

Committed Christian Life

The Power for the Spiritual Life



*But grow in the grace and knowledge
of our Lord and Savior Jesus Christ.*

2 Peter 3:18

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CBLT

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The Power for the Spiritual Life

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This lesson is taken from the course *Committed Christian Life*. We need men and women who are sold out for God; who have abandoned themselves completely and turned to the Lord whole-heartedly. We know it is God's desire that we be victorious and lead a full life for Him, but how to do that takes a lifetime to learn. Often we get bogged down along the way and it is easy to lose fervency, to become discouraged and even apathetic. But God's plan is for us to continue growing and learning. We pray this lesson will give you knowledge, inspiration, and tools to press on with joy!

Other lessons in this course are:

- 1) "The Goal and Process of the Christian Life"
Do you know what the goal is? Are you struggling to be a "good" Christian? Learn what God wants to do in and through you in this supernatural life we are called to.
- 3) "The War"
We are in a spiritual battle with a determined enemy. Learn about the evil one's tactics and how to be victorious.
- 4) "Prayer: Worship and Praise"
Prayer is an expression of our relationship to God. Learn a fresh focus as you seek His face before you seek His hand.
- 5) "Prayer: Petition and Intercession"
Now with Almighty God in focus learn the joys of intercession. Included are the basic principles of prayer, hindrances to prayer and the importance of corporate prayer.
- 6) "Alive and Powerful — The Word Of God"
The Bible is our main source of communication from our Heavenly Father and the food of our spiritual lives. Learn how to make the most of this living, powerful resource.
- 7) "Walking By Faith"
The foundational principle of Kingdom living is faith. Learn how to deal with the challenges to faith as well as steps to knowing God's will for your life.

8) “Spiritual Transformation”

What God has promised is that He will transform us by the power of His Holy Spirit so that we become like Him. This lesson will begin to answer the question: As a result of my walk with Christ, what changes in my character should take place?

9) “Understanding Suffering”

Learn the five purposes of suffering and how our response to suffering will make or break us. We alone decide whether suffering will drive us to bitterness, or to spiritual maturity.

10) “Fellowship in the Family”

Learn how to help build unity in the church, our “family”, how to deal with conflict and how to practice fellowship that honors Christ and brings joy to our hearts.

11) “Ministering To Your Fellowman”

This lesson which will challenge you as to examine how you can serve others. It will open your eyes to why God has given you gifts from His Holy Spirit, and how important it is for you to minister to those around you.

12) “Redeeming The Time”

What does the Bible say about work and how we should use our time? Do you know what your priorities are and do you set goals that reflect that? This lesson will help you redeem the time.

13) “Preparing for Revival”

There is much talk about revival, but little evidence of it. Take a look at the history of revivals and the principles we can use to bring revival now, here—in our own lives, in our church, in Ukraine.

Introduction

One look at the lifestyle to which we are called in the New Testament reminds us that we can never do this in our own strength. This is a supernatural life, and therefore we are going to need supernatural resources to live it. It is not difficult to understand where those resources will come from, but how do we get them? This is the subject we will be studying in this lesson.

As you do this lesson, for the greatest benefit to your spiritual journey right now, we recommend three things:

- 1) Keep a spiritual journal, at least while you work your way through this lesson. This should include people and needs you are praying for, answers God gives, where you are reading in your Bible and what God is teaching you.
- 2) Make a goal to have a daily quiet time with the Lord. If you are in a leadership position we would challenge you to set aside an hour a day for one month. However if you do not already have a regular quiet time, start with a daily goal that you are willing to practice for one month.
- 3) Memorize 4 Bible verses. We suggest you choose 4 verses from Hebrews 11—the famous chapter on faith.

Throughout this lesson there are various questions, exercises and assignments that will help you interact with the material and apply it to your own life situation. Note that at the end of this lesson there is an answer key so that you may check your understanding of the material covered.

Use a notebook to write out your answers to the exercises. This is your “thinking” notebook so that you can put down your own answers and thoughts on what you are learning. Our learning is reinforced by writing it down so this is an excellent tool as you pursue growth in your personal life.

As you work through the material, you may run into ideas that are new and approaches that are different from any you have heard before. Careful thought will be required of you. There are many ways to approach the work of God in our lives. The ministry of the Holy Spirit is the subject of books, not just one short lesson. It is not our purpose to cover the doctrine of the Holy Spirit. What we want to do is examine how the Holy Spirit involves Himself in our daily lives, and to help you to live your Christian life in all the fullness Christ has promised.

LESSON OUTLINE

- I. The Holy Spirit Introduced
 - A. In the Old Testament
 - B. Jesus’ Successor
- II. The Ministry of the Holy Spirit
 - A. To the Non-Christian
 - B. At the Moment of Salvation
 - C. Ongoing Work in the Life of the Believer
- III. Commands about the Spirit
 - A. Do Not Grieve
 - B. Do Not Quench
 - C. Do Be Filled

Conclusion

LESSON OBJECTIVES

At the end of this lesson you should be able to:

1. Describe the ministry of the Holy Spirit to the non-Christian.
2. Describe how to work with the Spirit when witnessing.
3. List five ways the Spirit works in the believer's life at the moment of salvation.
4. List and briefly explain six ongoing ministries of the Holy Spirit in the believer's life.
5. List the three Biblical commands about the Holy Spirit and explain them.
6. Define the meaning of the terms "baptism of the Spirit" and "filling of the Spirit" and explain their significance.
7. State the four steps of being filled by the Spirit as explained by Andrew Murray.
8. Share with others what you have learned about the Holy Spirit in this lesson.

LESSON ASSIGNMENTS

This gives you a brief overview of how to proceed with this lesson.

1. Review the Lesson Outline and study the objectives.
2. Read the lesson and do the questions and exercises, referring to the Bible and the assigned readings as requested.
3. Reading assignments in this lesson:
Appendix A. Peter's Repentance
Appendix B. "O Wretched Man That I Am!" (*Absolute Surrender*, Chapters 4 and 6)
Appendix C. Out Of And Into
Appendix D. The Blessing Secured
Appendix E. A Word To Workers (*The Deeper Christian Life*, Chapters 4, 5 and 7)
4. Have a quiet time every day. You will probably gain the most benefit by having this time in the morning. It sets the tone and focus of your whole day. But if you find that difficult right now, try to establish a daily schedule that seems to be effective in your present circumstances. We encourage you to keep a spiritual journal every day including what you have learned from the Bible for that day and what you are praying about and how God answers.
5. Memorize four verses from Hebrews 11. This is the chapter of faith in the Bible with many examples of faith-filled people. If you are going to be effective in not only memorizing but meditating, it is important that you write these verses out and carry them with you. Read them off and on throughout the whole day. Think about them. Let memorization and meditation become a regular part of your life.
6. Preach a sermon or teach a lesson on the Holy Spirit.

