

# THE PERSON AND WORK OF THE HOLY SPIRIT



*And the Holy Ghost descended in a bodily shape like a dove upon him, Lu 3:22*

LESSONS PREPARED BY PASTOR IAN WESTERN  
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# THE HOLY SPIRIT IN RELATION TO CREATION, THE FALL AND REDEMPTION

In this lesson we shall trace the Holy Spirit's workings in the *Creation, The Fall, and Redemption.*

## I. THE HOLY SPIRIT AT THE CREATION

### A. THE CREATION OF THE COSMOS

*Gen 1:1 ¶ In the beginning God created the heaven and the earth.*

*2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

*3 ¶ And God said, Let there be light: and there was light.*

Here we have the three Persons of the Godhead working together in perfect union in the creation of the vast universe. We have "God" the Father, the first person of the Trinity, *whom no man hath seen nor can see.* (I Tim 6:16) We have the Spirit of God, the third Person of the Trinity, moving upon the face of the waters. And finally we have the Father's eternal Word, manifest in the creative command, "Let there be light".

Augustine said, "Where there is love there is Trinity". In pondering the Godhead he reasoned thus. "Since God is love, then there must be in Him a Lover and a Beloved, the object of that love, and the Spirit of love encircling them." (my wording)

David celebrated in song the omnipresence of the Spirit of God:

*Ps 139: 7 ¶ Whither shall I go from thy spirit? or whither shall I flee from thy presence?*

*8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

*9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;*

*10 Even there shall thy hand lead me, and thy right hand shall hold me.*

These truths establish the fact that the Holy Spirit, together with the Father and the Son, is all-powerful, all-knowing, all-present, all loving, and Personal. Together with the Father and the Son, He is to be obeyed, worshipped and adored.

### B. THE CREATION OF MAN

*Ge 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

In this verse the tripartite nature of Man is clearly portrayed. The dust of the ground became the body of Adam. God's breathing into Adam's, as yet, lifeless form not only quickened his *body*, but created the *spirit* of man deep within him. In so doing God formed the *living soul* of Adam with its thinking, feeling and willing.

Paul, in the following scriptures, makes it abundantly clear that Man is a tripartite creature.

*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I Thes 5:23*

*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to*

*the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb 4:12*

### 1. His spirit made him God-Conscious

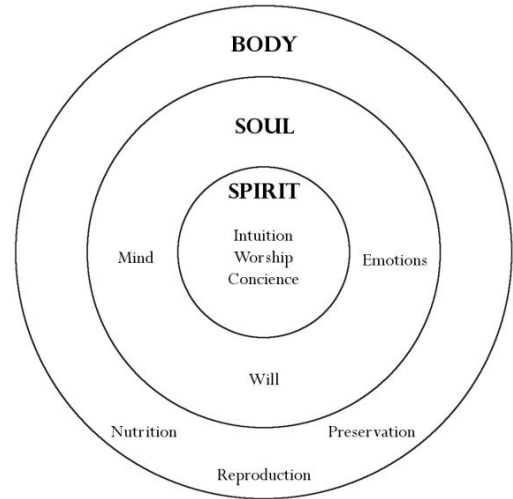
Through the human spirit man could have fellowship with God. The spirit is the center of Man's *intuition, worship* and *conscience*.

### 2. His soul made him man-conscious

The soul is the center of man's *mind, will* and *emotions*.

### 3. His body made him world-conscious.

Through the body man relates to the world of sense. Three physical drives ensure the continuity of the human race, namely, *nutrition, reproduction, and preservation*.



### The order is important.

Please note carefully the three-fold function of the spirit of man, with its *intuition, worship* and *conscience*. Man was made to worship the Creator. The human spirit is the holy of holies in which the Spirit of God wants to dwell. Our Lord's words to the Samaritan woman support this truth:

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

In the very dawn of creation, we find God drawing near to Adam in the cool of the evening, seeking fellowship with and worship from our first father.

*Ge 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: ...*

In these early perfect days in the Garden of Eden, we notice an almost total absence of legal requirements. Of all the trees they may freely eat, including that central tree, the Tree of Life – the Eternal Life Tree. There was only one prohibition and that was the Tree of the Knowledge of Good and Evil; the do and don't tree. However, up to this point all was blissful serenity in the Garden of Eden. God loved Adam and Eve and our first parents were at rest in His love and delighted in pleasing Him. Reasoning from our Lord's teaching on the nature of true worship, we infer that both Adam and Eve knew experientially the indwelling presence of the Spirit of God.

## II. THE HOLY SPIRIT AT THE FALL

### A. THE ONE PROHIBITION

*Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Of all the trees in the Garden of Eden, two come into close view; *the Tree of Life* and *the*

*Tree of the Knowledge of Good and Evil.* The scripture tells us that both these trees were in the *midst* of the Garden; they were central. The lesson is this – After a brief period of innocence, Adam and Eve had to ultimately decide who was to be central in their lives. The choice involved this, either God was to be central in their lives or Self was to be central. This decision had to be made early or later.

## **B. THE SERPENT**

Satan’s presence in the Garden only hastened the decision for Adam and Eve. Tragically, our first father chose to make himself the centre and circumference of his natural life. Sin at its heart is self-love and wicked independence from God. Paul summarized this event in what the theologians call “The Fall” in these words:

*“... By one man sin entered into the world, and death by sin, and so death passed upon all men, in that all have sinned.” Rom 5:12*

Fellowship with God was broken. God entered the garden for His usual evening “walk,” but Adam and Eve hid themselves from the Lord God.

*Gen 3: 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

*9 ¶ And the LORD God called unto Adam, and said unto him, Where art thou?*

## **C. THE NATURE OF SPIRITUAL DEATH**

*Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:*

*5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

### **1. The timing of this death - immediate**

God had said, “*in the day that thou eatest thereof thou shalt surely die*”.

The serpent said: “*in the day ye eat thereof.... Ye shall not surely die...*”

Who was right, God or Satan? Satan speaks of physical death, whereas God is speaking of spiritual death. In the day he ate the forbidden fruit, Adam died spiritually. (Remember that death according to God’s definition is separation, not annihilation.) This proved true when Adam and his wife hid themselves from God.

### **2. The place of the death**

After the Fall, Adam and Eve entered into busy family life.

*Gen 5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:*

*5 And all the days that Adam lived were nine hundred and thirty years: and he died.*

The death did not immediately take place in Adam’s body although he began to immediately age. The death did not take place in the soul with its thinking feeling and choosing. Paul reminds the Ephesians that they were once dead in trespasses and sins. In this state their soul-life was very active. They walked, they lusted, they desired, they thought.

*Eph 2:1 ¶ And you hath he quickened, who were dead in trespasses and sins;  
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:  
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

Question: Where did the death take place in Adam and Eve: Please consult diagram at beginning of this lesson:

Answer: In the spirit: the spirit of man was separated from the Spirit of God

## **D. RESULTS OF THE FALL**

### **1. The Spirit of God departed, leaving man a temple in ruins**

From man's standpoint the most tragic loss suffered in the Fall was the vacating of this inner sanctum by the Spirit of God. At the far-in hidden centre of man's being is a bush fitted to be the dwelling place of the Triune God. There God planned to rest and glow with moral and spiritual fire. Man by his sin forfeited this indescribably wonderful privilege and must now dwell there alone. <sup>1</sup> A.W.Tozer

### **2. Man was alienated from God – spiritual problems. Gen 3:8**

*Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

### **3. Man was alienated from man – social problems. Gen 3:12**

### **4. Man was alienated from himself – psychological problems. Gen 3:7, Job 7:20b**

### **5. Man was alienated from his environment – ecological problems. Gen 3:18**

### **6. Man became soul-dominant Heb 4:12**

*1Co 2:14 But the natural (psuchikos – soul) 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.*

When Man fell, the spirit lost its destined place to rule and became subject to the intrusion of the satanic spirit of this world. (Eph 2:1,2) The *soul*, with its *thinking, choosing* and *feeling*, usurped the place of the *spirit* with its *intuition, conscience* and *worship*. The natural man is a *psuchikos* man - a *soul-dominated* man. The propensity of the soul to rule will remain a problem for the genuine child of God even after he is saved.

## **III. THE HOLY SPIRIT IN REDEMPTION**

God did not give up on man but immediately put His plan of rescue into operation. We find the Spirit of God striving with lost men and women to bring them to repentance toward God and faith in our Lord Jesus Christ. Just prior to the great flood, we read:

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<sup>1</sup> A.W.Tozer, Man the Dwelling Place of God, p. 10

## **A. THE HOLY SPIRIT CONVICTS THE LOST**

*Ge 6:3 And the LORD said, My spirit shall not always strive with man,....*

On the betrayal night, our Lord taught His disciples about the Holy Spirit and the world.

*Jn 16:7 ¶ 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.*

## **B. THE HOLY SPIRIT POINTS THE SINNER TO THE LAMB OF GOD**

*Jn 3: 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*

*15 That whosoever believeth in him should not perish, but have eternal life.*

These truths flow out of our Lord's discourse to Nicodemus on the new birth.

*Joh 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.*

Nicodemus was totally ignorant of this vital truth. Our Lord gently rebuked him:

*Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?*

Nicodemus should have known about the new birth, for there is a prophecy in the Book of Ezekiel that foretells of Israel's spiritual birth. We shall briefly compare Ez 36: 25-27 with our Lord's teaching on the new birth.

## **C. THE HOLY SPIRIT REGENERATES THE BELIEVER**

*Ez 36:25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*

*26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

*27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

### **1. The Repentant Sinner is first redeemed and cleansed by the blood of Christ.**

*Ez 36:25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*

The clean water here is probably mixed with the blood of the clean bird as in the cleansing of the leper. (Lev 14:5) The water carries the sacrificial blood to the leper just like the Word of God carries the blood of Christ to the believing sinner. (Eph 5:26) The temple of the believer

must be cleansed in preparation for the Holy One's indwelling.

## **2. God gives the believer a new heart.**

*Ez 36:26a A new heart also will I give you,...*

The heart is the seat of the affections. God takes away selfish and sinful desires and puts within the child of God new holy desires and values.

