believer, the key word is the word "power". The Greek word here translated "power" is the word "*dunamis*", from which we get such English words as "dynamo", "dynamic", "dynamite". The impression produced today by these English derivative words is essentially that of a "forceful, explosive impact".

In this respect, the New Testament observes a very careful, logical distinction between the primary result of the new birth, and the primary result of the baptism in the Holy Spirit; but unfortunately the words used in the King James translation obscure this distinction.

In John chapter 1, verse 12, we read:

But as many as received him (Christ), to them gave He power to become the sons of God....

This passage describes the new birth, for in the next verse we are told that these people who received Christ **"were born of God."** However, the Greek word here translated "power" is not the word "*dunamis*", but another quite different word—"exousia." This word

"*exousia*" denotes a being, or a nature, which is derived from some external source, or person. In other words, the person who receives Christ as Saviour receives, in Christ, the being, or nature, of God Himself. The receiving of this new life, or nature, from God produces within the believer the new birth.

The English word most commonly used to translate this Greek word "*exousia*" is the word "authority". This is the distinctive mark of the born again child of God. He is no longer a slave of sin and of Satan. He is a son of God. As such, he possesses a new authority. He no longer succumbs to temptation, or opposition. He meets and overcomes these things in virtue of the new life within him. He is an overcomer. He has "authority".

However, "authority" is not at all the same as "power". The first disciples already had this authority from the time of Christ's resurrection onwards. They were already "sons of God". They were able to lead godly, overcoming lives. They were no longer the slaves of sin. However, during the period from the resurrection to the day of Pentecost, these first disciples made very little positive impact upon the great majority of the inhabitants of Jerusalem. As a whole, during this period, the city of Jerusalem was very little changed, or affected, by the fact of Christ's resurrection.

However, all this was abruptly and dramatically changed by the descent of the Holy Spirit on the day of Pentecost. As soon as the 120 believers in the upper room were baptized in the Holy Spirit, the whole of Jerusalem immediately felt the impact. Within an hour or two a crowd of many thousands had gathered, and before the day closed, three thousand Christ-rejecting unbelievers had been gloriously converted, baptized, and added to the church.

Purposes of Pentecost

What produced these dramatic results? The adding of "power" to "authority". Before the day of Pentecost the disciples already had "authority". After Pentecost they had "authority" plus "power"—they had the "power" that made their "authority" fully effective.

The evidence and outworking of this new, supernatural power are found mainly in the ensuing chapters of the book of Acts.

In Acts chapter 4, verse 31, we read:

**And they were all filled with the Holy Ghost,
and they spake the word of God with boldness.**

In Acts chapter 4, verse 33, we read:

**And with great power gave the apostles
witness of the resurrection of the Lord Jesus.**

In Acts chapter 5, verse 28, the High Priest complains to the apostles:

**Behold, ye have filled Jerusalem with your
doctrine.**

The same city-shaking impact continued to make itself felt thereafter in every place where the early Christians presented the testimony of the risen Christ in the power of the Holy Spirit.

For instance, we read in Acts chapter 8, verse 8, concerning Samaria: "**And there was great joy in that city.**"

Concerning the city of Antioch in Pisidia we read, in Acts chapter 13, verse 44: "**And the next sabbath day came almost the whole city together to hear the word of God.**"

In Acts chapter 16, verse 20, we read that, in the city of Philippi, the opponents of the gospel complained

concerning Paul and Silas: "**These men, being Jews, do exceedingly trouble our city.**"

In Acts chapter 17, verse 6, we read that in Thessalonica the opponents of the gospel said of Paul and Silas: "**These that have turned the world upside down are come hither also.**"

In Acts chapter 19, verse 29, we read that, as a result of the opposition to Paul's preaching in Ephesus: "**The whole city was filled with confusion.**"

There was one common feature which marked the advent of these early Christian witnesses in every place: there was a mighty spiritual impact upon the whole community. In some places there was a revival; in some there was a riot; quite often there were both together. But there were two things that could not survive this impact: ignorance, and indifference.

Today, in many places, the conduct and experience of professing Christians are very different. This applies even to many groups of Christians who have a genuine experience of the new birth. They meet regularly in a church building for worship; they lead decent, respectable lives; they cause no trouble; they provoke no riots; they arouse no opposition. But alas! they make no impact. In the community all round them, ignorance and indifference concerning spiritual things prevail, unchanged and unchallenged. The vast majority of their neighbors neither know nor care what these Christians believe, or why they attend church.

What is lacking? The answer lies in one word: "power". The explosive dynamite of the Holy Spirit has been left out of these Christians' lives. And nothing else can take its place.

The Christian church as a whole needs to face up to

the challenge of Paul in First Corinthians chapter 4, verse 20: "**For the kingdom of God is not in word, but in power.**" Once again, the Greek word which Paul here uses is "*dunamis*"—dynamite—explosive power. It is not a question merely of words which we speak, but of the power which makes these words effective. The key to this spiritual power is the baptism in the Holy Spirit. For this, there is no substitute.

We see, then, that, according to the New Testament, the primary result of the baptism in the Holy Spirit is a supernatural endowment with power from on high to become an effective witness for Christ.

* * *

The second main result of the baptism in the Holy Spirit is indicated by the words of Peter on the day of Pentecost, as recorded in Acts chapter 2, verse 33:

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he (Christ) hath shed forth this, which ye now see and hear.

The baptism in the Holy Spirit, which Peter and the other disciples had just received, constituted for each of them direct, personal evidence and assurance that their risen Lord was now both exalted and glorified at the Father's right hand. Ten days earlier, a little group of them had stood on the Mount of Olives and watched Jesus taken up from them out of their sight. The scripture records, in Acts chapter 1, verse 9: "**And a cloud received him out of their sight.**" That was the last contact that the disciples had with Jesus through their physical senses. For the next ten days they walked by faith, not by sight. But now, on the day of Pentecost,

the descent of the Holy Spirit gave to each one of the disciples in the upper room a new, direct and personal contact with Christ. Each one of them knew now, with a fresh assurance, that their Saviour, whom the world had despised, rejected and crucified, was henceforth and forever exalted and glorified at the right hand of the Father in heaven. Only from the Father's right hand could Jesus have received this wonderful gift of the Holy Spirit which He in turn imparted to His waiting disciples. Their receiving of the gift therefore gave them an altogether new assurance that Jesus was now in the glory of the Father's presence, at the seat of all authority and power over the entire universe.

There are many scriptures which emphasize this vital fact of the supreme exaltation of Jesus Christ.

For example, in Ephesians chapter 1, verses 20 through 23, we read that:

[God] raised him from the dead, and set him at his own right hand in the heavenly places,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

And hath put all things under his feet, and gave him to be the head over all things to the church,

Which is his body, the fulness of him that filleth all in all.

Again, in Philippians chapter 2, verse 9:

Wherefore God also hath highly exalted him, and given him a name which is above every name.

In Hebrews chapter 1, verses 3 and 4, we read that:

Purposes of Pentecost

When he had by himself purged our sins, he sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

In First Peter chapter 3, verse 22, we read concerning Jesus Christ after his resurrection:

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Through these, and other, scriptures every believer understands, by faith, that Jesus Christ is not merely risen from the dead; He is also ascended and glorified at the Father's right hand. However, the believer who receives the baptism in the Holy Spirit also receives thereby a new kind of direct, personal evidence and assurance of Christ's exaltation in power and glory at the Father's throne. Often, when a loved one leaves us on a journey to some new destination, we urge them: "Be sure and send us a letter to let us know that you have arrived safely." Then, when the letter arrives, in the loved one's own handwriting, and postmarked with the name of the city of destination, we know, with full assurance, that our loved one is in the very place of which he told us before leaving. So it is with the baptism in the Holy Spirit. For the disciples on the day of Pentecost—and for every individual believer thereafter who receives the same experience—it is like a personal letter received direct from Christ. The postmark on the letter is "Glory", and the message reads: "I am here, just as I said, at the seat of all authority and power."

I am reminded in this connection of a conversation

that I once had, while serving as a missionary in East Africa, with a minister of one of the older denominations. This minister was questioning me about my personal experience of receiving the baptism in the Holy Spirit. He designated my form of experience by the title "Pentecostalism", and he obviously regarded the whole thing with some suspicion, as the product of some new and eccentric religious sect.

"Now let me see," he said. "That started in America, didn't it? It comes from the United States, doesn't it?"

"Oh, no!" I replied. "You're quite wrong about that! This thing started in Jerusalem, and it comes from heaven!"

So it is with every believer who has received the baptism in the Holy Spirit as the first disciples received it on the day of Pentecost. This experience gives the believer a new, direct contact in two directions: first, with the glorified Christ at the Father's right hand in heaven; second, with the New Testament church as it came into being in the city of Jerusalem, and as it is thereafter pictured in the books of Acts. The baptism in the Holy Spirit gives a new meaning, a new reality, a new assurance, both concerning the exaltation of Christ, and concerning the life and activity of the New Testament church. Things that before were historical or doctrinal facts, accepted by bare faith, become, for each Spirit-filled believer, thrilling, pulsating realities in his own experience.

This is in line with the teaching concerning the Holy Spirit in the Gospel of John.

In John chapter 7, verse 39, we read that, in the days of Christ's earthly ministry, "**the Holy Ghost was not yet given; because that Jesus was not yet glorified.**"

Purposes of Pentecost

We see that the Holy Spirit could not be given to the church before Christ was glorified with the Father in heaven. Only the glorified Christ Himself was worthy to exercise the privilege, bestowed by the Father, of giving this wonderful gift. Therefore, the fact that this gift was bestowed upon the disciples on the day of Pentecost was in itself evidence that Christ was then glorified.

Throughout the New Testament we find always the most perfect harmony and cooperation between the three Persons of the triune Godhead. When Jesus Christ, the second Person of the Godhead, came to the earth, He came as the personal, authoritative representative of God the Father. He never sought any kind of honour or glory for Himself. Both His words and His works—His wisdom and His miracles—He invariably ascribed not to Himself, but to His Father, dwelling and working in Him.

Likewise, when in due course Jesus finished His earthly ministry, and returned to the Father in heaven, He in turn sent the Holy Spirit as His personal gift and His personal representative to His church. The Holy Spirit coming thus as the representative of the second Person, the Son of God, never seeks His own glory, but His whole ministry on earth and in the church is always directed to uplifting, magnifying, and glorifying the one whom He represents—that is, Christ.

This is clearly stated by Jesus Himself, in John chapter 16, verses 14 and 15. Speaking of the Holy Spirit's coming to the disciples, Jesus says:

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Here we see the relationship between the three Persons of the Godhead very clearly stated. The Father bestows all His authority, power and glory upon the Son; the Son in turn appoints the Holy Spirit as His representative, to reveal and interpret to the church all that He has received of the Father. It is most important to realize that the Holy Spirit is just as much a Person as the Father and the Son; and therefore that Christ, during the present dispensation, has one, and only one, personal and authoritative representative in the church and on earth. That representative is none other than the Holy Spirit Himself. More than one form of religious error can be traced back to seeking to ascribe to a mere human being the honour and the authority which belong to the Holy Spirit, as Christ's personal representative here on earth. Furthermore, we may always judge anything that claims to be inspired or authorized by the Holy Spirit by one simple test: Does it glorify Christ? If the answer to this question is not a clear "Yes", then we may be assured that we are not dealing with a genuine operation or manifestation of the Holy Spirit. Any tendency or teaching which would in any way detract from Christ's glory as Head of the church, or which would in any way displace Christ from His Headship, or replace Christ by another—any such tendency or teaching is most emphatically not of the Holy Spirit.

* * *

In our study today we have examined two main results which the baptism in the Holy Spirit produces in the life of each individual believer.

First, this experience is an endowment with supernatural power from heaven to become an effective

Purposes of Pentecost

witness for Jesus Christ.

Second, the baptism in the Holy Spirit reveals and makes real to each believer the supreme exaltation of Jesus Christ in glory at the right hand of God the Father; and thus enables the Holy Spirit to fulfil His special ministry of glorifying and exalting the Lord Jesus Christ in the church.

In our next study, we shall continue to examine further results which the baptism in the Holy Spirit produces in the life of each individual believer.

III

Results in the Individual Believer—Continued

*3: Entry Into a Supernatural Life—4:
Supernatural Help in Prayer—5: New
Understanding of the Scriptures*

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 27 in our present series, entitled "Foundations".

In our last study we began to consider the results which God desires to produce in the life of each individual believer through baptizing him in the Holy Spirit; and the first two such results which we discovered were as follows:

First, the baptism in the Holy Spirit is an enduement with supernatural power from heaven to become an effective witness for Jesus Christ.

Second, the baptism in the Holy Spirit reveals and makes real to each believer the supreme exaltation of Jesus Christ in glory at the right hand of God the Father, and thus enables the Holy Spirit to fulfil His special ministry of glorifying and exalting the Lord Jesus Christ in the church.

In our present study we shall now go on to consider further results which the baptism in the Holy Spirit is intended by God to produce in the life of each individual

believer.

* * *

For the third main result of this experience we may turn to the words of Hebrews chapter 6, verses 4 and 5. These verses speak of believers who have been "**made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come.**" These words indicate that those who have been made partakers of the Holy Ghost have, as a result of that experience, tasted the powers of the world to come—or, alternatively, the powers of the age to come.

Thus the baptism in the Holy Spirit gives to the believer a foretaste of an altogether new kind of power—a power that belongs, in its fulness, to the next world, or the next age. Through this baptism, the believer commences to experience now, in a measure, the supernatural power reserved for its full manifestation in the next world, or the next age.

This is in agreement with the words of Paul in Ephesians chapter 1, verses 13 and 14. Speaking to Christians who had received the Holy Spirit, Paul says:

In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Paul here describes the experience of being sealed with the Holy Spirit as "**the earnest of our inheritance, until the redemption of the purchased possession.**" The word translated "earnest" means a pledge, or an assurance. Paul refers to an ancient custom by which a man who had

purchased a field, once the agreement was completed, carried away with him a portion of the earth of the field. This portion of earth from the purchased field was called the "earnest", or the "pledge". It constituted legal evidence that the field now belonged to that man, and that he would return in due course to take full possession of his whole inheritance.

This is a beautiful illustration of what the baptism in the Holy Spirit means to each believer. In this experience the believer receives within himself, here and now, a little foretaste, a little portion of his inheritance of power and glory which is awaiting him in the next world. This little portion of heaven's power and glory, received in this world, is the "earnest", the foretaste, the assurance that the whole inheritance now legally belongs to the believer, and that in due course he will return to take full possession of his whole inheritance. That is why Paul says that the Holy Spirit is "**the earnest of our inheritance until the redemption of the purchased possession.**" The Spirit-baptized believer already has a little bit of heaven right inside him now; and, on the basis of this, he knows that one day he will enjoy the fulness of that which he has hitherto tasted only in part.

This is very aptly illustrated by the story of the healing of Naaman, the Syrian leper, recorded in Second Kings, chapter 5. As a result of his miraculous healing, Naaman came to acknowledge that the Lord, Jehovah, the God of Israel, was the only true God. He knew, however, that he would shortly have to return to an unclean, heathen land, and be associated with the idolatrous ceremonies of a heathen temple. With this in mind, we read—in Second Kings chapter 5, verse 17—that Naaman had one special request to make before

leaving the land of Israel:

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

Why did Naaman desire to carry home this portion of earth from the land of Israel? He had realized the holiness of the Lord, and, in contrast, the uncleanness of his own land and people. He was determined, therefore, never again to offer worship from unclean earth. The holiness of the Lord demanded that Naaman should stand and worship Him only on earth from the Lord's own land. Since Naaman could not remain permanently in the land of Israel, he determined to carry a portion of Israel's earth home with him to his own land, and to make there from that earth his own special place of worship.

So it is with the Spirit-baptized believer. This experience gives to him a new understanding of the words of Jesus in John chapter 4, verse 24:

God is a Spirit: and they that worship him must worship him in spirit and in truth.

Such a believer can no longer be satisfied with the mere forms and ceremonies of man-made worship. He has been in the heavenly land; he has had a glimpse of its glories, and of the holiness of God. He has brought back a portion of that sacred soil with him. No matter where circumstances may take him, he worships now not on an unclean land, but on holy ground. He worships in Spirit—that is, in the Holy Spirit—and in truth.

What is true in the worship of the Spirit-filled

believer, is equally true in every other aspect of his experience. Through the baptism in the Spirit he has entered into a new kind of supernatural life. The supernatural has become natural.

If we study the New Testament with an open mind, we are compelled to acknowledge that the whole life and experience of the early Christians was permeated in every part by the supernatural. Supernatural experiences were not something incidental, or additional; they were an integral part of their whole lives as Christians. Their praying was supernatural; their preaching was supernatural; they were supernaturally guided, supernaturally empowered, supernaturally transported, supernaturally protected. Remove the supernatural from the book of Acts, and you are left with something that has no meaning or coherence. From the descent of the Holy Spirit in Acts chapter 2, and onwards, it is scarcely possible to find a single chapter in which the record of the supernatural does not play an essential part.

In the record of Paul's ministry in Ephesus, in Acts chapter 19, verse 11, we find a most arresting and thought-provoking expression:

And God wrought special miracles by the hands of Paul.

Notice that phrase "special miracles". The Greek phrase here used could be translated, somewhat freely, "miracles of a kind that do not happen every day". Miracles were an every day occurrence in the early church. Normally they would have caused no special surprise, or comment. But the miracles granted here in Ephesus through the ministry of Paul were such that even the early church found them worthy of special record.

Purposes of Pentecost

In how many churches today would we find occasion to use the phrase—"miracles of a kind that do not happen every day"? In how many churches today do miracles ever happen—let alone, happen every day?

The truth is that, where we do not see and experience the supernatural, we have no right to speak of New Testament Christianity. New Testament Christianity can never be separated from the supernatural, or experienced in isolation from it. These two things—the supernatural, and New Testament Christianity—are inseparably interwoven.

Without the supernatural, we may have New Testament doctrine, but it is bare doctrine, not experience. Such doctrine, divorced from supernatural experience, is of the kind described by Paul in Second Corinthians chapter 3, verse 6: "**the letter killeth, but the Spirit giveth life.**" It is the Holy Spirit, and He alone, who can give life to the letter of New Testament doctrine, and can make that doctrine a living, personal, supernatural way of life for each believer. One main purpose of the baptism in the Holy Spirit is to do just this.

* * *

The fourth main purpose of the baptism in the Holy Spirit concerns the prayer life of the believer. The key text for this is found in Romans chapter 8, verses 26 and 27:

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth

what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Paul here mentions one form of infirmity which is common to all believers in their own natural condition, and apart from the Holy Spirit. This is not an infirmity in the sense of a disease, or a bodily weakness. It is defined by Paul in the words: "**for we know not what we should pray for as we ought.**" This infirmity consists in not knowing how to pray aright, in being unable to pray in accordance with God's will. The only one to whom we can turn for help in this infirmity is the Holy Spirit, for Paul says: "**The Spirit helpeth our infirmities... the Spirit itself maketh intercession for us... he maketh intercession for the saints according to the will of God.**"

We see that Paul here speaks of the Spirit as a Person who indwells the believer, and who makes the believer a vessel, or a channel, through which He, the Spirit Himself, offers prayer and intercession. We see that this is prayer of a kind which is far above the level of the believer's own natural understanding, or ability. In this kind of prayer the believer does not rely on his feelings or his understanding; but he yields his body to the Holy Spirit as a temple in which the Spirit Himself conducts prayer, and he yields his members as instruments which the Spirit controls for purposes of supernatural intercession.

As we study the teaching of the New Testament concerning prayer, we find that it sets a standard to which the believer can never attain in his own natural strength or understanding. In this way, God deliberately shuts the believer up in a place where he is obliged either to fall below the divine standard, or else

to depend upon the supernatural assistance of the indwelling Spirit.

For example, Paul says in Ephesians chapter 6, verse 18: "**Praying always with all prayer and supplication in the Spirit.**"

And again, in First Thessalonians chapter 5, verses 17 and 19: "**Pray without ceasing... Quench not the Spirit.**"

Such is the natural infirmity of the human flesh and mind, that no person, in his own unaided strength or understanding, can fulfil these commandments. No person can "pray always", or "pray without ceasing". But that which is impossible in the natural is made possible by the indwelling, supernatural presence of the Holy Spirit. For this reason, in both these passages, Paul is careful to emphasize the believer's dependence upon the Holy Spirit. He says: "**Praying always... in the Spirit**"; and again: "**Pray without ceasing... Quench not the Spirit.**"

The Holy Spirit indwelling the believer in the New Testament corresponds to the fire supernaturally kindled upon the altar of the tabernacle in the Old Testament. Concerning this fire we read in Leviticus chapter 6, verse 13: "**The fire shall ever be burning upon the altar; it shall never go out.**"

The corresponding New Testament ordinance is given in the words of Paul: "**Pray without ceasing... Quench not the Spirit.**" Where the Spirit-baptized believer yields full control to the Spirit within, and does not by carelessness, or carnality, quench the Spirit's fire, there burns within the temple of that believer's body a fire of supernatural prayer and worship, which never goes out, day or night. Few people realize the unlimited potentialities of Holy Ghost prayer within the

temple of a believer's yielded body.