I. The Holy Spirit Introduced

At the end of Jesus' life here on earth He had spent more than three years with His disciples. He had spent hours and hours teaching them personally, in groups, and in public. They had observed His life. They had seen Him heal people, cast out demons, raise people to life. He had even sent them out to perform miracles themselves and to preach to the people. But this was not enough.

In Luke 24:49 Jesus said, “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.” And again in Acts 1:8 He says: “You will receive power when the Holy Spirit has come upon you.” And so it happened. Jesus left them and they went to Jerusalem to wait and pray for His promise. Jesus had both promised and commanded, and they believed and received (Acts 2:4).

But the Holy Spirit had been here in this world before this promise of Christ. Let us briefly look at references to the Spirit of God in the Old Testament.

A. In the Old Testament

The Holy Spirit is introduced right at the beginning of creation in Genesis 1:2, “The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.” And the Holy Spirit continues to be mentioned many times in the Old Testament, usually manifesting the power and presence of God. We see this in the earliest days of the nation of Israel. Some men were filled with the Spirit of God so they would have gifts of craftsmanship to work on the tabernacle (Exodus 31:2-4; 35:31). We read that Joshua had the Spirit (Numbers 27:18) and this was to enable him to do a great work for God in taking the Promised Land for the people of Israel. In the book of Judges we frequently read “the Spirit of the Lord came upon...” (Judges 3:10; 6:34; 11:29; 14:6). This was in response to the prayers of the people in repentance for deliverance. Every time God raised up a man who was filled with His Spirit to do His work for His people.

There are many more instances of the Holy Spirit being given to certain people, and in some cases taken away. Even more relevant to us however is that a great outpouring of the Holy Spirit was promised — a time of blessing and renewal. And this is a promise that is not just for one or two special people, but for many.

Until the Spirit is poured out upon us from on high, And the wilderness becomes a fertile field, And the fertile field is considered as a forest. Then justice will dwell in the wilderness And righteousness will abide in the fertile field. And the work of righteousness will be peace, and the service of righteousness, quietness and confidence forever. Isaiah 32:15-17

Similarly, God prophesied through Isaiah to the people of Israel, “... I will pour out My Spirit on your offspring and My blessing on your descendants” (Isaiah 44:3). By contrast, the departure of the Holy Spirit removed the blessing of God from a people: “But they rebelled and grieved His Holy Spirit; therefore He turned Himself to become their enemy, He fought against them” (Isaiah 63:10).

Further prophecies in the Old Testament predicted a time when the Holy Spirit would come in greater fullness. Read the Scriptures indicated and then answer the questions to see what some of these promises are.

Read Ezekiel 36:26-27.



Question 1 What does verse 26 refer to?



Question 2 What is the result in verse 27 of having the Spirit in us?



Question 3 Read Ezekiel 37:14. What will happen when God puts His Spirit into us?



Question 4 Read Joel 2:28-29. On whom will the Spirit of the Lord come?

These are great promises of what God was planning to do. Up until the time of Christ the Holy Spirit was only given to a few people for specific tasks and reasons. The people of the Old Testament did not have the same spiritual opportunities that we do today — something that we need to keep in mind as we read of their struggles.

Now we will go on to what Jesus said on the subject of the Holy Spirit.

B. Jesus' Successor

Read John 16: 5–7.



Question 5 What was distressing the disciples?



Question 6 What was Jesus' attitude and response to this?

The disciples at this point still did not totally understand Jesus' mission in being here on earth. He had purposefully limited Himself to a human body so that He could serve as a sacrifice to atone for sin. And in accepting the limitations of a human body He limited Himself in how He was able to help His disciples.

Now Jesus was going to send Somebody, the Helper, who would be with each one of them all of the time, because He would dwell within them. God wants to communicate directly from His Spirit to our spirit. What a privilege that He is available to us all the time. That He dwells within us!



Exercise 1

Do some Bible research. Read the Gospel of John 14-16.

- a. In your Bible highlight every reference to the Holy Spirit that you find in these chapters. This includes any pronouns that refer to Him.
- b. In John 14:16-17 Jesus promises to send the Holy Spirit. In the next verse He says that He (Jesus) would not leave them alone but would come to them. What do you think this means?
- c. In chapter 15, verse 26, Jesus says that the Spirit will bear witness to Christ. In your own words describe what this means.
- d. In John 16:14 Jesus says that the Spirit will "glorify Me". What practical significance does this have for us as we seek to understand the Spirit's work?
- e. Having read John 14-16 and answered the preceding questions, how would you summarize the teaching of this passage concerning the primary ministry of the Holy Spirit?

In John 14:16 Jesus said that God would send **another** Helper. The original Greek word is *parákletos* and means an advocate, a defender, helper, strengthener, intercessor, as well as comforter. This word is used in 1 John 2:1 referring to Christ as our advocate with the Father. Jesus was going to send the Holy Spirit to continue His own ministry here on earth.

Notice the progression in John 16:13-17.

- (1) The Holy Spirit, the Spirit of Truth, comes;
- (2) He will guide us into all truth;

- (3) He will not speak about Himself;
- (4) He will speak what He hears;
- (5) He will show us things to come;
- (6) He will glorify Jesus; and
- (7) He will receive from Jesus and show it to us.
- (8) And so you see the Trinity at work.

The whole emphasis is on Jesus Christ — not on the Holy Spirit. Wherever the Holy Spirit is present Jesus Christ Himself will receive the honor and the glory.

As Christ is represented the Ambassador of the Father, so the Holy Spirit is represented the ambassador of the Son, coming vested with his authority, as the interpreter and executor of his will.¹

II. Ministry of the Holy Spirit

So, having seen some of Jesus' teaching on the Spirit and His purposes, we want to discuss more thoroughly the ministry of the Holy Spirit. Let us clarify now the many tasks of the Holy Spirit in our world. We will begin with the non-Christian because an understanding of the Holy Spirit's work in the world will help us to be in tune with Him as we seek to touch the world for Christ.

A. To the Non-Christian

Does the Holy Spirit minister to the non-Christian? The Holy Spirit has been in existence before the beginning of the world because He is God, a person of the Trinity. We know that God is seeking all people to bring them to Himself, and we are told that it is the Holy Spirit that brings conviction to their hearts. This means that He makes it profoundly clear. He reveals to them what they cannot see.



Question 7 Read John 16:8-10. What three things does the Holy Spirit convict of?

The greatest sin of mankind is unbelief in the Son of God. Jesus Himself spoke quite plainly about the fact that He did not bring judgment. Rather people are judged by whether they believe in Him or not. This work of the Holy Spirit means that you may explain the truth to a person from the world and the Holy Spirit makes it clear in his heart.

