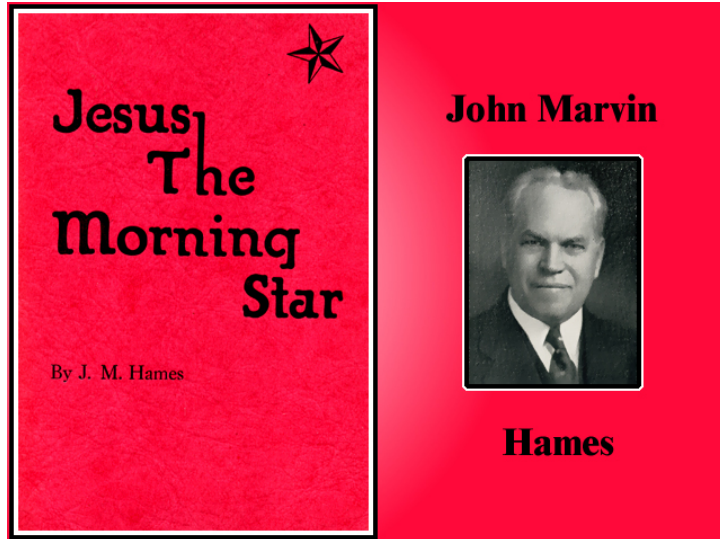


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**JESUS THE MORNING STAR**  
By John Marvin Hames



**Author Of:**

**Christ Enthroned Within, The Heavenly Race, Faith Once Delivered To The Saints, A Cry For The Supernatural, Golden Graces, Sunrisen Blessing, A Bouquet Of Graces, Spiritual Shocks, The Overcomers. Living In The Heavenlies, Fragrance, Sweetness And Power, How To Attract Prosperity, Fragrance From Beulah Land, The Glory Is Departed, The Triumphant Life, The Fullness Of Pentecost, Abounding Love, Select Fruit From The Land Of Beulah.**

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**FOREWORD**

The saints of God need help in these trying days. There are hundreds of books on Holiness and how to obtain the blessing. But a very few on the progress one is to make after sanctification. After sanctification, what then? St. Paul's great prayers and epistles will answer this question.

In this booklet we have sought to help that neglected class -- the old-fashioned Saints who are hungering for the "Deep Things of God." May God bless these truths to the enlightening and maturing of the Saints.

Greer, S.C.  
J. M. Hames

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### 01 -- JESUS THE MORNING STAR

There is a seven-fold promise given to the overcomer, recorded in the first part of the book of Revelation. Among the outstanding ones is the promise given us, "The Morning Star," Revelation 2:28.

In connection with this I want to call your attention t.o three other passages, which throw more light on this important subject. Galatians 1:16, "It pleased God to reveal His Son in me." Also 2nd Peter 1:19, "Until the day dawn and the Day Star arise in your hearts." Then that marvelous passage, "Christ in you the hope of Glory," Colossians 1:27.

When you put all of these passages together it means Christ revealed in us by the Holy Ghost. Christ enthroned within. Jesus is compared to a star and also a sun. In one place 'it says that the Sun of Righteousness shall arise with healing in His wings. This refers to His second coming.

Peter in his Epistle mentions two things, -- the day dawn, and the day star. The day dawn refers to the second coming, when there shall be ushered in an eternal morning, but the day star is quite different. When Christ is compared to a star it always means "Christ in us the hope of glory."

**In the second place the stars shine in the night, and not in the daytime. We are living in the night age. It is getting dark spiritually. The Holy Ghost light is being grieved and driven out of the big, worldly, popular churches. The light is waning, we are nearing the midnight cry, "Behold the Bridegroom Cometh." (See Matthew 25:6).**

**In the third place, in what sense does Jesus speak of Himself as the Morning Star? First this promise is given only to the overcomer. God never makes this promise to the up and down and the half-hearted believer, but to the saint who dares to do, who dares to take a stand for God and the right, even at the cost of suffering and persecution. An overcomer is that person who has pressed his way behind the second veil into the Holy of Holies, where the Shekinah with its soft white light shines forth. This Scripture is a promise to the perfect believer who has received his personal Pentecost. Such a person never retreats, recants, or compromises. This blessing holds good whether we be popular or persecuted.**

**The writer is personally acquainted with some of God's elect saints who dare to preach second blessing holiness, and as a result of it God gave one of His faithful servants a nightly revival in which eight hundred of his members were swept into the blessing of full salvation. Pentecost was repeated and these Spirit-filled fire-baptized saints were turned loose on a big city with a cry of victory. They cut a swath through the devil's ranks and turned things upside down. Jails were visited, cottage prayer meetings were held all over the city. Salvation rolled like a river, the Sunday school was doubled and trebled. The finance kept pace with the spiritual, and yet for this very thing, this man of God (the pastor) was beheaded by the Bishop and hurled from this great church to one of the poorest churches in the city. This same pastor was warned not to preach second blessing holiness any more.**

**He went to this new appointment with a humble, sweet spirit, and the first thing he did was to set apart one night in the week for a holiness meeting. These meetings would last all night long. Men and women were swept into the blessing by the scores. A revival tornado was ushered in which lasted twelve months, in which one thousand adults were saved, and hundreds sanctified. As a result of this seven hundred and fifty joined his church. Can you imagine the surprised look on the faces of the anti-holiness crowd when this humble man of God read his report at the next annual conference. Who will dare to be an overcomer? These are God's heroes who lead the church to the sun-kissed hills and the green pastures of perfect love.**

**The Morning Star is a gift to those who overcome. This refers to a revelation of Christ in our hearts by the Holy Ghost.**

**The greatest work the Holy Ghost ever does is to reveal Jesus in us; all other works are preliminary. The Holy Ghost convicts us and helps us to repent and then regenerate us and gives us the witness that we are saved. The Holy Ghost leads us on and then as we are able to bear it turns His blazing light into our hearts and shows us the hidden depths of carnality, and then helps us to make an entire**

consecration which brings on the soul the blessing of entire sanctification, and after all of these things are done, then the Holy Ghost brings Jesus and reveals Him to the pure in heart.