## **3. God gives the believer a new spirit**

*Ez 36:26b ... a new spirit will I put within you:*

This *spirit* is distinct from God's Holy Spirit. This is the renewing of the believer's *spirit* at the point of salvation. The distinction is clear in the KJV which reads:

*Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

This is the regeneration of the "dead" human spirit; now made alive unto God by the Holy Spirit.

## **4. God makes the believer's heart soft and tender towards His will.**

*"...and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ez 36:26c*

## **5. God now comes, Himself, to indwell the believer**

*Ez 36:27a And I will put my spirit within you,...*

All this happens in that moment of time when the sinner repents and trusts our Lord Jesus Christ as personal Saviour. The greatest need of the natural man is to have his human spirit regenerated and reunited to the Spirit of God.

## **D. THE RESULTS OF THE INDWELLING**

The *new birth* takes place in a moment of time. In the immediate context of Ez 36:27 we note the following results of the indwelling of the Spirit:

### **1. A divine enablement: 'I will cause you to...'**

*1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

### **2. A holy walk: "I will.. cause you to walk.."**

*Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.*

*Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:*

*Ga 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

*Walking in the Spirit* is the outworking by faith of that new life, for a lifetime.

**3. A life of obedience:** “*ye shall keep my judgments, and do them*”

*Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.*

Note here that God is the Author of both the *willing* and the *doing*. With the open Bible the believer is to cooperate with God at the deepest level, allowing Him to inbreathe the inspiration for His will, and the empowerment to do it.

**4. A life saturated in the Word of God:** “*my statutes... my judgments*”

*1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

**5. A life that pleases God:** “*to do of his good pleasure*”

This life of obedience goes far deeper than mere conformity to the letter of the Law. The result of such heart obedience is that we become a pleasure to God.



# THE DAY OF PENTECOST

## INTRODUCTION

We now approach a most wonderful event in the life of the New Testament Church; The Day of Pentecost. Pentecost was a unique event in the life of the Church, some aspects of which were never repeated, other aspects which only continued throughout the early apostolic age, and still other aspects which would endure throughout the whole Church age.

In Bible interpretation there is a principle called, *The Law of First Mention*. It has been observed that when the Holy Spirit first introduces a new truth, concept or event, He gives a comprehensive account of that subject. This helps the student of the Word of God to interpret the truth in its subsequent references. We see the principle of *first mention* in the Spirit's prolific account of the Day of Pentecost. A careful study of this wonderful event in the life of the Church will stand the student in good stead when called upon to interpret subjects like *the baptism of the Spirit, the indwelling of the Spirit, the filling of the Spirit, the enduement of the Spirit, and the sign of tongues*.

## I. THE ANTICIPATION OF PENTECOST

### A. THERE WAS AN EXPECTATION

*“And when the day of Pentecost was fully come.. “Acts 2:1a*

*Ac 1:4 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.*

### B. THE EARLY TEACHING BY OUR LORD

#### 1. The Woman at the well

*Jn 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

#### 2. At the Feast of Tabernacles

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

*38 He that believeth on me, as the scripture hath said, out of his belly 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.)*

### C. THE TEACHING BY OUR LORD ON THE BETRAYAL NIGHT

Between the *Last Supper* and *Gethsemane* our Lord had taught much concerning the Person and work of the Holy Spirit.

*Jn 14: 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.*

*Joh 16:7 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.*

#### **D. A PROPHETIC ENACTMENT ON RESURRECTION NIGHT**

*Jn 20:22 And when he had said this, he breathed on them, and saith unto them, Receive (Gk lambano = take) ye the Holy Ghost:*

A prophetic enactment of what was to come after our Lord's ascension and glorification. This was not a partial fulfilment of Pentecost; *the Spirit was not yet given because that Jesus was not yet glorified. Jn 7:39*

#### **E. A DETAILED PROPHECY PRIOR TO OUR LORD'S ASCENSION**

*Mk 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*

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

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

#### **F. OUR LORD GAVE THEM THIS PARTING PROMISE**

*Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

*Lu 24:49 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.*

## **II. PREPARATION FOR PENTECOST**

In addition to prophetic teaching, our Lord had been preparing His disciples in other ways.

#### **A. THEY HAD EXPERIENCED PERSONAL REGENERATION.**

*Jn 14:15 ¶ 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.*

18 ¶ *I will not leave you comfortless: I will come to you.*

All twelve were saved, except Judas. (See Peter's great confession, Matt 16:15)

It is tragic when unsaved people are rushed into seeking an unscriptural "baptism of the Spirit" when they have no assurance of their personal salvation.

## **B. THEY HAD A DEEP ATTACHMENT TO THE LORD JESUS CHRIST**

*Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

*Mk 10: 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

## **C. THEY WERE FULL OF THE WORD OF GOD**

*Lu 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

For three and a half years they had sat under the preaching and teaching ministry of our Lord Jesus Christ. They had entered into private discussion with Him on deeply spiritual matters.

## **D. THEY HAD EXPERIENCED THE COLLAPSE OF THE SELF-LIFE**

*Mr 14:50 And they all forsook him, and fled.*

Even at the last supper they were disputing who of them would be greatest in the Kingdom. (Luke 22:24) Then as the cross loomed large, they all forsook him and fled. As He died for them, they died in Him. ( Rom 6:6) They had no confidence in the flesh.

## **E. THEY HAD SEEN OUR LORD ASCEND INTO HIS GLORY**

*Ac 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

## **F. IN THE UPPER ROOM THEY WERE IN ONE ACCORD**

*Ac 1:14 These all continued with one accord ....*

Never again do we see these men competing for the top position in the Kingdom. All boasting had ceased.

## **G. THEY GAVE THEMSELVES TO PRAYER**

*Ac 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*

## **H. THEY WERE WAITING ON GOD**

*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. Ac 1:4*

We immediately note the orderliness of these waiting disciples; they were sitting in the assembly when the Holy Ghost descended. (Acts 2:2b) They were not singing, dancing, jumping up and down, barking like dogs, falling over or rolling around on the floor. There was orderliness and logic in their speech. To state this in the words of the apostle Paul, *the spirits of the prophets (were) subject to the prophets.* (1Co 14:32) They had prayed, and now

in obedience to our Lord Jesus Christ, were simply waiting for the Spirit's coming and workings. After ten days of waiting and praying, the Spirit descended upon them.

### III. THE SIGNS OF PENTECOST

*Acts 2:1 ¶ 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.  
5 ¶ And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.  
6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.  
Three supernatural signs accompanied the descent of the Holy Spirit on the Day of Pentecost*

#### BACKGROUND

*Pentecost was an annual Jewish festival that occurred fifty days after the Feast of First Fruits. (Lev 23:15,16) Keep in mind that the Lord Jesus Christ rose from the dead on the Feast of First Fruits. Forty days later the Lord Jesus ascended from the Mount of Olives, then after ten days of prayer and waiting, the Spirit descended. A multitude of Jewish pilgrims from the diaspora were in Jerusalem for the Feast of Pentecost which literally means, The Feast of the Fiftieth Day. (Strong) There were three signs that accompanied the coming of the Spirit at Pentecost:*

#### A. THE WIND: Denotes the power of God Acts 2:2

*Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

Our Lord linked the emblem of wind with the Holy Spirit. The sound was not of a gentle breeze, but of a mighty powerful wind; not a zepher, but a hurricane, moving all before it.

#### B. THE FIRE: Denotes the holiness of God Acts 2:3

John the Baptist linked the emblem of fire with the Holy Spirit.

*Matt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

Please note that there is only one preposition for both *the Holy Ghost and fire*. According to A.T. Robertson, this construction in the Greek means that the baptism in the Holy Ghost and fire, refers to the one baptism and not two. He states:

“Spirit and fire are coupled with one preposition as a double baptism”<sup>2</sup>

This is important because some Pentecostals postulate two baptisms; one at conversion and a subsequent one, after much seeking and struggle.

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<sup>2</sup> A. T. Robertson, Word Pictures, Online Bible, Matt 3:11

Tozer describes this sign:

Suddenly there appeared a great cloud of fire, and it divided up into little bits and sat upon the forehead of each one present. This fire was the divine Shekinah presence,.. It says ‘tongues of fire.’ You light a candle, and you will see that the flame takes the shape of a tiny tongue – broad at the bottom and tapering up... This has no reference whatsoever to language.<sup>3</sup>

### C. THE SIGN OF TONGUES: Acts 2:4

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

The Gk word for *tongue* in the New Testament is *glossolalia*. George Gardiner explains:

Only one word is used, *glossolalia*, signifying a language used by inhabitants of the world. All the major non-Biblical Greek lexicons use the word in relation to known language... No Jew would have considered ecstatic babbling as a fulfilment of Isaiah’s prophecy.”<sup>4</sup>

#### 1. The tongues spoken on the day of Pentecost were known foreign languages

The Holy Spirit, illustrating what expositors call *the law of first mention*, goes into fine detail on this first occasion of tongues at Pentecost. Approximately fifteen language groups are listed, thus stressing that these tongues were testable, translatable, normal, earthly languages. This is important when we come to see the sign nature of tongues.

*Acts 2:8 And how hear we every man in our own tongue, wherein we were born?*

*9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*

*10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,*

*11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

#### 2. The miracle was in the tongue and not in the ear.

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

Peter was not the only spokesperson on the Day of Pentecost. Although he appears to be the chief speaker, others also spoke as the Spirit gave them utterance.

*Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all **these** which speak Galilaeans?*

*8 And how hear we every man in our own tongue, wherein we were born?*

It is not unreasonable to suggest that there could well have been various preaching locations around the area where the 120 had prayed and waited. Each Jew from the dispersion would readily be drawn to the sound of his native tongue learned in the land of his adoption.

#### 3. The foreign tongue was not an evangelistic device.

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<sup>3</sup> A. W. Tozer, *The Tozer Pulpit*, (Camp Hill PA: Christian Publications, 1994) Vol I, Book 2, p 53

<sup>4</sup> George Gardiner, *The Corinthian Catastrophe* (Grand Rapids: Kregel Publications, 1974) p. 47

Since Peter's sermon was understood by all, he may well have been preaching in Aramaic, the native tongue of our Lord and of the Jews of the dispersion. It is clear that these Jews were at least bi-lingual. They spoke the native tongue of the land of their adoption and probably Aramaic, which was widely spoken throughout the *Diaspora*. The gift of tongues was not needed in order to communicate the Gospel to these Jews. The gift of tongues, as we shall see presently, was a sign to these Jews.