Therefore when you are sharing about Jesus Christ and what He has done, in order to be in line with the Holy Spirit you need to share the following three facts:

- **Sin** — is rejection of Jesus.

In John 3:18 Jesus said "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God". The critical sin in this world is not murder or adultery or lying. It is unbelief.

Make it clear what the Bible teaches. Give reason to believe. We need to explain the message of the Gospel to people. They must know who Jesus Christ is and what He has done. It is hard for them to believe when they have never heard. But once they have heard and understood the truth, their acceptance or rejection of that truth is what puts them into a right relationship with God and Christ or leaves them separated from God.

¹ Adam Clarke "John 16," *Adam Clarke's Commentary on the Bible* <<http://www.godrules.net/library/clarke/clarke-joh16.htm>>. Accessed Sept. 16, 2009.

- **Righteousness** — Jesus was the perfect son of God. He carried all the sins of the world when He was on the cross and therefore He was abandoned by God. But after He paid that penalty, Jesus went up to heaven and now sits at the right hand of God and is able to offer His righteousness to all who believe in Him. And when we accept what He has done for us by faith, He gives us His righteousness so that we too can stand before God. Our own attempts at righteousness will never please God, but Jesus has covered us with His righteousness.
- **Judgment** — When He rose all authority was given to Him. That's when Satan was judged — and so was everyone else. It is not that we will face a judgment someday. That judgment has been made and we have been declared guilty. The only way to change that verdict is to turn from our sins in repentance to Jesus Christ and accept Him by faith into our lives.

This is what the Holy Spirit convicts of. So as you seek to witness be sure you are going with the Spirit. The Holy Spirit is working in the lives of people and we need to be aware when He is working and be faithful to give the same message He is.

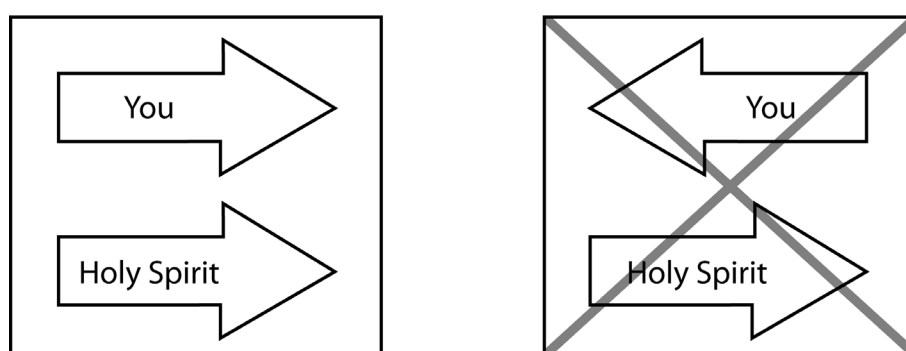


Diagram 2:1

You experienced the conviction of the Holy Spirit before you became a child of God, and as the Spirit of Truth, He continues to bring conviction to you when you move away from truth.



Exercise 2

Working with the Spirit. Pray and ask the Spirit for the name of someone He would like you to witness to. Write that person's name in your spiritual journal. Write a prayer for that person in your journal using the above information of how the Spirit convicts. Then write in your exercise notebook what you think would help that person to be open to the Gospel and the conviction of the Spirit. What seeds can you plant that will give the Holy Spirit opportunity to work in his life? Be prepared to talk about this at your group meeting.

B. At the Moment of Salvation

At the time of salvation we are born by the Spirit just as Jesus told Nicodemus. And at that time the Holy Spirit instantaneously does five things:

1. The washing of regeneration and a new nature — Titus 3:4, 5

We receive a new nature — life from above. Or, in Jesus' words, we are "born of the Spirit".

2. He comes to dwell in us — Romans 8:9

It does not matter what you felt, heard, or experienced. He is in you. You do not have to ask Him to come into you again. He is there!

3. He becomes our seal — Ephesians 1:13, 14

We are sealed with Holy Spirit of promise — until the day of redemption. He has put His stamp of ownership on us and is God's pledge of our inheritance.

4. He joins us to the body of Christ — 1 Corinthians 12:13

By one Spirit we were all baptized into one body. We move from the outside to become a part of the body of Christ.

5. He brings spiritual life — John 7:38-39



Question 8 Read John 7:38-39. Review again. How is the Holy Spirit described by Jesus?

We have a whole new opportunity for spiritual life in us. Jesus promised not just a cupful but *rivers* of living water. So it is the beginning of being a new creature in Christ, but also only a forerunner to wonderful things.

Please remember that these things happen to every believer when they put their faith in Christ. The Holy Spirit comes to dwell in each and every believer. And He comes with a purpose—to empower us. That puts limitless resources at our disposal. These are the supernatural resources which we need in order to lead a supernatural life.

C. Ongoing Work in the Life of the Believer

We have already covered what Jesus told us about the Holy Spirit in John 14-16. Now take time to read through Romans 8 to both confirm and add to this list.



Exercise 3

Note the ways the Spirit ministers to us. As you read Romans 8, identify ten ways the Spirit ministers to believers. List these in your notebook along with the Scripture reference for each one.

Some of these ministries of the Holy Spirit have already been mentioned and take place when you are first saved — and continue from that point. Other ministries were mentioned by Christ. And then the apostle Paul adds to that in several of his epistles including the book of Romans which you have just examined.

Before Jesus sat down that last evening of His earthly life and talked so specifically about the Holy Spirit (John 14-16), He had mentioned Him various times before. In Luke 11:13 He said, “If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?”

We know that we have different gifts from God. Salvation itself is a gift from God. But in order to be of any use to us, we have to be willing to receive this gift. And then we need to make use of it, to apply it to our lives with all of its promises. In the same way it is true of the Holy Spirit. We have to be “plugged in” in order to have the power of the Holy Spirit at work in our lives. Many people own refrigerators, but what if they just left them unplugged? They would have the fridge, but it would just be a cupboard without any special functions. So it is with the Holy Spirit, we are given Him at salvation, but we have to choose to let Him do His work in our lives and sometimes we even need to invite Him to do it.

We need the Holy Spirit working actively in us in order for us to see supernatural results. Let's look right now at specific areas in which the Holy Spirit is willing and able to work in our lives.

1. Fruit — Christ-like character

In Galatians 5:22-23 it says the Holy Spirit will produce supernatural fruit in every believer's life, if He is permitted to. This is not the fruit of the believer's efforts! It is the Holy Spirit's work through us; even unbelievers are capable of fleshly striving to be "good people", but the work of the Spirit is above and beyond that. Of course believers can exhibit certain traits through their own efforts. However there is a different dynamic at work when the Holy Spirit does it through us, and the potential for abundant fruit in our lives multiplies.