Mr. Wesley taught this. It may come to you the moment you are sanctified, or it may come to you after passing through some great crushing sorrow. Jacob, after his all night struggle with the angel, and after he had been conquered and subdued, said, "I have seen God face to face,." One great saint in commenting on Jacob's experience said, "I am not talking mystically, I am not talking foolishly, I am not talking at random, but did you ever see the face of God? Did you ever have a manifestation to your heart by the Holy Ghost? Did you ever get such a view of Christ? You say, "Where is the face of God?" I answer, "In the face of Jesus Christ." "For God who commanded the light to shine out of darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"Did you ever get a view of Jesus in some hour Of prayer, in some secret place, under some mighty baptism, in some lonely hour of prayer, in some lonely hour, in some great meeting, at some camp meeting, or convention, either in a crowd or by yourself? Did you ever get such a vision of Jesus you forgot where you were, and your soul just feasted and feasted. You either wept or laughed and rejoiced, and you saw there something in Jesus. It was not a vision, it was more than a vision, it was not a mere myth, it was not a day dream, it was not a mere passing whim. That deep manifestation was a view of the Lord. You did not see Him with your physical eye, but it seemed as though you did. It was what Paul talked about when he said, "It pleased God to reveal His Son in me." I tell you the world is starving for Jesus, the warm, loving, personal Christ."

There is something a million times greater than a mere historical Christ, one that lived and died and went away. This is just 'about as far as millions of church members follow Him. God wants to manifest to each one of Our hearts the living, resurrected, ascended Christ.

Let us notice some effects of having the Morning Star revealed to us by the Holy Ghost. One is that it enables us to discern spiritual things. Christ enthroned within enables the believer to discern that which is natural, and that which is spiritual. Very few of God's people are able to draw a line and make a clear distinction between the "Deep Things of God" and that which is natural and mere intellectual.

For instance, a man may preach a good orthodox sermon. It may be scholarly and critical in taste, eloquent, with a lot of human feeling and earnestness in it, yet it may be the mere "letter which killeth." Preaching without the Spirit is like a killing frost.

Says the mighty praying preacher, E. M. Bounds, "The letter preaching deals with the surface and shallow things, and not the things themselves. It does not penetrate the inner part. It has no deep insight, no strong grasp of the hidden life of God's Word. It is true to the outside, but the outside is the hull which must be broken and penetrated for the kernel. The letter preaching may be dressed so as to attract and be fashionable, but the attraction is not toward God, nor is the fashion for heaven. The failure is in the preacher -- God has not made him.

"He has never been in the hands of God like clay in the hands of the potter. He has been too busy with the sermon, its thoughts and finish, its drawing and impressive forces; but the deep things of God have never been sought, studied, fashioned, or experienced by him."

Says another great saint, "There is something in the Holy Ghost when He dwells in our hearts that is more than intellect, more than doctrines, more than theology. There are people who have dry sermons and prayers. When Christ is revealed in them by the Holy Ghost, out from the heart there flows a divine wave or current, and people will feel it and get under conviction, and begin to shed tears. There will be a divine touch, not so much in the language, the words, or the doctrine, but in the Spirit, that goes with it, a divine heat that people can feel. Many sermons 'are preached that are straight and orthodox, but there is not that divine unction, that hidden fire, that something that flows out and takes hold upon our hearts."

St. Paul's great argument for Christian perfection is in his letter to the Hebrews, the fifth and sixth chapters. In the last verse of the fifth chapter he says, "Strong meat (solid food) is for those who are perfect, and by use of their spiritual senses can discern good and evil, that is, distinguish between carnal things and spiritual things.

Oh, how we need a God-given intuitive sense to discriminate the difference between, these and a thousand other things, which outwardly seem alike but in reality are at antipodes.

When our inner senses are filled with divine love, it will not only make us quick to discern spiritual things, but will give a force and power to our words when spoken.

Another effect that flows from the revelation of Christ the "Day Star" is that God will make us channels through which to bless a broken world. Whenever Christ is enthroned in our hearts there will flow from our lives a Christlike tenderness, a heavenly mindedness, a divine unction, a heavenly flame, which will convict people and make them hungry for God.

Mr. Finney had this, not always, but at times. When he went into a factory one day in Rome, New York, the girls began to poke fun at the old man. He just looked at

them. He did not realize what he was doing, but God was flooding his inner being with a heavenly fire, and as the girls looked at him, in less than two minutes they broke out crying, fell on their knees; the manager stopped the mill, and there were sobs and cries, and the whole factory was turned into a revival, in which we are told hundreds found God. Oh, to be channels through which 'God can pour rivers of living waters to bless a famishing world.

Another effect of having the Morning Star is that it settles everything in your spiritual life. If you ever had any doubts about His Divinity, or the Virgin Birth, that will be forever settled when He is crowned within. The rising summer sun vanishes all the fog banks, and when the Sun of Righteousness arises with healing in His wings, all uncertainties are put to flight. When the Holy Ghost reveals Christ in the heart, it is accompanied by a warm sensation, a melting, warming tenderness and sweetness. The Virgin Mary, before Christ was born, was so flooded with Divine sweetness and tenderness, she said, "My soul doth magnify the Lord." This blessing will settle you in your experience, your theology, your faith, and Christian life. Oh that life of inward quietness, that life of inward rest which we get from Jesus the Morning Star. Remember friends that there is nothing higher, deeper nor sweeter than to be God-possessed and to become a temple of the indwelling Holy Spirit.

Another effect of having the Morning Star in our hearts is that it prepares us for His second coming. Jesus is compared in His second coming to the blazing Sun of Righteousness.