Some years ago, when I conducted regular street meetings in the city of London, England, a young woman of Catholic background from Ireland came under the sound of the gospel, and was saved and baptized in the Holy Spirit. She was working at that time as a maid in a London hotel, and she shared a bedroom there with another young woman of her own age and background. One day this other woman came to her and said: "Tell me, what is that strange language you speak to yourself every night in bed, after you seem to have gone to sleep?"

"I can't tell you that," the first young woman answered, "because I never even knew that I was speaking any language."

In this way, she learned to her surprise that every night, after she had gone to sleep, without the conscious exercise of her own faculties, she was speaking with other tongues, as the Holy Spirit gave her utterance.

So it is, to be filled with, and yielded to, the Holy Spirit. When we come to the end of our own natural strength and understanding, the Holy Spirit can take over our faculties and conduct His own worship and prayer through us.

This is the picture given of the bride of Christ in the Song of Solomon chapter 5, verse 2: "**I sleep, but my heart waketh.**"

The bride may sleep, the bride may be physically and mentally exhausted. But in the innermost depths of her spirit there dwells one who never slumbers or sleeps—the Holy Spirit Himself. Even through the hours of darkness, there burns upon the altar of her heart a fire that never goes out—a fire of worship and

Purposes of Pentecost

prayer that is the life of the Holy Spirit within.

This is the Bible pattern for the prayer life of the church in this present age. But such a life of prayer is possible only through the supernatural, indwelling presence of the Holy Spirit Himself.

* * *

The fifth great purpose of the baptism in the Holy Spirit is that the Holy Spirit may become our guide and teacher in relation to the scriptures.

This is plainly stated by Christ Himself in two passages in John's Gospel.

In John chapter 14, verse 26, Jesus says:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

During the earthly ministry of Jesus there was much that He taught His disciples, especially concerning His death and resurrection, which the disciples at that time were unable either to understand or to remember. However, Jesus assured them that after the Holy Spirit should come to dwell in them, He would become their personal teacher, and would enable them both to remember and to understand correctly all that Jesus had taught them during His earthly ministry. Nor would the Holy Spirit confine Himself only to interpreting the teaching of Jesus while on earth, but He would lead the disciples into a full and proper understanding of the whole truth of God's revelation to man.

This is further emphasized by Jesus in John 16,

verse 13:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth—more literally, into all the truth—: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak....

Here the phrase "all the truth" may be interpreted by reference to the words of Jesus in John chapter 17, verse 17: "Thy word is truth." Thus Jesus is here referring to the revelation of God through His Word, and He promises His disciples that the Holy Spirit will lead them into a correct understanding of the entire revelation of God to man through the scriptures. This includes the Old Testament scriptures, the teaching of Jesus during His earthly ministry, and also the further revelation of gospel truth given to the church after Pentecost through Paul and others of the apostles. The Holy Spirit is given to the church to become the revelator, interpreter and teacher of the whole compass of divine revelation in the scriptures.

The fulfilment of Christ's promise that the Holy Spirit would interpret the scriptures for the disciples is very clearly seen in the events of the day of Pentecost. As soon as the Holy Spirit was poured out upon the disciples and they began to speak with other tongues, the question was raised: "What meaneth this?"

In Acts chapter 2, verses 16 and 17, we read Peter's answer to this question:

This is that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh....

Purposes of Pentecost

Peter then goes on, without a moment's hesitation, to quote and interpret a prophecy concerning the last days given in the second chapter of the prophet Joel. In the sermon which then follows, almost half of what Peter says is direct quotation from the Old Testament scriptures; and the teaching of these scriptures is applied in a most clear and forceful way to the facts of Christ's death and resurrection and of the Holy Spirit's outpouring.

It is difficult to imagine any greater contrast between the exposition of the Old Testament scriptures here given by Peter, and the lack of understanding concerning the same scriptures displayed by Peter and all the other disciples during the earthly ministry of Jesus and up to the day of Pentecost. It would appear that this total change in the attitude of the disciples to the scriptures was not a gradual process, but was produced instantaneously by the coming of the Holy Spirit. As soon as the Holy Spirit came to indwell them, their understanding of the scriptures was immediately quickened and illuminated. Their previous doubts and confusion were immediately replaced by clear understanding and forceful application.

This same dramatic transformation continues to be a distinctive mark of Spirit-filled believers from the day of Pentecost onwards. For example, Saul of Tarsus had been trained in the knowledge of the Old Testament scriptures by Gamaliel, the most famous teacher of his day. Yet in his early years, he had no light or understanding on the correct application of those scriptures. It was only after Ananias in Damascus laid hands on Saul, and prayed that he might be filled with the Holy Ghost, that the scales fell from Saul's eyes and he was able to understand and apply those scriptures.

After this experience, we read in Acts chapter 9, verse 20: "**And straightway he preached Christ in the synagogues, that he is the Son of God.**"

Notice that word "straightway". There was not a slow, gradual struggle for understanding, but rather an instant illumination. The moment that the Holy Spirit came in, He cast an altogether new light upon scriptures which Saul had known for many years, but had never known how to apply or to interpret.

What the Holy Spirit did for Peter, and for Saul, and for the New Testament Christians as a whole, He is still willing and able to do for all Christians today. But first each believer must, through the baptism in the Holy Spirit, personally receive this wonderful indwelling guide, teacher, and expositor.

In closing this study, we must add that it is perfectly natural and logical that the Holy Spirit should be the Christian's appointed interpreter and teacher of the scriptures. The reason for this is that the Holy Spirit is not merely the interpreter, but He is also the author, of all scripture. Thus, in the wise provision of God, the author of scripture becomes in turn the interpreter.

In Second Timothy chapter 3, verse 16, we are told: "**All scripture is given by inspiration of God.**" The word here translated "inspiration" is directly connected with the word for "Spirit". The meaning therefore is that all scripture is inbreathed of the Spirit of God. More simply, the Spirit of God is the author of all scripture.

Again, in Second Peter chapter 1, verses 20 and 21, we read:

No prophecy of the scripture is of any

private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Peter here teaches, just like Paul, that the Holy Spirit, through consecrated human instruments, is the author of all scripture. For this reason, the Holy Spirit alone is able also to give the full and correct understanding of all scripture. "**No scripture,**" Peter says, "**is of any private interpretation.**" That is to say, no person in his own unaided understanding, apart from the Holy Spirit, is able to interpret scripture correctly; but each believer who personally receives the indwelling Spirit, receives, in Him, Christ's own appointed guide and teacher of scriptural truth.

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In our next study in this series we shall continue to consider yet other important purposes for which the Holy Spirit is given to the Christian believer.

IV

Results in the Individual Believer—Continued

*6: Daily Guidance in the Path of God's Will—7:
Life and Health for the Physical Body*

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 28 in our present series, entitled "Foundations".

In our last two studies we have been considering the results which God desires to produce in the life of each individual believer through baptizing him in the Holy Spirit; and we have hitherto discovered the following five results of this experience.

First, the baptism in the Holy Spirit is an endowment with supernatural power from heaven to become an effective witness for Jesus Christ.

Second, the baptism in the Holy Spirit reveals and makes real to each believer the supreme exaltation of Jesus Christ in glory at the right hand of God the Father; and thus enables the Holy Spirit to fulfil His special ministry of glorifying and exalting the Lord Jesus Christ in the church.

Third, the baptism in the Holy Spirit is a present foretaste of the heavenly power and glory which the believer will enjoy in their fulness in the next age; and it is thus the entrance into a new kind of life, even now,

in which the supernatural becomes natural.

Fourth, the Holy Spirit, received as an indwelling personal power, revolutionizes the prayer life of the believer, guiding and controlling his intercession, and enabling him to fulfil the New Testament commandments to "pray always" and to "pray without ceasing".

Fifth, the Holy Spirit, coming to dwell within the believer, illuminates and quickens the scriptures and in this way the same Spirit, who was originally the author of the scriptures, now becomes in turn their interpreter and expositor.

In our present study we shall go on to consider two more important results which the baptism in the Holy Spirit is intended to produce in the life of each individual.

* * *

The sixth great work of the Holy Spirit in the believer's life is indicated by the words of Paul in Romans chapter 8, verse 14:

**For as many as are led by the Spirit of God,
they are the sons of God.**

Many professing Christians, even amongst those who have a genuine born-again experience, do not attach sufficient importance to these words of Paul. There is a tendency amongst some of these Christians to place their whole emphasis on certain momentary experiences of God's grace, such as the new birth, or the baptism in the Holy Spirit, and to base their whole claim to be called Christians on the fact that they have received these experiences. Now it is certainly most important to emphasize these outstanding experiences,

but not to the point where no mention is made of the necessity of daily walking in the grace of God.

In order to become a true Christian, a person must be born again of the Spirit of God. In order to become an effective witness for Christ, a person must be baptized in the Holy Spirit. But the work of the Holy Spirit should never end there. In order to live daily as a Christian, a person must be led by the Spirit. "**As many as are led by the Spirit of God, they are the sons of God.**" Paul here takes for granted the two preliminary experiences of being born of the Holy Spirit, and of being baptized in the Holy Spirit. He then points out that the only way that a person can lead a successful daily Christian life, after receiving these two experiences, is to allow himself to be continually led by the Spirit in all his thoughts, words, and acts. The true, Spirit-filled believer must learn to keep himself in an attitude of humble and continual dependence upon the Holy Spirit for guidance and direction in every aspect of his life. Only in this way will it be possible for the Holy Spirit fully to accomplish all the purposes for which He actually came to indwell the believer.

This truth is in harmony with what Paul says in Ephesians chapter 2, verse 10:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

As believers, Paul teaches, we are created anew by God through our faith in Christ. Thereafter, to continue in the Christian life, we do not have to plan our own ways and activities. On the contrary, the same God, who first foreknew us, and then created us anew in Christ, also prepared from before the foundation of the world the good works which it was His will for each one

Purposes of Pentecost

of us to accomplish as Christians. Therefore, we do not plan our own good works, but we seek to discover, and then to enter into, the good works which God has already planned for us. It is at this point that the guidance of the Holy Spirit becomes essential for each Christian. For it is the Holy Spirit who first reveals, and then leads us into God's plan for our lives as Christians.

Unfortunately, many Christians today have in effect reversed this process. They first plan their own ways and their own activities; and then they say some kind of perfunctory prayer, asking God to grant His blessing to the ways and activities which they have planned for themselves. However, it is perfectly certain that, in reality, almighty God will never allow His approval or blessing to become a mere rubber stamp superimposed upon plans and activities concerning which His counsel has never really been sincerely sought.

This error is common, not only in the lives of individual Christians, but also in the activities of churches and other Christian organizations, both at home and overseas. In many different spheres of Christian activity, countless hours of labour and vast sums of money are squandered and lost, without any enduring fruit, simply because the counsel of almighty God was never sincerely sought before these various forms of activity were initiated. In fact, in many Christian circles today, the greatest enemy of true spirituality and fruitfulness is time-consuming, sweat-producing activity, labelled "Christian" in name, but lacking the divine inbreathing, quickening and directing of the Holy Spirit. The end products of all such activity are described by Paul in First Corinthians chapter 3, verse 12, as "**wood, hay, stubble**"—all of

which will be consumed, without residue or remainder, in the fire of God's final judgment upon His people's works.

In contrast to all this, one of the distinguishing marks of the New Testament church is the direct, continued, supernatural guidance of the Holy Spirit in all its activities. Out of many possible examples of this in the book of Acts, it will be sufficient to consider one very characteristic instance, recorded in Paul's second missionary journey, when he was accompanied by Silas. This is found in Acts chapter 16, verses 6 through 10:

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

And they passing by Mysia came down to Troas.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

In considering this passage, we must bear in mind that Paul and Silas in their missionary undertaking were fulfilling the direct commission of Jesus to His disciples, given in Matthew chapter 28, verse 19: "**Go ye therefore, and teach all nations....**" or alternatively, "**make disciples of all nations.**"

And again, in Mark chapter 16, verse 15: "**Go ye into all the world, and preach the gospel to every creature.**"

Notice how all-inclusive this commission is: "all nations"; "every creature".

In fulfilment of this commission, Paul and Silas had been preaching in Phrygia and Galatia—that is, in the central part of what we today call Asia Minor. Their next obvious move would have been into the province of Asia, on the western edge of Asia Minor. However, the record of Acts says: "**They were forbidden of the Holy Ghost to preach the word in Asia.**" As a result, they moved to the north of Asia, into Mysia. From here, their next obvious move would have been northeast, into Bithynia. However, at this point Acts records: "**They assayed to go into Bithynia: but the Spirit suffered them not**"—that is, "the Holy Spirit did not allow them to do so." In this way, both the obvious doors of evangelization—into Asia on the one side, and into Bithynia on the other side—were closed to them by the direct, explicit decree of the Holy Ghost.

Doubtless, Paul and Silas began to wonder what God's plan for them could be, or what course they should follow next. But at this point, Paul had a vision in the night of a man of Macedonia saying, "**Come over into Macedonia, and help us.**" Without further question, they immediately realized that God was directing them to Macedonia—in the northern part of Greece, and in the southeastern corner of the Continent of Europe proper. In this way, the gospel was for the first time brought over out of Asia into Europe. As we now look back over nineteen subsequent centuries of church history, we realize the decisive part played by the church in Europe, first in preserving the truth of

the gospel, and then in actively disseminating that truth again throughout the rest of the world. We can understand therefore why, in the wisdom and foreknowledge of God, it was of the utmost urgency and importance that the gospel should, thus early, be planted in Europe by Paul himself, the chief apostle of the Gentiles. However, Paul and Silas themselves knew nothing of the course that history would take in the next nineteen centuries. Therefore, their taking of this epoch-making step into Europe was made possible solely through the supernatural revelation and direction of the Holy Spirit. If they had not been open in this way to the Spirit's guidance, they would have missed God's plan, both for their own lives and also for the whole work of the gospel.

God's supernatural direction of Paul through the Holy Spirit at this point is made all the more remarkable when we consider certain subsequent phases of Paul's missionary activity. Here, in Acts chapter 16, we read that Paul was forbidden of the Holy Ghost to preach the word in the province of Asia, and therefore he journeyed right past Asia and on into Europe. Yet, in Acts chapter 19, we read how Paul returned some time later to the city of Ephesus, which was the main city of the province of Asia; and how at this time there developed out of his preaching there one of the greatest and most extensive revivals ever recorded in his whole ministry. Such was the impact of Paul's ministry in Ephesus at this time, that we read, in Acts chapter 19, verse 10: "**And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.**"

Surely this is worthy of our careful consideration. Earlier, Paul had not been allowed by the Holy Spirit

even to enter Asia, or to speak to a single soul there. Now, returning there at God's appointed time and under the Holy Spirit's guidance, Paul witnessed in this same province of Asia such an impact through the preaching of the gospel that every single human soul dwelling in the entire province came to hear the testimony of Christ. On the basis of these facts, we may venture to form two conclusions. First, if Paul had entered Asia on his first visit, contrary to the Spirit's direction, he would have encountered nothing but frustration and failure. In fact, we can imagine that, in the language of modern missions, Asia would have come to be described as "a most difficult field." Second, by visiting Asia prematurely, before the Spirit led him there, Paul could easily have hindered, or even totally prevented, the subsequent mighty move of God's Spirit which he was privileged to witness on his later visit.

What a lesson there is here for all who seek to preach the gospel or to witness for Christ in any way. In every course of proposed activity, there are two factors of related importance which we must take into account: the first is the place; the second is the time. In this, the revelation of scripture may be considered to be in full accord with the basic conclusion of the modern scientific theory of relativity: that we can never accurately specify place, unless we also specify time. These two are interrelated, and can never be separated the one from the other.

In other language, this same truth was stated many centuries ago, by Solomon in Ecclesiastes chapter 3, verse 1: "**To every thing there is a season, and a time to every purpose under the heaven....**" It is not enough merely to do the right thing, or to have the right purpose. In order to enjoy success and the blessing

of God, we must do the right thing at the right time, and we must carry out the right purpose at the right season. When God says "Now", it is vain for man to say "Later"; and conversely, when God says "Later", it is vain for man to say "Now". It is the God-appointed ministry of the Holy Spirit to reveal to the church not merely the right thing or the right purpose, but also the right time and the right season. Many sincere and well-meaning Christians, who have not learned to make room in their experience for the guidance of the Holy Spirit, encounter continual frustration in their lives simply through seeking to do the right thing at the wrong time, and to carry out the right purpose at the wrong season.

In this connection the prophet Isaiah asks a very penetrating question. In Isaiah chapter 40, verse 13, he says: "**Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?**"

Unfortunately, this is just what many sincere and well-meaning Christians are seeking to do today: they are seeking to direct the Spirit of the Lord and to act as counsellor to the Holy Ghost. They plan their own activities, conduct their own services, and then tell the Holy Spirit just what, and when, and how, they expect Him to bless. In how many congregations today is there any real room left for the Holy Spirit either to direct, or to intervene in, their services?

The result, in the lives of believers, of this wrong attitude towards the Holy Spirit, can be summed up in one word: frustration. Such believers may have a genuine experience of the new birth, and even of the baptism in the Holy Spirit; they may be perfectly sincere in their profession of faith in Christ. Nevertheless, in their daily lives they lack either victory

or fruitfulness, because they have overlooked this one cardinal rule of Christian living: "**As many as are led by the Spirit of God, they are the sons of God.**"

* * *

There remains time in our present study to mention briefly one further purpose of the baptism in the Holy Spirit. This is the seventh such purpose, or result, in our list. It is described by Paul in Romans chapter 8, verse 11:

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

The key phrase here is: "**quicken—that is, give life to—your mortal bodies by his Spirit that dwelleth in you.**" This scripture will not receive its final fulfilment until the first resurrection of the dead in Christ. In Romans chapter 1, verse 4, Paul says that Jesus Christ was "**declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.**" That is to say, it was the Spirit of Holiness—or the Holy Spirit—that raised up the dead body of Christ from the grave, thus providing divine vindication for His claim to be the Son of God. Paul then goes on to say, in Romans chapter 8, that the same Holy Spirit, having come to indwell the bodies of those who believe in Christ, will likewise raise up their bodies also from the grave at the first resurrection of the righteous dead.

However, this promise also has an intermediate application for each Spirit-filled believer in the present age. Even now, the Spirit of God, indwelling the

believer, imparts to his physical body a measure of divine life and health sufficient to arrest and hold back the Satanic inroads of disease and infirmity.

The supreme purpose for which Christ came is stated in John chapter 10, verse 10: "**I am come that they might have life, and that they might have it more abundantly.**" Someone has commented on this text, that the first portion of divine life comes through the new birth; but that the overflowing of life more abundant comes through the baptism in the Holy Spirit. It is God's purpose, even in the present age, that this divine, overflowing, abundant life from God shall suffice not merely for the spiritual needs of the inward man—that is, man's spiritual nature—but also for the physical needs of the outer man—that is, man's physical body.

This important truth of God's provision for the physical body of the believer, even in the present age, is most clearly and emphatically stated by Paul, twice in two consecutive verses, in Second Corinthians, chapter 4, verses 10 and 11. The latter part of verse 10 reads as follows: "**that the life also of Jesus might be made manifest in our body.**" And again the latter part of verse 11 reads: "**that the life of Jesus might be made manifest in our mortal flesh.**"

The teaching of these two verses is very clear. The divine resurrection life of the Lord Jesus Christ is not merely to dwell within the believer's inner spiritual nature. This same life of Christ is also to be openly manifested in the outward physical body of the believer. For this reason Paul says twice, "**manifest in our body**", "**manifest in our mortal flesh**". This manifestation of the mighty, victorious, supernatural life of the risen Christ in the believer's body is not

reserved merely for the resurrection, but is to be effective even now while we still continue "in our mortal flesh". The effective manifestation of Christ's life in our body here and now is the basic, scriptural principle of divine healing and divine health. And the great administrator of this divine life, who disperses this life from within, sufficient for every physical need, is none other than the Holy Spirit Himself—the Third Person of the Godhead—the one who is so appropriately called, in Revelation chapter 11, verse 11, "**the Spirit of life from God.**" This particular title of the Holy Spirit—"the Spirit of life from God"—defines the present ministry of the Spirit in the physical body of each Spirit-baptized believer. The Spirit, making the believer's body His own personal temple, then ministers to that body the divine, resurrection life of Christ, coming from God Himself.

