

All Rights Reserved By HDM For This Digital Publication  
Copyright 1997 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and  
copies of individual files must be made in accordance with  
the restrictions stated in the B4Ucopy.txt file on this CD.

\* \* \* \* \*

## **OFFICE WORK OF THE HOLY SPIRIT**

**By Henry Albert Erdmann**

**Jerome, Idaho**

Printed In U. S. A.

[Printed Book: No Date -- No Copyright -- No Publisher Stated]

\* \* \* \* \*

Digital Edition 05/21/97  
By Holiness Data Ministry

\* \* \* \* \*

## CONTENTS

- 1  
Waiting For The Spirit
- 2  
The Holy Spirit As Comforter
- 3  
The Holy Spirit In Relation To The Believer
- 4  
The Holy Spirit In Various Aspects
- 5  
The Holy Spirit, The Source Of Spiritual Illumination
- 6  
The Holy Spirit, The Anointing And Sealing Spirit
- 7  
The Holy Spirit, Received Through Faith, And Not By Works

8  
Love In The Spirit, Or The Spirit The Source Of Love

9  
The Holy Spirit, The Spirit Of Power, Joy, And Holiness

10  
The Holy Spirit In The Plan Of Redemption

11  
The Holy Spirit Making The Gospel Effective

12  
The Holy Spirit In Our Daily Life

13  
The Gifts And Fruits Of The Holy Spirit

14  
A Definite Personal Experience

\* \* \* \* \*

## Chapter 1 WAITING FOR THE SPIRIT

Luke 24:49

49. 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.

Acts 1:4

4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

Acts 2:1-4

1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost.

In considering the vital subject, "Office Work of the Holy Spirit," it is profitable that we introduce it by placing emphasis on the thought of "tarrying for the Spirit."

One must first receive the Spirit before He can do His office work for him. The door of one's heart and life must be opened wide and the Spirit invited to come in. The Holy Spirit will not enter the heart where He is not invited -- His presence and blessing must be sought after.

It is very important that one not Only seek for, but also tarry for the Holy Spirit to come in and take supreme control of his life. The apostles were given the great commission to go and disciple all nations. But shortly after, Jesus told them to table that command -- to postpone that commission. They were first to "tarry" for the Holy Spirit until He came into their lives and took control. Jesus knew that if they undertook the task of disseminating the Gospel without the sanctifying presence of the Holy Spirit, they would fail. The old nature would manifest itself too frequently and spoil their efforts. So, in this day, it is supremely necessary that, everywhere, God's people who are lacking "power from on high," tarry for the baptism with the Holy Spirit. Then they should tarry often for special enduements of grace and strength for the burdens and responsibilities of life.

Let me stress the two aspects of the command, "Tarry." First: One should tarry before God, earnestly beseeching Him for the fiery cleansing and filling baptism with the Holy Spirit, as he consecrates his all for time and eternity. Second: One should tarry often to pray earnestly for special anointings that keep the fire burning brightly and fervently. Every fire, spiritual as well as material, must have frequent additions of fuel to maintain constant warmth as well as to increase it.

Our Scripture passages all suggest a single and very definite thought: that of waiting on God for the filling of the Holy Spirit. The law of time is an important factor both in nature and in grace. There are some operations which are instantaneous, but there are many that require time.

The principle of vegetation is gradual. We see first only the blade. Later the ear appears, and still later the full corn in the ear.

God's work of creation was not instantaneous. The promise of the coming Redeemer was four thousand years in its fulfillment. A period of preparation was necessary before He could come -- not a preparation on His part, but on the world's part.

Abraham waited for the fulfillment of the promise for a son. Moses waited forty years before he could go forth to the great work of his life. Jesus waited thirty years to begin His public ministry.

In all these instances a time of waiting, or tarrying, was necessary in order that conditions might be ripe, and the environment right, for the accomplishment of God's plan.

The promises of God are for those who wait for them.

Although, in some respects, those things relating to the spiritual life, in which the time element is a factor, are instantaneous in their workings, in other respects they are progressive. There is a moment when one definitely receives the Holy Spirit in His cleansing power and soul-filling presence. But there is a preparation for His coming and a waiting for His fullness on our part, just as much as there was for Moses or Jesus.

The Holy Spirit will not, or cannot, come until one has fully met conditions -- has gotten self and all other hindrances out of the way. This requires considerable time for some, though less time for others.

Doubtless there is a sense in which the disciples waited for the baptism of the Holy Ghost which is not necessary today, for the Holy Spirit had not yet been sent from heaven. But He is now here on earth and resident in the church of Jesus Christ.

However, had He been already in the world, the very same command they received -- "Tarry" -- would have been given to them. A preparation on their part was necessary.

This season of waiting was designed to mark a great transition in the lives of the disciples.

God still wants His people to have seasons of waiting and times of refreshing even after they have received the Holy Spirit in sanctifying grace and power. These seasons lead them to new planes and advances.

In music, the emphatic pause is most effective. The word *selah* in the Psalms expresses this pause; and in order for one to feel the effect of such a pause, it must be preceded by a decided silence. Then the chorus which follows has double emphasis.

And so the Holy Spirit has given us our "selahs" in the chorus of our spiritual life; they are emphatic pauses when God wants us to be still and listen to Him, to break away from old things and reach out into the larger fullness of His thought and will.

The time of the disciples' waiting on God was also necessary to teach them one of the greatest lessons of the Christian life -- to cease from themselves. The greatest danger threatening these men did not lie in what they might fail to do, but in what they might try to do. The greatest harm that one can do is to attempt to do anything at all when one does not understand the Master's will. So He desires to keep us from doing anything until we are prepared to go forth in His strength, guided by the Holy Spirit.

The deepest experience into which the disciples had to enter was crucifixion of self. Crucifixion is the death not only of the evil self, but also of the strong and self-sufficient self.

Peter, up to Pentecost, had not yet learned to keep still; for right in the days of waiting, without any divine direction, he again rushed to the front to propose the election of a new apostle.

There are times when the most masterly thing one can do is to do nothing. And there are times when the most mischievous thing one can do is to do something. Oh, how much mischief we often do by doing our own work instead of being still before God!

It took God a long time to teach Abraham to be still. For a lengthy period Abraham tried to help God fulfill His own promise. He first took Sarah into his council, and he then took Hagar into partnership. Ishmael was the result. From Ishmael came nothing but hindrance and sorrow. Finally, after a quarter of a century, God fulfilled His own promise in His own way.

It took forty years of waiting in the desert for Moses, before his young-mannishness had died, and then when Moses was small enough and still enough for God to use, he was sent forth. God cannot use us until we come to the end of ourselves, and put on His strength.

The days of waiting were necessary for the disciples in order that they realize their need, their nothingness, their failure -- in fact, their entire dependence upon the Master. They had to get emptied first before they could be filled.

God wants us to go apart from others and quietly wait upon Him until He searches into the depths of our being and shows us ourselves -- our failures and our need of Him.

It takes time for us to make this work of heart-searching thorough. It takes time for God to burn the recognition of our need into our consciousness. It takes time to make us feel it. It is one thing to know our need in a general way; but it is another thing to realize it, to be distressed about it.

In the Beatitudes the first promise is to those who are poor in spirit. But there is another step to take, still deeper: "Blessed are they that mourn." There are some spiritual conditions that cannot be accomplished in a moment. Breaking up of fallow ground takes time.

Days of waiting are important also that we may listen to God's voice. We may become so busy at times that we cannot hear it. At other times we may talk so much that we give Him no chance. He desires that we wait before Him to hear His message. If He does not speak as soon as we had hoped He would, we know His message, when it comes, will be worth all our waiting.

Only a few times did God speak to Abraham. Only a few times did He speak to Paul. But the echoes of His messages have sounded down through the years -- they will live forever.

God wants us to wait upon Him, not only that we may realize our need, but also His fullness, and His will for us. He wants to open to us the treasures of His grace. He wants to lift up our eyes northward and southward and eastward and westward and then say to us, "All the land which thou seest, to thee will I give it." He wants to open to us the vision of the King in His beauty and the land of far distances. He wants to reveal to us yet unexplored regions of glorious advances in the life of faith.

It is sweet to wait upon the Lord. It is a delight to survey the mountain peaks of His glorious grace, and to look out on the boundless vastness of His power. And what a joy it is to hear Him say, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

\* \* \* \* \*

## Chapter 2 THE HOLY SPIRIT AS COMFORTER

John 14:15-17

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:26

26. 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.

John 16:7-14

7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

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

The word Comforter, in the above text, is not considered the best rendering. The Greek word is Parakletos, and literally means, "God at hand, One by our side, One whom we may call upon in any emergency." The Latin word advocatus has practically the same meaning: "One summoned or called to another; one ever within call."

In the Scripture passages quoted, the Holy Ghost is represented to us as the present and all-sufficient God. Of course there is comfort, infinite comfort, in the knowledge of this fact. What a blessed reality it is that the omnipotent Comforter has been sent down from heaven to wait by our side wherever we go. But the world cannot receive Him. Consequently we must become separated from the world and all worldliness, before we can receive the divine Comforter. We must become like the disciples -- separated from the world. Jesus prayed for them, "They are not of the world, even as I am not of the world."

But the primary idea of our receiving the Holy Spirit is not so much that we receive spiritual enjoyment as that we obtain divine sufficiency for every occasion and emergency that arises. This is just what the Holy Ghost is: God at hand, under all circumstances, and equal to all demands. What comfort this knowledge brings to our oppressed and struggling lives! A God, able to make all grace abound toward us!

The promise which Jesus made to His disciples, that He would send the Comforter, had great significance in Christ's day; and it has had through the centuries since. Over and over in His last discourse to His disciples, Jesus told them about the Holy Ghost. Christ had been a Comforter and Guide to the apostles, but now as He was about to go away, He promised to send them "another Comforter," who would abide with them forever.

The MODE of His presence: "He shall be in you." The presence of God throughout the Old Testament, and even through the ministry of Christ, was a presence with them. Here we see plainly specified the difference between the regenerated and the sanctified. The Holy Ghost abides with the regenerated as an Illuminator, Teacher, Guide, and Protector; but with the sanctified He is actually dwelling in them, having taken up His abode in their heart to dwell there as a blessed Heavenly Guest, filling the soul with sunshine, the life with victory, and the mind with glorious anticipation of heavenly triumph the moment their work on earth is done.

The Holy Ghost is to become corporately united and identified with the life of the believer so that He may bring the believer into direct personal union, acting not upon him, but in him, from the inmost depth of his being.

Here is the great difference between the two classes of Christians we find today. One class does right from a sense of duty and compulsion; the other, from an inner spontaneity.

This truth is difficult to explain. It is impossible to make spiritual mysteries plain to any who have not experienced them. The apostle Paul declares: "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" (I Cor. 2:14).

It is even difficult to explain many natural phenomena. How the personality and influence of a friend become a as he acts, is difficult to explain.

This is but a distant approximation of the blessed mystery of the Holy Spirit's entering, as a Person, into the life and very being of a consecrated disciple. He then controls every choice and affection, every thought and action.

The DURATION of His abiding: "He shall . . . abide with you for ever." He does not come as an ordinary guest, to sojourn for a season and then go on his way. Even such a limited visit of the Holy Spirit would be worth everything to a God-loving soul. For one to have the privilege of His fellowship only at times, instructing him and helping him to settle the problems of life, would be wonderful. But the Christian's privilege is one infinitely greater than that. The Comforter comes into a heart with the intention of staying there, and He will remain unless He is grieved or insulted and thereby forced to take His unwilling departure.

When He comes, He seals the heart unto the Day of Redemption; and no one -- no earthly power -- can break that seal except the individual himself.

What is the Holy Spirit's relation to Jesus Christ? The Savior spoke of the Holy Spirit: "Whom the Father will send in my name," that is "to represent Me."

The Holy Spirit was to be "another Comforter." He was to correspond, in His relation to the disciples, to Jesus Christ; indeed, He was to be to them more than Christ had been. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Yes, the Holy Spirit became more to the disciples, and has become more to later Christians, than Christ was to His followers. The disciples had leaned upon Jesus, were utterly dependent upon Him for everything, and yet He said, "It is expedient for you that I go away."

Christ's departure from earth and ascension to heaven marked a new and grand epoch in the development of the redemptive scheme, proving His Messiahship; and they became the grand fulcrum on which the lever of justifying and sanctifying faith has rested through all subsequent ages.

QUESTION: Is the Comforter more to you, dear reader, than Jesus was to His Galilean followers? Is He the Counselor and Companion of your every step? The source of all your strength and joy in life?

All this He desires to be to every follower of the Son of God. All this He will be to the individual who desires that He be, and who will give Him admittance into, and control of, his life. He will give counsel in every time of perplexity, when one hesitates because he does not know the right step to take. He will be a Companion to bring cheer and gladness when other companions have failed or have left one utterly alone. He will lead and guide when the clouds hang low and the way seems dark and obscured -- when without His leadings one would lose the way. He will be



the Source of abundant strength to bear the burdens that are incident to the Christian life. He will bring joy to the soul when it seems there is nothing to be joyful about. GLORY!

Christ could be present only in one place, but the Comforter can be everywhere at the same time. When Christ spoke to His followers, He spoke to them from outside; the Comforter speaks from within. Therefore the joy and comfort the Holy Spirit gives are not in any way dependent on outward circumstances. He dwells within, and therefore one's joy is within the individual.

Was the Holy Ghost, then, to supersede and substitute for Jesus Christ? NOT AT ALL. He was to make Christ more real to His followers than He had ever been, or ever could have been without His coming to dwell within their hearts.