The Morning Star is the brightest of all the stars in the heavenly bodies. It looks twice as big as the other stars. It is dazzling, it is brilliant, it seems to hang out of the heavens to greet you early in the morning. The Morning Star is a forerunner of the day break. Peter speaking of this says, "Until the day dawn and day star arose in your hearts." Notice he mentions two things; the day dawn and the day star. The day dawn means the eternal morning when the curse is lifted, the earth is renewed, sin, sorrow and death are vanished, the saints reign with Jesus from shore to shore.

Oh friends, Jesus the Morning Star is coming soon, the signs are everywhere, the war clouds are hanging low. Europe is like the rumbling volcano just waiting with fear and trembling for the top to blow off. Look at Palestine, the birthplace of Christianity, a scene of battles, but keep your eyes on Israel, God's chosen people. Before war number one there were only a limited few Jews in Palestine, but since then they have been going back to their land, their home, by the hundreds of thousands. They have tapped the springs and streams and irrigated that barren land, until it is blooming like Eden of old. God not only promised the land of Canaan to Israel, but He said He would gather them back from all parts of the earth to their home, before the coming of Jesus. God's time-table is working in perfect order.

**Peter speaks further in his second Epistle saying, "Wherefore beloved, seeing that ye look for such things." (2nd Peter 3:14). In the first chapter he tells us that this great event was distinctly prefigured by the transfiguration on the Mount, it was meant to show forth the second coming of the Lord Jesus. In this scene our Lord's face and robes shone with a brilliancy above the splendor of the noonday sun. There was Moses as a type of the resurrection of the sleeping saints. Elias represented the living ones who shall be caught up to meet the Lord in the air.**

**Next Peter tells us that we have a "More sure word of prophecy" respecting the Lord's coming, that is the written word, "Whereunto we do well that we take heed, as unto a light that shineth in a dark place," and further he tells us of another light that will arise in our hearts even the "Day Star" that is, the special revelation of the Lord's coming. Now, the apostle says, "Seeing that ye look for such things."**

**As one great scholar said, there are two ways of looking, there is a looking for and a looking at the Lord's coming. "It is possible to look at it with a keen intellect and a profound interest, while yet it means nothing to us personally. When a wedding is about to occur the public is looking at it, but the bride is looking for it." We are to look forward to our Lord's coming like the intended bride looks for her lover.**

**Notice the great words the Apostle uses in connection with His coming. "Be diligent," the Lord's coming is a practical subject. We are to do something about it. The word means to delight in. It means a love service. "To be found of Him." It suggests the idea of readiness. "In Peace." This has reference to our temper and disposition. It means self-possessed, recollected, calm, undisturbed. This is the true temper of the bridehood saints.**

**"Without spot." Spots need not be large to show up on white robes. God promises to keep us spotless before the presence of His glory with exceeding joy.**

**Without 'blame." We may so live as to have the constant sense of His approval.**

**Oh friends, let us press our way into this experience which will prepare you to meet the Bridegroom. May God put a hunger in your hearts to know Jesus as the Morning Star which will prepare you to meet Him, when He appears as the blazing Sun of Righteousness in His glorious second coming.**

**\* \* \* \* \***

## **02 -- WE WOULD SEE JESUS**

**"Sir, we would see Jesus" (John 12:21). The heart cry of those Greeks that came up to the feast, in order to get a personal interview with Jesus, seems to be the cry of humanity today. They no doubt had seen Jesus, as the multitudes**

thronged about Him, but what they desired was a more intimate acquaintance. It is not enough to know about Jesus, or trace Him in prophecy, or see Him in the four Gospels and Epistles, but what the heart cries for is a personal revelation of Jesus. The great office work of the Holy Ghost is to give the saints an inward vision of Jesus. This is the meaning of that inspired prayer in the third chapter of Ephesians. The apostle prays that God would give them the "Spirit of wisdom and revelation in the knowledge of Him; the eyes of their understanding being enlightened; that they may know what is the hope of His calling, and what is the riches of the glory of His inheritance in the saints." This is that you may know Jesus in His risen power and glory. Millions only know Him as a historical Christ that once lived and died and went away they knew not where. Oh, that our eyes were but opened that we might behold "the riches of the glory of His inheritance in the saints." The same Holy Ghost who was in the life and ministry of Jesus, that wept through His tears, that inspired His messages, is here today to make that same Christ real to us.

"Jesus Christ, 'by the Holy Ghost, can multiply Himself into as many direct spiritual manifestations as there are believers in the earth, and from millions of hearts the bright and Morning Star will be reflected, reproduced, and manifested by the same Holy Ghost that hovered over the Virgin Mary and that gave Him His birth, and that lived with Him, and hung with Him on the cross. That same Holy Ghost can take Him and make Him real." The world is dying for such a vision of the warm, loving, personal Christ. Let us notice what the effect will be of thus seeing Jesus:

1. It will forever cure the soul of all doubts. One of 'the first things the Holy Ghost does when He comes into this earthly temple is to illuminate our understandings, and scatter all doubts to the winds. It is not enough to have spiritual organs, but we need those organs quickened or we will remain in darkness. There is in every mind a native darkness that no human learning can expel. Hence, the illumination of the Holy Ghost is the only cure for uncertainties and doubts of every kind. But just as the noonday sun vanishes all fog, in like manner the blazing light of the Divine Shekinah, shining through our immortal spirit puts to flight all doubts and darkness. Under this Divine illumination the person of Christ and the light of his countenance 'becomes intensely real to the soul.

2. The vision of Jesus will reveal to us our inward sin, and also how to have it removed. When Isaiah saw the glory of God, he cried out, "I am unclean." The vision of God floored him. A beautiful vision has a wonderful transforming power.

3. A vision of Jesus will give us an intense desire to live a real, earnest life. Nothing short of this will fill the purpose of God in our lives. This is an earnest age in which we are living. Men cannot wait. Distance has been annihilated and the late radio has made it possible for one's voice to reach the ear of millions. God means for His church to keep pace with the age in which we are living. Real earnestness will get us somewhere. Put an earnest man in a log cabin and he will make his way to the White House.