Thus one important part of the Holy Spirit's ministry is to provide divine life, healing, health and protection for the believer's body. This aspect of the Holy Spirit's ministry is beautifully summed up in two promises in the second chapter of the prophet Zechariah.

In Zechariah chapter 2, verse 10, the Lord says: "**Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.**" And in verse 5 of the same chapter: "**For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.**"

So it is when the Lord, the Spirit, comes to dwell in the midst of the believer. He becomes both the glory in the midst, and a wall of fire round about. His presence brings joy and illumination within the believer's spirit,

and a protecting wall of fire round about the believer's whole personality, including also his physical body.

In Ephesians chapter 5, verse 18, Paul gives a general commandment to all Christian believers: "**Be filled with the Spirit.**" Both the word and the tense used here in the Greek indicate not merely a single, momentary experience, but a continuing condition: "**Be ye continuously filled with—or, continuously full of—the Spirit.**" Thus, it is plain disobedience of God's direct commandment for any believer not to be continuously filled and overflowing with the Holy Spirit. Furthermore, this particular form of disobedience brings with it the gravest possible danger to the safety and well-being of the believer's whole personality.

Today, as never before in the world's history, every human being—and, more especially, every professing Christian—is subjected to continuous pressure by Satanic forces directed against every area of his personality—spirit, mind and body. Statistics indicate that about one person in every seven in North America is likely to suffer from some form of mental or nervous breakdown, and that the same proportion are likely to be attacked by cancer in some form. The condition of being continuously filled with the Holy Spirit is God's appointed protection for the whole personality of the believer, against these and many other forms of Satanic attack. Victory and protection are ensured to the believer only in measure as each area of his personality is filled and controlled by the indwelling Holy Spirit. Only the Spirit's presence and power are sufficient to exclude every form of Satanic pressure and attack. This complete protection of the indwelling Spirit—within, and without—for spirit and body alike—is summed up

Purposes of Pentecost

in the words of Zechariah's prophecy: "**the glory in the midst of thee**", and "**a wall of fire round about thee**".

In our next study we shall go on to examine yet further results of the baptism in the Holy Spirit.

V

Results in the Individual Believer—Continued

8: The Outpouring of Divine Love in the Believer's Heart

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 29 in our present series, entitled "Foundations".

In our last three studies we have been considering the results which God desires to produce in the life of each individual believer through baptizing him in the Holy Spirit; and we have hitherto discovered seven main results of this experience, which we may summarize as follows:

First, power to witness; second, the exalting and glorifying of Christ; third, a foretaste of heaven's power, and an entrance thereby into a supernatural life; fourth, help in prayer, lifting the believer far above his own natural strength or understanding; fifth, a new understanding of the scriptures; sixth, daily guidance in the path of God's will; seventh, life and health for the physical body.

In our present study, we shall now go on to consider one more result produced in the believer by the baptism in the Holy Spirit. This particular result—the eighth in our list—is of such unique and special importance that

we shall devote the whole of our present study to considering it.

This result is described by Paul in Romans chapter 5, verse 5:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which given unto us.

It is the second part of this verse which is of importance for our present study: "**the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**"

Notice that phrase: "the love of God". Paul is not speaking here merely about human love, nor even about love for God. He is speaking about "the love of God"—that is, God's own love—which the Holy Spirit sheds abroad in the believer's heart. This love of God, imparted by the Holy Spirit, is as high above any form of mere human love, as heaven is above earth.

As human beings, in the normal course of our lives, we encounter and experience many different forms of love. For instance, there is a form of love, so-called, which is mere sexual passion. Then there is the married love of husband and wife for each other. Again, within the human family, there is the love of parents for children, and of children for parents. Further still, outside the bonds of the family, there is the love of one friend for another, such as the love of David and Jonathan for each other.

All these, and other forms of love, in varying measure or degree, are found in all sections of the human race, even where the gospel of Christ has never been preached. The Greek language, which has an extremely rich vocabulary, has various different words

which it uses to describe these various forms of love. However, in New Testament Greek, there is one word for "love" which is never used to describe any of the forms of love which are found on the purely human level. This is the word "*agape*". This word "*agape*", throughout the New Testament, is used solely and exclusively to denote love which is divine in its origin and nature. It denotes the perfect love which exists between the Persons of the Godhead—the Father, the Son and the Spirit. It denotes the love of God towards man—that is, the love which caused God the Father to give His Son, and Christ the Son to give His life, that man might be redeemed from sin and its consequences. And it denotes the love which God, through His Holy Spirit, imparts to the hearts of those who believe in Jesus Christ. But apart from the manifestation and the operation of God's grace, this word "*agape*" is never used on the purely human level.

This enables us to understand correctly the words of the apostle John, in his First Epistle, chapter 4, verses 7 and 8:

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

The Greek word which John uses throughout these two verses is "*agape*", both as a noun and as a verb. John teaches that no one can experience this kind of love—"agape"—unless he has been born of God. Love of this kind comes only from God. Therefore, anyone who in any measure manifests this kind of love, has, in that measure, come to know God through the new birth. Conversely, a person who has never known or

manifested this love in any measure, has never known God; for in the measure that any person comes to know God, he is in that measure changed and transformed by the divine love, so that he himself begins to manifest it to others.

As John here indicates, this manifestation of "*agape*"—of divine love—commences in human experience with the new birth. This is in perfect agreement with the words of the apostle Peter in his First Epistle, chapter 1, verses 22 and 23:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Where Peter says here, "**see that ye love one another with a pure heart fervently**", the word for "love" which he uses is once again that for divine love—"agape". And he directly connects this possibility of Christians manifesting the divine love with the fact that they have been born again of the incorruptible seed of God's Word. That is to say, the potentiality of divine love is contained within the divine seed of God's Word implanted into their hearts at the new birth.

However, it is the purpose of God that this initial experience of divine love, received at the new birth, should thereafter be immeasurably increased and expanded through the baptism in the Holy Spirit. For this reason, Paul says, in the passage which we have already quoted, from Romans chapter 5, verse 5: "**the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**"

Once again, it is the word for divine love—"agape"—which Paul here uses. He now joins this word, "agape", with the verb "is shed abroad". The literal meaning of this verb is to "pour forth", and it is in the perfect tense. Thus, we may render this phrase more literally: "the love of God—God's divine love—has been poured forth in our hearts." The use of the perfect tense indicates, as usual in Greek, finality and completeness. The meaning is that, in this one act of baptizing the believer in the Holy Spirit, God has emptied out into the believer's heart all the fulness of the divine love. Nothing has been reserved, or held back; all has been poured forth. Through this one experience the prodigal abundance of God's grace has made available to the believer all the fulness of divine love, without limitation and without reserve. Thereafter, the believer does not need to seek more of God's love; he needs only to accept, to enjoy, and to manifest, that which he has already received within. For the Spirit-baptized believer to ask God for more of His love is like a man who lives on the immediate bank of the Mississippi or the Amazon to seek for some other supply of water. It is obvious that such a person already has at his disposal infinitely more than he can ever need to use. All that he needs is to utilize the supply already made available to him. In like manner, Jesus says in John chapter 7, verses 38 and 39, the Spirit-baptized believer already has within himself not merely one river, but "rivers of living water"—rivers of divine grace and love—infinity in excess of any need that can ever arise in that believer's life.

The precise nature of this divine love, poured forth within the believer by the Holy Spirit, is defined by Paul in the next three verses of Romans chapter 5—that is, Romans chapter 5, verses 6, 7 and 8:

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Paul here points out that even natural love, apart from the grace of God, might impel a man to die for his friend, if that friend were a good and righteous man—just as natural love, in another form, might cause a mother to give her life for her child. But Paul then goes on to show that the supernatural, divine love of God is manifested in the fact that Christ died for sinners who could have had no claim upon any kind of natural love whatever. To describe the condition of those for whom Christ died, Paul uses, in these verses, three successive phrases: "without strength", "ungodly", "sinners". This means that those for whom Christ died were, at that time, utterly unable to help themselves, totally alienated from God, and in actual, open rebellion against God. It was in dying for people such as this that Christ manifested "*agape*"—the divine love—in its perfect fulness.

In the First Epistle of John chapter 4, verse 9, the apostle John defines the divine love in a similar way:

Herein is love—'agape'—not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

The divine love does not depend upon anything worthy of love in those to whom it is directed; nor does it wait to be reciprocated before it gives all. On the contrary, it gives first, and freely, to those who are

unlovable, unworthy, and even in open enmity and rebellion.

It is this divine love which is expressed in the prayer of Jesus for those who were crucifying Him, as recorded in Luke chapter 23, verse 34:

Father, forgive them; for they know not what they do.

The same divine love is expressed in the dying prayer of the martyr Stephen for those who were stoning him, as recorded in Acts chapter 7, verse 60: "**Lord, lay not this sin to their charge.**"

The same love is expressed again in the words of one who was an eager witness of Stephen's stoning—Saul of Tarsus—later, the apostle Paul. Concerning his own Jewish brethren, who had consistently rejected and persecuted him, Paul says in Romans chapter 9, verses 1, 2 and 3:

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

That I have great heaviness and continual sorrow in my heart.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

So greatly did Paul yearn for the salvation of his persecuting Jewish brethren, that he would have been willing to forego all the blessings of salvation for himself and to have returned under the curse of unforgiven sin, with all its consequences, if this could have been the means of bringing his brethren to Christ. Paul acknowledges that the experience and realization of this love was made possible only through the

presence of the Holy Spirit within, for he says, "**my conscience also bearing me witness in the Holy Ghost.**"

We have said that, amongst the various purposes for which God gives the gift of the Holy Spirit, this pouring forth of divine love within the believer's heart occupies a place of unique and special importance. The reason for this is that, without the all-pervading influence of divine love in the believer's heart, all the other results which may be produced by the baptism in the Holy Spirit, lose their true significance and fail to accomplish their true purpose.

This fact is very clearly brought out by the words of Paul in First Corinthians, chapter 13, verses 1 and 2:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

The Greek word here translated "charity" is the same word "*agape*"—divine love—whose meaning we have already examined.

With characteristic humility, Paul puts himself in the place of a believer who exercises spiritual gifts, but lacks divine love. In the previous chapter of First Corinthians, he has enumerated nine gifts, or supernatural manifestations, of the Holy Spirit. He now imagines himself to be in the position of one exercising various of these gifts, but without love. First, he considers the possibility of exercising the gift of tongues on such a high supernatural plane that he speaks not

merely unknown human languages, but even the language of angels. He says that if he were to do this without divine love, he would be no better than a gong or a cymbal, that is capable of producing a loud noise when it is struck or rattled, but is quite empty inside. Then he considers the possibility of exercising certain other outstanding spiritual gifts—such as prophecy, or the word of wisdom, or the word of knowledge, or faith. But he goes on to say that if he should exercise any or all of these gifts without divine love, he would be absolutely nothing.

These words of Paul here provide the answer to a question which is being asked in many circles today: Is it possible to misuse the gift of tongues? The answer to this is clear: Yes, it is perfectly possible to misuse the gift of tongues. Any use of tongues, apart from divine love, is a misuse, because it renders the believer who exercises it no better than an empty, clattering gong or cymbal, and this was most certainly never the purpose for which God bestowed the gift. Thus we may say quite definitely that any use of tongues, apart from divine love, is out of line with the will and purpose of God, and is therefore a misuse.

This applies equally to the other gifts which Paul mentions in the next verse—that is, prophecy, the word of wisdom, the word of knowledge, and faith. To use any of these gifts apart from divine love is to miss the whole purpose of God. However, experience proves again and again that there is a special danger of believers misusing the three spiritual gifts which operate through the organs of speech—that is, tongues, interpretation, and prophecy. This is confirmed by the fact that Paul devotes the greater part of the next chapter—that is, First Corinthians chapter 14—to

giving rules to control and regulate the use of these three particular gifts. Quite obviously, if there were no possibility of believers misusing these gifts, then there would be no need to give rules for their control. The fact that rules are given proves that rules are needed.

However, in interpreting the teaching of Paul in First Corinthians chapter 13, verse 1, it is necessary to pay close attention to the exact words which he uses. He says: "**Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.**" Note that phrase, "I am become". These words indicate that a change has taken place. The believer here pictured is not now in the same spiritual condition as he was when he was originally baptized in the Holy Spirit. At that time, he had the assurance that his sins were forgiven and that his heart was cleansed through faith in Christ; and he was willing to yield himself, as fully as possible, to the control of the Holy Spirit. In this condition, the initial manifestation of speaking with another tongue indicated that the Holy Spirit had come to indwell the believer and to take control of his life. However, in the period that has since elapsed, the believer here pictured by Paul has retained the outward manifestation, but—through carelessness, or disobedience—has not retained the same inward condition of cleansing and yieldedness to the Holy Ghost. Thus the process of speaking with tongues has degenerated into a mere outward physical manifestation, without any corresponding inward spiritual reality.

To see this experience in its proper perspective, we must set down side by side two facts which are confirmed alike by scripture and by experience:

First, at the time of being baptized in the Holy

Ghost, a believer must fulfil two conditions: his heart must be purified by faith in Christ; and he must be willing to yield control of his physical members—in particular, his tongue—to the Holy Spirit.

Second, the fact that the believer was, at the time of his baptism in the Spirit, cleansed and yielded is not by itself an automatic guarantee that he will always remain in that condition, even though he may still continue to exercise the manifestation speaking in tongues.

At this point, many people are likely to exclaim: "But surely if the person began to misuse God's gift, then God would just withdraw the gift from him altogether!"

However, this supposition that God will withdraw His gifts if they are misused, is not supported either by logic or by scripture.

From the point of view of logic, if a gift, once given, could thereafter be withdrawn at the will of the giver, then we should have to say that this was never a genuine gift in the first instance. It was a loan, or a conditional deposit, but not a free gift. A free gift, once given, passes out of the control of the giver, and is thereafter under the sole control of the one who received it—whether to use, to abuse, or not to use at all.

This fact of logic is confirmed by scripture, for Paul says in Romans chapter 11, verse 29:

"For the gifts and calling of God are without repentance." This phrase, "without repentance", used here of God, and not of man, indicates that once God has given a gift, He never thereafter changes His mind and withdraws the gift again. Thereafter, the

Purposes of Pentecost

responsibility to make the proper use of the gift rests not with God, the giver, but with man, the receiver. This important principle applies in all areas of God's dealing with man, including that of the gifts of the Spirit.

This conclusion should be weighed with sober care by all those who are seeking, or who have received, the baptism in the Holy Spirit, with the manifestation of speaking with other tongues. It is not possible, according to scripture, to receive this initial baptism without this outward manifestation. But it is possible, thereafter, to have the outward manifestation without retaining the inward fulness of the Spirit. There is only one sure, scriptural test of continuing fulness of the Holy Spirit, and that is the love test. In the measure that we are filled with the Holy Spirit, in the same measure we shall be filled with divine love. We are not more filled with the Holy Spirit than we are filled with divine love.

This test is briefly and clearly stated by the apostle John in his First Epistle chapter 4, verse 16:

God is love; and he that dwelleth in love dwelleth in God, and God in him.

To this agree the words of Paul in First Corinthians chapter 13, verse 13:

And now abideth faith, hope, charity—that is, divine love—these three; but the greatest of these is divine love.

Of all the operations of the indwelling Spirit, the greatest and the most enduring is the pouring out of divine love in the believer's heart.

We have now considered eight main results produced in the life of the individual believer by the

Results in the Individual Believer—Continued

baptism in the Holy Spirit.

In our next study we shall go on to consider results produced by this same experience in the life and worship of a Christian congregation, considered as a whole.

VI

The Holy Spirit in the Congregation

I: Liberty United With Government

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall bring you is No. 30 in our present series, entitled "Foundations".

In our last four studies we considered the results which God desires to produce in the life of each individual believer through baptizing him in the Holy Spirit, and we discovered the following eight important results of this experience:

First, power to witness; second, the exalting and glorifying of Christ; third, a foretaste of heaven's power and an entrance thereby into a supernatural life; fourth, help in prayer, lifting the believer far above his own natural strength or understanding; fifth, a new understanding of the scriptures; sixth, daily guidance in the path of God's will; seventh, life and health for the physical body; eighth, the pouring out of God's own divine love in the believer's heart.

In our present study we shall go on beyond the life of the individual believer, to consider the general life and worship of a Christian congregation as a whole. The questions which we shall seek to answer are these: What difference does the baptism in the Holy Spirit

make in the life and experience of the congregation as a whole? What are the main features which distinguish a congregation in which all, or most, of the members have received the baptism in the Holy Spirit, and have liberty in their services to exercise the power thus received? In what ways would such a congregation differ from one in which none of the members have received this experience?

In answer to these questions, we shall point out two main ways in which a free congregation of Spirit-baptized believers differs from one in which the members have not received the baptism in the Holy Spirit.

The first main distinguishing feature of such a congregation is indicated by Paul in Second Corinthians chapter 3, verse 17:

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Paul here points out two important facts about the presence and influence of the Holy Spirit in a congregation.

The first fact is that the Holy Spirit is Lord. In the New Testament the word "Lord" corresponds in use and meaning to the name "Jehovah" in the Old Testament. It is thus a title reserved for the one true God, and never given, in this sense, to any lesser being or creature. It is a title which belongs by right to each of the three Persons of the Godhead. God the Father is Lord; God the Son is Lord; and God the Holy Spirit is Lord. Thus, when Paul says here, "**the Lord is that Spirit,**" he is emphasising the supreme sovereign divinity and Lordship of the Holy Spirit within the church.

The second great fact here pointed out by Paul is that where the Lordship of the Holy Spirit in the church is acknowledged, the result in the congregation is "liberty" or "freedom". Someone has sought to bring out the true significance of the second part of this verse by a slight change in the rendering. Instead of saying, "Where the Spirit of the Lord is, there is liberty," we may say alternatively: "Where the Spirit is Lord, there is liberty." That is to say, true liberty comes to a congregation in measure as its members acknowledge, and yield to, the Lordship of the Holy Spirit.

Thus, we may sum up this first main distinguishing feature of a Spirit-baptized congregation by putting two words side by side. These two words are: "Liberty" and "Government".

At first sight it might appear inconsistent to put these two words together. Someone might feel inclined to object: "But if we have liberty, then we are not under government. And if we are under government, then we do not have liberty." People do, in fact, often feel that liberty and government are opposite to each other. This applies not merely in spiritual things, but also in the political realm.

I am reminded of the political situation in the British Colony of Kenya, in East Africa, while I was serving there as a missionary from 1957 to 1961. At that period the African people of Kenya were looking forward with great eagerness to the time when their country would attain to complete independence, or self-government. The Swahili word used for independence was "*uhuru*"—which means literally "liberty", or "freedom"—and this word was upon everybody's lips. Many of the less educated Africans formed wonderful pictures of what this "*uhuru*", or "liberty," would bring to

them.

"When *uhuru* comes," they would say, "we shall be able to ride our bicycles on whichever side of the road we please; we shall be able to travel as far as we like in the busses without paying; we shall never have to pay any more taxes to the government."

To more sophisticated people in other lands, statements such as these might appear childish, or ridiculous. Such people would argue that conditions such as these would not constitute true liberty, but rather anarchy and disorder in their worst degree. Nevertheless, these simple African people were perfectly sincere in the picture of "liberty" which they had formed for themselves; and their own African political leaders often had difficulty in getting them to understand in a reasonable and practical way what liberty, or independence, really would entail.

The strange thing is that people who are perfectly sophisticated in the understanding of what political liberty means, are sometimes quite childish in the picture which they form of spiritual liberty. Such people would smile at Africans who imagine that political liberty consists in being able to ride their bicycle on either side of the road, or in travelling in the busses without paying their fare. Yet the same people would behave in ways no less foolish or disorderly in the house of God, and then justify their behaviour by the title of "spiritual liberty".

For example, in some congregations, when one member is asked to lead in prayer, and to present certain definite prayer requests to God, there are others who speak so loud in other tongues that it becomes impossible for the rest of the congregation to hear what the appointed prayer leader is saying. This means that

it is impossible for the congregation to say "Amen" with understanding or faith to a prayer which they could not even hear; and in this way, through this foolish misuse of tongues, the whole congregation loses the blessing and the effectiveness of united, wholehearted petition and intercession.

Or again, it may happen that the preacher is presenting a logical, scriptural message, designed to show to the unsaved the need and the way of salvation. As the preacher is approaching the climax of his message, someone in the congregation suddenly bursts out with a loud, ill-timed utterance in tongues. As a result, the attention of the whole congregation is distracted from the message of salvation: the unbelievers present are either irritated or frightened by what seems to them to be a senseless and emotional outburst; and the whole force of the carefully prepared message on salvation is lost.

If the person responsible for this kind of foolishness should afterwards be reproved, it quite often happens that he makes some such answer as this: "I couldn't help myself! The Holy Spirit made me do it. I had to obey the Holy Spirit." However, such an answer as this cannot be accepted, because it is contrary to the clear teaching of the scriptures.