We think we can improve through greater discipline, and we can, to a certain extent. The Christian disciplines are important and need to be practiced, but we leave ourselves open to frustration when we think that by self-effort we can become like Christ. Rather we need to understand that we make the decision and set our course, and the Holy Spirit makes it happen. Not instantaneously, although we would love to have it so, but in His own way by His own work in and through our lives.

Romans 5:5 tells us that God's love is poured out in us by the Holy Spirit. This is an expression of abundance. And it is at His instigation. In Romans 15:13 Paul's prayer is that we will abound in hope "by the power of the Holy Spirit". It is not a matter of trying harder. It is a matter of learning to cooperate with the Holy Spirit so that we can experience the promises of abundance.

The fruit of the Spirit are the qualities that reflect the character of God. And because Jesus was God in the flesh we have a living example of what that means. As we are being transformed into God's likeness we need to be reminded that this comes from "the Lord, the Spirit" (2 Corinthians 3:18). This process of sanctification comes by the power of the Holy Spirit (2 Thessalonians 2:13; 1 Peter 1:2; cf. Romans 8:4, 15-16), so that it is *by the Spirit* that we are able to "put to death the deeds of the body" and grow in personal holiness (Romans 8:13; see 7:6).

2. Boldness in witnessing



Question 9 Read Acts 1:8. What is the connection between the Holy Spirit and being a witness?

Probably the most fear-producing thought for the majority of Christians is the one of having to speak out as a witness for Jesus Christ. We take courses, memorize plans—and shake and tremble. What happened when the disciples went out to witness? We see wonderful things happening in the Kingdom of God. We meet this Spirit of boldness many times as we read through the Acts of the Apostles. These men were totally filled with the Holy Spirit. They were not worried about how people would look at them, what people would do to them. All they saw was Jesus and what He had done, and the Holy Spirit gave them power to speak freely.



Question 10 Read the following verses from the Book of Acts and then write who it was that was speaking boldly. In some cases you may need to read the preceding verses.

4:31 _____

9:27-28 _____

13:46 _____

14:3 _____

18:26 _____

19:8 _____

The book of Acts is where we see the Holy Spirit in action. These men were filled with the Holy Spirit and He gave them courage to speak out even in face of the severest persecution. Even death itself did not deter them for, as we know, most of them lost their lives to the cause of Christ.

3. Teaching

Receiving teaching from the Holy Spirit is one of the most strategic issues of the Christian life, and the most exciting. It is not possible to move on in maturity without the Teacher. In John 14:26 Jesus said that the Holy Spirit will teach us all things. We have to cooperate, then He will teach.



Question 11 Read 1 Corinthians 2:12, 13. What have we received and why?

There are many spiritual truths that we can understand only if the Spirit of God reveals them to us, and He does this freely and willingly. He desires to be our Teacher! These are some of the deeper spiritual things. We already know from Lesson 1 that there are Christians who cannot receive these things. Those are carnal Christians, ones who are living by the flesh, by their own human effort.

In 1 John 2:27 the apostle John tells us, “As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.” This anointing is the Holy Spirit Whom Christ gave us. And the Holy Spirit is always available to teach us, to open up to us the truths of Scriptures, to lead us further on our Christian walk.

Unfortunately many people want to live their spiritual lives on the carnal level, using their own human effort. They study the Scriptures, even carefully, but are not listening for the voice of the Spirit.

The Spirit also helps us when we hear teaching on the Scriptures from others. There are Christians who have the gift of teaching, but He is still the One who opens our minds to receive and understand spiritual teaching and to discern when it is not the truth but rather a human slant on God’s Word.



Question 12 What did Jesus promise in John 14:26?



Question 13 What promise did Jesus give in John 16:13? Is that the same as teaching us?

The Holy Spirit even revealed specific information to people in the New Testament. He showed Simeon that he would not die until he saw the Messiah (Luke 2:26). He revealed to Agabus that a famine would occur (Acts 11:28) and that Paul would be taken captive in Jerusalem (Acts 21:11). In other cases the Holy Spirit revealed to Paul that he would suffer in Jerusalem (Acts 20:23; 21:4) and expressly told Paul things that would happen in the latter days (1 Timothy 4:1)

When the Holy Spirit teaches us, we need to be eager pupils seeking to understand what He is saying. “Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual *thoughts* with spiritual *words*.” (1 Corinthians 2:12-13) We should pray that the Holy Spirit would teach us and help us to understand rightly when we study Scripture or when we ponder situations in our lives. “Open my eyes, that I may behold wondrous things out of your law” (Ps. 119:18).

4. Guidance

Another task of the Holy Spirit is to guide or lead us. But in the vast majority of cases the leading and guiding by the Holy Spirit is not nearly as dramatic as we would like. Scripture talks rather about a day-to-day guidance by the Holy Spirit—being “led” by the Holy Spirit (Romans 8:14; Galatians 5:18), and walking according to the Spirit (Romans 8:4; Galatians 5:16). Some people understand Paul to be referring only to obedience to the commands of Scripture but this seems quite unlikely because the entire context is dealing with emotions and desires which are very subjective, and because Paul here contrasts being led by the Spirit with following the desires of the flesh or the sinful nature:

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please... Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes,... But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control... If we live by the Spirit, let us also walk by the Spirit. Galatians 5:16-25

If we think about what the flesh “desires” and what the Spirit desires, we know they are in direct opposition to each other. Now it may be that a large part of responding to those desires is the intellectual understanding of what love, joy, peace are, and then acting in a loving or a joyful or peaceful way. But this is not the whole picture of being led by the Spirit because these are areas that involve the emotions. They are not just things we think about; they are things we also sense at a deeper level. In fact, the word translated “desires” is a word that refers to strong human desires, not simply to intellectual decisions. Paul implies that we are to follow these desires as they are produced by the Holy Spirit in us. Moreover, the idea of being “led” by the Holy Spirit (Galatians 5:18) shows an active personal participation by the Holy Spirit in guiding us. This is something more than our reflecting on Bible teaching. It includes an involvement by the Holy Spirit in relating to us as persons and leading and directing us as we work through the individual circumstances that come to each of us.

In the book of Acts we find examples of the Holy Spirit guiding people directly. One of these examples is concerned with the Jerusalem council and the recommendations they needed to make. We read: “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials” (Acts 15:28). The leaders had prayed and understood the desires of the Holy Spirit in these areas: they knew what “seemed good to the Holy Spirit”. On one of the missionary journeys Luke writes twice that they were forbidden or not permitted to do something.



Question 14 Read Acts 16:6. What was forbidden and by whom?



Question 15 Now read Acts 16:7. What did they try to do, and who denied permission?

There was no written principle from the Old Testament which could have led them to conclude that they could not do these things. So it seems that the Holy Spirit communicated His direct guidance to them. How He did that exactly, we have no record. But the method of communication was strong enough that they obeyed it implicitly. Later, when Paul is on his way to Jerusalem, he says, “And now, behold, bound by the Spirit, I am on my way to Jerusalem” (Acts 20:22-23). Paul did not feel he had any choice. However the Holy Spirit communicated that to him, he felt it so strongly he said he was “bound” by the Spirit.