**3. This large assembly of Jews heard the wonderful works of God and 3000 were converted, baptized and added to the Church.**

All these tongues were known foreign languages. They conveyed propositional truth which was understood and received by unregenerate men. (Acts 2:8-11)

**4. Tongues were a sign to them that believe not, namely, unregenerate Jews.**

*1Co 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not:..*

**D. THE TRANSIENT NATURE OF THE SIGN GIFTS**

Supernatural signs were employed by God to establish His apostles and the New Testament Church. Signs point to something substantial. They are therefore, by nature, transient. When they have established the truth to which they point, their purpose is completed.

**1. The signs of an apostle**

In defending his apostleship before the Corinthian Church Paul stated:

*2Co 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

One of the qualifications for an apostle is that he had been a contemporary of our Lord and an eye-witness of His resurrection. The qualification of an apostle therefore, admits of no successors! In addition to this the apostle had some supernatural confirmatory sign-gift. The disciples at Lydda had to call Peter from Joppa to raise Dorcas from the dead. Apparently the average believer could not do this. Paul raised Eutychus from the dead at Troas. Mark 16 lists other signs of the apostolic Church.

*Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*

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

Paul was bitten by a serpent on the Island of Malta and the locals fully expected him to instantly die. But he survived according to Mark 16:18. Paul also had the sign gift of tongues:

*1 Cor 14:18 I thank my God, I speak with tongues more than ye all:*

*19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*

Paul also appeared to have the gifts of *knowledge* and *prophecy*. Paul received revelations and understanding directly from God. We shouldn't be surprised that these sign gifts passed away

toward the end of the apostolic age. When the apostles departed so did those unique sign gifts that credentialed them.

## **2. Signs pertaining to Israel – Paul in correcting the tongues problem at Corinth wrote;**

*I Cor 14:21 ¶ In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

*22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.*

George Gardener writes:

“... tongues are for a sign.. ‘ A sign to whom? Are they a sign to Christians confirming the ‘baptism’? NO! ‘... NOT to them that believe..’ Tongues ARE NOT a sign to Christians! What consternation that verse caused me the first time I really saw it. I had been taught that tongues was a sign to believers that the Holy Spirit was so controlling that even the tongue was subject to Him. Then I saw this verse, ‘tongues are for a sign NOT to them that believe, but to them that believe not.’ Who are those that believe not? The answer is in verse twenty-one.

*In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

The ‘wherefore’ opening verse twenty-two ties it to verse twenty-one and in that verse Paul quotes from Isaiah 28:11,12 – God’s message of judgment upon the nation of Israel. Jehovah had pled with Israel, He had sent drought, famine, pestilence and all without effect. The nation drifted further and further away from God, refusing His ‘rest’ and refreshing ‘they would not hear.’ Through Isaiah came this warning, predicting the invasion from Assyria and Israel’s resulting captivity. ‘You are going to hear men speaking in languages you will not understand. They will be your conquerors and captors and you will know when you hear such that My judgment has come.’ The prediction came true, seven-hundred and eighty-four years before Paul wrote to the Corinthians. Once again God was getting ready to judge Israel....

Again the sign of judgment was being heard, ‘with men of other tongues ... will I speak unto this people (Israel)...’<sup>5</sup>

## **3. The sign of tongues at Cornelius’ house**

*Act 10: 44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

*45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

*46 For they heard them speak with tongues, and magnify God. Then answered Peter,*

*47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*

Here we see again the *Law of First Mention* in operation. This is the first time in the Book of Acts when Gentiles were saved, so the Holy Spirit devotes 66 verses to this event. When Peter returned to Jerusalem, he was carpeted by the Elders because he went into a Gentile man’s home and preached the Gospel to him. In his defence Peter states:

*Acts 11: 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.*

*16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*

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<sup>5</sup> Gardiner pp 39,40

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

With the intense prejudice that the Jew held towards the Gentile, if the sign of tongues had not been there as confirmation that the Gentiles had been saved, none of the Christian Jews would have accepted Cornelius and his band as fellow believers. There would have been a great schism in the New Testament Church right at its beginning. Further more, if the tongue gift had not been testable known languages, the Jews would be quick to reject the sign and the new converts. If the *tongue* spoken in Cornelius' house had been unintelligible babble, then the Gentiles would have been excluded from the Church and Christianity would have remained a Jewish sect.

#### **4. The sign of tongues eventually ceased towards the end of the Apostolic Age.**

As the Jews hardened against the Gospel and the Church became more Gentile, so the need for the sign gift of tongues diminished. By the time Jerusalem fell in A.D. 70 and the Jews were scattered around the world, tongues had ceased. Gardiner writes:

‘When Titus the Roman sacked the city of Jerusalem and dispersed the Jews over the world in 70 A.D, the reason for tongues disappeared and the gift ceased in and of itself. Since then there have been no Biblical tongues spoken! The reason for the sign is no longer here and God does not give His gifts as toys when their purpose has ceased to be.’<sup>6</sup>

### **IV. THE EFFECTS OF PENTECOST – throughout the Church Age**

A. W Tozer observes that in many genuine revivals of the Holy Spirit, there are some things that are transient and never repeated and there are other aspects that remain. Take for example the tongues of fire that rested on each disciple. As far as we know, this has never been repeated in the Church Age. In the accounts of genuine revivals there seems to be no mention of a “rushing, mighty wind.” There were some things that were unique to Pentecost. For example this is the only occasion when the whole Church was present at one location. It is foolish and dangerous to try and reproduce those things which are transient. We ought to be asking, What are the things that remained after for the Church Age? In summary -

**A. THE DISCIPLES WERE BAPTISED INTO THE BODY OF CHRIST I Cor 12:13**

**B. THE DISCIPLES WERE INDWELT BY THE SPIRIT Jn 14:17**

**C. THE DISCIPLES WERE FILLED WITH THE SPIRIT Acts 2:4**

**D. THE DISCIPLES WERE ENDUED WITH THE SPIRIT. Acts 1:8**

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<sup>6</sup> ibid



## THE FILLING OF THE HOLY SPIRIT

### A. THE PERSON OF THE HOLY SPIRIT

As we approach the filling of the Spirit, it is important that we give Him the due reverence that His Person deserves. Many professing Christians, in this charismatic age, refer to the Holy Spirit as “it.” It is important to remember that the Holy Spirit is not a power that we can use, but rather than a divine Person who uses us. In Jn 16:13, the word *Spirit* is neuter but the personal pronoun referring to the Spirit, *he*, is masculine. A careful study of the New Testament will show that the Holy Spirit possesses all the attributes of personality.

#### 1. He has a mind

*Ro 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

#### 2. He has a will

*Ac 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.*

#### 3. He has emotion

*Ro 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;*

#### 4. He can be grieved

*Eph 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*

#### 5. He can be lied to

*Ac 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*

### B. THE DEITY OF THE HOLY SPIRIT

#### Peter challenged Ananias:

*Ac 5:4 ... why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God*

#### The Holy Spirit is personally associated with the other Persons of the Trinity.

*Matt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

#### All Three Persons were involved in the creation of the universe. (See Jn 1, Heb 1, Col 1)

*Gen 1:1 ¶ In the beginning God created the heaven and the earth.*

*2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

*3 ¶ And God said, (The Word) Let there be light: and there was light.*

## **Blaspheming the Holy Ghost carries a heavier penalty than blaspheming the Son**

*Matt 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

*32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

Some cults teach that the Holy Spirit is simply the impersonal power of God. Let us test this by replacing the words *Holy Spirit* with the word *power*.

*Mt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the “power”:???*

*Acts 10:38 How God anointed Jesus of Nazareth with the “power” and with power:*

*I Cor 2: 4 And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the “power” and of power:*

## **C. DEFINITION OF BIBLE TERMS CONCERNING THE SPIRIT**

In this day of charismatic confusion, it is very important that we define the Biblical terms that were associated with the great event of Pentecost.

**The Baptism of the Spirit** places every believer in the body of Christ at conversion.

*I Cor 12:13 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.*

**The Indwelling of the Spirit** makes you a Christian - key word “*in you*”

*Joh 14:17 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.*

**The Filling of the Spirit** is for daily Christian living - key word “*filled*”

*Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

**The Enduement of the Spirit** is for Christian service & witness - key word “*upon*”

*Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

## THE FILLING OF THE HOLY SPIRIT

Our prayer for the mighty working of the Holy Spirit through us and around us can only be powerfully answered as *His indwelling in every believer* is more clearly acknowledged and lived out. We have the Holy Spirit within us; only he who is faithful in the lesser will receive the greater. As we first yield ourselves to be led by the Spirit, to confess His presence in us, as believers rise to realize and accept His guidance in all their daily life, will our God be willing to entrust to us larger measures of His mighty workings. If we give ourselves entirely into His power, as our life, ruling within us, He will give Himself to us in taking a more complete possession, to work through us.<sup>7</sup>

Andrew Murray

Every serious-minded Christian will recognize the amazing change that took place in the disciples at Pentecost. Timid, defeated, and discouraged believers were instantly transformed into bold witnesses, by the coming of the Holy Spirit. They were, moreover, melted together in love, as one harmonious body. They were empowered to live the Christian life on a higher plain than they had ever done before. Acts 4:33 states: *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.*

### KEY WORD IS FILLED

*Eph 5:18 And be not drunk with wine, wherein is excess; but be **filled** with the Spirit;*

*Filling is distinct from Enduement (See Definitions above)*

*Eph 3:14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
15 Of whom the whole family in heaven and earth is named,*

*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.*

*20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,*

*21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

### Our Lord's teaching on the subject of the filling of the Spirit from John's Gospel

#### I. THE SPRINGING WELL - Jn 4:14

*Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

**A. Not a storage cistern** - The Holy Spirit cannot be stored for our use.

**B. A perennial spring** - The release of the life-giving stream from hidden depths within.

<sup>7</sup> Andrew Murray, *The Spirit of Christ*, (London: Oliphants Ltd, 1963) p. 9