A great mistake is often made in people's zeal for the honor of the Holy Ghost. They represent Christ as being far away at the right hand of God -- And, mistakenly, they think that they honor the Holy Ghost when they thus exclude the personal presence of the Master. But that idea is not in harmony with what Jesus taught. Listen: "He [the Comforter] shall testify of me," and "He shall not speak of himself." Again He said, "I will not leave you comfortless, I will come to you. At that day ye shall know that I am in the Father, and ye in me and I in you." These statements from the lips of the Savior reveal that Jesus Christ was to be with His people through the ministry of the Spirit, the Comforter.

The great business of the Holy Ghost is to make Jesus real. Just as the telescope reveals, not itself, but the distant stars, so Christ is revealed by the blessed Spirit, as the medium of our spiritual vision.

The Holy Ghost reveals the truth. "He will guide you into all truth." The Holy Ghost brings to us great comfort in making more real the person of Christ. But He also brings comfort in revealing the truth which Christ taught. In speaking to His disciples and teaching them, Jesus Christ said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself."

Before the disciples were sanctified they were too weak and spiritually immature to comprehend the full meaning of spiritual language. But after the Holy Ghost came into their hearts, they had a new illumination; the Holy Ghost could reveal to them all things they needed to know of Christ. In all the subsequent centuries, the Holy Spirit has been illuminating the minds of men by revealing and expounding to them the deep things of God. And this divine instruction brings great comfort to the child of God.

The Holy Ghost makes the truth intelligible as well as intensely interesting and real to the one who earnestly seeks to know it. He makes the Scriptures so clear and so comforting to him that he does not read the Bible from a sense of duty. It speaks to him as the living message from his Master, a love letter from his Bridegroom's heart.

How gentle and patient the Holy Spirit is in speaking to us! And He has promised He will guide us into all truth. Yet it is a sad fact that He must often keep back much because we are not ready to receive it.

"He will shew you things to come." Oh, how this promise was to be fulfilled in the later teachings of the Epistles and the Apocalypse, concerning the blessed hope of our Lord's return!

The same Spirit who gave the light of prophecy can also give the light of understanding. He alone can make the things of Christ clear to us. He alone can center our hearts in the blessed hope of Christ's coming.

The world is overrun with many false religions because men are constantly trying to understand and explain the Scriptures without the illumination of the Holy Spirit.

It is not enough to know that Christ is coming again, and even to desire His coming. The soul's interests must become centered in His return, so that the source of attraction is removed from the earth to the heavens. It is one thing to be lifting up the world from the earth side; it is another thing to be drawing up the world from the heaven side. It is one thing to be a man on the earth, living for the glory to come; it is another thing to be a man in the glory, living for the world. We must be taken, as it were, out of this world, and then be sent back into it, to be a blessing to it. One great reason why Jesus lived as He did was because He belonged to heaven. The Father sent Him into the world, to do His work; and we, as men who dwell in heaven, must be sent into the world by the Spirit, to work for Christ.

Oh, may the Holy Spirit so show us things to come, that we shall ever live and labor to save the lost!

\* \* \* \* \*

### Chapter 3

#### THE HOLY SPIRIT IN RELATION TO THE BELIEVER

John 1:32,33; 3:5,6; 4:24; 7:37-39; 2:7-10

1:32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

3:5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

4:24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

7:37. In the last, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

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

39. (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.)

2:7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

Our Scriptures for this chapter are taken entirely from the Gospel of John. In the first seven chapters of this Gospel, we have a very striking, progressive unfolding of doctrine concerning the Holy Spirit. First, it is explained in abstract statements of truth, and then illustrated in a very significant and beautiful miracle.

We now wish to consider a few thoughts concerning the Spirit's relation to Christ.

In John 1:32 we see the Spirit, like a dove, descending from heaven and abiding on Jesus. Then in John 3:34 we are told that God did not give the Spirit by measure to Him.

Jesus, being always free from depravity -- from any moral infirmity that would prevent the workings of the Spirit, was literally filled and flooded, soul, mind, and body, all the time. As God's children, it is our privilege to have this fullness of the Spirit. To receive Him without measure is indeed a glorious privilege.

Up to this time all men who had received the Spirit, had been given Him by measure; that is, they had received some of His gifts and power. But Christ received the Spirit Himself in His personal presence and fullness. Christ first received Him as a pattern for His followers, and then gave Him forth to them, from His very own heart. Therefore, we read not only of Christ's receiving the Spirit, but of His giving the Spirit. John 1:33 says, "The same is he which baptizeth with the Holy Ghost." So it is through Him that we receive the Spirit. He comes not only from the Father, but from the Son. It is the glorious blood-bought privilege of every born-again person to be baptized with the Holy Ghost by fully submitting himself to the blessed Lord.

It is not so much a matter of compulsion by which we thus receive the Spirit -- Although it is true that we must have Him in sanctifying grace and power if we want to be prepared to meet Jesus at the end of our sojourn here. But it is, more truly, a privilege. We can reject Him and be eternally lost if we want to. We are not compelled to go to heaven. But it is our glorious privilege to be born again and then receive the Holy Ghost in His cleansing power and fullness. Then we may go sweeping through the gates of the city of God when our sojourn here is ended.

## WE NOW SEE THE HOLY GHOST IN RELATION TO BELIEVERS

In John 3:5, 6, He is presented to us as the Spirit of regeneration. Jesus says here, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

This explicit statement of Jesus clearly states that every human soul is barred from the kingdom of God unless he experiences the new birth from heaven. This statement leaves no exception.

The very first experience of the Christian life is to receive a new heart by the effective administration of the Holy Spirit. Jesus plainly states that without this experience we cannot even see the kingdom of God, and certainly are powerless to enter It.

The Holy Spirit must create within us a new life -- altogether new spiritual senses through which we are adapted to live a spiritual life. A complete transformation takes place in the soul who is thus born of the Spirit. "As many as received him, to them gave he power to become the sons of God" (John 1:12). The apostle Paul declares, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Next we see the Holy Spirit in the aspect of His deeper work, that of personally indwelling the heart. In John 4:14 we find the words of Jesus to the woman of Samaria, "The water that I shall give him shall be in him a well of water springing up into everlasting life." Again we hear Jesus call, "If any man thirst, let him come to me, and drink."

W. B. Godbey says, "This is one of the finest passages in all the Bible, transcendently profound, sublime, thrillingly edifying, lucidly expository of the glorious, positive side of experimental sanctification, progressing indefinitely through time and eternity -- first, ankle deep -- putting us where we walk with God incessantly, going only where Jesus goes; then wading in unto the knees -- reaching an experience of great proficiency in kneeology, though ever so ignorant of theology, where we learn the grand secret of conquering on our knees; passing another interim of recognition and appreciation, we wade in up to the loins; then passing another interval of progress, we wade in over our heads; now we can swim and relax on the current of God's grace."

Drinking of the Spirit is more than receiving the Spirit. It is possible for us to receive the Spirit and yet not take advantage of our great privilege by drinking from the flowing fountain as abundantly as we might. The soul who is not drinking of the Spirit will very probably be dull in his prayer life, and slow in testimony.

In I Corinthians 12:13 the Apostle uses the Same figure: "By one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit." To use an old figure, we might illustrate by referring to the bottle in the ocean and the ocean in the bottle.

Drinking of the Spirit is the habit of faith. It is an exercise of our spiritual senses which constantly renews and quickens our spiritual life, filling us and refreshing us, so that we are glad to pour out our full vessel in service for others. The possession of the Spirit demands, on our part, the proclaiming of His power to others.

So we read in the next verse, verse 38, "He that believeth on me, as the scripture hath said, out of his belly (inward parts) shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)"

This is the outflow of the spiritual life. It is the evidence that we are filled because we now occupy ourselves in helping others to obtain this blessing. No mere physical manifestation, or demonstration, such as "speaking in tongues," can be the proof of the Spirit's abiding presence. But this outflow of the spiritual life is an unmistakable evidence.

Like Elijah's river, it is flowing out, and not in. The word river suggests the idea of fullness, magnitude, abundance; it makes one think of that which is spontaneous, free, overflowing. This experience of "great grace" does not need to be pumped up. It flows of itself for very fullness.

God does not desire anything that must be pressed or squeezed from an unwilling giver. Prayer that is offered to God from a sense of duty is not apt to accomplish very much. Prayer must be natural, as in David's case when he said that he found a prayer in his heart. Work that is done because we feel that it is our bounden duty, will not merit, nor receive, much reward. The word that is spoken because it is expected of us, will not be very effective.

All these -- prayer, work and words that are the result of a sense of duty -- are indeed cold and, as has been mentioned, comparatively worthless. The power of the Holy Spirit makes us enthusiastic for God. Let us look at a beautiful object lesson of this truth in the second chapter of this blessed Gospel of John. It is the Miracle of Cana of Galilee.

We are told that this was the first of Christ's miracles; because of this fact, it must have had a special significance. We are also told that it was a miracle which manifested forth Jesus' glory, and this suggests to us that there was some deep lesson back of this miracle which made it worthy to occupy a place right in the beginning of John's Gospel. Indeed it is a kind of parable and symbol of the whole truth which we have been endeavoring to unfold from the direct teaching of the Lord Jesus Christ in the passages which we have mentioned.

In the miracle at Cana we see the failure of our natural life, joy, and love, in the exhaustion of Cana's wine. Beautiful indeed is the bridal scene with its fair and fragrant blossoms, the freshness and beauty of young womanhood, the vigor and nobility of young manhood, bright and sunny hopes, and prospects of future happiness.

But, oh, how soon the vision fails! How quickly the goblet of pleasure is drained! How often the serpent is found in the dregs, and all that remains is a memory, more bitter because of the joy that has turned to sadness! So is a life lived for this world.

Alas for life if this were all! But it is just when the natural fails that the divine begins. It is just when the old creation dies, that the new creation rises. It is just when Cana's wine is exhausted, that Jesus of Nazareth appears. Yes, He is always ready and willing to take over when we come to Him with our failures.

In this great miracle we have a magnificent illustration of regeneration and sanctification. The water Symbolizes life; and the wine, the Holy Spirit. In the regenerated experience we receive the water of life; and in sanctification the new wine of the Kingdom. Let every regenerated person make a complete consecration to God, and then turn over his experience to the Omnipotent Sanctifier, implicitly trusting Him to bestow the sanctifying experience.

Next we have the filling of the vessels. The Master commands, "Fill the water pots with water. And they filled them to the brim." These were just water pots made for ordinary use. They were earthen vessels. But they were empty and clean. All that was necessary was to fill the vessels with pure water.

The vessels at the wedding feast represent the vessels of our lives. We are but earthen vessels -- just common stuff. But if the empty vessels are offered to the Master, He will fill them. And if they are filled to the brim with the Holy Spirit, then something will surely come to pass. There will be surprising experiences in the life that becomes filled with God, just as marked as was the surprise of those who poured the water into the vessels at Cana and immediately drew out the best of wine. But these vessels of ours must be full "to the brim." Everything else must be out. The Holy Spirit does not take us by halves, nor will He give Himself by halves. No one is sanctified by degrees. The work of sanctification is instantaneous, and then follows a wonderful life of growth in grace and spiritual development which was not possible before. It is the fullness which makes the overflow.

Next comes the other, or nobler, side of the miracle. The filling is the smallest part. What next? "Draw out now, and bear unto the governor of the feast." Begin to use the water and, lo, it becomes wine!

How clear and plain the lesson! Both water and wine are types of the Holy Spirit. Water speaks of cleansing and fullness. Wine tells of joy, of love, and of life divine.

When we receive the Holy Spirit, we are Christians who minister to thirsty souls refreshing "cold water"; but when we are pouring forth His fullness in holy service, we are the bearers of heavenly wine.

There is a passage of Scripture in the New Testament which refers to "rivers of living water." They are running out and running over -- but they suggest more than water. There is the joy and the gladness in the Spirit-filled heart that turns all life into a marriage feast and a joyful song.

Even the world itself is forced to admit, like the ruler of Cana's wedding, "The best wine has come last."

\* \* \* \* \*

#### Chapter 4 THE HOLY SPIRIT IN VARIOUS ASPECTS

Romans 1:3, 4; 8:2, 4, 9,12-14, 23, 26; 14:17

1:3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

8:2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

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

23. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

26. 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.

14:17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

We approach, in the Epistle to the Romans, a spiritual temple, from the illuminated windows of which there shine out beams of lofty, divine truth concerning the Holy Spirit. This Epistle presents to us the doctrine of the Holy Spirit's indwelling men's hearts with a symmetry and clearness quite as remarkable as the other doctrines which it contains. We see the Holy Spirit

presented to us in various aspects in the Scriptures we have taken from the Epistle to the Romans. He is brought before us as a Witnessing Spirit, the Spirit of holiness and life, a Guide, the Spirit of crucifixion, the Spirit of Sonship, the Spirit of hope and anticipation, the Spirit of prayer, the Spirit of gladness.

In Romans 1:3, 4, we have the Witnessing Spirit. In this instance the Lord Jesus is said to have been of the seed of David according to the flesh, and the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

Here the Holy Spirit is witnessing to the divinity of the Lord Jesus by raising Him from the dead. The Holy Spirit has ever been the witness of Christ's divinity. This same Holy Spirit witnesses to our consciousness, that Jesus is, indeed, the Son of God and the Savior of mankind. He also witnesses to our personal salvation.

In Romans 8:2, we have the Spirit of holiness and life. One definition for law is "rule of action." The Holy Spirit, the Author of life, does actually give perfect deliverance from all the power of sin and death, as the apostle Paul in the text to which we have just referred, clearly states the Holy Spirit had done for him.

This is the first work of the Holy Ghost in sanctifying the soul. This, of course, is subsequent to our justification by faith. The Holy Spirit comes to take possession of our souls, and breathes into us the life of Jesus. He thus becomes to us a new law of life and power in our spiritual being, and this new law lifts us above, and sets us free from, the old law of sin and death.

Just as a law of physics lifts one above the law of gravity -- the power of my will can raise my hand in spite of the fact that a physical law makes inert matter fall to the ground -- the law of sin and death has power over all unsanctified persons because the principle of sin, the disease of sin, is latent within every unsanctified soul.