There are also examples where the Holy Spirit gave guidance to establish people in various ministries. The Holy Spirit said to those in the church at Antioch, “Set apart for Me Barnabas and Saul for the work to which I have called them” (Acts 13:2). And Paul stated that the Holy Spirit had established the leaders of the Ephesian church Himself when he said, “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers” (Acts 20:28).

These examples support the fact that the Holy Spirit does lead and direct, as we allow Him. We know that these men in whom the Holy Spirit worked were sold out to Jesus Christ, and they were following God closely so that they were sensitive to hear the voice of the Holy Spirit, in whatever way He spoke to them.



Exercise 4

Guidance in your life. From your own experience in what ways does the guidance of the Holy Spirit come to you? Is it mostly through the words of Scripture? If so, are there times when certain Scripture passages seem to come alive or speak with great relevance and forcefulness to you at the moment? How do you know when this is happening? If the Holy Spirit’s guidance has come to you in other ways in addition to speaking through the words of Scripture, what have those other ways been? Write your answers in your notebook.

5. Intercession

Another ministry of the Holy Spirit that is available to us is that of empowering our prayers. In Romans 8:26-27 we read,

“In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”

We will go more deeply into the matter of prayer in a later lesson, but what reassurance to us that the Holy Spirit is there willing to take up our concerns when we are overcome and do not even know what to say.

6. Gifting

The New Testament also speaks in several places about the gifts of the Holy Spirit. We will not cover the gifts here, but it is important to understand that all believers receive at least one gift from the Holy Spirit (1 Corinthians 12:7), that we are to use these gifts, and even to ask for gifts (1 Corinthians 12:31). It is a blessing, and it is a responsibility. This area will be dealt with in Lesson 11 as we discuss our ministry to other believers.

Having discussed these various ministries of the Holy Spirit, we will now consider what we are commanded regarding the Holy Spirit.

III. Commands about the Spirit

We have three direct commands to us concerning the Holy Spirit. They are as follows:

Do not grieve the Holy Spirit of God.

Ephesians 4:30

Do not quench the Spirit.

1 Thessalonians 5:19

Be filled with the Spirit.

Ephesians 5:18

The Christian community usually agrees on what the first two commands mean, but the last one can be controversial. So please proceed with an open mind asking God to help you understand His Word clearly and receive what He desires for you.

A. Do Not Grieve the Spirit

A human being can grieve God. This means “to afflict with pain and sorrow”. We have other references to this in Scripture than just the command not to do so.



Question 16 In Isaiah 63:10 how did the people grieve the Spirit?



Question 17 Read the following verses and state why God was grieved each time. You may need to read the context also.

a) Genesis 6:6 _____

b) Psalm 78:40 _____

c) Mark 3:5 _____

d) Hebrews 3:17 _____

First Corinthians 6:17-20 states:

“But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.” And we could add to that “and in your spirit”.

Sin will always stand between you and the Holy Spirit. It is natural to choose the pleasure of the moment instead of God. But as soon as we choose **anything** instead of God we enter into idolatry. When we choose to disobey any command of God, we choose rebellion. So we need to go back to unconfessed sins. If you do not want to grieve the Holy Spirit, if you want nothing to stand between you and your God, then confess, repent, and make restoration as soon as you sense there is a problem. Many people refuse to deal with the past. They do not want to humble themselves, to confess that they have covered up their sin. The Holy Spirit is jealous for you. He does not want anything to take His place in your life.



Exercise 5

Examine your heart. Take a blank sheet of paper. Pray and ask the Spirit, “Have I been grieving You? Is there anything between You and me?” When you sense He is telling you, something write it down. Think about your relationships: parents, spouse, children, grandchildren, employers, fellow workers, friends, sexual immorality, incest, pornography, anger. These are just a few suggestions to help you get started. After you have spent some time thinking and praying about this look back over what you have written. Ask yourself, do I want the fullness and the power of the Spirit enough to go back and fix this? Now put #1 next to the hardest one to deal with. Put #2 by the next hardest, etc. Prioritize them.

Turn in your Bible and read 2 Timothy 2:19 — 21.



Question 18 Write these verses out in your own words.

If you have been walking close to the Lord and examining your heart regularly you may have little if anything to write down in the above exercise. But if the Lord has brought things to mind, purpose in your heart right now to deal with them. Decide to start with number one and make it right this week both with God and with man. Start with the hardest while you have the courage. If you start with the easiest you may not make it all the way through your list.

As you get closer to God and experience His glory, you will experience a new awareness of sin. So He will reveal some more and you will deal with it. It may take some time to deal with it all. You may need to ask forgiveness from a number of people. It is not enough to ask forgiveness of God if you have offended others. Open your heart before God and be willing to make restitution. There is no price too high to pay to receive all that God wants to give to you.

The more you choose “for” Him the less power sin has over you. When you are aware that you have sinned, humble yourself immediately. First go to the person that you have hurt, that you have sinned against, and ask for their forgiveness. Then go to God.

B. Do Not Quench the Spirit

We know what it means to put out a fire. The word “quench” means to extinguish, to stifle, to retard. It is used in Mark 9:48 for putting out a fire. It is used in Matthew 25:8 for putting out a lamp. The Holy Spirit throughout Scripture is depicted as a fire. We see in Acts 2 when the Spirit of God came upon the church He appeared as tongues of fire. In Paul’s letter to Timothy he told him, “Kindle afresh the gift of the Spirit that is in you” (2 Timothy 1:6). In other words, there is fire there, so don’t let it go out. Throw some more wood on it, get it started again, it’s so low. The “quenching of the Spirit” is often presented as the believer saying “No” when the Spirit is saying “Yes”. This is a key factor preventing Christians from living victoriously—not heeding the voice of the Spirit. We know the Spirit is our Guide, but how can He guide us if we resist what He is saying? This was the accusation Stephen made against the Jews before he was martyred (Acts 7:51). God always gives us the power of choice, so we can decide to do what the Spirit desires, or reject it, and when we reject it, the fire of the Spirit burns less brightly. And if we keep on quenching the Spirit, one day we will not be able to hear His voice.



Exercise 6

Examine your heart. Can you think of a time in the past when you refused to listen to the Spirit’s voice? Write it down in your notebook. What was the result?

The Spirit is often whispering in our ear, giving direction of what He desires. In Isaiah 30:20-21 we read,

“Although the Lord has given you bread of privation and water of oppression, He, your Teacher will no longer hide Himself, but your eyes will behold your Teacher. Your ears will

hear a word behind you, 'This is the way, walk in it,' whenever you turn to the right or to the left. He your teacher will no longer hide himself but your eyes will behold your teacher."