**C. The filling of the believer is, therefore, the release of the Spirit from the hidden depths of his being.**

## **II. A GUSHING ARTESIAN STREAM - Jn 7:38,39**

*Jn 7:38 He that believeth on me, as the scripture hath said, out of his belly 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.)*

### **A. THE SOURCE IS LOCATED DEEP WITHIN THE BELIEVER'S BELLY**

*Ez 36:36b ... a new spirit will I put within you:*

### **B. THE MEASURE OF THE SPIRIT VARIES - NOT JUST A WELL**

*Jn 7:38b ... shall flow rivers of living water.*

### **C. THE DIVINE SOURCE IS THE HOLY SPIRIT - This spake he of the Spirit**

*Ez 36:27b ... And I will put my spirit within you*

### **D. FILLING OF THE SPIRIT SOUGHT FROM WITHIN, NOT FROM ABOVE.**

### **E. REASONS WHY THE SPIRIT'S FLOW SO OFTEN RESTRICTED:**

#### **1. The overburden of gross sin restricts the flow.**

*Ge 26:18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.*

In Isaac's day, there was no lack of supply, but the well was choked and the channels were blocked. All sin and idolatry must be confessed and forsaken. This cleansing must always take place in *the Holiest of All by the blood of Jesus.* (Heb10:19-22)

*Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,*

*20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,*

*21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

#### **2. The hard crust of the self life impedes the flow.**

*Ro 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

*1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*

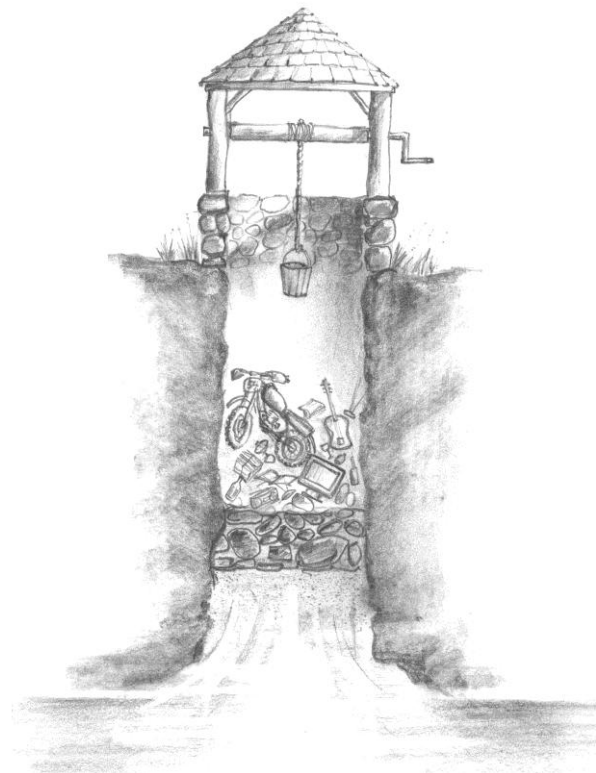
The answer to the hard crust of the self-life is found in your co-crucifixion, burial, and resurrection with Christ. In our studies in Romans, it is interesting to note that the life in the

Spirit of Romans chapter 8 comes after chapter 6 which deals with sin as a ruling power and after chapter 7 which deals with the impotence of the Law to produce holiness. It is clear from these chapters that there can be little or no progress in the Spiritual life, until the self-life meets its timely death in Christ. After all, the Spirit-filled life is in reality a life filled with our Lord's resurrection life; the Spirit of Christ.

*Ro 8:9 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.*

### **3. The Soul often forms a hard crust over the spirit, and prevents the flow of the Spirit.**

The greatest danger the religion of the Church or the individual has to dread is the inordinate activity of the soul, with its power of mind and will. It has been so long accustomed to rule, that even when in conversion it has surrendered to Jesus, it too easily imagines that it is now its work to carry out that surrender, and serve the King it has accepted. Many a believer has no conception of the reality of the Spirit's indwelling and of the extent to which *He* must get the mastery of the soul, that is of our whole self in all our feeling and thinking and willing, so as to purge out all confidence in the flesh, and work that teachableness and submissiveness which is indispensable to the Spirit's doing His work."<sup>8</sup> (Andrew Murray)



### **4. Indwelling sin seems to have its power base in the soul.**

*Ro 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.* (Strong's: desire, craving, longing, desire for what is forbidden, lust)

### **5. This power base must be recognized, denied, and yea, crucified. (See Heb 4:12)**

*Luke 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

*24 For whosoever will save his life (psuche) shall lose it: but whosoever will lose his life (psuche) for my sake, the same shall save it.*

### **6. The cross is the only instrument powerful enough to hold the independent soul-life in the place of death.**

*Ro 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

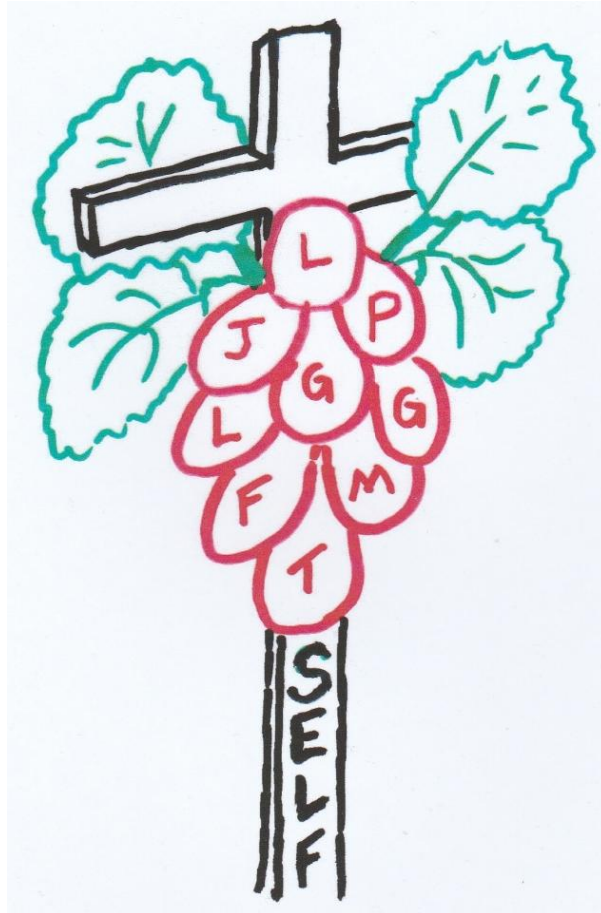
### **7. The Holy Spirit works with the believer to hold self on the cross.**

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<sup>8</sup> Andrew Murray, The Spirit of Christ, p. 229

*Ro 8:13 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.*

### **III. THE FRUIT OF THE FILLING**



*Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,  
23 Meekness, temperance: against such there is no law.  
24 And they that are Christ's have crucified the flesh with the affections and lusts.*

#### **A. THE PRODUCE IS DESCRIBED AS *FRUIT* RATHER THAN *WORKS***

*Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

Abiding is a protracted, positional, condition of waiting on God. Abiding encompasses the full spectrum of our Christian life and walk. It is the habitual outworking of Galatians 2:20.

#### **B. THE PRODUCE IS ONE FRUIT WITH A NINE-FOLD CLUSTER**

This is very searching. A believer may look down the list of the fruit and say: “Well, I am longsuffering, but lacking in joy. I’ll have to work on the joy part.” Another might say “Well, I am very loving, but weak on self-control. I’ll have to work a bit harder of being disciplined”. No! This is the wrong approach. While the Spirit of God is in control, then all the nine-fold fruit will be manifested. This is the real test of my spirituality. I may be very earnestly contending for the faith, but if I become impatient and irritable with my brethren, then I must conclude that there has been a break in the flow of God’s Spirit. This break needs to be identified, confessed, forgiven and corrected.

#### **IV. WAITING ON GOD FOR THE SPIRIT’S INNER WORKING:**

*Acts 1:4 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.*

*Luke 24:49 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.*

We have stressed the fact that Pentecost was a unique event. There never will be another Pentecost. However, Andrew Murray recognizes that there were certain aspects in the preparation of the disciples for the Day of Pentecost which are worthy of our emulation in the Church age. He writes:

The ten day’s waiting is meant to be for all time the posture before the Throne, which secures in continuity the Pentecostal blessing.<sup>9</sup>

##### **A. Waiting reminds us that the Holy Spirit is not a power that we control, but a Person who seeks to lovingly control us.**

Waiting denies the soul its impulsiveness and assertiveness. Waiting involves self-abnegation; the quiet demonstration of the truth, “*for without me ye can do nothing.*” (Jn 15:5)

##### **B. Andrew Murray gives three practical steps in waiting**

1. “Begin in simple faith in God’s word to cultivate the quiet assurance; The Holy Spirit is dwelling within me. If you are not faithful in the less, you cannot expect the greater“.
2. “Ask God very simply and quietly, there and then, to grant you the workings of His Holy Spirit.

“You have not to look at once whether you feel anything in your heart; all may be dark and cold there; you are to believe, that is, to rest in what God is going to do, yea, is doing, though you feel it not.”

Note: If Paul earnestly prayed that the Ephesians be filled with the Spirit, then surely it is right that I wait on God for the Spirit to fill me. (See Eph 3:14-21)

3. “Then comes waiting.