To a great many people religion is just a matter of entertainment as a play or pastime, but an earnest life is saved from waste and mere trifles. The strength of many lives is thrown away in dealing in second things, such as, "humanitarian schemes, social reforms, worthy charities, educational institutions, splendid universities, church decorations, and things that are not really essential to the salvation of men, 'the evangelization of the world, or the personal coming of the Lord Jesus Christ."

An earnest life set on fire by the Holy Ghost will lift one above ten thousand cares 'and sorrows which are sapping the very life out of so many Christian workers. Nothing short of the baptism of the Holy Ghost and fire will put the real go in us unœfl we will press our way through coldness, lukewarmness, opposition, and accomplish the purpose of God in our life.

4. A vision of Jesus will make earthly things look very cheap. This was the secret of the life of Moses. We are told that he lived "as seeing Him who is invisible." The vision of heavenly things spoiled him for the cheap things of earth. When he saw how empty everything looked apart from God, he turned his back upon a throne, crown, kingdom, riches, honor, and political power and went out and joined himself to down-trodden, ignorant slaves. The last act of his life was to lift up his eyes and see the goodly land that God had promised His people.

5. A vision of Jesus will transform our life into His likeness. This is the meaning of the Apostle's words in 2 Cor. 11:18: "But we, 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 is very striking and exquisitely fine. We are represented as gazing with a fixed look upon the face of Jesus Christ, and, as we gaze, His likeness is reflected in our countenance. The Holy Ghost is taking the picture of Jesus, not on a sensitive plate as in photographic art, but on a human face, and the face becomes a living illustration to the world of the glory of our Lord.

It was the beaming light in the holy Fletcher's face which made the Irish gaze on his countenance when they did not understand a word he said. They said that there was heaven in the man's face. The world took knowledge of the disciples after their Pentecostal experience and said these men had been with Jesus.

In conclusion, would it not be well to stop and ask ourselves if the world can see Jesus in us? Does our life tell for Jesus? The unsaved are still saying, "we would see Jesus in you," and they are disappointed when they fail to see Christ in our lives.

God help us not to disappoint the heart of the Son of God and a hungry world that "would see Jesus" in us.

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### **03 -- THE MIND OF JESUS**

**Let this mind be in you, which was also in Christ Jesus, (Philippians 2:5). This is one of the highest commands ever given to a child of God. I am not commanded to imitate Christ, but to have His mind. To have one's mind means to think their thoughts. We are to live as He lived, love as He loved. "Of His fullness have we received, and grace for grace."**

**"By this the apostle means that every grace that grew and blossomed and bore fruit in the heart and life of our Lord we are to receive in our hearts, and manifest in our lives. What Jesus was by nature we are to 'be by grace. What Jesus was to the first century, we are to 'be to the twentieth century."**

**The apostle tells us in another place that to be spiritually minded is life and peace. Again he speaks of having our spiritual understanding enlightened. All of these and many other passages we could give, may help us to form a scriptural idea of what is meant by a spiritual mind. It is to have the intellectual nature spiritualized through the affection of a pure heart, and brought into union with the Holy Ghost, So as to discern things -- to reason, to form 'spiritual conceptions in accordance with inspired Scripture -- or as the Psalmist expresses it, seeing light in God's light. It will take a special revelation from God to enable us to discern something of the mind of Christ.**

**This brings us up to our subject. How can I know that I possess the mind of Christ? There is only one way by which we can become intelligent, as to what was the mind of Christ, and that is for us "to take the pinion of our faith and go back over the hills of long age, and follow Jesus in the land of His ministry, and see Him as He touches struggling humanity on life's great highway."**

**Friends, it will take all eternity for us to grasp the full meaning of the mind of Christ. In this short message we will only study a few characteristics of the mind of Christ.**

**The first characteristic of the mind of Christ to which I wish to call your attention was His matchless humility. I stand amazed when I think how Deity clothed Himself with humanity. Out from the Ivory Palaces came the blessed Christ into a world of woe. As I look back, I am made to say, "It is a long way from a throne to a manger. It is a long way from the manger to the Garden of Gethsemane, sweating as it were great drops of blood. It is a long way from there to Mt. Calvary." Oh, how Deity stooped to save humanity.**

**"The humility of Jesus Christ is the secret of a blood redemption. If Jesus Christ had not been willing to humble Himself, we would have been lost, world without end. He came down that we might go up. He became the Son of Man that we might become sons of God."**

**Surely there is not a more beautiful grace than humility. The spirit of humility and genuine meekness manifested in the Christian life, is as refreshing to the mind and soul as an oasis with waving palms, and purling spring is to the exhausted traveler in a burning desert. Humility is one of the graces of the Spirit, and when planted within the soul it is bound to affect our entire life, manners, disposition, and even the expression on our face. It brings a sense of rest and quietness within the soul. Such a person has no desire for right hand and left hand seats. It could be elevated to them, and serve God, but it has no inward fret over their absence and pulls no wires for their obtainment.**

**There are several reasons why we plead for the grace of humility. One is its beautifying effect on life. God says in His Word that He will "beautify the meek." The apostle plainly tells us that, "A meek and quiet spirit is of a great price in the sight of God." "There is something about the character of God that pervades all creation. He clothes all the vast and rugged forms of his works with majestic quietness and velvet gentleness, which betrays the character of His mind. He drapes the roughest mountain with green shrubbery, or the soft blue air, even storms are edged around with a fringe of delicacy." God has a way of making gates of sunset clouds, giving the appearance of a resplendent city with domes and battlements of fire, creating a wide blue sea with strands of purple. So it is not enough for us that we possess truth, virtue, righteousness, principle and character. God wants to beautify us with the lonely grace of humility.**

**In the language of the eloquent, sainted Will H. Huff: "But if I am to exemplify the humility and simplicity of Christ; I shall have to have something done in me that will take out of my heart the thing that wants to strut, the thing that wants to be called "Rabbi" in the market place, the thing that wants to be served, the thing that takes itself too seriously. Jesus Christ was the great, simple Son of God; and our lives are to spell out humility to the century in which we live."**