The Holy Spirit establishes a new law of feeling, thinking, choosing, and acting; and this new law lifts us above the power of sin, making it natural to be holy. This is not of, nor by, ourselves, but because He, the Holy Spirit, now dwells within the heart and has supreme control. If this were not true then one is not made free from the law of sin and death. To be made free from the law of sin and death certainly means that it no longer has any dominion whatever over one.

In Romans 8:4,12-15 we see the Holy Spirit very clearly presented as Guide and Director of our spiritual lives. And if we remain true to this divine leadership, we shall never go astray. That means, however, that we must always obey our divine Guide, we must ever follow our heavenly Leader. Unless we heed the checks and the promptings of the Spirit, we cannot expect Him to keep us in the way of peace and happiness.

The Spirit leads us by the Word, by providence, as well as by direct illumination. It is supremely important that we heed this leadership in its triple aspect. In endeavoring to follow the Spirit, without a due appreciation of the Word and providence, we open the door to an evil spirit who passes himself off as the Holy Spirit. Satan, as Lucifer, once lived in heaven next to the throne of God. Having become thoroughly acquainted with the Holy Spirit, he is now able to impersonate



the Holy Spirit and so deceive the unguarded. Jesus said that Satan is able to transform himself into an angel of light -- or rather, to make himself appear as an angel of light, and thereby deceive many. The Angel of Light is the Holy Spirit.

If we try to follow the Word, without a due regard for the Holy Spirit and providence, we will soon find ourselves in dead formality, and in the end we will be lost. If we attempt to follow Providence, regardless of the Spirit and Word, we will apostatize into rationalism and be consigned to hell.

The Christian life is not a mere moment of blessed transformation, but a life of continual abiding in God. Step by step we must walk with Him, maintaining the habit of depending on Him and yielding constant obedience to Him.

Next we have the Holy Spirit presented as the Spirit of Crucifixion. The Holy Spirit is the One who presents to us the place of death and resurrection. And the attitude of the Christian life is that we are reckoning ourselves dead indeed unto sin. This is what is meant by "mortifying our members." And rest assured, crucifying self can be done only by the aid of the Holy Spirit. If we attempt it without His help, we shall only meet failure.

The Holy Spirit is also the Spirit of Sonship. This is clearly unfolded in verse 14. The Holy Spirit brings us into the intimate relation of sons. We are made partakers of Christ's Sonship through His indwelling life; and the prayer of the Master becomes fulfilled in us, "That the love wherewith thou hast loved me may be in them, and I in them." As the bride shares the bridegroom's family and home, so we partake of all the privileges, immunities, glories, and prospects of Christ's own glorious life. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

In verse 23, the Holy Spirit is presented to us as the Spirit of hope and anticipation of the coming glory. The Holy Spirit within us awakens a consciousness of this coming glory, calling forth an eager longing for it.

Just as the embryo birdling in its shell, when the time for its birth draws near, presses through the restraints that confine it, bursting its fragile shell and leaping forth into liberty, so the sanctified soul stretches out even now its nascent wings, groaning within itself for the coming glory. Truly, we may enjoy the first fruits of the glorious future now.

What we have seen of answered prayer, of power over nature, of victory over circumstances, of divine life in our earthly sphere, are but an earnest of the kingdom we shall inherit -- the kingdom which Adam lost. And as the Holy Spirit in us is teaching us the Millennial song, He is illuminating our vision of the coming glory as He calls us out to prove, even here, our celestial wings.

Oh, let us not be disobedient to these heavenly visions; let us not repress these outreachings; let us not quench these immortal fires; let us not crush out the heavenly inspirations and aspirations which carry with them, not only the prospect, but the vital power of an endless and boundless life!

We next see the Holy Spirit as the Spirit of prayer. This view is given us in verse 26, which reveals to us the deep mystery of prayer. This is the divine mechanism which words cannot interpret, and which theology cannot explain; but which the humblest saint recognizes even when he does not understand.

Oh, the burdens that we must bear but cannot understand! We know that we should see in them a divine message -- they are an echo from the throne and a whisper from the heart of God. And so we can just pour out the fullness of our hearts, when sorrow crushes our spirits -- and know that He hears, He loves, He understands.

In verse 17, we see the Holy Spirit as the Spirit of gladness. And the Spirit of gladness is essential to power for service and effective testimony for Christ.

Here we see the pure spirituality of the Lord's salvation. Such temporalities as eating, drinking, sacraments, water baptism, other church rites, ceremonies, and institutions have nothing to do with our salvation. False religions always magnify temporalities, such as church ordinances, and minimize the spiritual graces. We receive righteousness, peace, and joy in the Holy Ghost regeneration. These graces are made perfect in sanctification when their antagonisms are eliminated.

\* \* \* \* \*

## Chapter 5

### THE HOLY SPIRIT, THE SOURCE OF SPIRITUAL ILLUMINATION

#### I Corinthians 2:6-16

6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. But 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.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

In this chapter we are considering the work of the Holy Spirit, the Source of mental illumination and the indwelling Sanctifier. We have Him presented to us as the Illuminator of our minds in this, the second chapter of First Corinthians, and as the sanctifying Indweller of the heart in the sixth chapter. Be sure to read the sixth chapter.

The last verse of the wonderful second chapter expresses the particular truth of which the whole chapter is an unfolding: "We have the mind of Christ." This is the secret of the whole mystery. The Spirit is here represented as the Quickener of the mind -- the Revealer of spiritual truth.

There are three distinct and important truths in the second chapter of First Corinthians. In the first place, the Spirit is the Revealer of spiritual knowledge, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

There is much of wonder that eye has seen; but there are truths beyond our natural vision, that are more wonderful than any sights in the world of light and beauty, when it is suddenly revealed to one who has always been blind. The writer once knew a young lady who had been blind until she was nearly twenty years of age. At that time a surgeon decided that an operation could be performed that would give her sight. The operation was performed and in due time the bandages were removed. This young lady had previously visualized in her mind everything that had come into her knowledge and experience; but now that she had her sight and saw things in their true beauty and reality, she almost went beside herself with joy and delight. She exclaimed over and over, "Oh, I could never imagine that anything could be so beautiful!"

And so there are spiritual truths which God has in store for the quickened spirit. There is a world of higher intelligence which our natural senses never could discover.

Ear has heard words of wisdom and eloquence, beautiful notes of melody and harmony, whispers of affection and human love, words of warning and words of encouragement. But there is a higher realm whose messages of heavenly truth and divine love ear has never heard.

There are words of wisdom and tenderness which the Shepherd's voice is waiting to speak to him "that hath an ear" to "hear what the Spirit saith unto the churches." They are the deep things of God; the unutterable truths of the Almighty; the rich and unearthly treasures of the heavenly kingdom; the transcendent wonders of the coming age; the supernal realities of spiritual life, immortality, and ineffable glory.

There are truths which human hearts have conceived -- wonderful creations of the human imagination, wonderful conceptions of the human soul, wonderful inductions from human observation, wonderful Systems of human thought and philosophy. But there are deeper and higher truths for the heaven-taught soul which will fill the ages to come with wonder and rapture. In God "are hid all the treasures of wisdom and knowledge."

There is a false teaching that we must die to receive these wonderful revelations. "But God hath revealed them unto us by his Spirit."

Here we are plainly told that the wonderful, invisible, inaudible, and inconceivable glories, referred to in verse nine, are actually within our reach at the present time. But the Spirit cannot speak of them to us until we are able to hear. These wonders which are unutterable and indescribable in human language can be revealed to the human spirit only by the Holy Spirit. They are too heavenly to be uttered or communicated by mortal language. All language is utterly impoverished in the attempt to reveal these infinite beauties, majesties, wonders, sweetness, and glory.

"For the Spirit searcheth all things, yea, the deep things of God." These "deep things" of God have captured and recaptured the saints of all ages. For them the martyr has gladly hugged the burning stake; for them the dungeon of Madam Guyon appeared so bright that the very stones shone like rubies. They inspired John Knox to pray Bloody Mary off the throne of England.

Now we have another truth revealed: We must have more than a supernatural truth presented to us. We need a supernatural mind to receive it. So the next thought to which we shall call attention is that the Holy Spirit's ministry gives to us the mind of Christ, and a supernatural power of reception. "The things of God knoweth no man, but the Spirit of God." And the "things of God" cannot possibly be received by human intellect, because the intellect can only cognize human resources, which are utterly alien and infinitely inferior to the Divine.

Here is the source of so many false doctrines and isms which fail in their designs to lift men from the pit of sin. Men try to understand and explain the things of God without having the mind of Christ. Human intellect, unilluminated by the Holy Spirit, can never rightly understand the things of God.

You may repeat your thoughts to your canary bird that sings in your chamber, and he may bend his little head in earnest attention, apparently trying to take in your meaning, but he does not grasp it. His little mind is not equal to your higher thought. He has only the mind of a bird, while you have that of a human being. In order for him to understand you, you would need to put your mind into his brain. That is impossible. Just so it is when we attempt to bring our little minds up to the great thoughts of God.

Your canary may have a bigger head than your neighbor's canary; it may know one or two more notes of song; it may even have a few little tricks that others have not learned; it may be an educated, a cultured, a professional bird -- but it is only a bird.

And so your philosopher, your man of science, your scholar, may know a few intellectual tricks; but he has only a human mind and he cannot take in the thoughts of God without divine illumination. Your theologian may memorize the Bible, he may have several mental tricks "up his sleeve," he may know several psychological stunts -- but unless he has the illumination of the Holy Spirit he is no more than any other man, in so far as understanding the things of God is concerned. So we see the utter impossibility for anyone to know "the things of God," except the Spirit who dwells in him and those to whom He makes the revelation. It is utterly impossible for us to receive them by our intellect, because the intellect can cognize only human resources.

In the twelfth verse of our text the Apostle tells us that "we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." And the next verse informs us that expositions of spiritual things are available only to spiritual people -- and these are so few in proportion to the population, that in the average community we do well to find a band of a few dozen who are spiritual enough to receive the Word of God, appreciate it, and utilize it, profiting thereby. It is absolutely useless to expound deep spiritual truths to the wicked, or unspiritual, just as it would be useless to set before a dead man a delicious dinner. For very little of spiritual truths can be comprehended by the unsanctified just as the fatted calf cannot be masticated by toothless babes.

Verse fourteen shows us the utter insufficiency Of human wisdom to grasp the things of God. It is not for want of education that men cannot know the truths of God, but it is for want of spiritual powers. It is a deplorable fact that scholarship and genius fail to grasp the deeper spiritual truths of the Gospel, and even oppose and hold up to ridicule the things that God has revealed to them that love Him.

There is in the human spirit a faculty which may be designated the God-sense. It is an organ of the soul on which God operates by the agency of the Holy Spirit; it is that part of our being which comes into immediate contact with divine truth. As there is an incomprehensible, indefinable link, connecting the soul with the body, where the mind and the brain are mysteriously connected, so there is an unfathomable link in our spiritual being, where the divine Spirit and the human spirit join each other. And in like manner, as it is essential for the soul to be united to the body in order that the organs of the body live and perform their functions, so it is essential that the divine Spirit and the human spirit be united in order that the spiritual faculties be alive and perform their proper functions. All men have a latent divine sense, just as dead men have nerve and brain tissue, but this latent sense of men's spirits must be made alive by the divine Spirit in regeneration, and intensified by the Holy Spirit in sanctification. The Word of God will then be truly alive and apprehended as a living, spiritual force. When the soul is really alive to God, the very reading of God's Word will attract the attention. The soul will perceive its spiritual accuracy; it will feel its penetration in the heart, and be inwardly sensitive to its every expression.

\* \* \* \* \*

Chapter 6  
THE HOLY SPIRIT, THE ANOINTING AND SEALING SPIRIT

II Corinthians 1:17-24

17. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18. But as God is true, our word toward you was not yea and nay.

19. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21. Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

II Corinthians 3:1-3; 17, 18

1. Do we begin again . to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2. Ye are our epistle written in our hearts, known and read of all men:

3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

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

18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

This Scripture presents to us five striking and instructive symbols of the Holy Spirit, revealing Him in five phases of His office work. These symbols are jewels of holy metaphor, flashing celestial light upon our minds as they speak of the deepest truths of Christian experience.

## THE ANOINTING

The figure of anointing runs through all the Scripture, crystallizing in the name of Christ. Christ means, "The Anointed One," and Christian is the Christ -- One, or the one who has been anointed with the Holy Spirit.

We note that the rite of anointing was observed in all the ceremonies of the Old Testament. Especially was it emphasized in the setting apart of the three great officials of the Old Testament: the Prophet, the Priest, and the King. Prophets were anointed that they might be set apart as witnesses and messengers of the will of God. Every child of God is a witness and messenger for Him. God has declared, "Ye are my witnesses" (Isa. 43:10). And Jesus said, "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 Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

In order to witness properly we must have the anointing referred to above. It is that anointing which is bestowed when the Lord Jesus imparts to us the Holy Ghost.

Priests were anointed to stand between God and the people, to make intercession in their behalf. We are to be anointed as God's holy priesthood to come into His presence, to worship at His feet, to rightly present the incense of faith, love and devotion to Him, and to effectively intercede for others at the throne of grace.

Kings were anointed to rule in the name of God, to stand in glorious majesty representing Jehovah to the people. God has purposed that we, as His children, should be not only prophets and priests, but also kings in the sense of being representatives of God to the people around us. We can never, adequately, represent God unless we have the fullness of the blessing of the Holy Spirit. "Jesus Christ, who . . . hath made us kings and priests unto God and his Father" (Rev. 1:5, 6).