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<sup>9</sup> Andrew Murray, Spirit of Christ, p. 91

“Wait on the Lord, wait for the Spirit. In great quietness set your soul still, silent unto God, and give the Holy Spirit time to quicken and deepen in you the assurance that God will grant Him to work mightily.”<sup>10</sup>

## **V. FURTHER RESULTS OF THE FILLING OF THE SPIRIT**

*Ac 13:52 And the disciples were filled with joy, and with the Holy Ghost.*

*Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*

*24 And they that are Christ's have crucified the flesh with the affections and lusts.*

*Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

*19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*

*20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*

### **A. GERHARD DE TOIT'S OUTLINE FROM EPHESIANS**

1. Singing: *Eph 4:18,19*
2. Submitting: *Eph 4:21,22*
3. Sacrificing: *Eph 5:25,26*

### **B. WAITING BY THE WELL**

John Paton, pioneer missionary of the Pacific Islands, believed that God was leading him to dig a well. Digging a well is hot, hard work, especially in the tropics. After much labour, the missionary got down deep enough where he would have expected to find water, but no water came. That night, he went to bed, no doubt tired and exhausted. He was sure that God had led him to dig that well, but why was there no water? By the first light of morning, the exciting news came in, “There is water in the well!” Slowly during the night, the subterranean supply had percolated upward. That well quenched the thirst of many thankful souls, while it also allowed a Christian community to be established in this place. So it may be with you my brother or sister. After you have removed the overburden of gross sin, denied the soul-life as command and control, allowed the Cross to break up that hard crust of the self life, and exposed the very life of the spirit; after you have read your last book on the victorious Christian life, and heard your last sermon on the Spirit filled life, go to God alone, lie before him, exhausted, broken, empty and wait.

**“He will not fail for He is God, He will not fail, He'll keep His Word.”**

### **C. SUMMARY CONDITIONS FOR THE FILLING OF THE SPIRIT**

1. Pursue the positional truths of (Rom 6,7 & 8)

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<sup>10</sup> Murray, Spirit of Christ, p. 90



2. Expect the collapse of the self-life (Matt 16:24)
3. Confess all known sin – come by the Blood (Heb 10:19)
4. Beware of soul-domination (Heb 4:12)
5. Be filled with the Word of God (Col 3:16)
6. Be cleansed from the world's idols and stimulants (Eph 5:18)
7. Wait on God for His workings in the innermost man (Eph 3:16-20)

Note: There will be further teaching concerning the outflow in Christian witness and service.

## THE ENDUEMENT OF THE SPIRIT

**Key word ... Upon**

*Luke 24:49 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.*

**Regeneration of the Spirit: Key word “in”**

**Fullness of the Spirit: Key word “filled”**

**Enduement: Key Word “upon”**

### I. NOTE THE WORD ‘UPON’ IN THE FOLLOWING SCRIPTURES:

*Luke 24:49 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 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

*Acts 2:1 ¶ 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.*

**The word “ENDUE”** in Luke 24:49 means “be clothed with, is used metaphorically of power.’ (Vine) The Holy Spirit coming upon the believer clothes him with power from on high. The Holy Ghost came upon the Lord Jesus Christ, to equip Him for His messianic office: W.A. Criswell states:

“What happened, then, at Jesus’ baptism when ‘the Holy Spirit descended in a bodily shape like a dove upon him...?’ (Luke 3:22 cf. Matt. 3:16). The answer is plain. Jesus was anointed for His holy, Messianic office upon which He was now entering.”

### II. THE PURPOSE OF THE ENDUEMENT OF THE HOLY SPIRIT, IS TO GIVE POWER FOR SERVICE.

It is instructive to note that our Lord Jesus Christ, for the first thirty years of His life, never preached a recorded sermon, never did a miracle until he was anointed with the Holy Ghost.

*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,  
To preach the acceptable year of the Lord. Luke 4:18-19*

*Acts 1:8 But ye shall receive power, after that **the Holy Ghost is come upon** you: and **ye shall be witnesses unto me** both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

From these verses it is abundantly clear that enduement is for Holy Ghost empowered service and witness. When the 120 waited in the upper room, the Holy Ghost, in fiery symbol, sat upon each of the disciples, including the women who were present. This means that every Christian needs the enduement of the Spirit in order to be an effective witness. It is essential that those who have a special calling as Pastor, teacher, or evangelist seek for and maintain the enduement of the Spirit upon their ministries. As D.L. Moody once said: "It is foolish to try and do God's work without God's power."

### **A. Teaching and Preaching can be done in Two Ways:**

*1Th 1:5 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.*

It is possible to be true to the Word of God, yet lack power for preaching.

### **B. When power is lacking, there is a temptation to use enticing words of man's wisdom.**

**This is soul-power, rather than Spirit power.**

*1Co 2:4 And my speech and my preaching was not with **enticing words of man's wisdom**, but in demonstration of the Spirit and of power:*

### **C. The results of these two ways of preaching:**

*1 Cor 2:4,5 That your faith should not stand in the wisdom of men, but in the power of God.*

#### **1. When Holy Ghost power is absent:** The faith of the hearers will not stand.

This type of preaching only affects the soul, with its willing and feeling and thinking.

#### **2. When Holy Ghost power is present:** The faith of the hearers stand.

This type of preaching/teaching penetrates deeper than the soul with its *mind, will* and *emotion*. Holy Ghost empowered preaching/teaching moves reaches the human spirit, with its *intuition, conscience* and *worship*, thus quickening faith.

#### **3. The mechanism of spiritual preaching revealed:**

*1 Cor 2:9 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.

A.W. Tozer writes:

“As God's self-knowledge lies in the eternal Spirit, so man's self-knowledge is by his own spirit, and his knowledge of God is by the direct impression of the Spirit of God upon the spirit of man.”<sup>11</sup>

### **III. AT PENTECOST THE DISCIPLES EXPERIENCED INDWELLING, FILLING, & ENDUEMENT SIMULTANEOUSLY**

**A. They had to wait for the *indwelling* until the Lord Jesus was glorified. Jn 7:39**

**B. They were well prepared for the *filling* in four ways:**

1. They had attended on the Word of our Lord Jesus Christ for three and a half years.

Compare Eph 5:18ff with Col 3:16ff.

*Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

*Eph 5:8 And be not drunk with wine, wherein is excess; but be filled with the Spirit;  
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*

The indwelling Word and the infilling Spirit produce strikingly similar results. We cannot expect to be filled with the Spirit if we neglect the Word of God.

2. They were fully surrendered to their Lord.

*Lu 18:28 Then Peter said, Lo, we have left all, and followed thee.*

3. They were deeply attached to their Lord.

*Jn 21:17b And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.*

4. They had no confidence in the flesh since they all forsook Him and fled.

*Mr 14:50 And they all forsook him, and fled.*

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<sup>11</sup> A.W. Tozer, Man the Dwelling Place of God, p. 9,10

### **C. They were well prepared for the *endowment*.**

1. They were praying to God - a ten day prayer meeting

*Ac 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*

2. They were waiting on God – note their posture.

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

### **D. They were simultaneously *Indwelt, Filled and Endued*.**

*Acts 2:1 ¶ 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.*

Note: With rare exception, most Spirit-filled Christians that I have read about, experienced Indwelling, Filling and Endowment consecutively.

## **IV. WHAT ABOUT THE TONGUES OF FIRE AND THE WIND**

On the Day of Pentecost we identify two types of phenomena.

### **A. Some elements were temporary and transient: Tongues of fire and wind.**

Never again in N.T. history do we see these elements repeated. On another occasion of the Spirit's filling, there was an earthquake. (Acts 4:31) This was never repeated. Even our feelings are changeable. Mountain top experiences are great, but what remains after is of abiding importance.

### **B. Some elements remained and are permanent.**

Boldness to witness, and a love that bound them to the Lord and to each other remained. In the following accounts please keep these two elements in mind.

### **C. Do not confuse endowment with the baptism in the Spirit.**

Before we turn to Christian history and personal testimony concerning genuine revivals, please be careful not to confuse the *Endowment* of the Spirit with the *Baptism* of the Spirit. Some of the old-time preachers and evangelists like Finney, Moody, Torrey and John R. Rice, described the *filling* and *endowment* as the *baptism of the Spirit*. This is unfortunate and misleading in this day of Charismatic confusion.

1. The Spirit is not the Baptizer – The Lord Jesus Christ is the Baptizer.

*Matt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

2. The element in whom the believer is baptised is the Holy Spirit.

*Matt 3:11 b ... he shall baptize you with (Gk en trs in 1902 X) the Holy Ghost,*

3. The baptism in the Spirit occurs once at the moment of salvation – it is past and complete.

*1Co 12:13 For by (Gk en trs in 1902 X) 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.*

4. The baptism in the Spirit places the believer in the body of Christ.

*1Co 12:13 For by (Gk en trs in 1902 X) one Spirit are we all baptized into one body,...*

5. Enduement is the clothing of the Spirit upon the believer empowering for service.

Our Lord is the supreme example: Having returned from His baptism and subsequent temptation in the wilderness, He announces the text for His first sermon in the Nazareth Synagogue:

*Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,  
19 To preach the acceptable year of the Lord.*

J. Oswald Sanders brings this word of caution:

The Holy Spirit is not haphazard in His terminology. The whole of our system of interpretation falls to the ground if the words used by the Holy Spirit can be treated in this cavalier fashion....

#### *Baptism and Filling*

The distinction between these words is of vital importance, for much hinges on it. Actually the words ‘baptism’ and ‘filling’, far from being synonymous, are opposite in meaning. By the baptism we are put into the element. By the filling the element is put into us. By the baptism, we are in the Spirit. By the filling, the Spirit is in us. This Spirit-baptism, as in water baptism, is initial, and so far as clear Scripture statement is concerned, is never repeated. On the other hand, the filling may be repeated, or may never be experienced.<sup>12</sup>

## **V. TWO NOTABLE OUTPOURINGS OF THE SPIRIT.**

### **A. The Moravian Revival**

Jonathan Goforth, in his book *By My Spirit* writes:

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<sup>12</sup> J. Oswald Sanders, *The Holy Spirit and His gifts* (Grand Rapids: Zondervan Publishing House, 1970) pp 64,65

“Perhaps no movement of the Spirit since Pentecost has been so productive of results as the Moravian Revival of the eighteenth century. We read that about noon, on Sunday, August 10<sup>th</sup>, 1727, ‘while Pastor Rothe was holding the meeting at Herrnhut, he felt himself overwhelmed by a wonderful and irresistible power of the Lord and sank down into the dust before God, and with him sank down the whole assembled congregation, in an ecstasy of feeling. In this frame of mind they continued till midnight, engaged in praying and singing, weeping and supplication.’”