**Another characteristic of the mind of Christ is gentleness. There is a tenderness and sweetness which belongs to the sanctified life, which cannot be defined. It is a thousand leagues beyond mere orthodoxy, good behavior, and the outward correctness of life. It is the breath of Jesus in the heart, the vapor from the river of life, the perfume from the Rose of Sharon. Jesus is spoken of in the book of Revelation as a tender lamb. The Greek word (arnion) means a tender lamb. To have all the mind that was in Christ Jesus, means a life of tenderness, gentleness, and sweetness.**

**Says that great saint, Dr. S. A. Keene, "No holiness has the Christly cast that does not savor of the spirit of gentleness. There was a holy magnetism about Jesus Christ that drew people to Him. It is so often written that "they came unto Him." People would drop business, quit home, travel far to be near Him, and hear Him. They crowded about Him and heard Him gladly. This holy attractiveness was peculiar to Jesus, and just such spiritual magnetism in kind exhales from the believer, who is anointed with the Holy Ghost."**

To have a real gentle spirit there must not be the least secret feeling of anything bitter or sour in our breast. Everything flinty and harsh must be crushed out of us. As one has truly said, "To be filled with the gentleness of Jesus, we must put it above everything else, that is, set a price on it in our hearts, above all Christian activity, above all preaching, or evangelistic work, or scriptural exegesis, or building churches, or going to heathen lands, or cutting a great figure in the Christian world." Unless our hearts fairly break with the intense love of the humility of Jesus, we must fail of ever knowing Him in the deep sense that Paul refers to in the third chapter of Philippians. The Lamb of God reveals the sweetness of His inner life only to those few who esteem Him in and for Himself, above all creation and all spiritual activities."

Another trait of the mind of Jesus was refinement and politeness. There was something about Jesus which the world had never seen sampled in any of the Patriarchs and Prophets who had preceded Him. Who can study the life of Jesus without being impressed with His gentleness, sweetness, and holy refinement. There was nothing coarse, rough, or rude in the Spirit of the blessed Christ. God leaves a trace of refinement on everything he touches. God never does anything in a harsh uncouth way. He often breaks the hearts of the toughest old sinners, with a touch of gentleness, as a soft, sweet voice, or the stroke of a mother's hand, as an angel's wing. Unless we have a clear conception of the Spirit of Jesus, it is not likely we will have a positive thirst for His mind and character.

Another characteristic of the mind of Christ is patience. He was the pure-minded, patient Christ. He radiated kindness, sunshine and sympathy as the throngs pressed about Him to hear His marvelous words. They who are possessed of the mind of Christ move among the uncontrolled, passion-enslaved masses like gods.

They smile while others frown, forgive while others darken the chambers of their soul seeking vengeance. We live in the same world with the same tempting devils, but something has taken place within, which keeps the soul calm and restful while under pressure. A religion that does not take that gunpowder-like nature out of the heart is a sham.

Impatience is the worm that is gnawing at the heart of the holiness movement. It is not the vulgar and vicious things that rob men and women of their fire, unction and glory. It is those little flashes of temper and heart breaks with God that are strangling the spiritual life out of the soul.

Rev. C. H. Babcock visited that grand old saint, Rev. M. L. Haney, and said, "Father, I want a message to the holiness people from you. Tell me, how long has it been since you felt any stirring of anger or impatience in your heart?" He looked up with heaven shining in his face and said, "Charley, it has been sixty-six years since your father has felt any stirrings of anger on the inside."

**From his gifted pen we quote the following on impatience:**

**"Impatience is a squelcher of love to both God and man. The voice of love is never heard speaking, while the soul is filled with an impatient spirit. Two of the most intense lovers while under the power of this spirit, will be without love for each other. The love between ten thousand husbands and wives has been simply fretted to death. Love thus killed can hardly live again.**

**Impatience lays the ax at the root of the tree of all happiness. An impatient spirit is essentially an unhappy spirit. It is a spoiler of happy conditions. You cannot connect it with happiness. A fretting angry soul can never be happy again after it has had a spell, unless it secures supplies from outside of itself, for the devilish thing within has destroyed it.**

**It weakens faith in God and is among Satan's best resources to cut your soul off from communion.**

**Impatience strikes a death blow to all the graces of the Holy Spirit. Not one of them can remain intact in an impatient soul."**

**God can sweeten our temper by taking the acid nature out, and enthroning the Christlike nature within the heart. One of the beauties of being sanctified is that the self-life has been slain, and the sweet-spirited, patient-minded Christ reigns within. Now since all of this is true, and your soul is hungry for the Christlike life, the question then is, how can I have all the mind that was in Christ Jesus? There is one little word in my text that is the key which will unlock the King's treasures and bring you into the fullness of the blessing. That little word is "let." The word "let" forms the key to a victorious life. This little word is found fourteen times in the first thirty-five verses in Genesis. The first "let" is, "Let there is light," and the last is, "Let them have dominion." Then when we come over to the New Testament, we find such words as "Let not your hearts be troubled." "Let the peace of God rule in your heart," "Let the word of Christ dwell in you richly." Now, "Let this mind be in you which was also in Christ Jesus." The secret of victory is to "Let go and let God." When the believer begins to seek heart purity after many sore conflicts between light and darkness, he is brought to a crisis and the little words "let God" are the only outlet from self-struggling into the calm, sweet rest of the cleansing power of Jesus.**

**Oh, souls that have been fighting a losing battle, discouraged and almost defeated, if you from this moment will only lift the latch of your will, and let the eternal silent sea of love come rolling in, God will take possession of you, and give you "beauty for ashes,"-"joy for mourning," and put a rainbow of promise across your coming tomorrows with a future as bright as the eternal morning.**

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## **04 -- DOUBLE PORTION OF THE SPIRIT**