For this three-fold ministry -- serving as prophets, priests, and kings -- we are anointed of the Holy Spirit. Only the Holy Spirit can fit us for so high a calling. Education of the proper kind is good, qualifying a person for great usefulness. Culture and training are good, if that culture and training are of the right sort. A pleasing personality is a welcome asset. But none of these -- education, culture, training, a pleasing personality -- nor all of them combined, can fit us for the high calling in Christ Jesus. The Holy Spirit alone is able to equip us.

The figure of anointing is used in Scripture with still more wide and beautiful significance. It speaks of holy gladness. "Anointed . . . with the oil of gladness above thy fellows" (Ps. 45:7). "Thou anointest my head with oil; my cup runneth over" (Ps. 23:5).

This anointing is the privilege of the humblest believer. And it is available to the most unworthy sinner who is willing to repent of his sins, let Jesus come into his life, and he baptized with the Holy Spirit.

## THE SEAL

The seal is associated with the relics of antiquity as well as the customs of business in every age.

The seal is used to authenticate and certify. It is used as a stamp, or to make an impression to prove the genuineness of the thing sealed. "General Electric" stamped on an article is a guarantee that it is an article made by the General Electric Company. So the Holy Spirit certifies one to be genuine, by putting the stamp of God upon him, and giving him the witness of his acceptance with God.

The seal is also a token of ownership. Cattlemen stamp a certain brand, or seal, on their cattle to show ownership. The brand shows whose cattle they are, the cattle being now set apart as the cattle of a certain man. So the Holy Spirit sets us apart, stamping us as the property of God, and marking us as no longer our own but the purchased possession of Jesus Christ, "bought with a price" (I Cor. 6:20). The price is the shed blood of Christ.

In the third place the seal is the expression of reality. It casts its impression on the wax and makes it real and enduring. So the Holy Spirit makes the things we have known real, and turns into actual experience that which was before only theory.

Finally, the seal transfers the image. The very identical image that is on the seal is now transferred to the thing sealed. The Holy Spirit prints the very image of Jesus on our receptive hearts and leaves the stamp of His character upon our lives.

A fact that must not be overlooked is that you cannot affix the seal to hard and settled wax. The wax must be warm and soft, and unless our hearts have been warmed and our very souls made flexible in His hand, the Holy Spirit will not be able to affix the seal. This sealing of the Holy Spirit is a very definite and explicit act. Have you been sealed?

## THE EARNEST

This is also a very significant word. It represents the first installment in a purchase and binds the transaction. A person wishes to buy some cattle from another man. The price is agreed upon, but the buyer does not have the necessary amount of money with him, so he offers to pay down a small amount. If the seller accepts that small amount as a down payment, the sale is binding. Now he cannot refuse to deliver the cattle to the buyer when he comes with the rest of the price agreed upon, although the value of the cattle may now be more than the price agreed upon earlier, because he accepted the earnest, which was the first payment.

Another meaning akin to the above is as follows: In oriental countries the seller also gives a first installment. Taking a handful of soil, he puts it into a bag and hands it to the purchaser as a pledge of the whole property being transferred to him in due time.

So the Holy Spirit is to us the payment in part, and the pledge in full, of our complete inheritance. He brings into our hearts the same blessed reality which heaven will complete. He here and now gives a foretaste of what to expect when we reach the glory world.



## EPISTLES OF CHRIST (II Cor. 3:3)

We have here a new figure of the Holy Spirit, a new office work. Here He is presented to us as the great Recorder transcribing Christ and His character and life upon the living table of human hearts and lives. This work of the Holy Spirit is performed on the Christian, but is done more for the sake of others. It is indeed a beautiful figure, each of us represented as a letter published to the world, and carrying to men the message of Christ. May God help us to receive the message and then publish it so truly, so wisely, and so consistently, that it may be known and read of all men. Many letters are so poorly written, that one finds it difficult, indeed, to read them. May God help us to be letters that are plainly written, very legible, for we constitute the only volume that many ever read. Each of us is either a Bible or a libel.

These letters, written by the Holy Spirit, are almost the only hope of the world; because the unsaved and the unsanctified will read us, although many of them never, or infrequently, read the Bible.

What a grand conception! Every saint is a letter of Christ for all the world to read. Oh, how Satan has strewn the world with counterfeit letters which many read, and believing, go down to hell.

A person professing to be a Christian without having the stamp of genuineness upon his life, stamped there by the Holy Spirit, is a bogus letter. He will cause others to lose their way and wander on in spiritual darkness, coming to a sad end at last.

## PHOTOGRAPHS OF JESUS (II Cor. 3:18)

This is the last of these metaphors of the Spirit and it carries the thought to a beautiful and perfect climax. We are to be, not only books, but illustrated books. Not only epistles of Christ, but photographs of Christ. In the center of the volume of our life is a living picture, which the Holy Spirit ever seeks to perfect, and in which He wants to reveal to the world the very glory of Jesus.

The idea is very striking. We are represented as gazing with fixed look upon the face of Jesus Christ, and as we gaze, His likeness is reflected in our countenance. The Holy Spirit is taking a picture of Jesus, not on a celluloid film, as in photography, but on a human face. Then as the non-believer, the non-Christian, looks at us he should be able to see Jesus' expression there on our very countenance. As you look upon the face of one who has spent years in sin, you can see the expression of Sin and Satan. So in the saint's face Jesus is reflected.

In order that the picture may be perfectly taken we must keep our face steadfast and our eyes fixed upon Him. It is also necessary that we gaze with open face." There must be no veil nor cloud between -- as in the photographer's art the little cover must be removed from the face of the camera in order that the impression may be taken.

We are not to be stereotyped and put away in a cabinet; but the picture must be renewed from day to day, and each day should be brighter than the last. It is "from glory to glory," ever brighter and brighter.

So we are illustrated volumes, revealing to the world our blessed Savior. As He represented God the Father, so we are to represent Christ. And men will know Him by what they see of Him in us. Almost all that the great mass of humanity knows about what salvation is, and what it does for a surrendered soul, is what the Holy Spirit is able to write upon our hearts and in our lives for them to read, and the photographs He is able to stamp upon us, to illustrate those letters. Whatever of God people see in us is the work of the blessed Holy Spirit. He is the artist who stands behind the canvas, and brings out the beautiful, glorious picture.

Beloved reader, do you understand these things? May the Holy Spirit enable you to realize and fully prove the blessed meaning of the five symbols of the Holy Spirit: the anointing, the seal, the earnest, the living epistle, and the living photograph of our Savior.

\* \* \* \* \*

## Chapter 7

### THE HOLY SPIRIT, RECEIVED THROUGH FAITH, AND NOT BY WORKS

Galatians 3:1-3, 5,13,14

1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

13. 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:

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. .

Galatians 4:6

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Galatians 5:16, 25

16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

25. If we live in the Spirit, let us also walk in the Spirit.

Galatians 6:8

8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

The Galatians were the "Scottish Highlanders" of ancient times, and the ancestors also, of the hot-blooded race that transferred the name Gaul from the province of Galatia to ancient France. They were a warm-hearted and generous people, quick to receive the teachings of Paul, and quick, also, to be led astray by the false teachers that followed him. And so we find him warning and pleading with them, against the seducers of the Judaizing party. The theme, therefore, of the Epistle to the Galatians, suited to their condition, is "Free Grace." The Apostle Paul reiterated, again and again, the freeness of the grace that saved them at the beginning, and that now must still sanctify and lead them all the way through. And so this thought gives tone to our study of the doctrine concerning the Holy Spirit, referred to in this chapter. (Gal. 3).

THE HOLY SPIRIT RECEIVED BY FAITH  
(Gal. 3:1,2)

The Holy Spirit is received by faith and not by the works of the law. But he who receives the Holy Spirit is one who is already obeying the laws of God. The Holy Spirit is just as freely given as the blood of Jesus Christ and the justifying righteousness of God through Christ.

The Galatians had received the Holy Spirit in sanctifying grace but were led away by legalistic preachers. May God help us to be true in ever preaching and proclaiming the Pauline Gospel to the ends of the earth, doing our utmost to convince the deluded millions of the fallen churches who are seeking justification and sanctification by good works, that they are bewitched by the devil, as were the Galatians. They are deceived through the instrumentality of popular preachers who are crying out that church loyalty and legal obedience are a sure evidence of a real experience of salvation.

The Holy Spirit is not received as a result of our surrendering, nor as a result of our consecration, though these are always prerequisites to the experience of regeneration and sanctification. We must surrender and then consecrate fully. Neither is the Holy Spirit received as a result of suffering -- nor of our dying out to self. But these, are also, prerequisites. We must surrender, we must consecrate, we must die to self. That spirit within me that says "I am to be considered, My will must be satisfied, What I want to do others must bow to," and so forth, that spirit must die. After the prerequisites are all met then the Holy Spirit is received in answer to faith.

The Holy Spirit is never given because we deserve Him, nor is He given because we struggle. Sometimes considerable struggling seems to be required for an individual to get to the

place in which all prerequisites are fully complied with, in order that faith may simply reach out and receive Him on the simple promise of God, by childlike trust in His grace and love. OUR WHOLE CHRISTIAN LIFE must be sustained and maintained by the Holy Spirit through the same simple faith by which we first began. Oh, how many are so foolish! They begin as helpless sinners at the feet of Jesus, taking all as the sovereign gift of Divine mercy, and then they begin to build a sort of reputation and condition of self-constituted strength and try to sanctify themselves by their self-denials and crucifixions. But their struggles are ineffectual.

The same grace that was required for us to be justified is required later for us to be sanctified. "By whom also we have access by faith into this grace wherein we stand" (Rom. 5:2).

Our Christian life is a succession of acts of faith with which we first began. But all faith is dependent on, and can result only from, a life of obedience, as we walk in the light of God's Word. The Scriptures teach we cannot believe except as we are obedient. Such teaching clearly implies that faith apart from obedience is impossible.

OUR CHRISTIAN SERVICE AND OUR POWER FOR SERVICE through the Holy Spirit are by simple faith and the free grace of Christ in God (Gal. 3:5).

Yes, the very ministry of service for which the Holy Spirit enables us must be done on simple faith and dependence upon His gracious gifts. "He . . . that ministereth to you the Spirit" here is not a man -- it is Christ. Jesus ministers the Spirit, and He does it to them that believe. THE HOLY SPIRIT IS THE SUM OF ALL THE BLESSINGS that come to us through Christ and the great covenant with Abraham (Gal. 3:13,14).

When man came from the creative hand of God, he was filled with the Holy Spirit and continued so until the Fall, when, upon Adam's making an unwise choice, the Spirit departed, leaving the fallen wreck in woeful ruin. Jesus made a complete, radical and satisfactory atonement for every son and daughter of Adam's race so that not one soul need be lost. Having done this, Christ became the glorious Precursor of the Holy Spirit. "We might receive the promise of the Spirit through faith" (verse 14). Here special emphasis is laid on the word "promise." It is the great promise central in the Abrahamic covenant, not only including Christ our Redeemer, but the Holy Spirit our Sanctifier.

Here let us pause for a bit and consider what is meant by "sanctification." It is a word derived from the Latin Sanctus which means "holy"; facio, means "to make"; and the suffix tion, means "the act of." Thus the meaning of sanctification is "the act of making holy." It is a divine act of the Divine Spirit in the heart and life of a believing child of God whereby the root of sin is cleansed from his nature and his heart is filled with divine love, the Holy Spirit taking complete possession and control of his life.

The promise of the Spirit is the substance of the covenant with Abraham, and the supreme blessing of Christ's redemption. The reference is quite clear that if we have not received the Holy Spirit, then we have not inherited the full blessing of the covenant with Abraham and the full purchase of Christ's redemption. The Holy Spirit is the agent who applies to us the redemption purchased by Christ.

Dear reader, have you received the promise of the Spirit? Other promises are called "the promises"; but this is called "THE PROMISE." It is the one supreme promise, the one all-important promise. It is the one all-embracing promise -- it includes all the rest, and without it all the rest are vain. All preaching that stops short of Holiness is vain.

THE HOLY SPIRIT IS NEXT PRESENTED as the Spirit of the Lord Jesus Christ dwelling in our hearts through our union with Him, and bringing us into His very Sonship, and the fellowship of His inheritance (Gal. 4:6, 7).

This Sonship is the peculiar promise of the New Testament, and the peculiar privilege of those who are united to the person of the Lord Jesus Christ. This is not the Sonship that comes by virtue of our creation, nor even the Sonship that comes by virtue of our regeneration. This is a higher Sonship, that comes by virtue of our union with Jesus Christ; and it brings us into His relationship with the Father. Through His indwelling presence and power we are enabled to become the sons of God.

THE HOLY SPIRIT, THE SPIRIT OF SANCTIFICATION AND VICTORY  
(Gal. 5:16, 17).

In all of our probationary life there is a constant conflict between the Spirit and depravity, until the latter is utterly exterminated in sanctification, or the Spirit grieved away. "Cannot" in verse 17 is properly translated "may not." The unsanctified Christian can, by the grace of God, which is always freely given, do his whole duty. But the strong probability is that often his courage will fail (as did Peter's courage at the trial of Jesus), and he will come under condemnation for neglect of duty. He wants to do the will of God but is often intimidated and then defeated by the indwelling enemy. This conflict will continue till carnality is eradicated. Either that or the Spirit will be grieved and will take His departure. The Holy Spirit resists the carnal principle within; and He alone can overcome it and exclude it.

Here is God's great secret of holiness -- fighting sin within the soul is not necessary if one is filled with God. Just as water excludes air from the tumbler when it is filled with water, and just as light excludes darkness when a room is lighted, so the indwelling of the Holy Spirit excludes the presence of sin. It is the old false theology of struggling to sanctify ourselves, of fighting the flesh to keep it down, on the one hand; or rising with God above the flesh and dwelling in that higher, holier realm where all sin has been eradicated, self has been crucified, and the Holy Spirit rules supreme, giving victory over the world, sin and the devil. In a word, it is the glorious privilege of being sanctified, not by works, but by free grace; not by self-effort, but by simple faith in the un failing promise of God and His atoning work, by which the indwelling presence of God is made a reality.