That is a subjective leading of the Spirit. You are going to hear a voice saying, "Do this, don't do that." Not an audible voice, but a strong compelling nudge. As you are in the Word and faithful in prayer the Spirit of God is whispering to your conscience, whispering to your mind, "Do this...," "Don't do that...," "Go this way...," "This is what I want." And He does it through your desires, your spiritual desires, and your pure desires. He enlightens your mind, He stirs your heart. It may be an urge to witness to a coworker, or to help a neighbor, or give something to the blind beggar you pass on the street. Often we rationalize away these thoughts. "Oh, I don't have time now." "That probably wasn't the Spirit speaking to me, just my own thoughts." Or sometimes we outright rebel and say, "God, I will **never** do that!" We know it is the Spirit speaking when it lines up with Scripture, and we are in danger when we begin to make excuses about why we cannot or do not want to do it.

If we resist the Holy Spirit, if we quench Him, the joy goes out of our Christian life. It is no longer a Spirit-led life. We have stepped back in place as the master of our own lives. We always have the choice of whether we will rebel or submit. Does that mean we never question His voice? No, but it does mean that we are always ready to submit to His leading and His will.



Question 19 Read John 5:30; John 6:38 and Luke 22:42. How did Jesus live His life?

Nobody said it was easy. You do not even have to convince yourself that you **want** to do it. But you do need to do it. This is "walking in the Spirit" and the path to maturity. He will not force Himself on us against our wills. But He will ask more and more of you, so it is a lifelong challenge to submit — to grow.

If you allow yourself to rationalize away the guidance of the Spirit, it will lead to resistance, and then to rebellion, and the result will be a defeated carnal life. Maybe it is only in one area of your life that you struggle, but if you do not surrender in that area you will experience pain and discontent and defeat, because God is calling you back to His leading. Because He loves you and wants the best for you.



Question 20 What is the difference between grieving the Spirit and quenching the Spirit?

C. Do — Be Filled

Two concepts related to the Holy Spirit are much debated and explained in different ways. They are the "baptism" of the Spirit and the "filling" of the Spirit. Few other topics have generated more controversy than these. So before we talk about the filling of the Spirit we will briefly discuss the baptism of the Spirit.

1. Defining "baptism of the Spirit"

The terminology "baptism of the Spirit" has provided much confusion. It has been used to describe any number of experiences and stands as the focus for a large segment of present-day Christianity.

The primary meaning of the word "to baptize" as used in New Testament times in the secular world was "to submerge something into something else". The secondary meaning, and the one most often used in the New Testament, was that of "identification and participation with the thing

into which something is submerged". This secondary meaning is seen where the word is used in reference to the dying of a piece of cloth. The primary meaning "to dip or submerge" results in the secondary meaning, "to be identified with or partake of the color of the dye".

When used in this secondary sense, the word "baptize" is a figure of speech (metaphor). The word is used in this sense quite often. Although there may not be any literal water to be dipped into, there is nevertheless a literal immersion into something else that results in a literal participation and identification with that other thing. For instance, in Mark 10:38 Jesus' death is spoken of as a baptism. What this means is that Jesus was literally "submerged" into the state of death and thus *partook* of death and was *identified* as a dead person. Or, as in 1 Corinthians 10:2, the nation of Israel is said to have been baptized into Moses in the cloud and sea. This means that they were intimately *identified* with Moses and *partook* with him of the experiences of the cloud and sea. Needless to say, not a drop of water touched them!

When we come to the phrase "baptism with the Holy Spirit", this secondary sense of the word is most obvious and basically means "our identification and participation in, with, or by the Holy Spirit".² If the phrase is translated "baptism **in** the Spirit", then the meaning is that we partake of and are identified with the sphere of the Holy Spirit. If the phrase "baptism **by** or **with** the Spirit" is used, then it is the Holy Spirit who does the work of identifying and allowing us to partake of something else. Since the same phrase is found in each of the seven uses of the term, it is important to maintain the same meaning in each phrase. Of the seven passages in which the term is used, 1 Corinthians 12:13 is perhaps the clearest definition of what it means to be baptized by the Spirit.

For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

We find, then, that 1 Corinthians 12:13 declares that the baptism of the Holy Spirit identifies you with, and allows you to participate in, the body of Christ. The baptism of the Spirit is a key in our lives, a one-time event that occurs immediately **at** salvation. Furthermore, this ministry of the Holy Spirit gives us our **new identity** as Christians. It is what inaugurates the Spirit's ministry in our lives. The baptism of the Spirit brings us into union with Christ (Romans 6:2-3) and thus transforms us from the "old man" into the "new man".

So for those who believe that there is a "second" blessing or further empowerment of the Holy Spirit, it would seem to be more Biblically correct to not use the phrase "baptized by the Spirit" to describe that experience. However we know that God understands our limitations and honors us as we seek more of Him, whether we use technically correct terms or not. So with that clarification we will move on to being filled with the Spirit, terminology which has a wider acceptance in evangelical circles.

2. Defining "filling of the Spirit"

As we have observed any casual reading of the book of Acts will reveal that the spiritual power released through the first-century church was the result of the ministry of the Holy Spirit.



Exercise 7

Chart instances of filling of the Spirit in the New Testament. Copy the following chart and complete it in your notebook. Sometimes you may need to read the context to see what the results were.

² The phrase is used seven times in the New Testament (Matt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16; and 1 Cor. 12:13). The three prepositions "in," "with," and "by" indicate the possible translations of the Greek preposition **en** found in the Greek phrase **baptizo en pneumati**, "baptize in the Spirit."

| Scripture | Who was filled | Results |
|------------|----------------|---------|
| Luke 1:15 | | |
| Luke 1:41 | | |
| Luke 1:67 | | |
| Luke 4:1 | | |
| Acts 2:4 | | |
| Acts 4:8 | | |
| Acts 4:31 | | |
| Acts 6:3 | | |
| Acts 7:55 | | |
| Acts 9:17 | | |
| Acts 11:24 | | |
| Acts 13:9 | | |
| Acts 13:52 | | |

Having looked at specific instances of the filling of the Spirit in the New Testament so that we have a Biblical background, we will now turn to a rather extensive quotation from Wayne Grudem from his book *Systematic Theology — An Introduction to Biblical Doctrine*. He is a professor of theology at Trinity Evangelical Divinity School and explains the “filling of the Spirit” as follows:³