**The Prophet Elijah will ever be remembered as the prophet of fire. He towers up like a mountain above all of the other prophets of his day. Elijah was true to his portrait. A rugged child of nature wrapped in a rude sheepskin mantle, bearing upon his countenance the lines of solitude. But Elijah's ministry is now drawing to a close. The hour is come for him to take a chariot ride to Glory. God is now preparing Elisha to take his place.**

**There is something very touching as well as illuminating about Elisha asking for a double portion of the Spirit. Elijah said, "You have asked for a hard thing." Elisha was asking in advance of time for a blessing which belonged strictly to the Pentecostal age, because the Holy Ghost could not come in His fullness until after Jesus had been glorified. His Master at first seemed to discourage him from his purpose. "Tarry here," he said, "for the Lord has sent me to Bethel," but the determined servant said, "As the Lord liveth and thy soul liveth, I will not leave thee." Elisha's determined and persistent spirit brought upon him the "Double portion of the Spirit."**

**From this we want to gather several suggestive thoughts.**

**First, it is the special privilege of every child of God to claim the double portion of the Spirit. Deuteronomy 21:17 tells us that the firstborn son had a right to a double portion. There is a sense in which all who are born of God have a right to the double portion. Every Christian has the Spirit's portion in regeneration, but if he will press on and press through, he may find the double portion in sanctification. "This is the will of God even your sanctification." (1st Thessalonians 4:3).**

**Sanctification is spoken of in another place as an inheritance, (see Acts 26:18). Children claim their inheritance at their parents' death. Jesus, our Elder Brother, in order to carry out the will of His Father, went to Calvary and died, "That He might sanctify the people with His own blood suffered without the gate." Hebrews 13:12. He rose the third morning, ascended on high, took a seat at the right hand of God the Father, and sent forth the Holy Ghost to execute the will of God, (even our sanctification).**

**Second, we need a double portion of the Spirit to meet the double effect of sin and transgression. Sin is of a two-fold nature. Heredity or better known as the fallen nature. St. Paul called it, "The sin which does so easily beset us." "The carnal mind," another place it is referred to as a "root of bitterness."**

**In the great work of regeneration the soul is pardoned and cleansed of its actual sins. New life is imparted. All the fruit and graces of the Spirit are planted within the heart. In sanctification the soul is cleansed from its indwelling sin, and the heart is filled with positive holiness.**

**The double portion of the Spirit means an endowment of power from on high. This was the great theme of Christ's last conversation with His disciple's. Pentecost was nothing less than the actual descent of the Deity to this globe. As Dr. George Ridout, with his gifted pen, says, "Pentecost was a promise fulfilled, a prayer answered, a vision realized, a power bestowed, a fire kindled, an energy set free, a current set in motion, a river set flowing, a Spirit-sent faith, a new song and joy to the church, and a power victorious." As another puts it, "The baptism with the Holy Ghost puts the believer into a whole world of supernatural things, in his heart and mind, and the interior depth of his character, his disposition and affections."**

**As we watch the effect of Pentecost upon the disciples, we notice first of all they seemed to have been translated into a supernatural realm of heavenly character. Every trace of earthly and human cowardice, timidity, man-fear, and fear of every description on the earth side was gone, and on the other hand, they had the boldness and courage of angels. Yet, it was a courage of perfect calmness. It was a clear vision and wisdom to do the right thing. The very nature and character of Jesus was reproduced in them."**

**The outstanding promise of Pentecost was the endowment or power from on high. The crying need of the twentieth century church is power from on high. This power should first be felt in the pulpits, and then spread to the news. If God could set the American church on fire, Pentecost might be multiplied and converts by the tens of thousands.**

**As Arthur has said in his "Tongue of Fire" concerning the early church, "It was a new religion, and a poverty stricken one, which the little band of disciples had to propagate. It was without a history, without a priesthood, without a college, and without a patron. It had no presses, it had no literature, it had none of our modern means of influencing masses of men. It was cast solely on one instrument, the tongue, and in that respect it was destitute of the wisdom of the Greek and the skill of the scribes. It was destitute of prestige, it was contemptible in numbers, it was rustic in manners, and thwarted by circumstances. With only its two sacraments and its tongue of fire, on it went, and on, overturning its enemies and advancing in the Name of the Lord."**

**To be a little more particular, let us notice what this power means.**

**It means power to conquer our own heart, passions, tempers and disposition. If God can first conquer us then He can turn us loose On a sinful world to conquer sin and Satan.**

**It is power to witness for Christ. Have you noticed in your Bible that the Apostles never tried to preach big, eloquent sermons about Jesus, but they witnessed everywhere concerning His life, death, and glorious resurrection. We**

read in Acts, "And with great power gave the Apostles witness of the resurrection of the Lord Jesus and great grace was upon them all."

Finally it means power to suffer. As soon as the Apostles got the power, it had to be burned into them by the fire of suffering. Jails, burning stakes, and hungry lions had no terror for these early preachers. Beloved, if you are going to mind the Holy Ghost and go with God, you will have to go often times misunderstood by your fellowmen and professed Christians, but this cannot hurt you as long as He abides.

It means power to keep sweet while under pressure. Power of patience and longsuffering. Power to manifest a lamb-like, dove-like Spirit toward those who oppose us.

The double portion of the Spirit will beget within us a deep devotional prayer life. The Holy Spirit is a praying Spirit, and when He fills us with His fullness, it is just as natural for the heart to cry to God, as it is for yonder sun to shine in its strength. The Holy Spirit within us will produce a life of prayer. "While Jesus is making intercession at the right hand of God, the Holy Spirit on earth is praying through the hearts of those in whom He dwells. The human spirit is the vehicle through which the Holy Ghost pours His deep, divine, yearning, and in the same proportion that He widens and fills the soul, will breathe into us those strong, sweet, melting intercessions, which are according to the will of the Father."

Jude in his Epistle speaks of a class of believers, "Praying in the Holy Ghost."