THE FRUIT OF THE SPIRIT

It is naturally concluded from the previous thought, that certain results, or fruit, must follow one's becoming filled with the Spirit -- And this is not overlooked in the Scripture.

First the Apostle pictures the acts of impurity, then the source of impurity, then the idolatry to which impurity leads. In contrast with this dreadful picture he lists the fruit of the Spirit; love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance, faith.

OUR PART in receiving the Spirit (Gal. 5:25). Is there nothing for us to do but lie passive in His hands? Yes, there is much for us to do. We must walk in the Spirit. We must co-operate with God. We must keep step with our blessed Companion. We must follow Him as He leads the way. There are things to do, but they must be done at His leading and with His enabling. It is most important that the Holy Spirit be our Companion. It was not Enoch so much as the One with whom Enoch walked, and yet, Enoch had to keep step with God. It is a matter of our walking with God and going His way, rather than God's walking with us and going our way.

Finally, let us consider the Spirit in relation to the future. Sow to the Spirit, and reap to the Spirit.

What is the bearing of this present life on the life to come? It is real; it is lasting. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

Oh, how the days are telling! Those who trifle away the precious hours and opportunities of these days, some day will wake to find how much they have lost. And you who labor now, but who see no fruit, sow on, sow to the Spirit and wait. Some day, in yonder heaven you will know what the promise means; "I have covered thee in the shadow of mine hand that I may plant the heavens."

Pray on, press on! It may not be given you to preach the Gospel. It may not be given you to do the work for which you would gladly give all. But yours is to stand bravely, truly, in the ordeal of pain; of irritation; of uncongenial surroundings in the household, the business office, or the schoolroom; and, perhaps, in the place of terrible temptation. But if you are true, if you sow to the Spirit, some day you will gather the amaranthine flowers and harvest the delectable fruits of Glory. You shall have your crown. Nothing that the Spirit breathes can ever die.

Sow on, weep on, wait on, hold on. It may be weeping now, but it will be rejoicing by and by. It may be sowing now, but it will be reaping by and by. HALLELUJAH!

\* \* \* \* \*

## Chapter 8 LOVE IN THE SPIRIT OR THE SPIRIT, THE SOURCE OF LOVE

Colossians 1:8

8. Who also declared unto us your love in the Spirit.

I Corinthians 13:1-13

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

2. 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.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

In this chapter we consider the source of divine love, the Giver of divine love to a human being. And this love is very closely associated with the glory of Jesus. But Jesus cannot be glorified in our lives without there being on our part a recognition of the Holy Spirit. He is the One who makes Jesus Christ real to us; and only when the Holy Spirit has come into the human heart as a resident to take over control of the life, is He enabled to make Christ real, and to shed abroad divine love in our hearts.

From Colossians, the first chapter, we glean that the Apostle Paul had just been visited by Epaphras, one of the ministers of the Colossian church, and he had reported to Paul the condition of that church. It was summed up in one sentence: "Epaphras . . . declared unto us your love in the Spirit."

The one outstanding characteristic of the Colossian church was this "love in the Spirit." And this should be the outstanding characteristic of every New Testament church of today. In such a church we find perfect fellowship; all members working toward the same end, all of the same mind.

#### SOME CHARACTERISTICS OF SUCH A CHURCH

Its union is unbroken. Such a church remains as a unit; it retains its oneness. "Both he that sanctifieth and they who are sanctified are all of one" (Heb. 2:11). In such a church there are no schisms, no cliques. Its members are filled with charity, unselfishness, and consideration for one another. "In honour preferring one another" (Rom. 12:10). In such a church are no gossiping tongues. There are no slanderous rumors, no quarrels and criticisms, murmurings and bad feelings.

In such a church all are joined together in harmonious love and hearty co-operation, in the worship, testimony and work.

Would to God that this beautiful picture might be more frequently repeated. Only one thing can effectively keep a church from being like the above picture -- and that is the absence of the Holy Spirit and the presence of the old carnal self.

There is plenty of love in the world. It is the secret of every romance, the theme of many a poem; it lies back of all that is heroic in national history; it guilds every record of patriotism; it glorifies every true home and fireside. But there is a great difference between natural love and the "love of the Spirit." In fact, there are many differences. Though natural love is excellent in its place, being human it is limited.

NATURAL LOVE is an instinct and a passion; LOVE OF THE SPIRIT is a new creation and the fruit of the supernatural life imparted by the Holy Spirit. The natural heart knows nothing about "the love of the Spirit." Human love may be only a little higher, in degree, than the instinct of a mother bird. It is born of earth; and with the earth, and all other earthly things, it will pass away. It is only temporary. But the love of the Spirit descends from above. It is a part of the nature of God and will last forever.

Natural love is selfish in its nature and terminates upon its own gratification. Divine love is unselfish and reaches out to do good to its object. The strongest affection born of earthly passion may turn to the most bitter hate if crossed and disappointed. It can strike down, with a death blow of vengeance, the one on whom it had placed its attentions, when that one awakens its jealousy.

On the other hand, divine love, "the love of the Spirit," forgets self, and seeks to bless its object. This divine love does not shrink from any sacrifice to accomplish its purpose. Natural love is based upon the attractive qualities of its object; Divine love springs from something within, and is the outflow of an irresistible impulse within itself. Mere human love, whether fancied or real, is attracted by the goodness or loveliness of its object. When the goodness or loveliness fails, or ceases to be as good or lovely as it had been thought to be, then human love often dies. Divine love can seize upon the most unlovely, can love it into loveliness, and can keep on loving through the impulse of its own heart, when everything in the circumstances would seem to render it



impossible. And so, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). God loved us because it was in His divine nature to do so; and so, when the Holy Spirit makes Christ real within us, we will love, because of Christ within us, even the unlovely and unworthy.

Natural love is sensitive, living in the sunshine of responsive affection. Divine love is long-suffering when there is no response, patient and true, even in the darkest hour of suffering.

The very element of divine love is suffering. In the sublime picture given us in First Corinthians, chapter 13, love begins her march by suffering long, and ends it by enduring all things. The love that blesses those that bless us is only earthly. "Do not even the publicans the same?" But the love that reaches out to those who can make no return, the love that blesses them that curse us, and prays for them that spitefully use us, is the love of God, shed abroad in our hearts by the Holy Spirit. This love the Holy Spirit alone can produce in our hearts.

Natural love is changeful. Divine love is abiding and everlasting. Natural love depends largely either upon our moods or the moods of those we love. Divine love is the eternal Spirit loving on changelessly, through good and ill. Oh, how we need to pray: "Search me, O God . . . and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

Natural love is exclusive, partial and partisan. Divine love is comprehensive and universal, like the Very heart of God. It does not love only its favorites, but it loves for love's sake all that need to be loved. It does not ignore the closer ties and fellowship of life. It strengthens and deepens those ties and fellowship. It gives the husband a deeper and stronger affection for his wife, and the wife a deeper and stronger affection for her husband. It gives friends a more delicate and special bond of companionship with each other. But it does not stop there. It embraces every tie.

Human love is intemperate. Divine love is moderate and self-restrained. The petulant mother, in one moment, can hug with passionate affection her child to her bosom, and in the next moment can pour out the fierce invectives of wrath upon his head. The impulsive father can love his boy so intemperately and indulgently as to be unwilling to deny him his wishes, though he knows his taking such an attitude may cost his son his character and affect his future life.

True love restrains, and even dares to discipline, that it may do greater good, in the end, to its object.

Human love loves by sight. Divine love walks by faith. God sees and knows us, not only as we are today in our unworthiness, but as we shall be, some day, when we shine forth as the sun in the Kingdom of our Father, reflecting the glory and the beauty of our Savior's face. In anticipation of that day when we shall be glorified, if we remain true to the end, He treats us as if we had already attained.

Human love never rises above the human. "Love of the Spirit" is the love of God within us.

It has been well said that the thirteenth chapter of First Corinthians is a photograph of Jesus, and the true way to read it is to insert "Christ," or the "Holy Spirit," in place of "charity" ("love") and then transfer it to our hearts and lives, inserting Christ and the Holy Spirit in place of self in our experience. Then indeed, it will be true that:

Christ in us suffereth long, and is kind;

Christ in us envieth not . . . is not puffed up;

Christ in us seeketh not His own;

Christ in us rejoiceth not in iniquity, but rejoiceth in the truth;

Christ in us never faileth, etc.

And so we are constrained to sink out of self into Christ and to say: "Not I, but Christ liveth in me."

This, then, is "love of the Spirit." The Holy Spirit has come to train us in the school of love. Day by day He leads us out into some new lesson as we are able to learn it. When circumstances seem hard, let us remember we are in class in the school of discipline, that we have another opportunity to put on Christ and learn the patience, the long-suffering, of the gentleness of love.

\* \* \* \* \*

## Chapter 9

### THE HOLY SPIRIT, THE SPIRIT OF POWER, JOY AND HOLINESS

#### I Thessalonians 1:5, 6

5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

#### Acts 1:8

8. But ye shall receive power, after that the Holy Ghost is come upon you.

#### Acts 2:1-4

1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Luke 24:49

49. 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.

Acts 4:31

31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

I Peter 1:2,8

2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

II Thessalonians 2:13

13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

I Thessalonians 5:19

19. Quench not the Spirit.

In these Scriptures we have presented three aspects of the Holy Spirit. We see Him as the Spirit of power, as the Spirit of joy, and as the Spirit of holiness. First Thessalonians 1:5, 6 reveals the fact that the Holy Ghost had wrought a mighty work in the conversion of the Thessalonians. A genuine transformation had taken place. Regeneration is a great work of grace indeed. Sanctification is also a great and marvelous work of the Holy Spirit in the human heart. Regeneration and sanctification are two entirely different works of grace. Regeneration is a judicial act of God in forgiving us all our transgressions, wiping out every guilt; it is a complete pardon, with all condemnation taken away.

Sanctification is a ceremonial act of God whereby the heart is cleansed from all inborn sin, the nature is made pure, and by this act man becomes partaker of the divine nature.

The Thessalonians were regenerated. The joy of the Holy Ghost is not found in a sinner, and a regenerated person is not any longer a sinner. A sinner has sorrow and condemnation when the Holy Ghost speaks.

## THE SPIRIT OF POWER

The Apostle attributes the conversion of the Thessalonian Christians to the power of the Holy Spirit. So wonderful was their awakening and turning to God that he could say of them: "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." This remarkable transformation of the Thessalonians the Apostle attributes entirely to the power of the Holy Spirit, giving the Word such authority that they received it as a direct message from God. And it so thoroughly transformed them, so completely changed their manner of living, that the Thessalonian church was spoken of all over that part of the country.

The same Gospel is ours today, and the same Holy Ghost is here to make it just as powerfully effective as in the days of the Thessalonian church. By the power of the Spirit the hearer of God's truth is brought face to face with the authority of God, while the speaker of God's truth is quite lost to view. When that is done, such conviction lays hold on the hearer that in seeking release from the burden of guilt and sin, he makes a complete surrender and the experience of the Thessalonians is repeated. Those people received the apostle Paul as God's messenger, and through his powerful message the Holy Spirit was enabled to lead them into a genuine experience of salvation. Not just a profession of religion, nor a life of mere passivity, but a genuine reality.

The word "power" is from the same Greek word from which our word "dynamite" is derived. The word is dunamis. So the power we refer to is one that breaks up things, as dynamite does.

It breaks up the conscience and convicts of sin.

It breaks up the heart and melts it to repentance.

It breaks the fetters of sin, habits of life, the bonds of Satan.

It relieves the captive and sets him free.

And then not only does the Word speak to men of much assurance, but it produces in them assurance. It was this which caused these Thessalonians to become bold missionaries proclaiming the Gospel through Macedonia and Achaia. They were not just professors of religion without possession.

Regeneration actually does marvelous things for an individual. The Apostle Paul declared that "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). New habits, new likes and dislikes, new ambitions, new outlook upon life. In fact the whole life is transformed.

The power of the Holy Spirit is not the kind of power that enables one to be a successful politician. It is not the power that will enable one to do great physical stunts. It is not the kind that will make one a favorite social leader. It is the power that will enable one to defeat the devil; it will enable one to live right, to serve God acceptably.

## THE JOY OF THE SPIRIT

One of the first results of the conversion of the Thessalonians was the Spirit of joy which they received. "Ye . . . received the word in much affliction, with joy in the Holy Ghost."

The spirit of gladness is one of the immediate fruits of the Holy Spirit. When the terrible load of sin and guilt is lifted, and the sentence of death, that had been pronounced against all sinners, is suddenly canceled, there is great reason for joy and gladness. A moment before this takes place there is gloom, sadness, and a terrible foreboding. But when the Holy Spirit applies the power of the Gospel in regenerating power, the gloom, sadness and fear are suddenly gone and a wonderful gladness leaps forth to take their place.

The new life is essentially a joy-life. The joy of the Holy Ghost is not a natural emotion, and is not dependent upon circumstances or pleasant surroundings. Jesus said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). Jesus here speaks of a remaining joy. It is not like the pleasures of the world that are quickly followed by regrets and sorrow. It is a joy that is "in you," and therefore not dependent on outward things or circumstances.

In the case of the Thessalonians, their joy, though in immediate contact with much affliction, was in direct contrast to it. It was suffering in the form of persecution, loss of friends, danger and death. But all this only developed a deeper joy-increased the flow of divine joy. So it has ever been. The Christian life is an everlasting paradox. "Sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Cor. 6:10). That Christians rejoice in trouble is truly a mystery which the world cannot understand. It cannot be explained in human language so that the world can understand it. Neither could the world understand it though a language could be found that would explain it. Spiritual things are spiritually discerned, declared the Apostle Paul. And when we come down to facts, we cannot understand fully ourselves how Christians can find gladness in their hearts when trials come their way. But theirs is a song in the night. Certainly a Christian's joy is a fountain in the desert that flows from no visible source, and flows according to no prescribed channel. It is an artesian well, gushing from the rocky depths without the mechanism of pumps. It is glad just because there is a gladness there that comes from heaven. We know where this joy comes from, and who imparted it; but just how it works is not so easily explained.