Please note the temporary and transient elements: *ecstasy of feeling, frame of mind.*

Please note the abiding results: A chain prayer meeting that went on for 100 years. Missionary activity that took them in crude vessels to Greenland, India, and Africa by the middle of the century.

## **B. THE METHODIST REVIVAL - The conversion of Whitefield and Wesley**

The account that we have of ‘the love feast in Fetter Lane,’ London, New Year’s Day, 1739, gives us an insight into the beginnings of another great movement which originated in that same period... Of that meeting Wesley writes: ‘About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice - ‘We praise Thee, O God; we acknowledge Thee to be the Lord.’”

Again please note the temporary elements: Exceeding joy, the manifest presence of God.

What remained was that these men left that place and although they ended up theologically on opposite sides of the Calvinistic - Arminian line, they had such power in preaching the Gospel, that they changed the course of English History.

## **VI. SOME SUMMARY COMMENTS**

In some scriptures enduement and filling run very close together.

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

*Ac 4:31 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 do not believe that these scriptures blur the terms, *indwelling, filling and enduement*. What they do establish, is that enduement is predicated on filling which in turn is predicated on indwelling. To put it negatively, no one can be filled with the Spirit unless they are indwelt by the Spirit and none can be consistently endued with the Spirit who is not filled with the Spirit. As with some of the Old Testament characters, like Sampson, God upheld his office as judge, for a time, while he was living a very fleshly and ungodly life. In time his enduement for office collapsed because of a failure of inner holiness. Let the “successful” preacher take heed to maintain a genuine walk in the fullness of the Spirit as outlined in Galatians 5:22-24 and Ephesians 4:18-33.

Andrew Murray is right: The outpouring of the Holy Ghost upon us is very much dependent on the indwelling of the Spirit and the filling of the Spirit. We repeat this important statement.

Our prayer for the mighty working of the Holy Spirit through us and around us can only be powerfully answered as *His indwelling in every believer* is more clearly acknowledged and lived out. We have the Holy Spirit within us; only he who is faithful in the lesser will receive the greater. As we first yield ourselves to be led by the Spirit, to confess His presence in us, as believers rise to realize and accept His guidance in all their daily life, will our God be willing to entrust to us larger measures of His mighty workings. If we give ourselves entirely into His power, as our life, ruling within us, He will give Himself to us in taking a more complete possession, to work through us.<sup>13</sup>

Andrew Murray

### **F.B. Meyer brings this challenge to every minister of the Gospel.**

In an address on Acts xix, and the anointing power of the Holy Ghost, ... (F.B. Meyer) says:-

‘There are four different planes of power – the lowest is the physical, above that is the mental, and above that is the moral, and above all is the spiritual. It is only when the man moves on the spiritual level that he has power with God, and has power over unclean spirits.

‘It is because too many ministers and too many Christian workers today are content to live upon the intellectual level, or upon the moral plane, that their work is impotent to touch the mighty stronghold of Satan.

‘The first question, therefore, to put to every Christian worker is: on what level are you working, on what level are you living? For if you are speaking on anything less than the Spirit level, know that your life will be largely a failure.’<sup>14</sup>

### **Andrew Murray continues:**

‘Let us learn the lesson. The decline in membership is nothing but what may be most naturally expected where the word is not done in the power of the Spirit and in prayer. The spirit of darkness that rules in the world, and with its mighty attraction draw men from Christ and His Church, is too strong for us. Nothing and none can give the victory but the Spirit of God working in us. Would not one imagine that God’s servants would be delighted to think that they have such a Divine power working in them, and with their whole heart yield to its influence? Oh, let us turn to the Master to give to us, into the very depth of our hearts, the answer to the question, Why could we not cast this evil spirit out? Because of your Unbelief. Ye did not believe in Me and in the power of My Spirit, and with prayer and fasting seek for it.’<sup>15</sup>

## **CONCLUSION**

1. Do we thirst after a greater measure of God’s Spirit?
2. Are we neglecting the Word of God?
3. Are we giving ourselves to prayer?
4. Do we wait for God?
5. Are we witnesses for our Lord?

<sup>13</sup> Andrew Murray, Spirit of Christ, p. 9

<sup>14</sup> Andrew Murray, The State of the Church (London: James Nisbet & Co., Limited, 1912) p 34

<sup>15</sup> Murray, pp 35,36



## PRAYER FOR HOLY SPIRIT EMPOWERMENT

*Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

### INTRODUCTION

Since Pentecost is of such vital importance to every Christian, it is important to know when the Church was established. Those who hold to Calvinistic Reformed Theology see the Church in almost every page of the Old Testament through their unscriptural “allegorizing” method of interpretation. On the other end of the ecclesiastical spectrum, some Independent Baptists maintain that the church started with John the Baptist. This belief tends toward what is known in America as “Landmarkism”. In extreme cases, there are some groups who believe that only Baptists will meet the Lord at the Rapture of the Church. Others hold the view that Pentecost was the beginning of the Church age. In his book, *The Holy Spirit and His Gifts*, J. Oswald Sanders makes this statement concerning Pentecost and the Church:

“ (Pentecost) was the occasion of *the institution of the Church* as a living, irresistible organism... Spontaneously and without human organization the Church came into being.”<sup>16</sup>

### Reasons why I believe this statement is correct:

#### 1. The Lord Jesus Christ spoke of building His church in the future.

*Mt 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Both verbs in this sentence are in the *future active indicative* tense. Strong states:

“The future tense corresponds to the English future, and indicates the contemplated or certain occurrence of an event which has not yet occurred.”

Sanders continues:

“While the Church doubtless had its genesis where the two disciples left John the Baptist and followed Jesus, it was not until the day of Pentecost that it became an organic entity.”<sup>17</sup>

#### 2. The Baptism in the Spirit did not take place until Pentecost

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

*For John truly baptized with (Gk en= in) water; but ye shall be baptized with (Gk en = in) the Holy Ghost not many days hence. (That is, on the Day of Pentecost) Acts 1:4,5*

On the eve of His crucifixion, our Lord spoke much about the coming of the Holy Spirit. The words “at that day” meant “the Day of Pentecost.” (Jn 14:21) At that day the disciples for the first time would experience the Holy Spirit’s indwelling.

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<sup>16</sup> J. Oswald Sanders, *The Holy Spirit and His gifts* (Grand Rapids: Zondervan Publishing House, 1970) p. 51

<sup>17</sup> Sanders p. 51

*Jn 14:16 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.*

In a previous study we learned that the baptism in the Spirit placed each believer in the body of Christ. (I Cor 12:12,13) Because the baptism did not take place until Pentecost, the Church, which is His body, was not inaugurated until Pentecost.

*I Cor 12:12 ¶ For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

*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.*

Here we speak of the church which is His body.

*Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,*

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

Therefore, Pentecost ushered in the Inter-advent – Church Age. A dispensational line had been crossed. Let us now turn to Luke 11: 1-13.

## **A DISCOURSE ON PRAYER**

Luke 11:13 links inseparably the Father's giving the Holy Spirit with the believer's asking. The context of this promise is found in Luke 11:1.

*And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.*

In answer to the disciples' request, our Lord gave specific instruction concerning the subject of prayer. The whole discourse can be divided into two graded modules of instruction.

1. The Grade School in Prayer – “The Lord’s Prayer”
2. The College Course in Prayer - Bread for Others

Our text verse is the summary of the whole discourse in general and the second module in particular.

## **I. THE PARABLE OF THREE FRIENDS Luke 11:5-13**

The second module consists of a parable and its summary application.

### **A. The Parable**

Dr Vance Havner calls this, *The Parable of Three Friends*. He then suggested this simple outline in chronological order. Luke 11:5-8

## 1. There is the Friend to feed vs 6

*Luke 11:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;*

*Luke 11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him?*

## 2. Then there is the Friend in need

*Luke 11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him?*

Under oriental custom, the host was obliged to feed his midnight caller. This may mean that the host may have to go without in order to give his “friend” the last morsel of food in his house. But alas, he has nothing to set before him and the hour is very late. Finally, he resolves to go to another Friend in the neighbourhood, wake him up, and borrow three loaves of bread.

## 3. And finally, there is the Friend indeed!

He knocks on his door, only to find his Friend most uncooperative.

*Luke 11:7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.*

The friend in need (the host) will not take *no* for an answer, but continues to call loudly at the closed door. He cares not that the whole village be woken and the dogs set to barking. Finally his friend can take the interference of his rest no longer. He goes to his pantry, grabs an armful of oriental flat bread, opens the door to his persistent neighbour and says, “Here, take all you need and get out of here!” The *a fortiori* argument which our Lord presents is simply this; If an argument in logic holds up in a lesser situation, then how much more does it hold up in the greater situation.

*Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

## B. The Application

*Luke 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

*9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

*10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

*11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*

*12 Or if he shall ask an egg, will he offer him a scorpion?*

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

## 1. Context assumes that the petitioner is a regenerate child of God in good standing.

“*Our Father which art in heaven..*” In the context of the Lord’s prayer, the one praying is not asking for salvation but is already a Child of God. Therefore, this parable is not about an unregenerate sinner pleading with God for the Holy Spirit. No, the sinner’s obligation is to repent and to believe on the Lord Jesus Christ. (Acts 20:21) Upon believing, the Holy Spirit is immediately given and seals him for eternity. (Eph 1:13)

## **2. The petitioner in the parable is not approaching his Heavenly Friend for his own personal needs.**

The many needs of the believer are covered in “The Lord’s prayer”; expounded in the first module. For example there is no need for protracted prayer for daily bread.

## **3. The petitioner is approaching his Heavenly Friend on behalf of others.**

How often the Christian minister, Sunday School teacher, parent, spouse, friend, has to appeal to God in these words:

*... a friend of mine in his journey is come to me, and I have nothing to set before him? vs6*

If we are to successfully win souls, we need to give sinners the bread of life in the power of the Spirit. To win others to Christ requires special empowerment of the Holy Spirit. This special empowerment is called *endowment*. Holy Ghost power for *service* and in particular for *soul-winning* is obtained through protracted prayer and waiting on God.