Now in order to pray in the Holy Ghost in the Scriptural sense, we must be subdued in every part of our being, and our heart and affections in union with Jesus. It is then the Spirit can create and pray His own prayers through us. He first creates those holy desires and then fans them into a heavenly flame, until they are caught up into the intercessory current, and borne to the very heart of God. It is this kind of prayers that move the Arm that Moves the World.

The double portion of the Spirit produces heavenly-mindedness, and evenness of temper. There was a mildness and sweetness about Jesus which gave Him a magnetic life. The multitudes that flocked about Him were swayed under His ministry as they were held spellbound by His matchless words.

Do you remember the scene where the Sanhedrin sent those burly Roman soldiers to arrest Jesus. "Those soldiers right-about-faced, went marching down the streets of Jerusalem with no better sense than to think that they were going to arrest Jesus, but as they drew near, Jesus was preaching a sermon something like this, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' Those heathen soldiers heard His matchless truths, and the hard look left their faces, and their great, rugged bosoms heaved with emotion and tears splashed out



of their eyes, so they sheathed their swords and went back without Him." Do you remember what those heathen soldiers said, "Never man spake like this man." Jesus carried an atmosphere about with Him that melted and subdued the people. To go into His presence, was like going to a tropical climate in mid-winter, the very air around seemed mellow.

To be filled with the Spirit is to have the very tenderness of Jesus filling our thoughts, our feelings, our Words and manners. The heart that is filled with the Comforter will be characterized by tenderness, gentleness and sweetness.

Let us remember if we would have a double portion of the Spirit we must pay the price that Elisha paid.

The flame of fire, shining countenance, and wondrous, rapturous utterance of Pentecost, were preceded by ten days of patient supplication to God in the upper room. The vision of the face of God which Jacob experienced at Peniel was brought about by an all-night wrestling with the angel in prayer. The opening heavens that John "The Beloved" talked about took place on a barren isle called Patmos." Whoever makes a trip to the upper room and there tarries, will be rewarded by the flaming speech, transfigured countenance, unctuous life. God grant to the reader the double portion, the Victorious Life. Such a life is heaven on earth.

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## 05 -- PENIEL, THE FACE OF GOD

"I have seen God face to face." Gen. 32:30. There are two stages in the life of Jacob. The old patriarch also had two names, Jacob and Israel. Jacob stood for the lower fleshly life; Israel stood for the higher spiritual life. At both Bethel and Peniel he met God. Yet there is contrast between the two places. At Bethel he was running from home; at Peniel he was returning to his father's house. At Bethel he had a vision of the angels; at Peniel he saw the face of God. There are those who criticize and make light of Jacob's Bethel experience, but we must remember the day and age in which he lived.

There is plenty of evidence that Jacob was changed at Bethel. The word "Bethel" means the house of God. There Jacob entered the "household of faith." It was at Bethel he had the heavenly vision, a ladder reaching from earth to heaven, with angels ascending and descending.

Next, he prayed and vowed a vow, saying, "If God will be with me and keep me in the way that I go, and give me bread to eat and raiment to wear... and of all that Thou shall give me, I will surely give Thee the tenth." This is surely evidence enough that Jacob had a radical change at Bethel. But the part we are especially interested in is the second stage, his Peniel experience. Notice how Peniel corresponds with Pentecost.

**We note, first, his consecration. We are told that he sent all he had before him, his family, his servants, his cattle, which meant his wealth. What is consecration from a New Testament standpoint? Entire consecration always comes after repentance. The very nature of consecration proves this: In repentance we are forsaking something; we are fleeing from the wrath to come; we are dealing with the past life. In entire consecration we are dealing with the future. In repentance we give up our sins, the wicked things. In consecration we yield up the good things, our affections, our wills, our reputation, friends, loved ones, property, our all for time and eternity.**

**Next, we read, "And Jacob was left alone." The most profound, the deepest, the most radical consecration comes after all of this. It is an inward work. You cannot put this kind of consecration in print. In the book of Romans St. Paul beseeches the brethren to present their bodies a living sacrifice. That is the whole man, spirit, soul, and body. The word "beseech" in Romans 12:1 literally means "paraclete." "I paraclete you by the mercies of God that you present your bodies a living sacrifice." The word "paraclete" is the Name of the Holy Spirit. It means the Holy Spirit is right here pleading with you to make this definite consecration.**

**So you see, beloved, this is more than mentally putting one's self on the altar and mentally saying the altar sanctifies the gift. This is more than just the mere, human going through a form and not receiving results. There is a great deal of logical, mental sanctification these days. It consists in one's mentally putting himself on the altar and logically saying the altar sanctifies the gift, without any descending fire or witness. But remember, it will take the Holy Ghost to help you to make an entire consecration, which brings on the soul the blessing of entire sanctification, which fixes, settles, and grounds the soul in God.**

**As the result of Jacob's all night wrestling with the angel, God changed his name and nature. Name meant character, the inside heart life. Those old patriarchs and Bible characters were named according to their inward dispositions and heart traits. So when Jacob confessed his name, he so to speak turned his heart inside out and told the Lord all the inward contents of his heart.**

**The holy Fletcher's advice to those seeking purity was to drag out those unclean things such as anger, jealousy, pride, envy, strife, etc. Just as earth worms die when exposed to the hot summer sun; in like manner everything carnal and fleshly dies when exposed to the blazing light of His glorious presence.**

**As a result of Jacob's all night wrestling, God subdued, conquered, and sanctified him.**

**Let us notice some of the things mentioned in connection with his Peniel blessing, which has its counterpart in the sanctified life.**

**I. God called him a Prince. Let us notice some marks of a princely soul:**

**a. God's princes are noted for their big, magnanimous spirit which means the power to "encounter danger and trouble with tranquility and firmness, to disdain injustice, meanness and revenge, and to act and sacrifice for noble objects. A deed or disposition characterized by magnanimity. Great of mind, elevated in soul or in sentiment; raised above what is low, mean or ungenerous; of lofty or courageous spirit." This big, noble, manly soul is too great to do a little, mean, low, underhanded thing. Such a soul would not think of wire-pulling or secretly scheming for a place of power. A princely soul is perfectly content to take a low seat and let others have the big end of the bargain. A magnanimous soul readily forgives all injuries and refuses to brood over some wrong done him.**