This joy is a fortune even amidst depths of penury. It is an antidote to temptation and sin. It is an inspiration for service. "The joy of the Lord is your strength" (Neh. 8:10).

## SANCTIFICATION OF THE SPIRIT (II Thess. 2:13)

The first thing that strongly impresses a candid reader of this verse is that sanctification is here spoken of, in emphatic language, as an essential part of salvation. How anyone can expect salvation, and yet be indifferent to sanctification is very difficult to understand. The work of sanctification is attributed to the Holy Spirit. "Sanctify" implies at least two things on man's part; "to separate from," "to dedicate to. First we must lay off, or separate from, the old life of self. There are some things we cannot consecrate to God, but we must lay them down. God cannot use them. We dedicate to God that which He can use, or can enable us to use in His service. The old sin offering could not be laid upon the altar. It was unclean. It had to be carried outside the camp and there burned. So we cannot consecrate our carnal nature; we must put it off, must be separated from it, must die to it.

Secondly, there is the dedication to God-consecration. This is the place for the burnt-offering. This offering was laid on the altar, and was accepted as a sweet-smelling savour. So when we have "laid off" and "died out," we offer our entire being in Christ to God and He accepts it as a sweetsmelling savour.

Thirdly, God sanctifies us by giving us the Holy Spirit. This is the sanctification of the Spirit. It is God's province to sanctify. He shows us our need of sanctification. He shows us God's provision for our sanctification. Then when we come to Him, He accepts us and makes real the transaction into which we have entered. He puts to death our life of self, and He enters into our hearts and dwells there. Now our real growth in grace begins, and the church has yet to learn the possibility of the length and breadth and height and depth of that growth.

## A PRACTICAL APPEAL ("Quench not the Spirit")

Our study of this phase of the Holy Spirit's office work closes with this appeal. In view of the three blessed aspects of the Holy Spirit and of the Spirit's work, how tender and solemn the appeal. While this command primarily refers to the church collectively, it also refers to the individual. We can so hinder and disobey the loving leadings of the Holy Spirit, that we may quench His holy fires and disappoint His great purpose of love. One has said; "The Holy Spirit is like a sensitive lover. A woman's heart is not won by a violent assault, but by the gentle approaches of respectful, sensitive, and considerate love: and, at any point along the way, she can check and chill the advances of the heart that woos her, until at last she quenches the love that would have laid all at her feet." Just so the Holy Spirit comes to us with gentle and respectful monitions. He will accept no sacrifice that is not freely given. He will require no obedience that is not gladly rendered. But He does ask us for obedience and sacrifice as proof of our love. Here it is where disobedience and refusal may come in. We may shrink from the Holy Spirit's gentle leadings. We may refuse the trial through which He would bring us to some glorious victory, and choose the easier path. But in so doing we grieve the Holy Spirit.

There are those who have become so hardened through grieving the Spirit that He is no longer speaking to them, but they do not even realize their loss. This is, indeed, a sad state to be in.

It is possible to take a piece of iron, heat it red-hot, and then plunge it into water to cool it -- and doing this so often that at last the very metal scales off like ashes, and the temper and substance of the iron becomes corroded and destroyed. It is possible to wear out our hearts by disobedience and repeated chills of divine love, until, at last, there is nothing left but dross.

Finally: We may quench the Spirit in those whom we contact. We may hinder the work of God in human souls. We may hold back the church from victory. We may paralyze the whole church body by staying in a state of chronic spiritual disease. Moses, Caleb and Joshua were held back in the Wilderness for forty years by Israel's unbelief.

O God, help us to fan the flames of divine life and power in our own and in others' hearts, until it burns not only with the light of Pentecost, but as light of the beacon watch-fires of the Advent Morning.

\* \* \* \* \*

## Chapter 10 THE HOLY SPIRIT IN THE PLAN OF REDEMPTION

Hebrews 9:13, 14

13. If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Romans 8:13,14

13. If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

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

Hebrews 10:14,15; 2:4; 3:7, 8

14 By one offering he hath perfected for ever them that are sanctified.

15. Whereof the Holy Ghost also is a witness to us.

2:4. 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.

3:7. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness)

In these Scriptures we have brought to our attention some of the outstanding work of the Holy Spirit in the plan of salvation. He is here shown in His relation to Christ's death, which is the one and only thing that makes salvation possible. Without the death of Christ there would be no salvation at all. But in that sacrifice the Holy Spirit had a definite part. That is, He was present at Calvary to assist Christ in making the supreme sacrifice. Then we have Him presented as the witness of the new covenant. Also we have Him presented in relation to the supernatural signs and operations of the Gospel, as well as in respect to the decision we make for God. So we notice that the Holy Spirit is presented in the Scriptures given in this connection, as performing an important part in the scheme of redemption.

#### THE HOLY SPIRIT IN RELATION TO CHRIST'S DEATH (Heb. 9:14)

The Holy Spirit was associated with the entire life of our Lord Jesus Christ. It was through His overshadowing that Christ was anointed for His special work. It was through the leading of the Holy Spirit that Christ was brought into the Wilderness to be tempted of the devil, and from this ordeal was led forth in victory. Christ was anointed with the Holy Spirit to preach the Gospel to a fallen and hellbound race. Again we find that Christ cast out demons through the Holy Spirit. All through His life the Holy Spirit was in partnership with Him.

The Holy Spirit strengthened the blessed Lord for His agony in Gethsemane, and upheld Him so that He could not die before His time. The Spirit sustained Him in sweetness, gentleness, and spotless righteousness, through the awful ordeal of shame and suffering on Calvary's cross. We see the Holy Spirit in the last hours of Christ's life, ministering at the cross, taking part in the most important act of the Savior's life. "Christ . . . through the eternal Spirit offered himself without spot to God." It was a dark hour indeed, when the Father's face was turned away from Him. But the blessed Comforter was with Him in that dark lone hour.

We have the assurance from the Christ Himself that just as the Holy Spirit was with Him in His crucifixion, so will He be with the disciples of our Lord Jesus Christ. When trying times come -- when the hour seems dark and lonely, when the load seems almost too heavy to bear, when the devil attacks in fury, when loved -- ones misunderstand and turn away, when friends once trusted betray the trust reposed in them -- then, thank God, the Holy Spirit is near and ready to comfort, and strengthen us through it all and enable us to keep the victory.

The Holy Spirit will help "whosoever will," likewise, to die to self and to sin. It is only through the Holy Spirit that one can be truly crucified. "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). But if we, without the Spirit's help, try to "kill" ourselves, we shall only be like poor old Nero, in a state constantly of attempted suicide. History records that Nero became so possessed of remorse for his misdeeds that he attempted to commit suicide,



scores of times, by stabbing himself with his sword; but every time the sword began to prick he would draw it back and thus he never dared to stab himself to death. If we try to crucify ourselves, the task will never be completed. The Holy Spirit alone can crucify carnality and free souls from its dominion.

Let everyone who reads these lines make sure he receives the Holy Spirit. He will overshadow our last couch of pain, and on His mighty wings of love, will bear our souls to the bosom of the Father. It is our privilege to be presented without spot before the throne of God.

#### THE HOLY SPIRIT AS THE WITNESS OF THE NEW COVENANT (Heb. 10:15)

This is the Gospel revealed by the Holy Spirit to Jeremiah, in the dark and declining days of ancient Judaism, when through the broken windows of the earthly temple the prophet in vision looked to the light of a better morning.

The ancient covenant to Jeremiah must be very significant because the Apostle mentions it three times in the epistle to the Hebrews. Under the old economy the law was written on tables of stone. But now it is to be written upon our minds and upon our hearts. Thus it is made a part of our nature, thought, desires, and choices -- our entire being. It is made to be our very life. Then, even as a mother toils for her family, (no money could hire her for love impels her), so, because of our love for God, we choose to yield to Him our service of deepest devotion. Thus He becomes our God and we become His people. Our sins are not only forgiven, but forgotten. Our depraved self is no more. It has been slain by the Holy Spirit.

#### THE HOLY SPIRIT IN RELATION TO THE SUPERNATURAL SIGNS AND OPERATIONS OF THE GOSPEL (Heb. 2:4)

The Apostle gives us, in this passage, a word picture of the preeminence of the "great salvation" as compared with the law.

The dispensation of Moses was introduced by angels and by man, but the Gospel was "spoken to us by the Lord," repeated by those who were sent directly by Him, and then confirmed to us by the Holy Spirit Himself. The Holy Spirit is still present in the church, and is still giving His confirmatory signs. He is doing this by miracles of grace in the hearts of men; by miracles of Providence in the church; by miracles in the bodies of those who trust Him.

#### THE HOLY SPIRIT IN RELATION TO OUR IMMEDIATE DECISION FOR GOD (Heb. 3:7,8)

"To day if ye will hear his voice, harden not your hearts," is always the Holy Spirit's message to man. It is always a present message. It is always an urgent message, demanding immediate decision. Back of this message, He is always pointing to that solemn story of the Wilderness where God's chosen people came forth from bondage under His mighty hand, advanced under His glorious leadership to the very gates of Canaan, and then failed. In one fatal moment,

they faltered, doubted and disobeyed; and then they went back to nearly a half century of disappointment and, at last, met a dishonored death. How sad, how desolate were those years in the Wilderness. The Israelites were moving but going nowhere. Toiling, suffering, but accomplishing nothing, simply marking time. Finally God said to them: "Ye have compassed this mountain long enough." There are men and women who have missed their Opportunity to obey the call of God. There is a moment when one must decide for God and heaven or perish. The Holy Spirit's message to him is ever, "To day, while it is called to day." It would be well for those souls who have been converted and then turned back when coming up to the light of holiness, to listen to His voice. Such persons are headed for the wilderness of a backslidden life, unless they make a drastic move in the right direction. The Apostle Peter tells us, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment (the commandment to be holy) delivered unto them." (II Peter 2:21). The converted soul comes up to the gates of the Land of Promise, to the point of entire sanctification. And there is a moment when there is no time to lose. Then it is NOW or NEVER.

Even after we have received the Holy Spirit there are crisis hours in our lives. There are openings to higher levels, there are sacrifices to be dared; there are advances to be made; there are promises to be claimed; there are victories to be won. But they will not wait for us. They are passing by, and the Holy Spirit's message to us is, "Redeeming the time, because the days are evil."

\* \* \* \* \*

## Chapter 11 THE HOLY SPIRIT MAKING THE GOSPEL EFFECTIVE

### I Timothy 3:16

16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

### Romans 1:4

4. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

### John 15:26

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

### II Timothy 3:16

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

II Peter 1:20,21

20. Knowing this first, that Do prophecy of the scripture is of any private interpretation.

21. 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.

I Timothy 4:1

1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

II Timothy 1:6,7, 14

6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

14. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

In these Scriptures we have brought before us five important works of the Holy Spirit, all of which are vital in the plan of human redemption. We shall notice these in their logical order. The Holy Spirit has an important part in every phase of our salvation. This is no doubt largely the reason why the sin of blasphemy against the Holy Ghost can never be forgiven. How sad the fact that many people consider Him only as a sort of "hitchhiker."

#### THE HOLY SPIRIT IN RELATION TO THE PERSON AND WORK OF JESUS CHRIST

"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit."

The reference here is, no doubt, to the witness of the Holy Spirit to the incarnate Son of God. At the time when Jesus was baptized by John, the Holy Spirit witnessed to the fact that He was the Son of God. This announcement was also made by the Holy Spirit even before the birth of Jesus. But at the time of His baptism the Spirit publicly descended upon Him, bore witness to Christ's divine Sonship, and united Himself with His person. Henceforth the Holy Spirit continually bore witness to Jesus Christ by manifesting the power of God in His words and work. It was not justification from sin that Jesus needed, but He was justified in the sense of being approved by the Holy Spirit. Descending upon Him in the form of a heavenly dove, the Holy Spirit spoke aloud: "This is my beloved Son, in whom I am well pleased," thus fitting Him for the great work of preaching His Gospel to the world

It is through the Spirit that Christ spoke His messages, and made them mighty to the tearing down of the false teachings and concepts of that day. It was through the Spirit that He cast out demons and healed the sick. It was through the Spirit that He overcame the power of Satan, not only in the wilderness, but in the final conflict. It was through the Spirit that He offered Himself without spot to God and was victorious in the suffering of the cross. It was through the Spirit that He presented His perfect sacrifice at the throne of His Father. It was through the Spirit that He arose from the dead. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

So the first great step in making the Gospel effective was the Spirit's work in establishing beyond all doubt that Jesus was the Son of God. The fact that Jesus was and is the Son of God must always be the first concept in all Christian experience. All of our hopes are centered in Him. If this truth is not clearly fixed in our minds and adhered to in our lives there can be no salvation.

### THE HOLY SPIRIT IN RELATION TO THE SCRIPTURES (II Timothy 3:16, II Peter 1:20, 21)

"All scripture is given by inspiration of God," is more literally translated, "All scripture is God-breathed." God breathed it forth and the Holy Spirit directed it to the minds of the writers so that it could be given to men. Thus we have the Holy Spirit directly connected with the Gospel. It is His own Word, carried from the Father, and wherever it goes, the Holy Spirit witnesses to it and honors it. He who knows the Holy Spirit best will know his Bible best, will love it, will live upon it, and will ever use it as a weapon with which to overcome sin and Satan. Every Scripture is God-breathed and is therefore profitable for our study. Just as you breathe upon the windowpane, and the vapor clouds it, so God has breathed upon the page, and lo, His very thought and heart are there, not as dead letters, but as the living message of His love. Thus the Bible is not only a volume of valuable historical records, ethical principles, and sublime poetry; but is a direct message from heaven, speaking to man with the authority of his Lord. And as we so receive it does it become profitable to us.