## **4. The petitioner often experiences delay in receiving the needed Holy Ghost power.**

In the parable, the Friend indeed is a picture of God. The friend in need is a picture of the believer, who feels his inability and lack of power to win souls. The friend to feed is a picture of the lost man, woman, boy or girl who intersects our lives. Being a friend of God is not a sufficient reason to receive bread for sinners. For some wise reason, God will only give power for service in answer to importunate prayer.

*Lu 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

## **5. It is therefore Scriptural to pray for Holy Ghost power for service.**

The *fortiori* argument, so often used by our Lord, is now clinched.

*Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

If an earthly father would give good gifts to his children (the lesser argument) then how much more (here comes the *fortiori argument*)... how much more shall your heavenly Father give the Holy Spirit to them that ask him?

## **II. OPPOSITION TO THIS VITAL TRUTH**

If power for soul-winning and service is obtained through importunate prayer, then we should not be surprised that this truth has been vigorously opposed. If Satan can confuse the

graduates of our Bible Colleges concerning this truth, then he has achieved a critical advantage in the battle for souls. If the power of God be retracted either through ignorance or wilful neglect, then the Christian worker has forfeited the only power that can overcome the Wicked One. It is of paramount importance that our students are able to give a clear answer to a question put by the lecturer of our Pneumatology Class, namely, “Should we pray for the Holy Spirit?” Thankfully my pastor was staying with us in Springfield Missouri during this time and purchased from our Baptist Bible College Book Shop, *Real Discipleship* by J. Oswald Sanders. I now include a quotation from the book my Pastor gave me. Please bear in mind that Sander’s book, *Real Discipleship* is an exposition of the Sermon on the Mount. Near the end of the exposition, Sanders drew a comparison between Matt 7:11 and Luke 11:13 which reads:

*If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt 7:11*

*If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11:13*

This verse has been a problem to some. In the light of the gifts of the Holy Spirit on the Day of Pentecost they see no validity in it for the believer today. Why pray, they say, for what has already been bestowed. C.I. Scofield follows this line: (He states)

‘It is evident that none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise... To go back to the promise of Luke 11:13 is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit.’ *The Scofield Reference Bible, p. 1090.*

But is this necessarily so? If it is, then this verse had application for only the few weeks between the time when it was spoken and the Day of Pentecost, a most unlikely circumstance, since in the Sermon Jesus was enunciating eternal principles.

A flood of light is shed on the problem, however, by a statement of H. B. Swete, one of the greatest authorities on the doctrine of the Holy Spirit. He points out that the definite article, ‘the Holy Spirit’, is omitted fifty-four times and inserted thirty-four times. When it is present, it refers to the Holy Spirit as a Person. When it is omitted, the reference is to the gifts and operations of the Holy Spirit on our behalf. *In Luke 11:13 the definite article is omitted.* So what Jesus was encouraging His hearers to do was not to pray the Father for the gift of the Holy Spirit as a Person, but to pray for the special gifts or operations of the Spirit which they needed for the fulfilment of the will of God, and the discharge of their responsibilities in the Body of Christ. Here, it seems, is the solution to the problem.<sup>18</sup>

While Oswald Sanders brings this wonderful general application to the personal life of the believer, let us not forget that the primary context of Luke 11:1-13 has to do with others; providing the living bread to the lost. Every Christian has two friends. He has a heavenly Friend and an earthly friend – someone who needs the Gospel presented in the power of the Holy Ghost. Some Christian workers and pastors have the attitude; “Well, we already have all of the Holy Spirit, just believe and all will be well – no need for importunate prayer!” Put this back in the context of the parable in Luke 11 and try telling that line to the host who had nothing to set before his untimely visitor. “Well, just go home and believe that your cupboard is full of bread!”

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<sup>18</sup> J. Oswald Sanders, *Real Discipleship* (Grand Rapids: Zondervan Publishing House, 1972) pp 158-160

## C. FURTHER EXAMPLES OF HOLY GHOST ENDUEMENT THROUGH IMPORTUNATE PRAYER

### 1. The Apostle Paul asked others to pray for Holy Ghost power on his ministry

Please note that Paul coveted the prayers of God's people in order that his teaching and preaching be "*not with enticing words of man's wisdom, but in demonstration of the Spirit and of power*" (I Cor 2:4) To the Ephesians he writes:

*Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

*19 ¶ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,*

*20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.*

### 2. The Disciples subsequent to the Day of Pentecost prayed for boldness

*Ac 4:31 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.*

This boldness was not human brashness, but the mark of Holy Ghost enduement; something that cannot be taught in a homiletics class. Let us lay hold of Luke 11:13 and see God bring forth more lasting fruit in our preaching, teaching and personal evangelism. God has promised to give the workings of the Holy Spirit to those who ask in importunate prayer. Brethren, this is the answer to dead, powerless, fruitless ministry!

## D. PRAYER FOR THE SPIRIT'S WORKINGS IN THE LIVES OF BELIEVERS

We have been answering the important question, *Should we pray for the Holy Spirit?*

As we progress in our study, please remember that prayer for the workings of the Holy Spirit is addressed to the Father and not to the Spirit. (See Luke 11:13b)

*... how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

Although each member of the Trinity is God, and although they work together in unison, there nevertheless is an order. Remember, on the Day of Pentecost we read Peter's words:

*Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

From this verse we see that the Lord Jesus asked and received of the Father the gift of the Holy Ghost, who in turn was mediated to the waiting church. In all our dealings with God, we will always need the mediatorial work of the Lord Jesus Christ. Our approach to the Father will always be in the Lord Jesus Christ's name. In like manner, the Lord Jesus mediates the Holy Spirit through His own glorified life into the spirit of the believer. *He hath shed forth this..*

We are still answering the question, *Should we pray for the Spirit?* See Eph 3:14ff

### 1. For whom Paul was praying

*Eph 3:14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
15 Of whom the whole family in heaven and earth is named,  
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;*

Paul was habitually (Gk present ts) bowing his knees in serious intercession for the Ephesians Christians. Most pastors and Christian workers would be thrilled to have a church as described in chapter 1 of Ephesians. The Ephesian Church was in many ways a model Church. They were saved and sealed by the Holy Ghost. Underscore the positive things about this church in the following Scripture:

*Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:  
12 That we should be to the praise of his glory, who first trusted in Christ.  
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,  
14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.  
15 ¶ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,  
16 Cease not to give thanks for you, making mention of you in my prayers;*

## **2. The manner of Paul's praying.**

*Eph 3:14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
15 Of whom the whole family in heaven and earth is named,*

Paul kept bowing his knees, (Gk Pres Act Ind). This posture speaks of serious protracted prayer. We may well ask: "What is the problem Paul?" Why don't you direct your prayer energy towards the waiting millions who have never heard the Gospel? There must be a serious motive for Paul's prayer:

## **3. The purpose of Paul's praying**

*Eph 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.  
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,  
21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end.  
Amen.*

Let us enumerate the things for which Paul was interceding on behalf of the Ephesian Christians.

- a. The strengthening of their inner man by the Spirit of God.  
Surely this is praying for the Spirit's workings.
- b. That Christ may settle down and be at home in their hearts by faith.  
In many ways the indwelling Christ was not yet well known to them.

- c. That they would know by experience the Love of God in greater dimension.  
It is the Spirit's work to shed the love of God abroad in our hearts. (Rom 5:5)
- d. That they might be filled with all the fullness of God.

Surely this is praying for the filling of the Spirit. There are some of our brethren who hold to a much more passive approach to the filling of the Spirit. They practice a sort of progressive yielding with the thought that they already have all of the Holy Spirit and simply need to make more room for His workings. While it is quite true that sin and idolatry will grieve the Spirit, we submit that with this self-emptying, there needs to be a more active approach to the filling of the Holy Spirit. If Paul bowed his knees in fervent prayer for the filling of the Spirit in the Ephesian Christians, then surely I may pray for my own infilling. Andrew Murray draws attention to the suddenness of the filling. He writes:

For these same Ephesians, who had thus the Spirit within them as the earnest of their inheritance, Paul prays to the Father 'that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inner man.' The verbs both denote not a work, but an act, something done at once. The expression, 'according to the riches of His glory,' indicates something which is to be a great exhibition of the Divine love and power, something very special and Divine. They had the Spirit indwelling. He prayed for them that the direct interposition of the Father might give them such mighty workings of the Spirit, such a fullness of the Spirit, that the indwelling of Christ, and a life in the love that passeth knowledge, and a being filled with the fullness of God, might be their blessed personal experience. When the flood came of old, the windows of heaven and the fountains of the great deep were together opened. It is still so in the fulfilment of the promise of the Spirit: 'I will pour floods upon the dry ground.' The deeper and clearer the faith in the Indwelling Spirit, and the simpler the waiting on Him, the more abundant will be the renewed down-coming of the Spirit from the heart of the Father direct into the heart of His waiting child. <sup>19</sup>

## CONCLUSION

The Amplified Bible catches the verb tenses of Luke 11:9

So I say to you, Ask *and* keep on asking, and it shall be given you; seek *and* keep on seeking, and you shall find; knock *and* keep on knocking, and the door shall be opened to you. <sup>20</sup>

Caution: The Amplified Bible is badly infected by the critical text. I do not give it any higher status than a commentary. The editorial footnote on John 7:53 to 8:11 abominable!

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<sup>19</sup> Andrew Murray, *The Spirit of Christ* (London: Oliphants Ltd, 1963) p. 208

<sup>20</sup> *The Amplified Bible* (Grand Rapids: Zondervan Publishing House, 1965) p. 103



# FINAL OVERVIEW

## INTRODUCTION

Although nurtured in a Christian home and saved at the age of eleven through the ministry of a gospel preaching church, I don't recall hearing a single sermon on the Person and work of the Holy Spirit until my sixteenth year. In 1963, at the *Bublacowie Easter Camp*, York Peninsula, South Australia, I learned for the first time that the Holy Spirit is a Person. Pastor Jim Reid was the key-note speaker and I well remember his exposition of Ephesians 4:25-32 and in particular vs 30

*Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

In simple scriptural application of this passage Pastor Reid expounded the truth of the personality of the Holy Spirit. He explained that you cannot grieve an impersonal force, but you can grieve a person.