In First Corinthians chapter 12, verse 7, Paul says: **"But the manifestation of the Spirit is given to every man to profit withal."** We may render this more freely: **"The manifestation of the Spirit is always given for a useful, practical, sensible purpose."** Thus, if the manifestation is directed to fulfilling the purpose for which it is given, it will always be in harmony with the plan and purpose of the service as a whole, and will make a positive contribution to

accomplishing the main purpose of the service. It will never be meaningless, or distracting, or out of place.

Again, in First Corinthians chapter 14, verses 32 and 33, Paul says:

And the spirits of the prophets are subject to the prophets.

For God is not the author of confusion, but of peace, as in all churches of the saints.

In other words, any spiritual manifestation that is truly directed and controlled of God, will tend to produce peace and harmony, not confusion and disorder. Furthermore, any person responsible for a manifestation that tends towards confusion or disorder, cannot afterwards excuse himself by saying: "I couldn't help myself! The Holy Spirit made me do it." Paul rules out this line of defence by saying: "The spirits of the prophets are subject to the prophets." In other words, the Holy Spirit never overrides the will of the individual believer and compels him to do something against his own will. Even when a believer is exercising a spiritual gift, his spirit and his will still remain under his control. He is free to exercise that gift, or not to exercise it. The responsibility for exercising it remains with him. As we have said earlier in this series, the Holy Spirit never plays the part of a dictator, or a despot, in the life of the believer.

This is one of the main features which distinguish genuine manifestations of the Holy Spirit from the phenomena of spiritism, or demon possession. In many phases of spiritism, or demon possession, the person who plays the part of the medium, or other vessel of Satanic power, is obliged to yield complete control of his whole will and personality to the spirit which seeks to possess him or to operate through him. Very often such

The Holy Spirit in the Congregation

a person is then obliged to say or to do things which of his own free will he would never have agreed to say or do. In some phases of spiritism, the person who comes under the control of the spirit loses any understanding or consciousness of what he is saying or doing. At the end of such an experience as this, the possessed person may come to himself again in entirely strange surroundings after a lapse of many hours, without any knowledge or recollection of what has happened in the intervening period. In this way, both the will and the understanding of the demon possessed person are entirely set aside.

However, God the Holy Spirit never acts in this way with the true believer in Christ. The faculty of will and personality is one of the most precious of all the endowments which God has bestowed upon man, His creature. Consequently, God never abrogates or usurps human personality. God respects the will and the personality of the believer. He will operate through them, if He is permitted to do so, but He will never set them aside. Satan makes slaves; God makes sons.

We see, then, how wrong and unscriptural it is for Spirit-baptized believers to say concerning any spiritual manifestation: "I couldn't help it! The Holy Spirit made me do it." To speak like this is to represent the indwelling Spirit of God as some kind of despot, and the believer as a slave in bondage. Believers who speak like this have not yet come to understand their privileges and their responsibilities as sons of God. They need to examine afresh the words of Paul in Romans chapter 8, verses 15 and 16:

For ye have not received the spirit of bondage—or slavery—again to fear; but ye have received the Spirit of adoption, whereby we cry,

Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God.

We are thus brought face to face with an important general principle, which holds good in all human affairs, whether political or spiritual. True liberty is impossible without good government. The kind of liberty which seeks to set aside all government or control of any kind ends only in anarchy and confusion; and the final result is a new form of slavery, far more severe than the previous form of government which was set aside. We have seen this happen time after time in the political history of the human race; and the same principle applies equally in the spiritual life of the Christian church. True spiritual liberty is possible only where there is spiritual government. The government which God has appointed for the church is that of the Holy Spirit. We come back therefore to the statement of Paul in Second Corinthians chapter 3, verse 17:

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

If we desire to enjoy the Spirit's liberty, we must first voluntarily acknowledge the Spirit's Lordship. These two aspects of the Holy Spirit can never be separated from each other.

We must also bear in mind another important fact about the Holy Spirit which we established earlier in this series. The Holy Spirit is both the author and the interpreter of the scriptures. This means that the Holy Spirit will never direct a believer to say or do anything contrary to the scriptures. If the Holy Spirit were ever to do this, He would be illogical, and inconsistent with Himself; and this we know is impossible.

The Holy Spirit in the Congregation

In Second Corinthians chapter 1, verses 18 and 19, Paul says:

But as God is true, our word toward you was not yea and nay—that is, yes and no.

For the Son of God Jesus Christ who was preached among you by us—was not yea and nay,—was not yes and no,—but in him was yea—in him was yes.

Paul is here saying that God is never inconsistent with Himself. Concerning any particular matter of doctrine, or practice, God never says "yes" at one time, and "no" at another. If God has ever said "yes", then His answer always remains "yes". He never changes to "no" later on. He is never changeable, or inconsistent with Himself.

This applies to the relationship between the teaching of scripture on the one hand, and utterances and manifestations of the Holy Spirit on the other hand. The Holy Spirit, being Himself the author of scripture, always agrees with scripture. There is never a possibility of "yes" and "no". Wherever the Bible says "no", the Holy Spirit says "no". No utterance or manifestation that is inspired and controlled by the Holy Spirit will ever be contrary to the teachings and the examples of scripture.

However, as we have already said, the Holy Spirit in the life of the believer is not a dictator. He does not compel the believer always to act in a scriptural way. The Holy Spirit serves as interpreter and counsellor. He interprets the scripture; He offers direction and counsel. But the believer still remains free to accept or to reject the Holy Spirit's counsel—to obey, or to disobey.

It will be seen that this fact imposes a tremendous

personal responsibility upon every Spirit-baptized believer. Every such believer is responsible to acquaint himself personally with the mind of the Holy Spirit as revealed in the scriptures, and then to direct his own conduct and behaviour in regard to the exercise of spiritual gifts or manifestations—as in all other matters—so that these harmonise with the principles and examples of scripture. If through laziness, indifference, or disobedience, a Spirit-baptized believer fails to do this, and as a result exercises spiritual gifts or manifestations in a foolish and unscriptural way, the responsibility for this rests solely upon the believer himself, not upon the Holy Spirit.

In this connection, a special responsibility rests upon every minister called by God to lead the worship and service of a Spirit-baptized congregation. Not only must such a man direct his own spiritual ministry in line with the teaching of scripture; he must also allow himself to be, in God's hand, an instrument to direct the worship and ministry of the whole congregation in accordance with the same scriptural principles. To do this successfully requires, in a high degree, certain special qualifications: first of all, a thorough practical knowledge of the scriptures; and then wisdom, authority, and courage. Where these qualities are lacking in the leader, a congregation that seeks to exercise spiritual gifts and manifestations will be like a ship at sea, in the midst of powerful winds and treacherous shoals, with an ill-trained and inexperienced captain in charge. Small wonder if the end is a wreck!

I have now been personally associated with full gospel ministry continuously for about twenty years. During those years I have observed two things which

have done more than anything else to hinder the acceptance of the testimony of the full gospel. The first is the failure to exercise proper control over the public manifestation of spiritual gifts, particularly the gift of tongues; the second is strife and division amongst Spirit-baptized believers, both amongst members of the same congregation, and between one congregation and another. Each of these things has its origin in one and the same error: the failure to acknowledge the effective Lordship of the Holy Spirit.

We are now in a position to offer a definition of true spiritual liberty. Spiritual liberty consists in just this one thing: acknowledging the effective Lordship of the Holy Spirit in the church. "Where the Spirit is Lord, there is liberty."

So many Spirit-baptized believers have their own particular concept of liberty. Some imagine that liberty consists in shouting. If only we can shout loud enough and long enough, they seem to think, we shall work ourselves up into liberty. But the Holy Spirit is never worked up; He either comes down, or He flows forth from within. In either case, His manifestation in free and spontaneous, never laborious or wearisome.

Other Spirit-baptized believers lay all their emphasis on some other type of expression, or manifestation; such as singing, or clapping hands, or dancing. In many cases the reason for this is that God once blessed them along one of these lines, and they have come to believe that God's blessing will always continue to come along this same line, and never along any other. God blessed them once shouting, so they always want to shout. Or God blessed them once dancing, so they always want to dance. They have become so limited in their outlook and in their concept

of the Holy Spirit, that they can never conceive of God blessing them in any other way. Quite often, they even tend to despise other believers who will not join them in their shouting, or their dancing, or their clapping hands, and to suggest that these other believers are not really "free in the Spirit".

Let us be careful to add that there is not necessarily anything unscriptural in shouting, or dancing, or clapping hands. The Bible provides clear examples of all these things in the worship of God's people. But it certainly is unscriptural, and also foolish, to suggest that any of these forms of expression necessarily constitutes true spiritual liberty. A person who imagines that he must always worship God by shouting, or dancing, or clapping hands, no longer enjoys true spiritual liberty; on the contrary, he has returned under a special kind of religious bondage, of his own making. Such a person is as much under bondage as the Christian at the opposite end of the religious scale, who knows of no other way to worship God than with the words and forms of a printed liturgy.

A wonderful key to true spiritual liberty is found in the words of Solomon in Ecclesiastes chapter 3, verses 1 through 8:

**To every thing there is a season, and a time
to every purpose under the heaven:**

**A time to be born, and a time to die; a time to
plant, and a time to pluck up that which is
planted;**

**A time to kill, and a time to heal; a time to
break down, and a time to build up;**

**A time to weep, and a time to laugh; a time to
mourn, and a time to dance;**

A time to cast away stones, and a time to

The Holy Spirit in the Congregation

gather stones together; a time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose; a time to keep, and a time to cast away;

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

Solomon here mentions twenty-eight forms of activity, set out in fourteen pairs of opposites. In each pair of opposites, it is right at one time to do the one, and at another time to do the other. We can never say absolutely, without qualification, it is always right to do the one, or always wrong to do the other. Whether each is right or wrong, is decided by the time, or the season.

In these pairs of opposites which Solomon mentions, there are many which relate to the life and worship of a congregation; such as planting, or plucking up; killing, or healing; breaking down, or building up; weeping, or laughing; mourning, or dancing; keeping, or casting away; keeping silence, or speaking.

None of these is either absolutely right, or absolutely wrong. Each is right if done at the right time, and wrong if done at the wrong time.

How then shall we know which to do, or when? The answer is: This is the sovereign office of the Holy Spirit, as Lord in the church. He reveals and directs what to do, and when. A congregation that is directed by the Holy Spirit will do the right thing at the right time. This is the source of all true liberty, harmony, and unity. Apart from this, there are only varying degrees of bondage, discord, and disunity.

In our next study we shall go on to consider one further important distinctive feature found in the life

Purposes of Pentecost

and worship of a congregation where the members have been baptized in the Holy Spirit and have liberty to exercise this power.

VII

The Holy Spirit in the Congregation—Continued

2: Active Participation of All the Members

Welcome to the study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 31 in our present series, entitled "Foundations".

In our last study we began to consider the effects produced by the baptism in the Holy Spirit upon the general life and worship of a Christian congregation as a whole.

The first such effect which we examined was found in Second Corinthians chapter 3, verse 17: "**Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.**"

We saw that the presence of God's Spirit, indwelling the believers within a congregation, produces in the life and worship of that congregation a new kind of spiritual "liberty"—or freedom. However, we also saw that, in the spiritual realm—just as much as in the political—true liberty can never be enjoyed without proper government. Therefore, the same verse which speaks of the liberty which the Holy Spirit brings, also emphasizes the Lordship—or government—of the Holy Spirit within the church, for it says: "The Lord is that Spirit."

We were thus able to arrive at a scriptural definition of true liberty in the life and worship of a congregation. True spiritual liberty consists in this: acknowledging the effective Lordship of the Holy Spirit within the church. "**Where the Spirit is Lord, there is liberty.**"

In our present study we shall now go on to examine one more distinctive and important result produced by the presence of the Holy Spirit in the church. This second, main result may be summed up as follows: the active participation of all the members in the life, worship, and service of the church.

In the regular services of the great majority of Christian churches today, almost all the real initiative and activity are confined to just a few individuals. The congregation as a whole may take part in certain pre-arranged activities, such as the singing of hymns from a book, the repetition of fixed prayers, or responses. There may also be, within the main congregation, one or two smaller, specially trained groups—such as a choir, or an orchestra. But apart from this, in the vast majority of congregations, all the real initiative and activity are left in the hands of one or two individuals, while the part played by the rest of the congregation is almost entirely passive. One person leads the singing; one person prays; one person preaches. Sometimes two or more, even of these activities, may be combined in one person. From the rest of the congregation little more is expected or required than an occasional "Amen".

However, if we examine with an open mind the life and worship of the early church, as portrayed in the New Testament, we find that there was active participation by all the believers present in any service,

and that this was brought about by the supernatural presence and power of the Holy Spirit, operating in and through the individual believers.

The first point that we need to establish is that, according to the New Testament pattern, the supernatural gifts or manifestations of the Holy Spirit are not given primarily to the individual believer; but rather they are given, through the vessel of the individual believer, to the church, or congregation, as a whole. Therefore they cannot achieve their proper purpose, unless they are freely manifested and exercised in the life of the congregation.

This is clearly brought out by the teaching of Paul in First Corinthians chapter 12. In verses 7 through 11 of this chapter, Paul lists nine specific supernatural gifts, or manifestations, of the Holy Spirit, ending with the words: "**But all these worketh that one and the selfsame Spirit, dividing to every man—or to each man—severally as he will.**" This last phrase obviously indicates that these gifts, or manifestations, are given in the first instance to individual believers. However, Paul does not end there.

In the next 16 verses of the same chapter—that is, verses 12 through 27—Paul goes on to say that the Christian church is like one body with many members, and he likens each individual believer to a single member of the one body, ending with the words: "**Now ye are the body of Christ, and members in particular.**"

The lesson therefore is that, though the spiritual gifts are given to individual believers, they are given for the purpose of enabling those believers to play their proper part in the church—the body of Christ—as a whole. Thus spiritual gifts are not intended primarily

Purposes of Pentecost

for the benefit of the individual, but for the life and worship of the whole congregation.

This truth is clearly stated by Paul in the very next verse—that is, First Corinthians chapter 12, verse 28. Paul says here:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Speaking here of various ministries and supernatural gifts of the Holy Spirit, Paul says, concerning all of them, that they have been set by God "in the church". That is, they are intended not merely for private use by individual believers, but for public manifestation in the church—the congregation of God's people as a whole.

This same truth is strikingly brought out by a brief parable which Jesus uses in the Sermon on the Mount. In Matthew chapter 5, verse 15, Jesus says:

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

The two main symbols used in this parable are the candle and the candlestick. The symbol of the candlestick may be interpreted by reference to Revelation chapter 1, verse 20 (the last part): "**The seven candlesticks which thou sawest are the seven churches.**" Throughout the whole of scripture, a candlestick is used as a symbol of a church or a congregation.

The symbol of the lighted candle may be interpreted by reference to Proverbs chapter 20, verse 27: "**The spirit of man is the candle of the Lord.**" Thus the

lighted candle is a symbol of the spirit of the believer, made to burn and to shine by the fire of the indwelling Spirit of God. More simply, the lighted candle represents the believer baptized in the Holy Spirit and fire.

Now Jesus says that the Spirit-baptized believer belongs by right in the candlestick—that is, in the church, the congregation of God's people. A candle under a bushel—that is, covered up under some kind of empty vessel—is out of place, and useless. Just as the lighted candle belongs in the candlestick, so the Spirit-baptized believer is under an obligation to take his rightful place in the congregation of God's people. A believer who has received the baptism in the Holy Spirit, but never makes public use of any spiritual gift, is just like a candle under a bushel—out of place, and useless.

We see then, from these scriptures, that the baptism in the Holy Spirit and the supernatural gifts, or manifestations, of the Holy Spirit, are not intended merely for the private use or enjoyment of the individual believer. On the contrary, they are intended to play an effective part in the public life and worship of the congregation as a whole. When the presence and power of the Holy Spirit are publicly manifested in this way through the various believers, the result is that the whole life and worship of the congregation are completely transformed. The main responsibility for the ministry and the conduct of the service are no longer borne by one or two individuals, while the rest remain lazily passive. On the contrary, every member of the congregation begins to participate actively in the service, and the various members minister to each other, rather one or two ministering all the time to all

the rest.

This is the pattern indicated by Paul's example of the body and its members, and it is confirmed by the words of the apostle Peter, in his First Epistle, chapter 4, verses 10 and 11:

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen.

Peter here speaks of God's grace being "manifold". That is, God's grace is so rich—so many-sided—that a different aspect of that grace can be manifested through each individual member in the total worship and service of God's people. God's grace is so rich that every member of the church may receive a special manifestation of it, and may thus have something to minister in turn to all the other members. The language which Peter here uses includes every member of the church; no one need be left without a gift, or a ministry. Peter says: "**As every man hath received the gift, even so minister the same one to another.**" And again, in the next verse: "**If any man speak... if any man minister.**" There is no question here of a church with one or two "professional", full time ministers, while all the remaining members are largely passive, or inactive. Every member is included in God's program of supernatural ministry in the church; every man may have a gift; any man may speak; any man may minister.

This picture of the church with every member active is confirmed by the words of Paul, in Romans chapter 12, verses 3 through 8:

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

In these verses Paul once again likens the Christian church to a body, of which each individual believer is a member, and he lays great stress on the activity of each member. Notice the repetition of phrases such as; "every man", "all members", "every one". Paul teaches that God has allotted to each member, to each believer, a special function, a special ministry; and that God has also appointed to each member a measure, a proportion, of faith, sufficient to enable each particular member to fulfil successfully his allotted ministry. Thus, the New Testament picture of the church is that of a vigorous, active body, in which each believer, each individual member, properly fulfils his special function. A church

in which only one or two members had any active ministry would be, by New Testament standards, like a body in which, let us say, the head, one hand, and one foot were strong and active, and all the rest of the body was paralyzed and useless. Obviously such a body, considered as a whole, could never in this condition fulfil its proper function.

In First Corinthians chapter 12, verses 7 and 11, Paul lays particular emphasis upon the supernatural ministry imparted by the Holy Spirit to every member of a New Testament church. He says: "**But the manifestation of the Spirit is given to every man to profit withal.**" And again, concerning the nine supernatural gifts, or manifestations, of the Holy Spirit: "**But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.**" Notice carefully what Paul says here: "**The manifestation of the Spirit—that is, the manifest, public demonstration of the indwelling Spirit—is given to every man—that is, to every member of the church.**" And again: All these nine supernatural gifts the Holy Spirit "**divideth severally—or individually—to every man—that is, to every member.**" These words make it plain that it is the express will of God for every member of the church to exercise spiritual gifts—that is, the open, public, supernatural manifestation of the indwelling Spirit. If all believers do not in fact have these gifts in operation, it is not because God withholds them, but simply because such believers through carelessness, or unbelief, fail to press on into the fulness of God's revealed will for His people. Such believers have failed to obey the exhortation of Paul in First Corinthians chapter 12, verse 31: "**But covet earnestly the best gifts.**" And again in First Corinthians chapter 14, verse

1: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

There are three spiritual gifts about which Paul is particularly specific, and these are: tongues, interpretation, and prophecy.

In First Corinthians chapter 14, verse 5, Paul says: "**I would that ye all spake with tongues, but rather that ye prophesied.**" Since Paul is here writing under the inspiration of the Holy Spirit, his words impart to the church the revealed will of God for all His believing people both to speak with tongues, and to prophesy. If there are believers who do not enjoy the exercise of these gifts, it is not because God has withheld the gifts, but simply because those believers have not entered into the fulness of their inheritance in Christ. In Joshua chapter 13, verse 1, we read that the Lord said to Joshua and to His people under the old covenant: "**there remaineth yet very much land to be possessed.**" So it is also with God's people under the new covenant today: "**there remaineth yet very much land to be possessed.**"

In First Corinthians chapter 14, verse 13, Paul says also: "**Wherefore let him that speaketh in an unknown tongue pray that he may interpret.**" Plainly, God's Word does not tell us to pray for something which it is not God's will for us to have. Therefore, we know that it is God's will for anyone who speaks in tongues also to interpret that utterance. Since Paul has already said that it is God's will for all to speak in tongues, it is therefore also God's will for all to interpret.

Again, in First Corinthians chapter 14, verse 31, Paul says: "**For ye may all prophesy one by one, that all may learn, and all may be comforted.**"

Nothing could be plainer than this. It is within the revealed will of God for all the members of the church to exercise the spiritual gift of prophesy. On this general revelation of God's will, Paul imposes only two limitations. Here in the verse just quoted, he says, "one by one". That is, believers are to exercise this gift by turns, not more than one believer prophesying at any one time. The purpose of this is obvious, and is stated a few verses further on. It is, to avoid confusion.