*Because of its frequent use in contexts that speak of Christian growth and ministry, this [being filled with the Spirit] seems to me to be a better term to use to describe genuine “second experiences” today (or third or fourth experiences, etc.). Paul tells the Ephesians, “Do not get drunk with wine, for that is debauchery; but be **filled with the Spirit**” (Eph. 5:18). He uses a present tense imperative verb that could more explicitly be translated, “Be continually being filled with the Holy Spirit,” thus implying that this is something that should repeatedly be happening to Christians. Such fullness of the Holy Spirit will result in **renewed worship and thanksgiving** (Eph. 5:19-20), and in renewed relationships to others, especially those in authority over us or those under our authority (Eph. 5:21-6:9). In addition, since the Holy Spirit is the Spirit who sanctifies us, such a filling will often result in increased **sanctification**. Furthermore, since the Holy Spirit is the one who empowers us for Christian service and gives us spiritual gifts, such filling will often result in increased **power for ministry** and increased effectiveness and perhaps diversity in the use of **spiritual gifts**.*

*We see examples of repeated filling with the Holy Spirit in the book of Acts. In Acts 2:4, the disciples and those with them were “**all filled with the Holy Spirit**.” Later, when Peter was standing before the Sanhedrin, we read, “Then Peter, **filled with the Holy Spirit** said to them...” (Acts 4:8). But a little later, when Peter and the other apostles had returned to the church to tell what had happened (Acts 4:23) they joined together in prayer. After they had prayed they were again filled with the Holy Spirit, a sequence of events that Luke makes clear: “**After they prayed**, the place where they were meeting was shaken. And they were all **filled with the Holy Spirit** and spoke the word of God boldly” (Acts 4:31 NIV). Even though Peter had been filled with the Holy Spirit at Pentecost (Acts 2:4) and had later been filled with the Holy Spirit before speaking to the Sanhedrin (Acts 4:8), he was once again filled with the Holy Spirit after the group of Christians he was meeting with had prayed.*

³ Wayne Grudem, *Systematic Theology — An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994, 781-783.

Therefore, it is appropriate to understand filling with the Holy Spirit **not as a one-time event** but as an **event that can occur over and over again** in a Christian's life. It may involve a momentary empowering for a specific ministry (such as apparently happened in Acts 4:8; 7:55), but it may also refer to a long-term characteristic of a person's life (see Acts 6:3; 11:24). In either case such filling can occur many times in a person's life: even though Stephen, as an early deacon (or apostolic assistant), was a man "full of the Spirit and of wisdom" (Acts 6:3, 5), when he was being stoned he apparently received a fresh new filling of the Holy Spirit in great power (Acts 7:55).

Someone might object that a person who is already "full" of the Holy Spirit cannot become more full — if a glass is full of water no more water can be put into it. But a water glass is a poor analogy for us as real people, for God is able to cause us to grow and to be able to contain much more of the Holy Spirit's fullness and power. A better analogy might be a balloon, which can be "full" of air even though it has very little air in it. When more air is blown in, the balloon expands and in a sense it is "more full." So it is with us: we can be filled with the Holy Spirit and at the same time be able to receive much more of the Holy Spirit as well. It was only Jesus himself to whom the Father gave the Spirit without measure (John 3:34).

The divisiveness that comes with the term "**baptism in the Holy Spirit**" could easily be avoided by using any of the alternative terms mentioned in this section. People could be thankful for "a new fullness of the Holy Spirit" or "a new empowering for ministry" or "a significant step in growth" in some aspect of another Christian's life. There would be no separating into "we" and "they," for we would recognize that we are all part of one body with no separate categories. In fact, many charismatics and even some traditional Pentecostals today are using the term "baptism in the Holy Spirit" far less frequently, preferring to use other terms such as "being filled with the Holy Spirit" instead.

Moreover, many people who have had no single dramatic experience (such as what Pentecostals have called a baptism in the Holy Spirit) have nonetheless begun to experience new freedom and joy in worship (often with the advent of modern worship or praise songs in their churches), and to use a wider variety of spiritual gifts with effectiveness and edification for themselves and their churches (including gifts such as healing, prophecy, working of miracles, discernment of spirits, and the ability to exercise authority over demonic forces with prayer and a word of rebuke spoken directly to the evil spirits). Sometimes the gift of speaking in tongues and the gift of interpretation have been used as well, but in other cases they have not. All of this is to say that the differences between Pentecostals and charismatics on the one hand, and more traditional and mainstream evangelical Christians on the other hand, seem to me to be breaking down more and more, and there are fewer and fewer differences between them.

Someone may object that it is specifically this experience of praying for a baptism in the Holy Spirit that catapults people into a new level of power in ministry and effectiveness in use of spiritual gifts. Since this experience has been so helpful in the lives of millions of people, should we so quickly dismiss it? In response, it must be said that, if the terminology "baptism in the Holy Spirit" is changed for something more representative of New Testament teaching, there should be no objection at all to people coming into churches, and to encouraging people to prepare their hearts for spiritual renewal by sincere repentance and renewed commitment to Christ and by believing that the Holy Spirit can work much more powerfully in their lives. There is nothing wrong with teaching people to pray and to seek this greater infilling of the Holy Spirit, or to expect and ask the Lord for an outpouring of more spiritual gifts in their lives, for the benefit of the body of Christ (see 1 Cor. 12:31; 14:1, 12). In fact, most evangelical Christians in every denomination genuinely long for greater power in ministry, greater joy in worship, and deeper fellowship with God. Many would also welcome increased understanding of spiritual gifts, and encouragement to grow in the use of them.

We waste time in arguments over terminology when all of us seek to live better Christian lives and to avail ourselves of all that God has to offer.



Question 21 Define “baptism of the Spirit” according to the workbook and explain what it means.



Exercise 8

Understanding what it means to “be filled with the Spirit.” Grudem uses the illustration of inflating a balloon, and then adding more air to it later, so that it is “fuller”. Do you agree with this illustration? Why or why not? Can you think of a better illustration? Write your thoughts in your notebook and be prepared to discuss them in your group meeting.



Now we will take time to pursue this work of the Holy Spirit from the perspective of Andrew Murray, the author of *Absolute Surrender*. Read Appendix A “Peter’s Repentance” from *Absolute Surrender* and answer the questions that follow.



Question 22 As you read this appendix and think about the life of Peter, what was his problem before Pentecost?



Question 23 Was he a weak follower of Christ?



Question 24 What was his response when he understood how greatly he had failed his Lord in His critical hour?



Question 25 What was Christ’s response to him after His resurrection?



Question 26 In your own words, what are the two lessons the author draws from the life of Peter?



Question 27 What could we say is the first step in correcting our problem of living a life centered on self?



Now read Appendix B “O Wretched Man that I am!” also from *Absolute Surrender*. After reading it, turn to your Bible and read Romans 7 and 8.



Question 28 What is the difference in the focus of each of these chapters in Romans?



Question 29 What is the answer to the question, “Wretched man that I am! Who will set me free from the body of this death?”