It is not uncommon to find sincere Christians who hold the view that the Holy Spirit is an impersonal influence. In conversation with Pentecostal and Charismatic people, I cringe when I hear them refer to the Holy Spirit as "it". One day I was getting some printing done for our Church when the young woman who was serving, said with great enthusiasm, "I got *it!*" I looked shocked and said, "You mean you received *Him?*" She was referring to the third Person of the Godhead. We trust through this series of lessons that you will have a better understanding of the Person and Work of the Holy Spirit and experience a greater measure of His workings in your life, to the glory of our Lord Jesus Christ. Our first lesson is a brief overview of the various ministries the Holy Spirit undertakes in and for the believer.

## I. THE HOLY GHOST SEALS THE BELIEVER

*Eph 1:13 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 (Gk aorist tns) with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

*Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed (aorist tns) unto the day of redemption.*

*II Cor 1:21 Now he which stablisheth us with you in Christ, and hath anointed (aorist) us, is God; 22 Who hath also sealed (aorist tns) us, and given (aorist) the earnest of the Spirit in our hearts.*

### Definition of seal:

σφραγίζω sphragizo to set a mark upon by the impress of a seal or a stamp (Strong's Concordance)

Sealing is an ancient method of securing something valuable or very important. The Roman soldiers sealed the tomb of our Lord to make sure that His body was not tampered with.

In the above verses, we see the eternal security of the believer guaranteed. Please note that the Holy Ghost, in His union with the believer, is the seal. The child of God not only has the

Word of God objectively underwriting his salvation, but also has the indwelling Holy Ghost testifying of his everlasting sonship.

## II. THE HOLY GHOST ASSURES THE BELIEVER OF SALVATION

*Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

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

*17 ¶ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

Notice here the filial cry generated by the Holy Spirit, *Abba Father*. The Holy Spirit bears witness to our human *spirit*, that we are the children of God. This assurance of sonship is more than a mental deduction from some promise of God. This assurance comes from the direct contact of the Spirit of God on the spirit of man. As the believer experientially appropriates his/her position in Christ's death, burial and resurrection, the risen life of the Lord Jesus is released in the heart by the Holy Spirit. Romans 8:16 flows out of Romans 8:1,2. Putting this truth in a negative sense, a carnal believer in the condition of Romans 7:14, will always be plagued by doubts concerning his salvation.

## III. THE HOLY GHOST TEACHES THE BELIEVER

*Joh 14:26 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.*

*1Jo 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

*1Co 2:13 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.*

The teaching ministry of the Holy Ghost gives enlightenment to the mind and heart of the believer as no human teacher can affect. This does not mean that human teachers are redundant. Our risen Lord has endowed the Church with gifted teachers.

*Eph 4: 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

*12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

*13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

Whenever teaching ministry is given in the Church, there should be two who teach: namely, the gifted teacher from without and the teaching Spirit from within.

#### **IV. THE HOLY SPIRIT MORTIFIES INDWELLING SIN IN THE BELIEVER**

*Ro 8:13 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.*

The believer is to “know” about his/her co-crucifixion with Christ. (Rom 6:6) Then the believer is to “reckon” on his/her death in Christ. (Rom 6:11) But all this reckoning is to no avail - a futile mental exercise, unless the Holy Spirit releases His power and holds the believer’s flesh life at the cross. Praise God, the Holy Spirit is more than ready to do His part for the believer who thus identifies with the death, burial and resurrection of the Son of God. The Holy Spirit always glorifies the Lord Jesus.

#### **V. THE HOLY SPIRIT PRODUCES CHRIST-LIKENESS IN THE BELIEVER**

*2Co 3:18 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.*

*Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,  
23 Meekness, temperance: against such there is no law.  
24 And they that are Christ’s have crucified the flesh with the affections and lusts.*

According to Galatians 5:24, co-crucifixion with Christ, is closely associated with the fruit of the Spirit. The beautiful nine-fold cluster characterizes the sweet disposition of the Lord Jesus. As the believer beholds the glory of the Lord Jesus Christ, the Spirit transforms him/her into the same image.

#### **VI. THE HOLY SPIRIT HELPS THE BELIEVER IN PRAYER**

*Rom 8: 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.  
27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

Please note in these verses, that there are two who pray. There is first of all the believer, Paul included, who attempts to pray, often not knowing what we should pray for as we ought. Then there is the Spirit who prays, making intercession for the saints according to the will of God. The Spirit interprets, and, where necessary, corrects our prayers so that they are acceptable to the will of God.

#### **VII. THE HOLY SPIRIT GUIDES THE BELIEVER**

*Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.*

Please note the context here. The ministry of the leading of the Spirit is in the context of the believer battling the flesh life. It is sobering to think of what the Holy Ghost has to contend with in the believer’s flesh-life. At the same time, it is a great comfort to realize that the Holy

Spirit can guide the believer through the mind-fields of sin. The world, and the flesh and the Devil all set out to undermine the believer. The child of God, who is assailed by temptation, can trust the Holy Spirit to lead through these mine fields to victory in Christ.

In its broader application, this scripture assures us that the Spirit can and does lead the believer into the perfect will of God. The most frequently asked question in my entire ministry is, “How can I know the will of God in this particular matter?” There are three agents God uses in helping the believer to discern the will of God in any matter. These agents are:

## **A. THE PROMISES OF GOD**

Herbert Lockyer in his *All the Promises in the Bible*, cites something like 20,000 promises in the Word of God. Many situations are dealt with in the Scriptures and the believer need not pray any further in respect to that subject. For example: “Should a Christian marry a non-Christian?” The answer from Scripture is clear:

*2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

However, there are many situations that are not specifically mentioned in the Bible for which the leading of God is essential. For example: “Here is a saved, sanctified, serving, single, marriageable child of God. Should I marry this person?” From the perspective of the Word of God there is probably no prohibition. Here other agents come into the matter of guidance:

## **B. THE PROMPTING OF THE SPIRIT**

*Ac 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.*

In this case Paul and his missionary party were right in the centre of the revealed will of God. God had said: *Go ye into all the world and preach the Gospel to every creature.* But Paul is finite and his resources are finite. As a time-locked creature, Paul cannot be everywhere at the same time, fulfilling the Great Commission. Here the agency of the Holy Ghost is vital. By His gentle inner witness, the Spirit sometimes says “Yes” and sometimes “No”. We often hear mature Christians say something like, “We were going to buy this house but we had no peace about it before God.” This may be the guiding ministry of the Spirit. Do not press precipitously on this guiding light alone. There is a third factor in guidance. Caution, do not rush ahead on agents #1 and #2, but factor in the providence of God.

## **C. THE PROVIDENCE OF GOD**

*Acts 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.*

*11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;*

In this incident, please focus on the harbour at Troas. Ships in Paul's day did not run to a strict time-table like the Sydney trains. Travellers could be held up for weeks or even months before a ship came into harbour and the weather was favourable. When Paul was redirected by God to Europe, all three agents pointed in the one direction. The Word of God in general terms supported the Great Commission. The Spirit's prompting was clear; "Go straight ahead!" Now the third agent was anchored at harbour and ready to sail! In the providence of God, a ship was prepared and the winds were favourable. *Providence* comes from two words, *pro + video*, which means *to see before* and to act accordingly.

G. Christian Weiss, in his book, *The Perfect Will of God*, writes:

F.B. Meyer was once asked by a certain Christian how a person might unmistakably recognize the will of God. His reply was:

"This question was answered for me once on board ship, as in a very dark night we were entering harbor. I asked the captain how he was able to find the narrow entrance to the harbor at night. He said to me, 'See yonder three lights? When those lights are in correct alignment, I know I am in the right channel.' So it is with the will of God. When the word of God, and pulse of the Holy Spirit in my heart, and the outward circumstances are in harmony, then I am convinced that I am acting in accordance with the will of God."<sup>21</sup>

### **CAUTIONS:**

1. Beware of using the Word of God as a sort of lucky dip. Rather immerse yourself in the principles of the Word of God and in particular those passages which are pertinent to your current situation.
2. Do not rely on circumstances alone. Gideon's fleece was an expression of his doubt, rather than a standard method of guidance, for God had already revealed His will to him. (See Judges 6:36,37)
3. Do not be in a hurry. Wait on God until all three of the harbour lights line up.

*Prov 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.  
6 In all thy ways acknowledge him, and he shall direct thy paths.*

*Ps 37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.  
5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*

4. Do not allow a Christian counsellor to usurp the place of the Holy Spirit.

*Divine guidance* is, by nature, a very "personal matter". Here Pastors must be very careful not to do the work of the Holy Ghost. If the Word of God clearly speaks about a certain situation, then by all means let the Pastor give decisive counsel. However, where there is no specific injunction from the Word of God, the pastor or senior Christian must not attempt to do the work of the Holy Spirit. The counsellor needs to explain the principles of guidance from the Word of God, but then encourage the counselee to discern the will of God for

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<sup>21</sup> G. Christian Weiss, *The Perfect Will of God*, (Chicago: Moody Press, 1950) pp 97,98

himself/herself. Some pastors become the sole dispensers of the will of God for their people. This tends to transform Pastors into dictators. To such the following Scripture is instructive.

*2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*

## **VIII. THE HOLY SPIRIT EMPOWERS THE BELIEVER FOR SERVICE**

*Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

### **A. REVIEW: INDWELLING, FILLING & ENDUEMENT**

1. **Indwelling** & the baptism of the Spirit: a steady-state condition. Conditioned on repentance and faith.
2. **Filling**: Conditioned on *indwelling* and the careful application of the positional truths, Gal 2:20, Rom 6:6
3. Enduement: Conditioned on *filling* plus importunate prayer.

### **B. A PERSONAL WORD OF TESTIMONY**

Saved at 11, filled at Bublacowie Easter Camp, 15, Endued at 24 – evident at Wandera, S.A.

## **CONCLUSION**

Review the eight ways in which the Holy Spirit ministers in and through the believer. If you grieve the Holy Spirit, who will assure you of your salvation, teach you the Word of God, mortify indwelling sin, transform you into the image of Christ, help you in prayer, or guide you into the perfect will of God? It surely behoves us to walk softly before the Holy Spirit who indwell us; to keep short accounts when we have offended Him.