The other limitation upon the exercise of the gift of prophecy is stated by Paul a little earlier, in First Corinthians chapter 14, verse 29: "**Let the prophets speak two or three, and let the other—that is, the other members—judge.**" Paul here limits the number who may exercise the gift of prophecy in any service. He says, "two or three". The purpose of this is that the whole service should not be monopolized by one particular form of spiritual manifestation. The exercise of prophecy has its place in the service, but it does not make up the whole service. The ministry of the Holy Spirit through God's people is much more varied than that. Many other different forms of ministry are required to make up a complete service.

In this verse Paul also says clearly that the exercise of the gift of prophecy must be judged, or tested. He says: "**Let the other judge.**" The word "other" here, in the Greek, is in the plural. It means: "the rest of the members"—the other Spirit-baptized believers present, who are capable of recognizing the genuine manifestation of the gift of prophecy. Even in this we see that Paul brings in all the members. He does not specify merely one professional minister who is to judge, but he makes the believers as a whole responsible to do this.

This is in line with what Paul says in First Thessalonians chapter 5, verses 19, 20 and 21:

Quench not the Spirit.

Despise not prophesyings.

Prove all things; hold fast that which is good.

These three verses are addressed to Christian believers generally, and they must be taken closely together. It is wrong for believers to quench the Spirit—that is, to reject the moving and manifestation of the Holy Spirit in their midst. It is also wrong for believers to despise prophesyings—that is, to adopt an attitude of criticism, contempt, or unbelief towards the manifestation of the gift of prophecy. On the other hand, when this gift is manifested, believers are to prove it—that is, to test it by the standards of scripture—and then to hold fast, to accept, to retain, only that which is good—only that which accords with the standards and patterns of scripture.

We see, then, that Paul is careful to guard against anything that might be spurious, or disorderly, in the exercise or manifestation of spiritual gifts. However, with this one qualification, Paul repeatedly and emphatically states that all believers in the church can, and should, enjoy and exercise the open manifestation of spiritual gifts. In this connection, he particularly specifies the three gifts of tongues, interpretation, and prophecy.

What is the result in a church when all its members freely and publicly exercise supernatural spiritual gifts in this way? In First Corinthians chapter 14, verse 26, Paul describes the kind of services which result from this. He says:

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Notice that phrase: "**every one of you hath—**" "**every one of you hath a psalm—a doctrine—a tongue—a revelation—an interpretation.**"

Generally speaking, when Christians come together today, they come with the primary purpose of receiving, not of contributing. They come to get a blessing, to receive healing, to hear a preacher.

But this was not the way of the New Testament church. There the members came not primarily to receive, but to contribute. Every one of them had something committed to him individually by the Holy Spirit which he was in turn able to contribute to the total worship and service of the church. Paul mentions various possible forms of contribution. "A psalm" would denote some form of musical contribution. This might be the product either of natural talent, or of the supernatural enabling of the Holy Spirit. "A doctrine" would denote the ability to impart some truth from the teaching of God's word. "A tongue" and "an interpretation" might be taken to cover generally the three gifts of supernatural utterance—tongues, interpretation, and prophecy. "A revelation" would cover any one of the three main revelatory gifts—"the word of wisdom", "the word of knowledge", and "discernment of spirits".

In this way—mainly through the operation of the supernatural spiritual gifts—all the members had something of their own to contribute towards the total worship and service of the church. They were thus able

to fulfil the injunction given by Peter in his First Epistle, chapter 4, verse 10: "**As every man hath received the gift, even so minister the same one to another.**" Peter here brings out the same point as Paul. The ability of the members to minister effectively to one another was due mainly to the fact that they had received these supernatural spiritual gifts. They were thus lifted out of the limitations of their own education or natural talent, into a much higher realm of spiritual freedom. Had their ability to minister to each other depended merely on education or natural talent, many of them would have been left with very little to contribute. The result would have been just what we see in the majority of Christian churches today. The main burden of ministry would have fallen upon just a few of the members, and the rest of them would have remained largely passive, or inactive, without any real opportunities for spiritual expression or development.

Why is it that so many professional ministers in our modern churches suffer mental or nervous breakdowns? The answer is that, in many cases, one member is struggling to carry a burden of ministry which God never laid upon him. One member is seeking to fulfil a ministry which God intended should be divided up amongst all the members in the church. The almost inevitable result is some kind of breakdown.

The only escape from this area of limitation and frustration is through the supernatural ministry of the Holy Spirit in the church, dividing spiritual gifts to all the members individually, according to His own will. In this way, the members are delivered from, and lifted out of, their own natural limitations, into a spiritual realm where they can all operate freely and share together the burden of the total ministry of the church.

Purposes of Pentecost

In this way, all the members of the body of Christ can be made effectually active, instead of a few members only being active, while the rest are left inactive and useless. Thus the body of Christ, as a whole, is able to fulfil its appointed function.

VIII

The Holy Spirit and the Preacher

1: Conviction of Sin, Righteousness and Judgment

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 32 in our present series, entitled "Foundations".

In our last two studies we considered the effects produced by the baptism in the Holy Spirit upon the general life and worship of a Christian congregation as a whole. We saw that there were two main effects.

The first of these two effects, which we discovered, was true spiritual liberty. However, we saw that, in the spiritual realm, liberty can never be separated from government. We were thus able to define spiritual liberty as follows: True spiritual liberty consists in acknowledging the effective Lordship of the Holy Spirit within the church. **"Where the Spirit is Lord, there is liberty."**

The second main effect of the baptism in the Holy Spirit within the congregation appears in the active participation of all the members in the life, worship, and service of the church. This becomes possible in proportion as the Holy Spirit is allowed to distribute the various supernatural spiritual gifts to each of the

members. Through the exercise of these supernatural gifts, the members are lifted out of their own natural limitations into a spiritual realm where they can all operate freely and share together the burden of the total ministry of the church. In this way, the body of Christ, as a whole, is able to fulfil its appointed function.

In our present study we shall now go on to focus our attention, no longer upon the congregation as a whole, but upon the special ministry of the preacher—that is, the believer called by God to the special and vital ministry of preaching God's Word. The questions which we shall seek to answer are these: What special results are produced in the ministry of the preacher by the baptism in the Holy Spirit? In what main ways does the ministry of a preacher who is empowered by the Holy Spirit differ from that of one who is not?

In considering the relationship between the Holy Spirit and the ministry of the preacher, we do well to begin with the words of the apostle Peter in his First Epistle, chapter 1, verse 12. Peter here reminds the early church of the example and the standard set before them by the preachers who had brought the gospel message to them. He speaks of those "**that have preached the gospel unto you with the Holy Ghost sent down from heaven.**" These words bring out clearly the main distinctive feature of the New Testament preachers. They did not depend primarily upon education, or eloquence, or natural talents; they preached "**with the Holy Ghost sent down from heaven.**" They reckoned and depended upon the real, personal presence and power of the Holy Spirit working in them, through them, and with them. Every other means and talent that they employed was kept

subservient to this one controlling influence—the presence and power of the Holy Spirit.

What are the results which follow when the preeminence of the Holy Spirit is thus acknowledged in the ministry of the preacher?

The first such result is stated by Jesus in John chapter 16, verse 8: "**When he—the Holy Spirit—is come, he will reprove the world of sin, of righteousness, and of judgment.**"

In the margin, the alternative reading given for a "reprove" is "convince." "**He will convince the world of sin, and of righteousness, and of judgment.**"

We might render this rather freely by saying: "The Holy Spirit will press home upon the attention of the unbelieving world the true basic issues of sin, righteousness, and judgment, in such a way that it will no longer be possible for the world to ignore, or deny, these issues."

These three things—sin, righteousness, and judgment—are the abiding eternal realities upon which all true religion is based.

In Acts chapter 17, verse 31, Paul reminds the proud, intellectual, self-sufficient Athenian people of this basic issue of God's judgment. He says: God "**hath appointed a day, in the which he will judge the world in righteousness.**" Judgment is a divine appointment; none are excused; none are exempted; none can escape. God's appointment is with the world—the entire human race. In this judgment, God is concerned with one issue, and only one: that is the issue of righteousness. God will not judge men in respect of their wealth, or of their cleverness, or of their religious profession. He is concerned about one issue only—the

issue of righteousness.

The nature of this issue is clearly defined by the apostle John in his First Epistle, chapter 5, verse 17: "**All unrighteousness is sin.**" In respect of moral conduct, there is only one alternative to righteousness—and that is sin. Sin must be defined in terms of righteousness. The negative must be defined in terms of the positive.

It is as if we should be asked to explain the word "crooked". The simplest way to do this would be to begin by demonstrating the meaning of "straight". We could draw a straight line, and say: "This is straight." Then we could go on to say: "Any other line extending between the same two points, that does not follow the course of this line, is crooked." The exact extent to which the crooked line deviates from the straight is a matter of quite secondary importance. It may deviate by one degree, or it may deviate by many degrees. This makes no difference. Whether it deviates by little or by much, it is still crooked.

So it is with the issues of sin and of righteousness. "**All unrighteousness is sin.**" Every form of moral conduct that is not righteous is sinful. God has demonstrated His divine standard of righteousness. Anything which departs from that in any degree, small or great, is sinful.

What is God's standard of righteousness? The answer to this is given in the second part of the verse which we have already quoted from Paul's speech at Athens—that is, in Acts chapter 17, verse 31 (the second part):

God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath

given assurance unto all men, in that he hath raised him from the dead.

What is God's standard of righteousness, here stated? It is not a moral code, nor a golden rule; not even the ten commandments. It is the one kind of standard perfectly suited to the human race. It is a man—that man whom God hath ordained.

Who is this man? It is the man to whom God has given testimony, or assurance, by raising him from the dead. It is the man Jesus Christ. He—and He alone—is God's standard of righteousness for the human race. To understand this standard we must study the life and the character of Jesus, as portrayed in the New Testament. Every aspect of human character or conduct that falls below the standard of Jesus falls below God's standard of righteousness.

In a different form of words, Paul presents the same truth concerning the nature of righteousness and sin in Romans chapter 3, verse 23, where he says; "**For all have sinned, and come short of the glory of God.**" Here in asserting the universal sinfulness of the entire human race, Paul does not specify any one particular type of sin. He does not specify pride, or lust, or murder, or lies. There is only one point in which he asserts that all are alike guilty, and that is: "**all have come short of the glory of God.**" All have failed to live for God's glory; all have failed to live up to the standard of God's glory; all have come short; all have missed the mark.

This standard of God's glory points us once again to Jesus Christ. For in Hebrews chapter 1, verse 3, we are told that He, Jesus, is both "**the brightness of his—the Father's—glory, and the express image of his person.**" Jesus Christ alone, of all men who have ever lived, lived out His entire life by this one standard and

for this one purpose—the glory of God, His Father.

Here then, defined and demonstrated for all to see, are the three basic issues upon which the eternal destiny of every human soul depends—the issues of sin, righteousness, and judgment.

And yet the human race, in its own natural, unregenerate condition, it totally unconcerned about these issues. This is because fallen man is the slave of his own carnal mind. He has only one normal means of contact with reality, and that is through his fleshly nature—through his five senses. He is moved and impressed only by the aspects of reality which are revealed to him by his senses. He is therefore shut up in the realm of the carnal and of the material. It is the things in this realm which impress him and influence him, which occupy his time, his thoughts, his energy.

Listen to people of the world talking casually together in any public place—a bus, a train, a restaurant. What is the commonest topic of conversation? Without a doubt, it is money. I have proved this by personal observation, listening to people talk in many different languages and in many different lands.

After money there come a variety of other topics, all connected in some way with man's physical and material well being—his pleasures, his comforts, his luxuries. Amongst the commonest of these topics right round the world we might mention: sport; entertainment; politics; business; farming; family affairs; cars; clothing and household equipment. These are the things which normally monopolize the thought and the speech of the people of this world. Amongst them no place is found for the three issues which we have mentioned—sin, righteousness, and judgment.

Why is this? The answer is simple. These three things cannot be apprehended through man's carnal senses. For the man who is shut up within the prison of his own senses and his own carnal understanding, sin, righteousness, and judgment have no reality or importance whatever. There is only one means by which these things can be made real for men and women, and that is through the working of God's Holy Spirit. He alone can convince the world of these unseen, eternal realities. In proportion as the Holy Spirit gains access to men's hearts and minds, do they become convinced and concerned about sin, about righteousness, and about judgment.

In Psalm 14, verses 2 and 3, we are given a divinely inspired picture of the whole human race, as God Himself sees them, in their own natural, fallen condition, apart from the influence of God's grace and the working of God's Spirit. The Psalmist here says:

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Notice what the Psalmist here says about man's natural condition. It is not merely that there is none that doeth good. Man's spiritual depravity goes much deeper than that. There is none that understands, none that seeks God. Even the understanding of spiritual things and the desire to know God are totally absent. Until God through His Holy Spirit reaches down to man, man, left to himself, of his own accord never reaches out to God, or seeks after God.

This agrees with what Paul says in Ephesians

chapter 2, verse 1: "**And you hath he quickened, who were dead in trespasses and sins.**" Apart from the quickening influence of the Holy Spirit, man's spiritual condition is one of death. He is dead to God, and to spiritual realities. Sin, righteousness, and judgment have no meaning or reality for him.

This does not mean that man in this condition is necessarily without religion. On the contrary, religion may play a great part in his life. But religion, apart from the moving of the Holy Spirit, can be the most deadening of all influences, lulling man into a false sense of security and into callousness and indifference concerning those vital spiritual issues upon which the destiny of his soul depends.

In Second Timothy chapter 3, verses 1 through 5, Paul gives a prophetic picture of the main moral features which will characterise the human race at the close of the present age:

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

Paul here lists eighteen major moral blemishes that will mar and disfigure human life and conduct as this age draws to its close. The first two such moral blemishes in his list are "**lovers of their own selves**"

and "**lovers of money**"; the last in the list is "**lovers of pleasures more than lovers of God**". By the unerring insight of the Holy Spirit Paul has pointed out three major marks of our modern civilization: "love of self", "love of money", "love of pleasure".

In between these are fifteen other features of moral decline, all of which have been manifested in human history during the last fifty years more openly and on a larger scale than at any previous period of world history.

Yet the most challenging aspect of this whole situation is that, in the midst of this universal moral decline, there is no absence of religion. After listing these eighteen moral blemishes, Paul adds, "**Having a form of godliness, but denying the power thereof.**" In other words, the people guilty of these moral sins are not people without religion. They have a "form of godliness"—a form of religion—but it is a religion in which there is no room for the presence and power of the Holy Spirit. As a result, there is no sensitiveness to spiritual things; no awareness of basic spiritual realities; no conviction of sin, or of righteousness, or of judgment.

It follows from this that to preach the gospel message of salvation through Christ, without the accompanying influence of the Holy Spirit, is a totally useless endeavour. It is presenting a remedy to people who have no consciousness of a need—a cure to people who have no consciousness of being sick. The only reaction which this can produce is one of indifference, or scorn. The greatest enemy of evangelistic activity is not communism, nor false cults. It is materialism, and indifference. The only power that can break down this barrier of materialism is the power of the Holy Spirit.

"When he—the Holy Spirit—is come, he will convince the world of sin, and of righteousness, and of judgment." It is not mere preaching that the world needs—it is preaching like that of the early church—preaching "**with the Holy Ghost sent down from heaven.**"

Let us look briefly at the examples of this type of preaching recorded in the book of Acts, and at the results which it produced.

On the day of Pentecost, before the descent of the Holy Spirit, the 120 believers in the upper room in Jerusalem were an unimpressive, uninfluential minority. But after they had been filled with the Holy Spirit, Peter stood up and preached a sermon to a crowd of several thousand Jewish people who had gathered. What were the results of this one sermon? They are recorded in Acts chapter 2, verse 37:

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?

Notice that significant phrase: "**They were pricked in their heart.**" This pricking of the heart is the operation of the Holy Spirit which Jesus prophetically foreshowed, when he said; "**When the Holy Spirit is come, he will convince the world of sin, and of righteousness, and of judgment.**"

As a result of this conviction, before the day closed, three thousand of these unbelieving Jews had been converted, had acknowledged Jesus as Lord and Saviour, and had obediently followed him through the waters of baptism.

However, it is important to emphasize that these

results were not achieved merely by the supernatural manifestation of the Holy Spirit alone, but by this manifestation followed by the preaching of God's Word. In First Corinthians chapter 1, verse 21, Paul says: "**It pleased God by the foolishness of preaching to save them that believe.**" God has never ordained that men should be saved through witnessing miracles or through hearing prophetic utterances. These supernatural manifestations serve to arrest men's attention and to open their hearts to the truth. But it is only through the preaching of God's Word that men are actually saved.

This serves to illustrate the statement of Paul in Ephesians chapter 6, verse 17, that "**the sword of the Spirit... is the word of God.**" If Peter had not stood up on the day of Pentecost and preached a message from God's Word, the Holy Spirit would still have been mightily present in and with the disciples. But He would have been left without any sword to wield. There would still have been awe and amazement on the part of the unbelievers, but there would have been no conversions. It was the sharp, two edged sword of God's Word, wielded by the Holy Spirit through the lips of Peter, that pricked these unbelievers right to their hearts and brought them under such deep conviction. In studying Peter's sermon on the day of Pentecost, it is illuminating to discover that almost half of it consists of actual quotations from Old Testament scriptures. So great is the impact of God's written word, when it is pressed home to the human heart by the power of the Holy Spirit.

In Acts chapters 6 and 7 we read how Stephen was accused of blasphemy and arraigned before the Jewish council in Jerusalem. At the opening of the trial scene,

Stephen is accused, and the members of the council are the accusers. But before the trial closes, these roles have been reversed. As Stephen, under the anointing of the Holy Spirit, expounds to the council the Old Testament scriptures relating to Israel and to the Messiah, it is Stephen who becomes the accuser, and the members of the council who are accused. The effect of Stephen's words upon the council is described in Acts chapter 7, verse 54: "**When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.**" Notice those words, "cut to the heart".

Once again, we see that the sword of God's Word, wielded by the Holy Spirit, reached right home to the hearts of those unbelievers, and wounded them there most deeply.

One of the witnesses of Stephen's trial and martyrdom was a young man named Saul of Tarsus. In Acts, chapter 9, verse 5, we read of the effect produced by these events upon Saul. For when Jesus appeared to him later on the Damascus road, He said: "**It is hard for thee to kick against the pricks.**" What were these pricks, from which Saul was seeking vainly to escape? They were the sharp pricks of God's Word, that had been pressed home to his heart by the Holy Spirit through the lips of Stephen.

In Acts chapter 24 we read of another trial, in which Paul was now the accused, arraigned concerning his faith in Christ, and the Roman governor, Felix, was the judge. In this trial, once again, the Holy Spirit reversed the roles of accuser and accused. For we read in Acts chapter 24, verse 25, that as Paul "**reasoned of righteousness, temperance, and judgment to come, Felix trembled.**" As the Holy Spirit, through

Paul, pressed home to the heart of Felix these truths of righteousness and judgment, the proud Roman governor, accustomed to have prisoners tremble before him, found himself trembling in the presence of an unseen judge, and hastily dismissed the court, without any judgment being pronounced.

These examples from the book of Acts illustrate the supernatural power of the Holy Spirit to convict men of sin, of righteousness, and of judgment. But they also show that conviction is not the same as conversion, nor does it necessarily lead to conversion. However, there is one thing that the Holy Spirit, by His convicting power, most surely does: He leaves no further room for neutrality.

In Matthew chapter 12, verse 30, Jesus says: "**H**e that is not with me is against me; and he that gathereth not with me scattereth abroad." Where the convicting power of the Holy Spirit is manifested, every person that comes under the influence of that power is compelled to take a definite stand—either with Christ, or against Him, either gathering, or scattering. Compromise, or neutrality, are no longer possible.

It was with reference to this also that Jesus said, in Matthew chapter 10, verses 34 and 35:

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

The "sword" of which Jesus here speaks is the sword of God's Word. As this Word is ministered in the power of the Holy Spirit, it is so sharp and so penetrating that it leaves no place any more for neutrality, or

compromise. It divides even amongst members of the same family, compelling each one individually to take a stand, either with Christ or against Him.

We live in a civilisation that is marked by materialism, indifference, compromise, moral and spiritual decline. Is there anything that can arrest the course of this decline, and turn our generation back to God?

Yes, there is one thing that can do this, and only one: the power of the Holy Spirit, working through the Word of God, convincing the world of sin, of righteousness, and of judgment.

IX

The Holy Spirit and the Preacher—Continued

*2: Supernatural Attestation by Signs, Wonders.
Miracles and Gifts*

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 33 in our present series, entitled "Foundations".