**b. A royal, heavenly Prince never throws stones at his brethren. If you will study the Bible and religious history you will see who hurled stones. It was the wicked, hating, cursing Shimei that threw stones at King David when the King was in trouble and needed a friend. David, without even making a reply to him, walked on and let him continue to curse and throw stones. Surely the King never looked more beautiful in the sight of Heaven than he did that lonely morn as he was fleeing from Absalom who was seeking his life. All Bible students well know the end of this man, the stone thrower, and the awful death he met. It was the raging, jealous Saul who threw the javelin at David. While Saul was a king from a legal standpoint, the real kingly man was the one persecuted. My advice to those who are being hurled at, persecuted and misunderstood, is to just keep sweet and return not a word. God will take care of the lonely Davids and will see to it that they are reigning long after their persecutors are gone.**

**c. God's princes are a humble set of men. All strutting, swelling airs have departed from their lives. They are perfectly willing to be little in their own eyes, and if set aside, unnoticed, they don't get sore or sour.**

**d. Another mark of a princely soul is that of purity. God's princes have clean hearts, clean thoughts and clean lives. There is nothing streaked in their natures, nothing below board in their lives. They have an open face and an honest look in their eyes. As mean, low, vile thoughts will affect the face, just so noble, pure, holy thoughts will affect the manners, the tone of the voice, and put a brightness in the countenance. God's Princes have no ears for the gossip, slander, and evil report that is floating through the land.**

**e. One more mark of a princely soul is refinement. Everything coarse, rough, harsh, hard and flinty has been burned out. Perfect love is so refining that the most uncultured person filled with it will not behave themselves unseemly. There are numbers of evangelists and Christian workers who are being dropped for no other reason than their rough, uncouth ways and manners. Perfect love will make a perfect lady or gentleman out of anyone. "It instinctively avoids wounding of others by talking on unpleasant things, wrangling in an argumentative way, by referring to**

painful and mortifying subjects. It carries its point by ceasing to contend, and wins its opponent by seeming to let him have his way. It cannot scold, or scowl or threaten. It has lost the power of quarreling. It instinctively buries and forgets all bad things.

II. It gave Jacob porter. "For as a Prince thou hast power with God and man." A great deal has been written on spiritual power. It is a subject that is greatly misunderstood. It is not eloquence, nor personal magnetism, nor psychology, nor any other human energy. The secret of spiritual power consists of the union of the Holy Ghost with the purified faculties of the natural energies of the human soul. It is having the Holy Ghost unite with our souls, purifying, filling, enlightening and unctionizing our every faculty with supernatural power from above. The power of the Holy Ghost is not the emotion of a minute nor hour, but a divine work resulting in the experience that abides.

It is the crying need of the church. Wigel Well says, "All should tarry for this Holy Ghost power. I have no doubt that it would be infinitely better for the world if professors would suspend all their efforts in every other direction, till, with strong crying and tears they have waited on the Lord and received this unction. How few stalwart souls there are in the church -- moral giants who can put their arms under a whole community and lift it Godward. The land might be full of these giants. How the hearts broke and the stubborn wills surrendered under the all-powerful testimony of a Peter backed by a church all filled with the Holy Ghost." "The people will be willing in the day of thy power." What can a minister do unless he has this power to work with him? "If he is as eloquent as Gabriel, not a soul will be saved without this power." Till this is obtained, neither human nor angelic agency can be of much avail. With Jacob it meant that God had so broken him until He could reveal His glorious face to him.

III. "The sun rose upon." Another feature of Jacob's Peniel experience was the sunrised blessing. We read, "As he went forth across the brook that morning, the sun rose upon him." We are convinced more and more that the sunrise feature belongs to the sanctified life. It was this peculiar feature that marked the early Holiness Movement. It was the glory and charm of the sanctified life. It melted opposition and disarmed prejudice.

The sunrise experience is a glorious one. It keeps the heart from breaking when sorrow comes into the life. It is like a heavenly tonic to the drooping spirit. If the church would only seek and obtain this blessing she would go forth like an army with banners. Instead of being a weakling whose piety is laughed at, this sunrise blessing would put life, force, push and go into the soul.

After Jacob obtained the sunrise blessing he went down a road that had a perpetual morning in it. There is a freshness, sweetness and glory known only by those to whom this blessing has come. The light is always on the path.

**Sunrise means springtime with its overflowing life. What is more beautiful than spring with its warm atmosphere, its bursting buds, with its fragrance filling the air? There is a warm, sunny south side to Christianity. The religion of Jesus Christ should be just as fresh and spontaneous as the spring morning. It was early in the morning when Christ arose from the dead. Christianity does not begin at sunset, but it is a religion of the morning. It will be an eternal morning when He comes again.**

**This sunrise blessing is given to us in Isaiah under the figure of the never-setting sun. We read, "Thy sun shall no more go down... for the Lord shall be the, everlasting light." See Isaiah 60:20. We know that it is the custom of earthly suns to rise and set. But here is a blessed experience which has no setting sun.**

**But let it be remembered the sunrises blessing which Jacob received at Peniel was no mere accident. It was the result of an all night wrestling and praying, suffering and surrendering. We are told the angel wrestled with him. Why? To conquer, subdue and break his will. Jacob paid a price for his blessing. We are told that he was left alone. That is where God must get everyone of us. It takes everything we have to obtain this blessing. We too, like Jacob, must be left alone. Everything we own and everybody must be sent over the brook. All must be put on the altar. Not one single thing can be reserved. God must subdue and conquer us in every part of our being. Then as we lie low at His feet, saying the last yes to His will, and as we "let go' and let God' the resurrection power of the Risen Christ flows into our innermost being, enabling us to rise with Him and walk a sunlit pathway which has a golden sunrise at the end.**

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**THE END**