In the first instance the Word is profitable for doctrine, for teaching -- for giving us the true Views of God's will for mankind. How sad the fact that in many churches the Word of God is not taught as it should be. Much time is spent in modern pulpits in teaching politics, science, literature, social ethics, etc. It is a sad fact that many of the ministers are not able to teach the Word because they have not experienced its power in their own lives. In visiting with the pastor of a large church, the conversation drifted to the thought of a "know-so" salvation. And in the conversation the pastor said to this writer, "Do you mean to tell me that a person can know he is saved?" That pastor was supposed to tell the people how to be saved, yet he himself did not know he was saved, and had serious doubts that one could know. But, thank God, salvation is not such a vague and uncertain thing as that. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

The Word is also profitable for conviction. One definition for Word is "Conscience." It shows us where we are wrong. Then it becomes the word of correction, or direction -- not only making us conscious of the wrong way we are pursuing, but showing us how to enter the right way.

Finally, the Word is our source of instruction in righteousness. It teaches us what is right and how to achieve the right.

All this is made plain to us by the Holy Spirit. It is through the Word He teaches us, He convicts us, and He shows us the right way to follow in this world. And He keeps on instructing us and strengthening our souls through the Word. Then let us honor the Scriptures, study them, feed upon them, incorporate them into our lives. Let us use them as the weapons of our warfare against Satan. Only as we do so shall we be able to defeat the devil. We can put him to flight by heeding "thus saith the Lord."

## THE HOLY SPIRIT'S MESSAGE FOR OUR OWN TIMES

(I Tim. 4:1)

All the Word is the Spirit's message; but He has given some messages especially for our times. And so we read in First Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is more elaborated in the Second Epistle, chapter 3:1-5. This is the Holy Spirit's emphatic, italicized, capital-lettered message to men and women in this twentieth century. He "speaketh expressly." It is His message to us, to those of the human race who live now, in this day. It is not a rose-colored message, but a solemn warning of danger which should incite in us holy fear. It does not tell us of times of universal liberty, etc., but that as the days hasten to their close, they will become darker and more dangerous still. They will not be glorious times but "perilous times."

The Holy Spirit speaks of times of "seducing spirits." These seducing spirits will so blind and delude many who profess to be followers of Christ that they will not be able to see any harm in many things that Satan has employed to deceive millions. They will see no harm in this and no harm in that, although it robs them of victory and the realization of a God-consciousness. The Spirit says expressly that this will be a time of strong delusions, that people will believe a lie rather than the truth. This also includes false doctrines, of which there are many rampant in the world today. The sinning-religion doctrine is one of many which are prevalent today. Demons are always on hand to stand behind the minister and inspire him to preach false doctrines, for they are the doctrines of devils.

The Holy Spirit also speaks of times when the light within men will become darkness. And "how great is that darkness!" The person who has once been in touch with God, who has had a real experience of salvation, and then listens to the delusions of the devil and preachers of the "no harm in sin" doctrine, will go into a darkness that is far denser than that of Egypt at the time of the Plagues.

The Holy Spirit warns of times when the most dangerous elements will be found in the very church of Christ. Those persons who are "dangerous" have a form of godliness, going through all the motions of a truly religious exercise while they proclaim themselves as the representatives of Christ -- yet they have no power.

These dark days are upon us already -- time is closing in with lurid clouds on every side. Human government is an utter failure. The best of our kingdoms and empires are as clay. God is

letting us see the utter incapacity of man to rule this earth, and the utter need of the coming of the Prince of Peace, the Mighty King.

## THE HOLY SPIRIT AS THE CHRISTIAN'S ENDUEMENT FOR LIFE AND SERVICE (II Tim. 1:6,7)

Here we have, first, a distinct recognition of the Holy Spirit definitely given -- "god hath . . . given," etc. This is written in the aorist, or emphatic, tense, which expresses an act that has occurred at a particular time in the past. It is not something gradual, but is done at once. And the Holy Spirit is received in a definite moment in the life of an individual. Beloved, have you thus received Him? Many promises you have claimed, but has THE PROMISE been made real to you?

Again we notice that even after one receives the Holy Spirit there is much for him to do. So Timothy is entreated to "stir up" the gift of God which is in him. "Stir up," rekindle the sinking fire -- and with some it is sinking low, for they are dull in prayer, in testimony, in pressing the cause of God, in giving.

Let us stir up the gift of God in us. Let us take away the ashes from the declining fire; and put on the fuel of living truth. Let us put on the draught of prayer, and permit it to burn until it produces great warmth and light, in holy service.

We have represented in the text we are now considering, the four-fold fulness of the Holy Spirit. He is not the Spirit of fear -- which is another way of saying, He is the Spirit of courage, (but not foolhardiness) . Unless we have courage we shall never be able to press on in the holy way. We must have courage to deny ourselves, and sometimes say No to our wills. We must have courage to go forward and obey God's bidding.

The Holy Spirit is the Spirit of power. If we possessed courage without power we would but throw our lives away. But courage combined with power will make us invincible.

The Holy Spirit is the Spirit of love. Courage without power would be ineffectual frenzy. Courage and power without love would be despotic, monstrous cruelty. But love, which is given us by the Holy Spirit, turns all our purposes into benedictions.

The Holy Spirit is the Spirit of wisdom (a sound mind) . This is the Spirit that holds all our powers in equilibrium. It keeps us in balance. However, the wisdom of which we speak, is not of ourselves. It is not what is called common sense. Nor is it what men call level-headedness. It is a faculty of mind produced by the indwelling Holy Spirit, training, disciplining, restraining and educating us to understand Him, to follow His leadings, and to walk in His will.

The essence of this endowment consists in the proportion of all its parts. It is not courage alone, nor power alone, nor love alone, nor wisdom alone. Mere wisdom would make us hard and cold, but wisdom set on fire with love and enriched by power will enable us to bless the world. With such divine provision, why should we be afraid or feeble? Why should we fail?

FINALLY WE HAVE THE HOLY SPIRIT REPRESENTED AS THE POWER WHO WILL  
ENABLE US TO KEEP OUR SACRED TRUST  
(II Tim. 1:14).

"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." It is that "good thing" deposited in thee. There are two deposits. There is the one which we have put in the keeping of Christ, and we know He is able to keep (defend) it. It is ourselves; it is our eternal future -- the momentous interests of our life beyond. But the Holy Spirit has also made a deposit in us. God has invested a trust in us that is as dear to Him as the trust that we have committed to His keeping. It is His glory -- his testimony -- his Kingdom on earth.

Shall we keep this trust and hand it back untarnished and glorious when we meet Him? Will He approve of our stewardship? Thank God, the Holy Spirit is given us to enable us to keep "that good thing." Not only does He take care of His end, but He comes to help us take care of ours.

\* \* \* \* \*

## Chapter 12 THE HOLY SPIRIT IN OUR DAILY LIFE

Ephesians 1:3, 4, 13

3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

II Corinthians 1:21, 22

21. Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Ephesians 2:17, 18

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through him we both have access by one Spirit unto the Father.

I Corinthians 12:13

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Ephesians 3:16-19; 4:24

3:16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

4:24. And that ye put on the new man, which after God is created in righteousness and true holiness.

Ephesians 5:9, 10, 17, 18; 6:17

9. (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10. Proving what is acceptable unto the Lord.

17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

6:17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Our thought for this chapter is taken largely from the Epistle to the Ephesians. Nearly every line of thought in this Epistle runs from the past eternity, across the little isthmus of time, into the coming eternity. In it we find some of the deepest thoughts ever penned on divine subjects. We go out farther here than elsewhere in God, through Christ, by the Spirit. We scale the highest heights; we fathom the lowest depths. We climb the summits of salvation and look out into heaven's immensity; we plunge into the sea of divine fullness. We stand in the secret council chambers of eternity and look upon the emergence of divine purposes into divine accomplishments. In this Epistle we have brought to our attention what the Holy Spirit wants to be, and is, in our everyday life.

All spiritual blessings are to be found in Christ, and these are revealed to us through the Spirit. Nothing of God is left out of Christ, and nothing of Christ is left out of our salvation. The word *Places* in our Scripture, is in italics, showing that it is not in the original, and should not be



in the text. Men always make a mistake when they attempt to help out God. "Heavenlies" means heavenly peace, rest, comfort, happiness, submission, obedience, faith, joy, victory.

Jesus never knew the peace of pardon. He never had sinned, and therefore was never pardoned. Hence we must reach entire sanctification in order to enjoy our Savior's peace, rest, love, submission, joy, and victory. The character of these spiritual blessings is unfolded to us in Ephesians 1:4-14. "The heavenlies" implies an experiential knowledge of Christ in the human heart, into which Christ comes and brings His own life. When we are born again we enter the heavenlies. When we are baptized with the Holy Ghost His kingdom is set up within us. Now, while we are still on earth and in the body, we can roam the fair fields of light, having fellowship with heaven, though we are plainly citizens of another world. We are in the Kingdom, and the Kingdom is in us. We are in the heavenlies, whose sum and center is Jesus Christ. And in Christ there are stored up spiritual forces surpassingly greater than all the forces of nature combined. Yet millions of so-called Christians go defeated through life, because they do not know the riches of the glory of their inheritance.

The resurrection and ascension of our Lord Jesus exalted Him above all government and power and might and law and every name that is named, both in the present age and in all the ages to come. Think of all the names you know, all the powers you fear and all the foes you dread. He is far above them all. And He is there, not for Himself, but for you and me. He is head over all things in the interest of His body, the church.

#### THE SPIRIT OF ACCESS AND COMMUNION (Eph. 2:18)

Having seen the glory of our ascended Lord, we are next admitted, by the Holy Spirit, through communion, into His presence. "For through him we both have access by one Spirit unto the Father"

The door is open now to God, and we can go in and out with the freedom of children, drawing from His fullness, strength for weakness, and grace for grace. This is made possible by the Spirit. It is He who gives us the sense of our need of divine aid, the spirit of prayer, the confidence to come to God, the witness of His acceptance of our all, and the blessed fellowship of constant communion with Him.

Now we have a far greater vision. We have seen the glory yonder within the heavenly gates, amid the splendors of the throne. We have been permitted to enter through the open door of prayer, to gaze upon heaven itself, and draw from its stores. But now the Holy Spirit brings it all down to us and puts it into our heart. The heaven above becomes the heaven within. The Savior enthroned at God's right hand becomes the enthroned Lord of our entire being; God Himself removes His tabernacle from heaven to earth and dwells in very deed with men, in the temple of the believing heart. This office work of the Spirit is two-fold:

First: It is accomplished in the whole church as the body of Christ. "In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

Second: It is accomplished in the heart of each individual Christian.

## OBJECTIVES OF PRAYER

(Eph. 3:16-18)

This carries us forward to the closing and crowning experiences of the Christian life. Here we have a scene of conflict and fierce temptation. We are wrestling with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in the heavenlies. The enemies of the soul are thickest at the very gates of Heaven. However, think it not strange that we should find fierce conflicts at the very portals of Glory. Do not be terrified. That Christ was far above principalities and powers, we are told in the first chapter of Ephesians. They were conquered foes -- in Christ we are more than conquerors.

But how shall we meet these forces of evil? Thank God, the Holy Spirit will be our Helper. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We have at our command the sword of the Spirit, and we have the privilege of praying to the Spirit.

## WHAT SHOULD BE OUR ATTITUDE TOWARD THIS HEAVENLY FRIEND?

We have the answer beautifully expressed in Ephesians 4:30. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." He has set Himself upon accomplishing in us, and for us, the highest possibilities of love and blessing. It grieves Him when we fail to yield to His wise and holy will; when we refuse to let Him educate us, mold us, separate us from things that weaken and destroy us; when we do not let Him fit us for the weight of glory that He is preparing for us. If the Comforter could weep, we would see the tears of loving sorrow upon His gentle face. Let us not grieve Him; let us not disappoint Him. Let us not hold back from Him. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

\* \* \* \* \*

## Chapter 13

### THE GIFTS AND FRUITS OF THE HOLY SPIRIT

I Corinthians 12:1-11

1. Now concerning spiritual gifts, brethren, I would not have you ignorant.
2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.
4. Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

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

8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Galatians 5:22, 23

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

John 15:1,2,8

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Before reading any further in this treatise, pause to read all of chapters 12, 13, and 14 of First Corinthians. Here we have the greatest treatise in all of Holy Writ on the gifts of the Spirit. Here also we find gifts contrasted with graces of the Spirit. Up to this point the Apostle Paul has been correcting evils and removing ignorance. He now begins to point out the divine equipment for service. This equipment consists of gifts imparted by the Holy Spirit, overshadowed and administered by that all-important, indwelling, soul-filling divine love portrayed in the Thirteenth chapter.

These gifts indicate the presence of the Holy Spirit, for His gifts are always in direct connection with Himself. But while they do indicate His presence, they are not needed as an evidence of His presence. When, having been away from home for several days, I bring a box of chocolates to my wife, my gift indicates that I have come home. But the chocolates are not a

necessary evidence that I have returned. My presence in the home is a much more positive evidence of the fact.

The word spiritual is from the Greek, pneumatic from pneumatikos, meaning "spirit." The word for gifts is charisma, meaning grace -- that extraordinary grace conferred upon certain individuals for the purpose of serving the church of Christ.