In our last study we began to consider the relationship between the baptism in the Holy Spirit and the ministry of the preacher. We took note of the fact, stated by the apostle Peter in his First Epistle chapter 1, verse 12, that the preachers of the early church "**preached the gospel... with the Holy Ghost sent down from heaven.**" We sought to discover the main marks, or results, of this type of preaching—that is, preaching "**with the Holy Ghost sent down from heaven.**"

We found that one main result of this kind of preaching is described by Jesus in John chapter 16, verse 8: "**And when He—the Holy Spirit—is come, He will reprove—or convince—the world of sin, and of righteousness, and of judgment.**"

The Holy Spirit, operating through the preached word of God, breaks down the barriers of materialism, indifference, and unbelief; and presses home upon the

unbelieving world the three great eternal unchanging realities upon which all true religion is based—the realities of sin, of righteousness, and of judgment. As a result of this convicting presence and power of the Holy Spirit, every person is compelled to make a definite decision concerning the destiny of his soul, and to make a definite commitment either for Christ, or against Him. Neutrality, compromise, excuses—all these are thrust aside, as the Holy Spirit, through the preacher, applies the sharp, two edged sword of God's Word right home to each heart.

In our present study we shall now examine one further important result produced by the baptism of the Holy Spirit in the ministry of the preacher. This is described in Hebrews chapter 2, verses 3 and 4:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

The writer here states three reasons why the gospel message should command the most careful attention of all who hear it. First, because it was preached first of all by the Lord Jesus Christ Himself; second, because the message was then transmitted and recorded by men who themselves heard and saw all that took place; third, because this message, so transmitted, was further supernaturally attested by the signs, wonders, miracles and gifts of the Holy Spirit which accompanied the message. From this we see that one main ministry of the Holy Spirit, in relation to the preaching of the

gospel, is to bear supernatural testimony, through signs, wonders, miracles and gifts, to the divine authority and truth of the message preached.

This is in line with what Jesus Himself told His disciples at the close of His own earthly ministry, when He commissioned them to take the gospel message to the whole world. The actual words of this commission are found in Mark chapter 16, verses 15, 17 and 18.

Go ye into all the world, and preach the gospel to every creature...

And these signs shall follow—or accompany them that believe; In my name shall they cast out devils (or demons); they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

In these verses Jesus specifies five supernatural signs, ordained by God to accompany the preaching of the gospel message, and in this way to bear divine testimony to its truth. These five supernatural signs may be briefly summarised as follows: Number 1, the ability to cast out demons; Number 2, the manifestation of speaking with new tongues (elsewhere called "other tongues"); Number 3, immunity to harm from snakes; Number 4, immunity to harm from poison in drink, or food; Number 5, the ability to minister healing to the sick by laying hands on them in the name of Jesus.

It should be emphasized that the introductory phase used by Jesus, "in my name", applies to each of the five signs that are specified. Each of them is effective only through faith in the name of Jesus.

It should also be pointed out that these five

accompanying supernatural signs are not limited to any special class, or category of people. Jesus does not say: "these signs shall follow apostles;" or "these signs shall follow preachers;" or "these signs shall follow the early church." He says: "these signs shall follow them that believe." All true believers have a right to expect that these supernatural signs shall accompany and confirm their testimony, as, in obedience to Christ's command, they seek to proclaim the good news of the gospel to all men.

This was precisely how the first disciples interpreted and applied the commission of Jesus. For we read in the next two verses of Mark's gospel—Mark chapter 16, verses 19 and 20:

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

We notice that this supernatural testimony to the preaching of the disciples only came into effect after the Lord Jesus Himself had been received up into heaven and had taken His place at the Father's right hand. Thereafter the Lord Jesus worked with His disciples and confirmed their testimony not by His own bodily presence on earth, but through the presence and power of the Holy Spirit poured out upon them on the day of Pentecost. Thus it was the Holy Spirit who was actually responsible for the supernatural confirmation of the disciples' testimony. It is His special office to bear supernatural testimony to the truth of God's message.

We find this illustrated in the ministry both of Jesus Himself, and of the disciples. Up to the time of His

baptism by John in the river Jordan, there is no record that Jesus ever preached or performed a miracle. At the time of His baptism, the Holy Spirit descended upon Him from heaven in the form of a dove, and He was then led into the wilderness to be tempted for forty days by the devil. At the close of this period of temptation, Jesus immediately entered into His public preaching ministry, and for the next three and one half years His message and ministry were continuously attested by a great variety of miracles, signs and supernatural gifts.

That this supernatural testimony to His ministry was the work of the Holy Spirit, Jesus Himself publicly declared. For in Luke chapter 4, verses 18 and 19, quoting a prophecy of Isaiah, He says:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.

Here Jesus very clearly ascribes to the anointing of the Holy Spirit upon Him both His preaching and the miracles of mercy and deliverance that accompanied it.

Again in Matthew chapter 12, verse 28, Jesus says:

But if I cast out devils (or demons) by the Spirit of God, then the kingdom of God is come unto you.

Here Jesus directly attributes to the Holy Spirit the power that He possessed to cast out demons.

That the anointing of the Holy Spirit was responsible for the supernatural confirmation of Christ's ministry is stated also by the apostle Peter in

the book of Acts.

In Acts chapter 2, verse 22, Peter speaks to the Jews concerning Jesus in the following terms: "**Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.**" Peter here states that one purpose of the miracles, wonders and signs in the ministry of Jesus was to approve, or to attest, the divine origin and authority of His ministry; and that it was God Himself who gave this testimony to the ministry of Jesus.

Again in Acts chapter 10, verse 38, Peter speaks about the ministry of Jesus in the following terms: "**God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him.**" In these words again Peter attributes the supernatural ministry and healing power of Jesus to the anointing of the Holy Spirit upon Him.

As it was in the ministry of Jesus Himself, so it was also in the ministry of His disciples. Before the day of Pentecost, there was very little manifestation of the supernatural in the ministry of the disciples.

In Mark chapter 6, verses 12 and 13, we read, concerning the first twelve disciples whom Jesus sent forth two by two:

And they went out, and preached that men should repent.

And they cast out many devils, and anointed with oil many that were sick, and healed them.

Again, in Luke chapter 10, verse 17, we read concerning the seventy disciples whom Jesus sent out

later:

**And the seventy returned again with joy,
saying, Lord, even the devils are subject unto us
through thy name.**

We see therefore that even during the earthly ministry of Jesus, His disciples shared in some measure in the supernatural aspect of that ministry towards the sick and the demon-possessed. But this would appear to be on a strictly limited scale, and merely an extension of the earthly ministry of Jesus through His close presence with them.

However, after the day of Pentecost the disciples immediately entered into a full supernatural ministry of their own, in which they were no longer dependent upon the bodily presence of Jesus with them on earth.

As an immediate result of the descent of the Holy Spirit, one of the five supernatural signs promised by Jesus in Mark chapter 16, was immediately manifested: "**they all began to speak with other—or with new—tongues.**" The next chapter of Acts records the miraculous healing of the lame man at the beautiful gate. Thereafter, the remainder of the book of Acts is an unbroken record of supernatural testimony by God, through the Holy Spirit, to the message and ministry of the disciples. This supernatural testimony to their ministry is very clearly summed up in the verse which we have already examined, in Hebrews chapter 2, verse 4: "**God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.**"

Of the five supernatural signs which Jesus promised in Mark chapter 16, four are actually recorded as taking place in the book of Acts. The speaking with other, or

Purposes of Pentecost

new, tongues, was manifested on the day of Pentecost, and on various subsequent occasions. The healing of the sick, and 'the casting out of demons, were manifested in the ministry of Philip, of Paul, and, in fact, of all the apostles. Immunity to the bite of a poisonous snake was manifested in the experience of Paul on the island of Malta, recorded in Acts chapter 28, verse 3 through 6.

An up to date record of these signs is contained in a small book entitled "Signs Following", published in the first half of this century. The author, William Burton, served for more than forty years as a missionary in the Belgian Congo. In his book he considers each of these five signs in turn, and records several detailed instances, attested by his own observation and experience, in which each of these signs was manifested. In particular, he records instances of immunity, on the part of missionaries and evangelists, both to the poison of snakes, and also to other forms of poison, placed in their food or drink, by witch doctors opposed to the propagation of the gospel. Jesus Himself clearly stated that these signs would follow "them that believe" without any further limitations as to time, or place, or person.

In John chapter 14, verse 12, Jesus says: "**Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.**" Notice the central part of this statement: "**He that believeth on me, the works that I do shall he do also.**" The phrase "he that believeth on me" is absolutely general in its application. It means any true believer, anywhere. It is not limited to any special age, or place, or group or class of persons.

Exactly the same phrase, "he that believeth on me",

is used by Jesus in John chapter 6, verse 47: "**Verily, verily, I say unto you, He that believeth on me hath everlasting life.**" It would be utterly illogical to give to this phrase, "he that believeth on me", a different meaning in these two passages where Jesus uses it. If the promise of everlasting life is open, without further limitation, to every true believer, then so is the promise, "the works that I do shall he do also."

How can it be possible that every believer can do the works that Jesus Himself did? The answer is given in the last part of John chapter 14, verse 12, where Jesus says: "**Because I go unto my Father.**" A little further on, in verses 16 and 17 of the same chapter, Jesus says again: "**And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth,**"—that is, the Holy Spirit.

This statement here supplies the answer to the promise of verse 12. It is the abiding presence of the Holy Spirit, sent down upon the believer from the presence of the Father, that enables him to do the work that Jesus did. The same anointing of the Holy Spirit, resting upon the believer as it rested first upon Jesus Himself, leads the believer into the same type of supernatural ministry that Jesus entered into after the Holy Spirit came upon Him.

This supernatural ministry is not due to any natural power or ability within the believer himself, but to the anointing of the Holy Spirit upon him.

If we study the whole record of scripture carefully, we find that this supernatural testimony to the truth of the gospel is in line with God's dealings with His believing people through all ages. Whenever God has committed truth to man by divine revelation, and men

have been willing to obey that truth, God has always been willing to bear supernatural testimony to the truth which He reveals.

We find this at the very outset of human history, in the account of the offerings brought to God by Cain and Abel, as recorded in Genesis chapter 4, verses 3 through 8. These two different types of offerings are typical of the two main patterns of religion through the subsequent history of man.

Cain brought of the fruit of the ground—but it was ground that had already come under God's curse, as recorded in Genesis chapter 3, verse 17. Cain's offering was the product of his own reason, and his own works. There was no revelation of God; no acknowledgment of sin, with its ensuing curse; no acknowledgment of the need for a sacrifice, to make propitiation for sin.

Abel brought of the firstlings of his flock, which he offered in sacrifice. By this act he acknowledged the fact of sin and the need for a propitiatory sacrifice, with the shedding of blood. This came to him not through his own reason, but by divine revelation. His religion was based not on his own works, but on faith in God.

This is confirmed by Hebrews chapter 11, verse 4:

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.

Because Abel believed and obeyed the revealed truth of God, God was pleased to bear supernatural testimony to his offering. On the other hand, God refused to give the testimony of His approval to the offering of Cain.

This is stated in Genesis chapter 4, verses 4 and 5: **"And the Lord had respect unto Abel and to his**

offering, but unto Cain and his offering he had not respect." In Hebrews chapter 11, verse 4, it states: "**God testifying of his—that is, Abel's—gifts.**" In other words, God gave open, supernatural testimony to the fact that He accepted Abel's form of sacrifice. Most commentators believe that the supernatural fire of God from heaven fell upon Abel's sacrifice, and consumed it.

In a similar way, ever since, God has always been pleased to give open, supernatural testimony to the truth which He reveals to man. In Exodus chapter 4, we read that when God commissioned Moses to take His message of deliverance to the children of Israel in Egypt, God gave Moses three definite, supernatural signs, which were to accompany and to attest his message.

In Leviticus chapter 9, verse 24, we read that, when Moses and Aaron had completed their sacrifices to God in the tabernacle, "**there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.**"

In Second Chronicles chapter 7, verse 1, we read that when Solomon had concluded his prayer at the dedication of the temple, "**the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.**"

In First Kings chapter 18, verse 38 and 39, we read how the Lord confirmed the message and the testimony of Elijah in his contest with the prophets of Baal:

Then the fire of the Lord fell, and consumed the burnt sacrifice—that is, Elijah's sacrifice—and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

The supernatural testimony of God to the message of the prophets did not end here with Elijah, but continued on through the ministry of Elisha, of Isaiah, of Ezekiel, of Daniel, and of many others.

In the New Testament, with the advent of the gospel, God's supernatural testimony to the truth of His Word, was not decreased, or withdrawn. On the contrary, it was greatly increased, and extended, both in the ministry of Jesus Himself, and in the subsequent ministry of the whole early church.

Throughout all ages, it has been the special office of the Holy Spirit to bear supernatural testimony to God's revealed truth, and to confirm the words of God's messengers. The more abundantly the Holy Spirit is poured out upon God's people, the more this supernatural testimony is strengthened and increased.

It has sometimes been suggested that a high degree of learning and education in God's ministers may render superfluous the special, supernatural testimony of the Holy Spirit. However, the outstanding example of the apostle Paul clearly demonstrates that this is not correct. Intellectual learning, though useful on its own level, can never be a substitute for the supernatural power and ministry of the Holy Spirit.

It is perfectly clear that the apostle Paul was a man of high intellectual gifts and wide learning, both in the field of religion and also in the field of philosophy. Yet, in his presentation of the gospel, he deliberately renounced the appeal to his own learning, or the use of purely human forms of reason and argument. This is clear from his own testimony, as given in First

Corinthians chapter 2, verse 1 and 2, and 4 and 5:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and him crucified.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

Here we see that, in presenting the gospel message, Paul deliberately renounced what he calls "**excellency of speech or of wisdom,**" and again, "**the enticing words of man's wisdom.**" He implies that, had he chosen to use such forms of appeal as these, it was in his power to do so. But he renounced them in favour of an altogether different type of proof of the truth of his message. This other type of proof Paul describes as "**the demonstration of the Spirit—that is, the Holy Spirit—and of power.**" Notice that word "demonstration". This implies something open, public, sensibly perceptible. The Holy Spirit did not work with the apostle Paul merely as an invisible, inperceptible influence. The presence and power of the Holy Spirit were openly demonstrated in his ministry.

Why did God appoint, and Paul approve, this supernatural form of testimony to the truth of the gospel message? Paul tells us the answer: "**That your faith should not stand in the wisdom of men, but in the power of God.**"

It is not God's purpose that the faith of His people should be based upon argument and proof on the level

Purposes of Pentecost

of purely human understanding. The only satisfactory foundation for the faith of each believer is in a direct personal experience of the power of the Holy Spirit in his own heart and life.

This is in line with what Paul says also in Romans chapter 15, verses 18 and 19:

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

Through mighty signs and wonders, by the power of the Spirit of God.

Paul here refuses to base the authority of the gospel message, committed to him by God, upon any personal qualities of his own—such as his own natural talents, or learning. He states clearly that obedience to the gospel is not to be produced by any such qualities as these, but only by "mighty signs and wonders." And these, he says, are the work of the Spirit of God—that is, the Holy Spirit.

Here, then, is one sovereign, unchanging office of the Holy Spirit—to bear testimony to the revealed truth of God by the open demonstration of supernatural power.

This supernatural testimony of the Holy Spirit commenced with Abel—the first believer, and also the first martyr, recorded in man's history after the fall. Nor will the Holy Spirit ever withdraw His supernatural testimony, so long as God has on earth a people who believe and obey the revealed truth of His Word.

X

God's Promise of the Holy Spirit

A Personal Permanent Indwelling—Promised to Abraham-Purchased by Christ's Atonement

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 34 in our present series, entitled "Foundations".

We have devoted our last thirteen studies to examining that part of Christian doctrine which is called "the baptism in the Holy Spirit." Under this heading we have considered, in succession, the nature of this experience; the supernatural evidence by which it is attested; and the various results which it is intended by God to produce—both in the life of the individual believer, in the worship and service of a whole congregation, and in the special ministry of the preacher.

To close our series of studies on this particular theme, we shall now go on to consider one final question of great practical importance. The question is this: How may a person receive the baptism in the Holy Spirit? Or we may put the question in another form: What conditions must be fulfilled before a person can receive this experience of being baptized in the Holy Spirit?

There are two different possible ways of

approaching this question. The first is from the point of view of God, the giver of this gift; the second is from the point of view of man, the receiver. It will be wise to approach the question from the first of these two viewpoints—that is, not first of all from the human viewpoint, but rather from the viewpoint of God Himself. In order to make this issue clearer, we may put the question in yet another form. We may ask: What part does the gift of the Holy Spirit—or the baptism in the Holy Spirit—play in the total plan and provision of God for the whole human race?

One important scripture which opens up the way to a proper understanding of this question is found in John chapter 7, verses 37, 38 and 39:

**In the last day, that great day of the feast,
Jesus stood and cried, saying, If any man thirst,
let him come unto me, and drink.**

**He that believeth on me, as the scripture
hath said, out of his belly shall flow rivers of
living water.**

**(But this spake he of the Spirit, which they
that believe on him should receive: for the Holy
Ghost was not yet given; because that Jesus was
not yet glorified.)**

The first two verses in this passage contain the actual promise of Jesus Himself, that every thirsty soul, who comes to Him with scriptural faith, will be filled and satisfied with rivers of living water from within. The last verse of the passage is an explanation of the two previous verses, and is added, in parenthesis, by the writer of the Gospel. In this explanation, the writer points out two things: first, the promise of the rivers of living water refers to the gift of the Holy Spirit; second, this gift could not be given while Jesus Himself was still

on earth in bodily form, but was only made available to believers after Jesus Himself had been received up to heaven again and had there entered into His glory, at the Father's right hand.

What precisely is meant by saying that the gift of the Holy Ghost could not be given at that time? Obviously this does not mean that the Holy Spirit could not in any way be present, or move and work in the earth, until after the ascension of Christ into heaven. On the contrary, as early as the second verse of the Bible—Genesis chapter 1, verse 2—we already read of the Holy Spirit at work in the world, for it says: "**And the Spirit of God moved upon the face of the waters.**" From this time onwards, throughout the whole of the Old Testament and on into the days of Christ's earthly ministry, we read continually of the Holy Spirit moving and working in many different ways in the world at large, and more particularly amongst the believing people of God. What then was the difference between the way in which the Holy Spirit worked up to the time of Christ's ascension into glory, and the gift of the Holy Spirit, which was reserved for Christian believers after Christ's ascension, and which was first received by the disciples in Jerusalem on the day of Pentecost?

There are three descriptive words which sum up the distinctive features of this gift of the Holy Ghost, and which thus distinguish the gift from all previous operations of the Holy Spirit in the world. These three words are: personal; indwelling; permanent. Let us briefly consider, in turn, the significance of each of these three features.

First, the gift of the Holy Spirit is personal. From the day of Pentecost onwards, the Holy Spirit seeks to

come to each believer individually, as a Person. We can no longer speak merely of an influence, or an operation, or a manifestation, or of some impersonal power. The Holy Spirit is just as much a Person as God the Father, or God the Son; and it is in this individual and personal way that He now seeks, in this dispensation, to come to the believer. In the experience of salvation, or the new birth, the sinner receives Christ, the Son of God, the Second Person of the Godhead. In the experience of the baptism in the Holy Spirit, the believer receives the Third Person of the Godhead, the Holy Spirit. In each experience alike, there is an absolutely real and direct transaction with a Person.

Second, the Holy Spirit in this dispensation comes to indwell the believer. In the Old Testament the moving of the Holy Spirit amongst God's people is characteristically described by phrases such as these: "**the Spirit of God came upon them;**" "**the Spirit of God moved them;**" "**the Spirit of God spake by them.**" All these phrases indicate that some part of the believer's being, or personality, came under the Holy Spirit's control. But nowhere do we read in the Old Testament that the Holy Spirit ever came to take up His dwelling within the temple of a believer's physical body, thus taking control of his whole personality from within.

Thirdly, the indwelling of the Christian by the Holy Spirit is permanent. Under the Old Testament, believers experienced the visitation of the Holy Spirit in many different ways and at many different times. But in all these cases the Holy Spirit was always a Visitor, never a permanent Resident. In the New Testament, however, Jesus promised His disciples that when the Holy Spirit came to them, He would thenceforth abide in them for ever.

Thus we may characterize the gift of the Holy Spirit, as promised in the New Testament, by these three distinctive features: It is personal; it is an indwelling; it is permanent. Or, in one short phrase: it is a personal, permanent indwelling.

In the light of these distinctive features, we may now state two reasons why this gift could not be given so long as Christ remained in bodily presence on earth.

First, while Christ was present on earth, He was the personal, authoritative representative of the Godhead. There was no need, and no place, for the Holy Spirit also to be personally present on earth at the same time. But after Christ's ascension into heaven, the way was then open for the Holy Spirit, in His turn, to come to earth as a Person; and it is now He, the Holy Spirit, who, in this present dispensation, is the personal representative of the Godhead here on earth.

Secondly, the gift of the Holy Spirit could not be given till after Christ's ascension, because the claim of every believer, to receive this gift is in no way based upon his own merits, but simply and solely upon the merits of Christ's atoning death and resurrection. Thus, the gift of the Holy Spirit could not be given until Christ's atoning work was complete and had received the approval of God the Father in heaven.

In Galatians chapter 3, verses 13 and 14, Paul states plainly that the promise of the Holy Spirit is offered to the believer only on the basis of Christ's atoning work upon the cross, for he says:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

That the blessing of Abraham might come on

the Gentiles through Jesus Christ; that we might receive the Promise of the Spirit through faith.

In these verses Paul points out three facts of great interest and importance concerning the gift of the Holy Spirit to the Christian believer.

First of all, Paul states that it is only through the redemptive work of Christ upon the cross that the believer may now receive the promise of the Spirit. In fact, Paul makes it clear that this was one main purpose for which Christ suffered on the cross. He died and shed his blood upon the cross that He might purchase thereby a twofold legal right: His own right to bestow, and the believer's right to receive, this precious gift of the Holy Spirit. Thus, the receiving of the gift does not depend in any way upon the believer's own merits, but solely upon the all-sufficiency of Christ's atonement. It is through faith, not by works.

Secondly, we notice that Paul uses here the phrase, "**the promise of the Spirit**", for he says: "**that we might receive the promise of the Spirit through faith.**" This agrees with the words which Jesus Himself uses in Luke chapter 24, verse 49, where He gives a final charge to His disciples, just before His ascension into heaven, and says: "**And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**"

Jesus is here speaking to His disciples of the baptism in the Holy Spirit which they were to receive in the city of Jerusalem on the day of Pentecost. He uses two phrases to describe this experience. He calls it "an enduement with power from on high," and also "the promise of my Father."

This second phrase, "the promise of my Father", gives us a wonderful insight into the mind and purpose of God the Father, concerning the gift of the Holy Spirit. Someone has conservatively estimated that the Bible contains seven thousand distinct promises, given by God to His believing people. But out of all these seven thousand promises of God to the believer, Jesus singles out one from all the rest, as being in a unique sense the Father's special promise for each of His believing children. What is this unique and special promise? It is what Paul calls "the promise of the Spirit."

On the very day of Pentecost itself, the apostle Peter also used a similar form of speech to designate this one special provision of God the Father for all His children. For after the Holy Spirit had been poured out upon the disciples in the upper room in Jerusalem, we read in Acts chapter 2, verse 39, that Peter stood up and told all the people: "**For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.**" Notice that Peter here uses the phrase, "the promise". To what special promise of God does Peter here refer? To the very same promise referred to by Jesus and by Paul—"the promise of the Spirit." This is indeed "the Father's promise"—the supreme blessing which God the Father had planned and prepared, right down through the ages, that He might bestow it upon His believing children through Jesus Christ in this present dispensation.

If we now turn back to the words of Paul already quoted from Galatians chapter 3, verse 14, we notice a third fact there pointed out about this gift of the Holy Spirit. Paul calls it not only "the promise of the Spirit", but also "the blessing of Abraham", for he says: "**That the blessing of Abraham might come on the**

Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Why does Paul here call the gift of the Holy Spirit, promised to the Gentiles, "the blessing of Abraham"? In what way is this blessing particularly connected with Abraham?

In order to understand this, we must turn back for a moment to the dealings of God with Abraham, as recorded in the book of Genesis. As we study the record of Genesis, we find that God made two quite distinct and separate covenants with Abraham. The first of these covenants is recorded in Genesis chapter 15; the second is recorded in Genesis chapter 17. These two covenants differ from each other in various very important and significant ways. We may set out some of the main differences between them in the form of the following contrasts.

The first covenant was called merely "a covenant"; the second, was called, by God Himself, "my covenant".

The first covenant made no provision for Abraham himself, but only for his seed—that is, his descendants; the second covenant provided first for Abraham himself, and then for his seed after him.

The first covenant had no special period of time attached to it; the second covenant is specifically called an "an everlasting covenant".

The first covenant was sealed with the blood of sacrificed animals; the second covenant, through the rite of circumcision, was sealed with the blood of Abraham and his seed.

The first covenant was followed by the birth of Ishmael; the second covenant was followed by the birth of Isaac.

In the light of these differences between the two covenants, it is easy to see that each of them had a distinct and separate fulfilment. The first covenant was fulfilled in the dispensation of the law, through Moses and Joshua. The second covenant is fulfilled in the dispensation of the gospel, through Jesus Christ.

This leads us on to consider one further distinctive feature of the second covenant. At the time that God made the second covenant, God changed Abraham's name. Up to that time, his name had been simply "Abram". From then on, his name became "Abraham". This is actually stated in the words of the Lord, as recorded in Genesis chapter 17, verse 5: "**Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.**"

The name "Abram" means literally, "exalted father". The meaning of the name "Abraham" is given by God Himself, as "father of many nations". The change from the form of "Abram" to the form "Abraham" is produced by inserting one extra syllable in the middle of the name. In the English language, this syllable consists of the two letters "h-a." But in the original Hebrew, only the consonants were actually written. Thus the change of name is produced in Hebrew simply by inserting the simple letter "h" in the middle of Abraham's previous name, Abram. In Hebrew, the sound of this letter "h"—called in Hebrew "heh"—is produced by breathing gently in the throat. Thus the letter "h" is essentially the "breath" letter. The insertion of this letter into Abraham's name speaks of the coming of the breath, or the Spirit, of Almighty God, right into the very midst of the believer. It brings before us the scene in John chapter 20, verse 22, where the risen Christ breathes on His disciples and says: "**Receive ye the Holy Ghost.**"

Purposes of Pentecost

It brings also before us the scene on the day of Pentecost, in Acts chapter 2, verse 2, where we read, concerning the coming of the Holy Spirit: "**And suddenly there came a sound from heaven as of a rushing mighty wind.**"

It was through the coming of this breath of the Almighty God—the Spirit of God Himself—that Abraham's blessings were to be enlarged and fulfilled, so that he should actually become, as God had promised, "a father of many nations." It is for this reason that when Paul speaks of the promise of the Spirit, he calls it "the blessing of Abraham" which God promised should come upon the Gentiles. It was to purchase this promised blessing for all nations that Christ, the seed of Abraham, died upon the Cross.

However, the final consummation of Christ's atoning work did not come on earth, but in heaven. This is made plain in Hebrews chapter 9, verses 11 and 12, where we read:

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Farther on also, in Hebrews chapter 12, verse 24, we read that, as believers in the new covenant, we have come to "**Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**"

These passages in Hebrews make it clear that the atoning work of Christ was not finally consummated by

the shedding of His blood upon the cross on earth, but by His later entering in with His own blood into the presence of the Father, and there presenting that blood as the one final and sufficient satisfaction and expiation for all sin. It is this blood of Christ, now sprinkled in heaven, that "**speaketh better things than that of Abel.**"

The blood of Christ is contrasted with that of Abel in two main respects. First, Abel's blood was left sprinkled upon earth, while Christ's blood was presented and sprinkled in heaven. Second, Abel's blood called out to God for vengeance upon his murderer, while Christ's blood speaks to God in heaven for mercy and pardon.

This revelation, given in Hebrews, of Christ consummating the atonement by presenting His own blood before the Father in heaven, enables us to understand why the gift of the Holy Spirit could not be given until Christ had been glorified. The Holy Spirit is given not upon the basis of the believer's own merits, but upon the basis of Christ's atonement. This atonement was not finally consummated until the blood of Christ had been presented in heaven, and God the Father had declared His absolute satisfaction with this atoning sacrifice. Thereafter the giving of the Holy Spirit to those who believed in Christ was the public testimony of the supreme court of heaven that the blood of Christ was for ever accepted as an all-sufficient propitiation for all sin.

This is attested by the words of the apostle John in his First Epistle chapter 5, verse 6, where he says concerning Jesus: "**This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness.**" We see then that the Holy Spirit

Purposes of Pentecost

bears witness to the blood of Jesus. In other words, the giving of the Holy Spirit to those who believe in Jesus constitutes the united testimony of the Father and the Spirit together to the all-sufficiency of the blood of Jesus to cleanse the believer from all sin.

This is in harmony also with what Peter says concerning the outpouring of the Holy Spirit upon the day of Pentecost, as recorded in Acts chapter 2, verse 33. Having first spoken of Christ's death and resurrection, Peter then goes on to say: "**Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.**"

Christ first purchased man's redemption by His atoning death and resurrection. Then He ascended to His Father in heaven and there presented the blood which was the evidence and seal of redemption. Upon the Father's acceptance of the blood, Christ received from the Father the gift of the Holy Spirit to pour out upon those who believed in Him.

Thus we may sum up the revelation of scripture concerning the plan of God to bestow upon all believers the gift of the Holy Spirit:

From the time of His second covenant with Abraham, God the Father clearly promised the blessing of the Holy Spirit to all nations through Christ. By His blood shed upon the cross, Christ purchased for all believers the legal right to this blessing. After presenting His blood in heaven, Christ received from the Father the gift of the Holy Spirit. On the day of Pentecost, the Spirit Himself, who is the gift, was poured forth from heaven upon the waiting believers on earth.

God's Promise of the Holy Spirit

Thus, Father, Son and Holy Spirit were all three concerned in planning, purchasing and providing this, the supreme promise and the greatest of all gifts, for all God's believing people.

In our next study we shall view this same gift of the Holy Spirit from the human standpoint; and we shall consider what are the conditions that must be met in the life of each believer who desires to receive the gift of the Holy Spirit.

XI

How to Receive the Holy Spirit

Six Conditions: Repentance—Baptism—Thirsting—Asking—Drinking—Yielding

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is No. 35 in our present series, entitled "Foundations".

Our present study will be the last in this series devoted to that part of Christian doctrine which is called "the baptism in the Holy Spirit."

In our previous study we set out to consider the conditions which had to be fulfilled before the gift of the Holy Spirit could be given to God's believing people. In that study we approached this question from the point of view of God Himself, the giver of the gift, rather than from the point of view of man, the receiver.

We saw, first of all, that the gift of the Holy Spirit, as promised in the New Testament, is quite different in kind from any of the various operations or manifestations of the Holy Spirit recorded in the previous ages of God's dealings with men. We summed up the main, distinctive features of this gift of the Holy Spirit as follows: It is a personal, permanent indwelling of the Holy Spirit Himself within the physical temple of the believer's body. Nothing of this nature was ever

granted by God to any human being before the day of Pentecost.

We then saw that this gift of the Holy Spirit to Christian believers in this dispensation was planned and promised by God from the time of Abraham onwards; but that it could only be made available to man after Christ's atoning work had been finally consummated. We saw that there were two main stages in this work of atonement, as viewed by God. First, Christ died and shed His blood on earth upon the cross, to purchase this promised blessing for all believers. Second, Christ rose from the dead, ascended into heaven, presented His blood in heaven as the evidence and seal of man's completed redemption, and then took His place in glory at the Father's right hand. As evidence that Christ's atonement was accepted by the Father as the final, all-sufficient propitiation for all sin, Christ then received from the Father the promised gift of the Holy Spirit; and upon the day of Pentecost He poured out this gift upon the waiting believers in the upper room in Jerusalem. From that time onwards, the Holy Spirit Himself, thus given to believers, has been the personal, authoritative representative of the Godhead here upon earth in this dispensation.

In this way God the Father, God the Son and God the Holy Spirit were all alike concerned in planning, purchasing, and providing for all God's believing people this, the chief of all God's promises and the greatest of all God's gifts.

We shall now go on to consider this gift from the opposite point of view—no longer, that is, from the viewpoint of God the giver, but rather from the viewpoint of man the receiver. Considered from this point of view, we may now put the question in the

following form: What are the conditions which must be fulfilled in the life of a person who desires to receive the gift of the Holy Spirit?

As we consider the teaching of scripture on this subject, we shall find that there is one basic principle which applies alike to every provision made for man by the grace of God. This basic principle is stated in Romans chapter 11, verse 6:

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

In this passage, as also elsewhere in his epistles, Paul contrasts the two expressions, "grace" and "works". By "grace", Paul means always the free, unmerited favour and blessing of God, bestowed upon the undeserving, and even upon the ill-deserving. By "works", Paul means always anything that a man may do, of his own ability, to earn for himself the blessing and favour of God. Paul states that these two ways of receiving from God are mutually exclusive; they can never be combined. Whatever a man receives from God by grace is not of works; whatever a man receives from God by works is not of grace. Wherever grace operates, works are of no avail; wherever works operate, grace is of no avail.

This contrast leads on to the further contrast between "grace" and "law". This contrast is stated in John chapter 1, verse 17: "**For the law was given by Moses, but grace and truth came by Jesus Christ.**" Under the law of Moses, men sought to earn the blessing of God by what they did for themselves; but through Jesus Christ the free, unmerited blessing and favour of God are now offered to all men. This is

"grace".

We see then that all we receive from God through Jesus Christ is by grace; and the means by which we receive this grace is not by works, but by faith.

This is emphasized by Paul in Ephesians chapter 2, verses 8 and 9:

**For by grace are ye saved through faith; and
that not of yourselves: it is the gift of God:
Not of works, lest any man should boast.**

Notice the basic principle laid down by Paul in this passage. It can be summed up in three successive phrases: "By grace"—"through faith"—"not of works". This basic principle is so important that I will repeat these three phases once more: "By grace"—"through faith"—"not of works".

This basic principle applies in the receiving of every provision made for man by the grace of God.

Specifically, it applies in the receiving of the gift of the Holy Spirit. The application of this principle to the gift of the Holy Spirit is clearly made by Paul in Galatians chapter 3, verses 13 and 14, where he says:

**Christ hath redeemed us from the curse of
the law... that we might receive the promise of
the Spirit through faith.**

Paul here brings out two important and interrelated facts. First, the gift of the Holy Spirit is made available to man through the redemptive work of Christ upon the cross; that is to say, it is part of the total provision made for man by the grace of God through Jesus Christ. Secondly, this gift, like every other provision of God's grace, is received simply through faith, and not by works.

This question of how the gift of the Holy Spirit is received had apparently been raised amongst the Christian churches in Galatia, and Paul makes several references to it in the third chapter of his Epistle to the Galatians.

For instance, in Galatians chapter 3, verse 2, Paul says: "**This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"**

And again, in verse 5 of the same chapter: "**He therefore that ministereth to you the Spirit,... doeth he it by the works of the law, or by the hearing of faith?"**

And then again, in verse 14, as we have already seen, Paul says: "**That we might receive the promise of the Spirit through faith."**

Three times, therefore, in these few verses Paul emphasizes that the receiving of the Spirit is by faith, since he uses the phrase, "**by the hearing of faith.**" In other words, the basic essential preparation for believers to receive the Holy Spirit is that they should be instructed out of the scriptures on the nature of God's provision for them, and how they may claim this provision through faith in the redemptive work of Christ on the cross. If this kind of scriptural instruction is first given, and received with faith by those seeking the Holy Spirit, there should thereafter be no need for great labour or delay in their receiving of the gift.

It would appear from Paul's Epistle to the Galatians that the Christians there had originally received from him with simple faith the message of the gospel and of the gift of the Holy Spirit, and had thus entered into the fulness of God's provision for them. Later, however, through other teachers, they had become involved in

some kind of legalistic system, superimposed upon this gospel foundation, and had thus begun to lose their first vision of the simple receiving of God's gift by grace through faith. One main purpose of Paul's epistle to them is to warn them of the dangers of this, and to call them back to the original simplicity of their faith.

It would seem that groups of Christians in various places today are being threatened by the same kind of error, against which Paul warned the Galatians. There is in many places today a tendency to impose some kind of system, or technique, upon those seeking the gift of the Holy Spirit. The precise form of technique varies from group to group. In some places, the emphasis is upon some particular posture, or attitude. In other places, the emphasis is rather upon some special form of words, or the repetition of certain special phrases. Instruction along these lines to those seeking the Holy Spirit is not necessarily unscriptural, but the great danger is that the particular posture, or form of words, instead of being merely a help to faith, may become a substitute for it. In this case, this kind of technique defeats its own ends. Instead of helping seekers to receive the Holy Spirit, it actually prevents them from doing so.

It is often as a result of this kind of technique that we meet the chronic seekers, who say: "I've tried everything! I've tried praise; I've said 'Hallelujah'; I've lifted my hands in the air; I've shouted; I've done everything—but it just doesn't work." Without realizing it, people who speak like this are making just the same error that the Galatians were slipping into: they are substituting works for faith, a technique for the simple hearing of God's Word.

What is the remedy? It is just that which Paul

proposes to the Galatians: to return to "the hearing of faith." Chronic seekers like these do not need more praise, or more shouting, or more lifting up of their hands. What they need is fresh instruction from God's Word on the free provisions of God's grace.

As a matter of general principle, wherever people are seeking the gift of the Holy Spirit, a period of instruction from God's Word should always precede any period of prayer. For my own part, if I were allotted a period of thirty minutes to help believers seeking the gift of the Holy Spirit, I should always wish to spend at least half that time—at least the first fifteen minutes—in giving scriptural instruction. Thereafter, the next fifteen minutes devoted to prayer would produce far more positive results than a full thirty minutes given to prayer, without any instruction beforehand.

We see, then, that the basic requirement for receiving the gift of the Holy Spirit is defined by Paul as "the hearing of faith."

However, in laying down this principle, we must be careful to guard against a false interpretation of what is meant by faith. Faith is not a substitute for obedience. On the contrary, true faith is always manifested in obedience. Thus obedience becomes both the test, and the evidence, of faith.

This applies as much to the receiving of the Holy Spirit as in any other area of God's grace.

This is made clear by the statement of the apostle Peter to the Jewish Council, as recorded in Acts chapter 5, verse 32: "**And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.**"

In speaking of the gift of the Holy Spirit, Paul

stresses faith, while Peter stresses obedience. There is, however, no conflict between the two. True faith is always linked with obedience. Complete faith results in complete obedience. Peter says here that when our obedience is complete, the gift of the Holy Spirit is ours.

In seeking the gift of the Holy Spirit, what are the steps of complete obedience? We may analyze six steps, set forth in scripture, which mark the pathway of obedience leading to the gift of the Holy Spirit.

The first two steps are stated by the apostle Peter in Acts chapter 2, verse 38: "**Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**"

The two steps here stated by Peter are, first, "Repent"; and second, "be baptized".

Repentance is an inward change of heart and attitude towards God, that brings the sinner back into reconciliation and peace with God. Thereafter, baptism is an outward act by which the believer testifies to the inward change wrought by God's grace in his heart.

The third step on this pathway to the fulness of the Holy Spirit is stated by Jesus in John chapter 7, verses 37 and 38:

If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

In the next verse, the writer of the Gospel goes on to explain that this promise of Jesus refers to the gift of the Holy Ghost.

This is in line with what Jesus says also in Matthew

chapter 5, verse 6:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

One essential condition for receiving the fulness of the Holy Spirit is to be hungry and thirsty. God does not squander His blessings on those who feel no need for them. Many professing Christians who lead good, respectable lives and who are sound in every basic point of doctrine, never receive the fulness of the Holy Spirit simply because they feel no need for it. They are satisfied without this blessing, and God leaves them that way. From the human point of view, it quite often happens that those who seem least deserving receive the gift of the Holy Spirit, and those who seem most deserving do not. This is explained by the words of Luke chapter 1, verse 53: "**H**e hath filled the hungry with good things; and the rich he hath sent empty away." God measures our needs not by our deserts, but by our desires.

The fourth step to the fulness of the Holy Spirit is stated by Jesus in Luke chapter 11, verse 13:

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him.

Here Jesus says plainly that those of God's children who wish to receive the Holy Spirit have an obligation to ask their heavenly Father for this gift. We sometimes hear Christians make some such remark as this: "If God wants me to have the Holy Spirit, He will give it to me. I do not need to ask Him for it." However, this attitude is not scriptural. Jesus plainly teaches that God's children should ask their heavenly Father for this

special gift of the Holy Spirit.

After asking, the next step is receiving. In John chapter 7, verse 37, this step of receiving is described by Jesus as "drinking", for He says: "**If any man thirst, let him come unto me, and drink.**"

"Drinking" represents an active process of receiving. The infilling of the Holy Spirit cannot be received by a merely negative, or passive attitude. No one can drink except of his own active volition; and no one can drink with a closed mouth. As it is in the natural, so it is in the spiritual.

In Psalm 81, verse 10, the Lord says: "**Open thy mouth wide, and I will fill it.**"

God cannot fill a closed mouth. Simple though it may seem, there are those who fail to receive the fulness of the Spirit, simply because they refuse to open their mouth.

After drinking, the sixth and last step to receive the fulness of the Holy Spirit is "yielding".