Let us notice some facts, in relation to these gifts, pointed out very plainly by the Apostle:

1. In this first list nine gifts are mentioned.
2. In verse 28 two more gifts are included -- helps and governments.
3. In Ephesians 4:8-15 there are two more gifts -- evangelists and pastor -- making thirteen in all.
4. Not all believers possessed these gifts.
5. These gifts were given to enable believers to do effective work for God. They also served to lift the natural man, by divine grace, into the realm where divine energies were moving.
6. Evil spirits, pretending to be of God, were present to ruin the work of God in Corinth. It was in danger of being destroyed by spiritual counterfeit. It was necessary that the converts at Corinth determine which spirits were of God and which of the devil (read I John 4:1).

To test the spirits is no child's play. Therefore the converts needed the gift of discerning of spirits. Satan has his gospel and his gifts as well as God. He counterfeits, or tries to counterfeit, everything that God does.

Now let us study First Corinthians 12 more closely. The Holy Spirit always exalts Jesus. All Holy Spirit manifestations are not only in harmony with the Word of God, but in perfect accord with Jesus' example and teachings. And every declaration of the Spirit brings into broad view the true character of Jesus. True, it is suggested in verse 3 that there were some in the Corinthian church who were saying "Jesus is accursed." But certainly the Holy Spirit did not inspire such a declaration. Yet some of the Corinthians seemed to have gifts; however, they were not of the Holy Spirit. "No man speaking by the Spirit of God calleth Jesus accursed" (verse 3).

Diversities of gifts: different apportionments. But they all emanate from the Holy Spirit. They are diverse expressions of Himself. He produces them by His indwelling the hearts of men. If He is not present, any spiritual gift one may seem to have is not a gift of the Holy Spirit. One may have natural endowments, such as ability to sing, or to think deeply; but such are talents and not gifts of the Holy Spirit.

Differences of administrations -- divisions or distribution of service. These are different external offices -- that of apostles, prophets, etc. These persons are all working under the authority of, and for, the same Lord, and all working in harmony.

Unity of one Spirit and unity of one Lord had been lost sight of by the Corinthian converts. Their minds had become occupied with the subject of gifts, and they had lost sight of the necessity of preserving among their members unity and fellowship.

Diversities of operations: infinite variety. To each one is given that manifestation of the Spirit that is profitable. All manifestations of the Spirit are profitable, profitable to the church as a whole. If you do not have a great gift, you surely have one or more of the lesser gifts. Perhaps it comes under the classification, "helps." If you hide your gift, God will remove it and give it to someone willing to use it.

Your gift is not an ornament for display. It is for the good of others. God does not hand out gifts as a grocer hands out a loaf of bread, which may be taken away and disposed of as anyone may see fit.

Remember, the Holy Spirit and His gifts are inseparable. There are those who contend that a person may go into sin, grieving the Holy Spirit from his life, and yet retain his gift. But the Holy Spirit and His gifts are inseparable. When He is grieved away, the gifts that He may have bestowed upon a life go with Him.

Now let us consider the nine gifts mentioned in First Corinthians, verses i to 11.

1. Wisdom. This is sanctified common sense; spiritual intelligence in action. It is an indispensable gift for workers in God's kingdom. Without it you might begin at the wrong end, in an effort to win souls, and ruin all prospects.

2. Knowledge. This means insight into, or understanding of, divine truth, to which is added diligent research. The Holy Spirit does not reveal divine truth to you without study on your part. Some people rely wholly on the Spirit to reveal truth to them. This always gives Satan an advantage. To follow such a course is to be led into false doctrine and notions, and possibly, fanaticism. Jesus said, "Search the scriptures." Paul said, "Study to shew thyself approved."

3. Faith. This does not refer to saving faith, which is not one of the gifts, but the root of all Christian life. This is the faith that gains the ear of God in time of need. It is the faith you need to accomplish the work that God wants you to do.

4. Gifts of healing. Reference is made here to the power which, on various occasions, was received by the apostles from the Holy Spirit, to cure diseases. One may possess this gift at one time but not at another. God's gifts are lent to us as occasion warrants.

5. Miracles. The word miracle in the Greek is *energ semata*, meaning "inward workings." There are miracles in evidence in the physical world. And there are remarkable operations, which must be termed miracles, wrought by the Holy Spirit in the spiritual world. These are mighty works of God in the human spirit, hidden from mortal vision by the fleshly veil. These miracles transform lives.

6. Prophecy. This word has two meanings -- "to foretell coming events," and "to preach." The ability to preach the Gospel in impassioned utterance is given to certain persons by the Holy Spirit. It is an essential equipment of the Gospel preacher.

7 Discernment. This is a power to detect the difference between the working of evil spirits and that of the Holy Spirit. We all need the gift of discernment. We need power to recognize the silent inroads made by the enemy of souls into the work of the Lord. We need power to understand what would be hurtful, and what would be helpful to the cause of Christ. We need power to know when to speak and when to hold our peace, lest we cast our "pearls before swine."

8. Speaking in tongues. It seems that certain people at Corinth insisted on speaking in some kind of a jargon to prove that they had received the Holy Ghost. But we must remember that Paul said they were all still "babes in Christ." Babes in Christ do not possess the Holy Spirit as an indwelling presence. When the Holy Ghost gives a person the gift of tongues it is always a definite, understandable language. Tongues is the Greek word for "languages." A babble, or unintelligible jargon, is the result of listening to the evil spirit. At Babylon the people disobeyed and grieved God, and the result was that no one could understand anyone else. On the Day of Pentecost the people obeyed the Lord's command -- they had tarried for the promise of the Father and had received the Holy Ghost. And as a result they could all understand what was said, although the people present spoke sixteen different languages.

9. Interpretation of tongues. This refers to the gift to interpret another language when a person of a different nationality is to speak in the assembly. If one of us were to go to some foreign country to preach, we would require someone to interpret our message. To do that effectively the interpreter would need to possess the gift of tongues if he were to impart the full meaning and importance of the message. Men and women who have had experience with interpreters tell us that knowing a language is not sufficient in order that one be a good interpreter. He must possess the "gift," to grasp the meaning of the speaker quickly, and just as quickly to translate it into the other language. And not only should he interpret the meaning, but the life and vigor of the message as well.

## RELATION OF THE VARIOUS GIFTS

All are related directly to the Holy Spirit (verse 11). The Corinthians were separating the gifts from the Author. They failed to see the unity and the harmony of the gifts; and they were placing some above others, despising some, misusing some.

All do not have the same gifts. We are urged, "Covet earnestly the best gifts" -- those at the head of the list.

## NOW BE SURE TO NOTICE:

Gifts of the Spirit are not required. Though we are told to "covet earnestly the best gifts," we are not commanded to possess any of the gifts. Gifts are useful, hence we are told to covet them. Yet gifts are not for the benefit of him who possesses them, but that he may be a greater blessing to others, and that the church may profit by them.

Fruit of the Spirit is an absolute requirement and we must produce the fruit if we wish to remain in fellowship with our Lord and Master. "Every branch in me that beareth not fruit he taketh away." These are the words of Jesus as recorded in John 15:2. Then He declares, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." Does this not state plainly that if we fail to bear fruit we shall not be Christ's disciples?

The fruit of the Spirit is first, love. The Greek word used here, agape, means "love," which the Holy Spirit affirms to be the essence of the Divine nature. There are two words in the Greek translated "love" in the English Version: agape, which means Divine love, and philia, which means human love. Human love is indigenous to fallen humanity, and is entirely devoid of saving grace. Divine love is shed abroad in our hearts by the Holy Spirit.

**JOY.** This is an indispensable grace. The Scripture states that "the joy of the Lord is your strength." Holy joy fortifies us against the world, the flesh and the devil. In sanctification we receive the fulness of Joy.

**PEACE.** In justification we receive peace with God. "Therefore being justified by faith, we have peace with God" (Romans 5:1). In sanctification we receive the peace of God. This is the kind of peace our Savior enjoyed while on earth.

**KINDNESS.** This lovely grace is often marred in the regenerated life, by the disturbing elements of the carnal mind. However, this evil mind is eradicated in sanctification, permitting kindness to infiltrate everything about one's life.

**LONGSUFFERING.** This grace equips one to endure insults, rebuffs, misunderstandings, the "cold shoulder," criticism, disappointments and persecution, all of which are incident to life here below.

**GOODNESS.** This is a very strong word and means the very essence of Good. Goodness takes in holiness.

**MEEKNESS.** This is, perhaps, the sweetest of all the graces. It places us down at the feet of Jesus. While here all the world is cheerfully abandoned for Jesus' sake. "Sanctification puts you down on the Lord's bottom, from which you never can fall unless you imbibe some pride from Satan and go to climbing. Then you can fall and break your neck" (W. B. Godbey) .

**FAITH.** Faith is not just a voluntary act of an individual. It is a grace of the Spirit of God. Let us consider various aspects of the subject of this grace: Achieving faith. Faith to do exploits for God. Faith to remove mountains of difficulty. Faith to believe God even though it may almost seem as though God has forgotten you. This is a grace of the Spirit that is vividly portrayed in the eleventh chapter of Hebrews.

**TEMPERANCE.** The Greek word translated "temperance" is egkrata. It is derived from ego, meaning "I", and kratas, meaning "government." Hence it implies "self-government" -- one

who governs himself is temperate. And certainly he is in perfect harmony with the law of God. His life is one of practical holiness, one in which he abstains from all wrong, all worldly compromise. He does all the good that lies within his power.

Here, then, we have the cluster of the fruit of the Spirit. Let us notice that the Scripture does not refer to "fruits of the Spirit," but "fruit of the Spirit." Each separate fruit is a part of the complete cluster that is a product of the Spirit-filled life.

The fruit portrayed is beautifully homogeneous to the gifts of the Spirit. The fruit, or graces, are absolutely necessary for our salvation. The gifts are essential to us that we may be qualified to lead others to Christ, and so edify the church.

\* \* \* \* \*

## Chapter 14

### A DEFINITE PERSONAL EXPERIENCE

The destruction of the carnal mind by the mighty baptism with the Holy Ghost is a definite experience, and a definite epoch in the life of him who receives it. When the Holy Ghost comes into the heart and life of a believer and takes up His abode there, He does a definite work. It is not something hazy and indefinite.

1. He purifies the heart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

Here we are told the believers' hearts were purified when they received the Holy Ghost. When He comes in He casts out all the evil tempers that are contrary to God's plan and purpose. He casts out anger, malice, wrath, jealousy, peevishness, stubbornness, self-will, pride, unteachableness, and everything else that God cannot use for His glory, and that never can be admitted to heaven. Thus He purifies the heart and gives one a sense of spiritual cleanness.

2. He gives power. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

Not power to succeed in politics, or power to become a social leader, or power to accomplish great physical feats, etc. The Holy Ghost gives power to live right; power to sacrifice for God, and for others; power in prayer; power in testimony; power to love God with all the heart, soul, mind, and strength. It is power to hold one's tongue steady; power to keep from quarreling with one's wife, or with one's husband; power to keep from saying harsh and cutting things; power to defeat the devil on any battle-field; power to keep from lording it over others; power to remain sweet and gentle under all provocations, etc. All this requires tremendous power, but the Holy Ghost is ample and sufficient for every occasion.

3. The Holy Ghost gives fitness for heaven. We read of a king who prepared a wedding feast for his son's marriage and invited guests to come in for the banquet. When the king came in,



he found there one who did not have on the wedding garment. He turned to his servants and commanded them to bind the man hand and foot and cast him out into outer darkness. Let us not overlook the fact this man had as much right to be there as anyone else that was there. He had been invited, and all who had been invited had a right to be there. I have the right to attend any social function to which I have been properly invited. It may not be right for me to attend some functions to which I may become invited; but so far as the gathering is concerned, I have a right to attend if I have been invited. Then why was the man cast out? Not because he was an intruder, coming in where he had not been invited. He was cast out because he failed to dress properly for the occasion. Those who imagine they can get to heaven by merely accepting the invitation of regeneration, and neglect to put on the wedding garment of holiness, are making the same fatal mistake that this man made.

In Hebrews 12:14 we are told to follow "holiness, without which no man shall see the Lord." In Revelation 20:6 are the words, "Blessed and holy is he that hath part in the first resurrection." This implies that the unholy shall have no part in the first resurrection. Then we are assured, in the same statement, that upon those who have part in the first resurrection the second death shall have no power. This Scripture implies that the second death shall have power on all who do not have part in the first resurrection. This verse, then, plainly teaches that the second death shall have power on all who are not holy.

In Second Thessalonians the Apostle Paul declares, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In Hebrews 13:12,13, we are told that Jesus suffered "without the gate" -- on the cross -- for the express purpose of making our sanctification possible. And in the Ephesian letter we read, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it."

4. The Comforter dwelling in the heart gives a consciousness of the fulness of God -- Such a heart is "filled with all the fullness of God." He gives the consciousness of divine cleansing. He gives a consciousness of constant freshness. "Like a tree planted by the rivers of water . . . his leaf also shall not wither; and whatsoever he doeth shall prosper." The Holy Spirit will walk with us and help us over every obstacle, comfort us in every sorrow, and bring us safely through every conflict. He knows every trial, understands every difficulty, and knows the solution to every perplexity. He gives us sweet, blessed communion with Himself. We can tell Him every heart-beat, and He never misunderstands. This communion implies fellowship, an intimacy in which He talks over with us all the things that trouble us. We tell Him the things that we think are hindering us, then He tells us what really does hinder us. Not sin, that has all been settled. But there come experiences into our lives that we think hinder us. Often the Comforter reveals to us that they are good for us; and then He reveals things that may, or do, hinder us.

There are times in the Spirit-filled life when one cannot shout, but one feels a holy awe; one is almost afraid to stir for fear of disturbing it. One wants no one to disturb him by talking to him, one wants not even the birds to sing. This is holy rapture. Then there are times when one will weep. He cannot quit, he does not want to quit. Then again there are times when one may have a regular "tear-up" and disturb all the neighbors. The Holy Ghost knows what we need, when we need it, and how to give it to us.

\* \* \* \* \*

THE END