In Romans chapter 6, verse 13, Paul speaks to Christians of a twofold surrender to God. He says: "**Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**"

Notice the two successive stages here set before us as Christians. The first surrender is of "yourselves"—the surrender of self, the surrender of the will and of the personality. However, this is not all. There is a further degree of surrender, which is the surrender not merely of our will, but of our actual physical "members". To make this further degree of surrender requires a much greater measure of confidence in God. In yielding ourselves—our wills—we yield obedience to the

revealed will of God, but we still retain the exercise of our own understanding. We are willing to do what God asks of us, provided that we first understand what is asked. However, in yielding our physical members we go beyond this. We no longer seek even to understand intellectually what God asks of us. We merely hand over unrestricted control of our physical members and allow God to control them according to His own will and purpose, without even the satisfaction of understanding intellectually what God is doing, or why He is doing it. It is only as we make this second surrender, that we come to the place of total, unconditional surrender. And it is just at this very place that the Holy Spirit comes in in His fulness and takes control of our members. The particular member of which He must have full control is that unruly member which no man can tame—the tongue. Thus the yielding of our tongue to the Spirit of God to control within us according to His own will, and apart from the exercise of our own intellectual understanding, marks the climax of yieldedness—of surrender—of complete obedience. It is by this that we receive the gift of the Holy Spirit.

We have thus outlined the following six successive steps to receiving the fulness of the Holy Spirit: First, repentance; second, being baptized; third, being thirsty; fourth, asking; fifth, drinking—that is, actively receiving; sixth, yielding—that is, yielding final control of our physical members, apart from the exercise of our own intellectual understanding.

Out of this outline, the question will naturally arise: Is it necessarily true that every person who receives the gift of the Holy Spirit has completely followed through all the six steps just outlined?

The answer to this question is: No. God's grace is

sovereign. Wherever God sees fit, He is free to reach out in grace to needy souls beyond the conditions actually set forth in His Word. God's grace is not necessarily limited by the conditions which He Himself imposes. But on the other hand, wherever those conditions are fully met, God's faithfulness will never withhold the blessing which He has promised.

It would seem that of the steps just outlined, there are some which are sometimes omitted by people who nevertheless do receive the gift of the Holy Spirit. In particular, the gift of the Holy Spirit is at times granted to people who have never been baptized, and who have never specifically asked God for this gift. I know that this is so, because it happened in my own experience. I myself received the gift of the Holy Spirit before I was baptized, and without ever specifically asking for it. In these two points, God reached out to me in His free and sovereign grace beyond the conditions actually imposed in His Word. I realize, however, that on my side, this now makes me just so much the more a debtor to God's grace. It certainly opens no door to me for pride, or carelessness, or disobedience.

It would seem, however, that God never bestows the gift of the Holy Spirit where the other four conditions, stated in His Word, are not fulfilled. That is, God never bestows the Holy Spirit where there is not, first of all, repentance; and then, after that, a spiritual thirst, and a willingness both to receive, and to yield.

In concluding this series of studies on the baptism in the Holy Spirit, it will be appropriate to emphasize once again the close connection between the fulness of the Holy Spirit and obedience. As Peter says, the gift of the Holy Spirit is for those who obey God. Even where God in His grace bestows this gift upon those who have not

yet fully met the conditions of His Word, this still leaves no room for carelessness, or disobedience. In Acts chapter 10, we read that as Peter preached in the house of Cornelius, the Holy Spirit fell upon all those that heard his word. However, the record of Acts makes it clear that this demonstration of God's grace was in no sense to be interpreted as a substitute for obedience to God's Word, for we read in the last verse of the chapter—Acts chapter 10, verse 48—"He (**Peter**) commanded them to be baptized." Even for those who had received the gift of the Holy Spirit, the ordinance of baptism in water still remains a commandment of God's Word that may not be set aside.

Above all, in this realm of spiritual gifts, we need to be continually on our guard against spiritual pride. The more richly we receive of the gifts of God's grace, the greater is our obligation to be obedient and faithful in the exercise and stewardship of these gifts.

This principle of responsibility for grace received is summed up by the words of Jesus concerning stewardship, in Luke chapter 12, verse 48:

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

The more abundantly we receive of God's gifts and graces through Jesus Christ, the greater becomes our obligation to humility, to consecration, and to unfailing obedience.

XII

Epilogue: In the Cloud and in the Sea

*Five Pattern Experiences: Salvation Through
Blood—Baptism in Water and in the Spirit—
Feeding on God's Word—Drinking of God's
Spirit*

Welcome to the Study Hour.

Our textbook—the Bible.

The study which we shall now bring you is Number 36 in our present series, entitled "Foundations".

For some time past we have been considering that part of Christian doctrine which is called, in Hebrews chapter 6, verse 2, "the doctrine of baptisms."

We took note of the fact that there are actually four distinct types of baptism referred to in the New Testament. These are: first, the baptism of John the Baptist; second, Christian baptism in water; third, the baptism of suffering; fourth, the baptism in the Holy Spirit.

Of these four types of baptism, the two which are most directly related to the experience of all Christian believers in this dispensation are the second and the fourth: that is, Christian baptism in water and the baptism in the Holy Spirit. For this reason, we have concentrated our attention mainly on these two forms of baptism.

The time has now come to view these two forms of baptism in, perspective; that is, to see how they are related to each other, and to the other parts of God's plan and provision for Christian believers in this dispensation. We may put the question in this form: What part do baptism in water and the baptism in the Holy Spirit play in the total plan of God for all Christian believers?

There is one particular passage in the writings of Paul which throws special light upon this question. This passage is found in First Corinthians chapter 10, verses 1 through 4:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

And were all baptized unto Moses in the cloud and in the sea;

And did all eat the same spiritual meat—or food;

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them—or went with them: and that Rock was Christ.

Just a little further on in the same chapter, Paul relates these experiences of Israel in the Old Testament to the experiences of Christians in the New Testament.

For he says, in verse 6: "**Now these things were our examples...**"

And again, in verse 11: "**Now all these things happened unto them for ensamples—or types: and they are written for our admonition, upon whom the ends of the world are come.**"

In other words, Paul says, these experiences of

Israel in the Old Testament are not merely interesting historical events in the past, but they also contain an urgent and important message for us as Christians in this age. These experiences of Israel are specially recorded, by divine direction, as examples, or patterns of behaviour, which God intends to be carefully followed by all Christian believers in this dispensation. That is why Paul says: "Now all these things happened unto them for ensamples—for types—for patterns of behaviour: and they are written for our admonition—that is, to instruct and to warn us—upon whom the ends of the world are come—that is, for us who now live in this the closing dispensation of the present age."

With this in mind, let us now turn back to the first four verses of the chapter, which we have already read, and let us consider carefully just what are the examples, or the lessons, which Paul there sets before us.

First of all, we notice that, in these four verses, that very short but important word "all" occurs no less than five times.

Paul says: "**All our fathers were under the cloud—all passed through the sea—all were baptized unto Moses in the cloud and in the sea—all did eat the same spiritual food—all did drink the same spiritual drink.**"

Paul is here clearly emphasizing that all these examples, or patterns, are intended by God to be followed by all His believing people. God does not here leave room open for any exceptions. These things are for all God's people.

What are the particular patterns of experience to which Paul here refers? We see that there are four successive experiences. First, all were under the cloud;

second, all passed through the sea; third, all did eat the same spiritual food; fourth, all did drink the same spiritual drink.

These then are the four pattern experiences here stated, which are to be followed by all God's people: first, passing under the cloud; second, passing through the sea; third, eating the same spiritual food; fourth, drinking the same spiritual drink.

Naturally, we now ask ourselves: To what do these four patterns of experience correspond in the experience of Christian believers in this dispensation? What is their lesson for us, as Christians today?

In seeking the answer to this question, we notice that these four experiences naturally fall into two distinct pairs. The first two—passing under the cloud and through the sea—were single experiences, that occurred only once. The second two—eating and drinking spiritual food and drink—were habitual experiences that were regularly repeated over a long period of time.

Let us begin with the first pair of experiences—those that took place only once: passing under the cloud and through the sea. What do these represent for us as Christians? The key to understanding this is provided by a distinctive phrase which Paul uses in connection with each of these two experiences—that is, passing under the cloud and passing through the sea. In connection with each of these experiences, Paul uses the same phrase, and that is—"to be baptized". Paul says: **"all were baptized unto Moses in the cloud and in the sea."**

Plainly, therefore, these two experiences correspond to two forms of baptism, and both these are forms of baptism which God has ordained for all Christians in

this dispensation.

What are the two forms of baptism represented by these two experiences?

In the light of our previous studies, it is now easy for us to supply the answer to this question. The baptism in the cloud, for Israel, corresponds to the baptism in the Holy Spirit, for the Christian in this dispensation. The baptism in the sea, for Israel, corresponds to baptism in water, for the Christian in this dispensation.

More briefly: the baptism in the cloud corresponds to the baptism in the Holy Spirit; the baptism in the sea corresponds to baptism in water.

If we now examine the details of these two experiences of Israel, as related in the Old Testament, we shall see just how appropriate each of them is as a pattern of the corresponding experience for Christians today. For the historical account of Israel passing under the cloud and through the sea we must turn to Exodus, chapters 13 and 14. These two chapters relate how, after the sacrifice of the Passover lamb in Egypt, the people of Israel began their exodus from Egypt the same night; and how they came to the waters of the Red Sea and miraculously passed through, as on dry land.

The first mention of their passing under the cloud is found in Exodus chapter 13, verses 20 through 22:

**And they took their journey from Succoth,
and encamped in Etham, in the edge of the
wilderness.**

**And the Lord went before them by day in a
pillar of a cloud, to lead them the way; and by
night in a pillar of fire, to give them light; to go
by day and night:**

**He took not away the pillar of the cloud by
day, nor the pillar of fire by night, from before**

the people.

Speaking about this in First Corinthians chapter 10 Paul says, "**All our fathers were under the cloud.**" This leads us to understand that, at a certain point on Israel's journey out of Egypt, this unique, supernatural cloud came down over them from above, and thereafter continued to rest over them. It is clear that this cloud was sensibly perceptible to Israel, and that it took two different forms. By day, it was a cloud, giving shadow from the heat of the sun. By night, it was a pillar of fire, giving both light and warmth in the darkness and coldness of the night. By day and by night alike, it provided Israel with divine direction and guidance.

If we now turn on into Exodus chapter 14, we find there two further facts revealed about this wonderful cloud. First, God Himself—the LORD—Jehovah—was personally present within the cloud. Secondly, this cloud served both to separate, and to protect, Israel from the Egyptians.

These facts are recorded in Exodus chapter 14, verses 19 and 20:

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

And it—that is, the cloud—came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them (that is, to the Egyptians), but it gave light by night to these (that is, to Israel): so that the one came not near the other all the night.

A little further on, in verse 24 of the same chapter, we read again about the cloud:

And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

From this account we see that the LORD Himself—Jehovah—the great Angel of God—was in the cloud, and moved in the cloud. It was in the cloud that He moved over Israel from their front to their rear, and in the cloud that He interposed His own presence between Israel and the Egyptians, to separate and to protect His own people from their enemies.

We see, too, that the cloud had a very different meaning and effect for Israel, from that which it had for the Egyptians. For the Egyptians, "**it was a cloud and darkness;**" but to Israel "**it gave light by night.**" This cloud was darkness to Egypt, the people of this world; but it was light to Israel, the people of God.

Furthermore, when daylight came, the effect of the cloud was even more fearful for the Egyptians. For we read that "**in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.**"

We have said that this cloud under which Israel passed, and in which they were baptized, is a type, or picture, of the baptism in the Holy Spirit. Let us now set out briefly, in order, the facts which we know about this cloud; and let us see how accurately and how perfectly each one of them applies to the baptism in the Holy Spirit.

Here, then, are the main facts revealed about the cloud. First, this cloud came down over God's people from above, out of heaven. Second, it was not merely an invisible influence, but it was sensibly perceptible.

Third, it provided shadow from the heat by day, and light and warmth by night. Fourth, it gave God's people divine direction and guidance throughout their journeyings. Fifth, within the cloud was the actual, personal presence of the LORD, Jehovah, Himself, and it was in the cloud that the Lord came personally to the rescue of His people from their enemies. Sixth, the cloud gave light to the people of God, but to their enemies the same cloud was something dark and fearful. Seventh, the cloud came between God's people and their enemies, thus separating and protecting them.

Let us now see how perfectly each one of these facts sets forth an important aspect of truth concerning the baptism in the Holy Spirit and what this experience means for God's people in this dispensation.

First, the baptism in the Holy Spirit is the glorious, personal presence of God Himself coming down over God's people from heaven, enveloping and immersing them. Second, the baptism in the Holy Spirit is not merely an invisible influence, but it is something which is sensibly perceptible, and the effects which it produces can be both seen and heard. Third, the Holy Spirit, coming in this way, is the appointed Comforter of God's people; He provides shade from heat, light and warmth in the midst of darkness and cold. Fourth, the Holy Spirit provides God's people with divine direction and guidance throughout their earthly pilgrimage. Fifth, within this experience is contained the actual presence of the Lord Himself, for Jesus says concerning it, in John chapter 14, verse 18: "**I will not leave you comfortless: I—I myself personally—will come to you.**" Sixth, the baptism in the Holy Spirit brings a heavenly light to the people of God; but to the people of

this world this supernatural experience remains something dark, incomprehensible, even fearful; for as Paul says in First Corinthians chapter 2, verse 14: "**The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.**" Seventh, the baptism in the Holy Spirit, as a spiritual experience, marks a decisive separation between the people of God and the people of this world; it both separates and protects God's people from the sinful, corrupting influences of this world.

So much for "the baptism in the cloud." Let us now turn to "the baptism in the sea." This experience of Israel passing through the Red Sea is described in the same fourteenth chapter of Exodus.

In Exodus chapter 14, verses 21 and 22, we read:

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

After this we read how the Egyptians attempted to follow Israel through the Red Sea; and the culmination of the whole experience, with the final overthrow of the Egyptians, is then related in verse 27:

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

Side by side with this account in Exodus, we should

also read the inspired comment of scripture, given in Hebrews chapter 11, verse 29: "**By faith they (that is, Israel) passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.**"

In the light of these passages, we can now set out briefly the main facts revealed about the passing of Israel through the Red Sea; and we can see how accurately and how perfectly each one of them applies to Christian baptism in water.

First, the passing of Israel through the Red Sea was made possible only through a supernatural provision of God's power. Second, Israel could avail themselves of this provision only by their own faith; the waters were both opened and closed again by an act of faith on the part of Moses, and Israel as a whole were able to pass through only by faith. Third, the Egyptians, attempting to do the same thing, but without faith, were not saved, but destroyed. Fourth, Israel went down into the waters, passed through the waters, and came up again out of the waters. Fifth, by passing through the waters Israel were finally separated from their last direct contact with Egypt, and from the last threat of Egypt's dominion over them. Sixth, Israel came up out of the waters into a new land, to live by new laws, and to follow a new leader.

Let us now see how perfectly each one of these facts sets forth an important aspect of truth concerning Christian baptism in water, and what this experience means for God's people in this dispensation.

First, Christian baptism in water has been made possible for the believer only through the supernatural death and resurrection of Jesus Christ. Second, Christian baptism is effectual only through personal

faith on the part of the believer: "**he that believeth and is baptized shall be saved.**" Third, those who observe this ordinance without personal faith are like the Egyptians entering the Red Sea: their act does not save them; it destroys them. Fourth, in every case where baptism in water is described in the New Testament, the person being baptized went down into the water, passed through the water, and came up out of the water again. Fifth, baptism in water is intended by God to separate the believer from the world, and from the continuance of the world's dominion in his life. Sixth, the believer after baptism is directed by God into a new kind of life, with new laws and a new leader; for Paul says concerning this, in Romans chapter 6, verse 4:

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

* * *

We have seen that, in the course of their deliverance from Egypt, all God's people under the Old Testament shared in two experiences common to them all: they all passed under the cloud and through the sea; they were all baptized in the cloud and in the sea. Let us now consider briefly the place that these two experiences occupied in God's total plan of salvation for His people.

First of all, we find that God's work of deliverance for His people began actually within Egypt. God sent His appointed deliverer, Moses, to His people Israel right where they were, right in the midst of Egypt, and in the midst of their misery and bondage. There God

saved His people from wrath and judgment through their faith in the blood of the sacrifice which He had appointed—that is, the Passover lamb. However, once God had saved His people in Egypt, He no longer allowed them to remain there. On the contrary, He called them to march out of Egypt the very same night of their deliverance, in haste, with their loins girded, no longer a mere rabble of slaves, but now an army of men prepared for war.

When the Egyptians proceeded to march out after Israel, intent upon bringing them back to bondage in Egypt again, God's next two stages of deliverance for His people consisted in making them pass under the cloud and through the sea. By these two experiences God achieved two main purposes for His people. First, He completed their deliverance out of Egypt's bondage; second, He made the necessary provision for the new life into which He was leading them forth.

Once again, we find that all these things are examples, or patterns, of God's plan of deliverance for His people in this present dispensation. Still today, God in mercy and grace comes right down to the sinner where he is, in the midst of this world, in the midst of his misery and bondage. There God saves the sinner through his faith—faith not in the blood of a passover lamb, but faith in the blood of Jesus Christ, "**the lamb of God, that taketh away the sin of the world.**" Immediately after this initial experience of salvation, God still today calls the sinner out from his old life, his old habits and associations. This call of God to come out and be separate is still just as clear today as God's call to Israel to come out of Egypt; for Paul says to Christians in Second Corinthians chapter 6, verses 17 and 18:

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Still today also, Satan, the god of this world, seeks to do as Pharaoh did—to follow after God's people, as they move out from his dominion, and to bring them back again under his bondage.

Because of this, God has made for His believing people today a double provision corresponding to the double baptism of Israel in the cloud and in the sea. God has ordained that, after salvation through faith in the blood of Christ, all His believing people should thereafter be baptized unto Him both in water and in the Holy Spirit. By this double baptism, it is God's intention that His people should finally be delivered from the association and the dominion of this world; and that the way back into the old life should thenceforth for ever be closed behind them.

By this double baptism, also, God makes the provision necessary for the new life into which He thereafter intends to lead His people.

* * *

In closing, let us consider the other two experiences which God ordained for all His people under the Old Testament: that is, all eating the same spiritual food, and all drinking the same spiritual drink.

The spiritual food which God ordained for all Israel was the manna which came down to them regularly each morning. It was mainly upon this supernatural

form of food that Israel lived throughout the forty years of their pilgrimage through the wilderness. Speaking of this in the New Testament, Paul describes it as "spiritual food". In other words, Paul indicates that, for us as Christians in this dispensation, this manna corresponds not to the natural, material food with which we must feed our bodies, but to the spiritual, supernatural food with which we must feed our souls.

What, then, is this spiritual, supernatural food of the Christian in this dispensation? The answer is given by the words of Christ Himself, in Matthew chapter 4, verse 4: "**It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**" The spiritual food, appointed by God for all believers in this dispensation, is God's own Word. As we feed by faith upon the written Word of God, the scriptures, we receive within ourselves the divine life of the living Word, that is, Jesus Christ Himself. For Jesus said also of Himself, in John chapter 6, verse 51: "**I am the living bread which came down from heaven.**" Thus, it is through the written Word that the living Word, the living bread from heaven, comes down into the soul of the believer in this dispensation.

The ordinances for the gathering of manna by Israel are stated in Exodus chapter 16. There are three main points: first, it was gathered regularly; second, it was gathered individually; third, it was gathered early in the day.

The same three principles apply to the Christian believer in this dispensation. Each Christian needs to feed upon God's Word regularly, individually, and early in the day.

Finally, there is the appointed spiritual drink of

God's people. For Israel in the Old Testament, this drink was a river that flowed out of a Rock; and Paul tells us, "**that Rock was Christ.**"

For the Christian in this dispensation, the divinely appointed drink is the river of the Holy Spirit flowing forth from within his own inner being. For Christ says in John chapter 7, verses 37 and 38, speaking of the Holy Spirit:

If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

For Israel in the Old Testament this river flowed out of a smitten Rock; for the Christian today this river flows out of the smitten side of the Saviour Himself, for it was His atoning death upon the cross that purchased for all believers the indwelling fulness of the Holy Spirit.

* * *

Let us now briefly apply the complete pattern to the experience of the Christian in this dispensation.

God has ordained for each believer today five experiences, each typified by an experience of Israel in the Old Testament.

These five experiences are as follows: salvation through faith in the blood of Jesus Christ; baptism in the Holy Spirit; baptism in water; daily feeding upon God's Word; daily drinking of God's Spirit from within.

Of these five experiences, the first three—salvation, and baptism in water and in the Spirit—are experiences that occur only once, and need not be repeated. The last

Purposes of Pentecost

two—feeding upon God's Word and drinking of God's Spirit—are experiences which the believer must continue to practise regularly each day throughout his earthly pilgrimage.

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