You have become familiar with Andrew Murray as the author of *Absolute Surrender*. We will now introduce another book of his which we will be using — *The Deeper Christian Life*. Andrew Murray wrote many books in his generation, most of which were about prayer. He was a great pastor, revival leader and deeply committed Christian who wanted to help people receive all that God desired for them. It is important for us to see that this spirit of surrender — of submission to God — is necessary as we seek to be filled with the Spirit.



At this time read Appendix C “Out of and Into” in *The Deeper Christian Life* and then answer the questions which follow.



Question 30 According to the author what are the two steps that quite often take place in the life of the believer as he seeks to grow in his Christian life?



Question 31 What Bible story does the author use as an illustration of this?



Question 32 What are the two definitions of perfection the author uses?



Now read Appendix D “The Blessing Secured” in *The Deeper Christian Life* and answer the questions that follow.



Question 33 Does the filling of the Spirit always come with emotions? Why is this?



Question 34 The author lists four steps for the filling of the Spirit. List these steps in your own words and explain them.



Exercise 9

Act on truth. Stop and consider how you respond to the Holy Spirit. Have you made a total commitment to following Christ and His leading? Is it the pattern of your life to submit to His leadership? Are there areas of sin that you know you have not confessed? Does your conscience convict you sometimes because you do not listen to the Holy Spirit? Do you live expecting the Holy Spirit to empower you to serve and obey Christ? Can you say, “Yes, I am filled with the Spirit”? Take time to write in your notebook how you evaluate your present relationship with the Holy Spirit and with Jesus Christ.



Before you begin to plan and do the following project, read Appendix E “A Word to Workers” from *The Deeper Christian Life*. How much more effective preaching/teaching is when it is done from the heart experience!



Project — Preaching/teaching

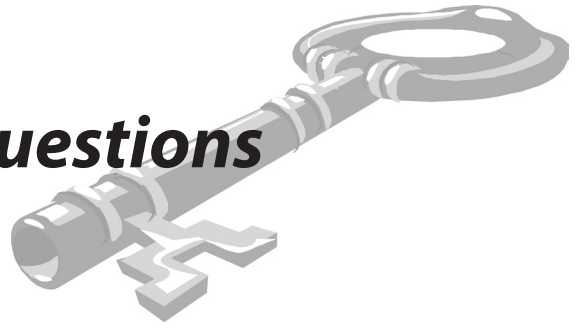
You have learned a lot about the Holy Spirit in this lesson. Now it is time to share this with others. As you review the lesson pray about what would be most helpful for the group you will be sharing with. Make an outline of your talk and then share it.

Conclusion

How much of the power of the Spirit we will experience is determined by how filled we are by Him. God is looking to do a mighty work in and through us. Do you want to be that vessel, emptied of self and filled with Him? God is willing! The power is available. Don’t let yourself be short-changed in this life because you didn’t pursue His best for you!

If you enjoyed this lesson you may want to ask your leader about doing another lesson. Other lessons available are listed at the beginning of this lesson. Also the complete books *Absolute Surrender* and *Deeper Life* by Andrew Murray are available. Ask about it.

Answers to questions



Question 1

A new heart and a new spirit is speaking of salvation — “new creatures” in Christ (2 Corinthians 5:17).

Question 2

We will be able to walk in the ways and commands of God.

Question 3

We will come to life! Spiritually alive!

Question 4

His Spirit will be poured out on all mankind. Even servants!

Question 5

Jesus had told them He was leaving and they were filled with sorrow.

Question 6

His attitude was — this is a good thing! Cheer up! I’m going to send someone even better to you after I go — the Holy Spirit!

Question 7

Of sin, of righteousness, and of judgment.

Question 8

Rivers of living water.

Question 9

They would receive power when the Holy Spirit came on them and then they would be witnesses — everywhere.

Question 10

4:31--Peter and John, and possibly their companions (see 4:23-24)

9:27-28--Saul

13:46--Paul and Barnabas

14:3--Paul and Barnabas

18:26--Apollos

19:8--Paul

Question 11

Paul says we have received the Spirit--so that we can know the things of God.

Question 12

The Holy Spirit will teach us all things and remind us of what Jesus has said.

Question 13

The Holy Spirit will guide us into all truth and show us things to come. This indicates the same idea as teaching. He will direct us in ways so we will understand the truth and open up things that are not clear to us now.

Question 14

They were forbidden by the Holy Spirit to preach the gospel in Asia.

Question 15

They tried to go to Bithynia, but the Spirit of Jesus would not let them.

Question 16

They rebelled against God.

Question 17

- a) God was grieved because of the great wickedness and evil thoughts of mankind.
- b) He was grieved at the Israelites' rebellion.
- c) Jesus was grieved by their hardness of heart.
- d) God was grieved with those who sinned in the wilderness.

Question 18

Your answer.

Question 19

Jesus did not do His own will, but the will of His Father, even when it was hard.

Question 20

Grieving the Spirit is to allow sin in our lives. Quenching the Spirit is not listening to His leading. Both of these bring a halt to our spiritual growth.

Question 21

“Baptism of the Spirit” is defined as “our identification and participation in, with, or by the Holy Spirit”. This means that at salvation we are through the Holy Spirit identified with the body of Christ and become participants in His body. His “baptism” gives us our new identity as believers, bringing us into union with Christ and transforming us from the “old man” to the “new man”.

Question 22

He was full of himself, what he could do-- his strength — his devotion.

Question 23

No. He showed great dedication, but it was from his own strength.

Question 24

Overwhelming grief and repentance.

Question 25

We would think that Christ would have every cause to rebuke and even reject him, but He dealt with him gently, nor did He reject Peter.

Question 26

- 1) You can be very devoted to Christ and still be doing things mainly through self effort.
- 2) Jesus Christ Himself will show us our weakness and our reliance on self.

Question 27

To acknowledge that it is so and humble ourselves before Christ so He can deliver us.

Question 28

Chapter 7 is focused on “me” and chapter 8 on the Holy Spirit.

Question 29

Verse 25 is the turning point to the misery of chapter 7, “Thanks be to God through Jesus Christ our Lord.”

Question 30

Bringing him out of sin and the world and bringing him into a state of complete rest afterward.

Question 31

When God led the Israelites out of Egypt and then into the Promised Land.

Question 32

The first definition, which is commonly held — entire freedom from wrongdoing and all inclination to it. The second definition is from the Old Testament, as used by those who served the Lord with a “perfect heart” which means “a state in which your hearts will be set on perfect integrity without any reserve, and your will wholly subservient to God’s will”.

Question 33

No, not necessarily. We need to always remember that we live by the fact of what God has said. Our emotions do not always reflect the facts, nor are the facts dependent on our emotions.

Question 34

- 1) You must understand that it is a command from God to be obeyed.
- 2) You must acknowledge and believe that God desires this filling for every one of His children, not just a few special people.
- 3) Give up anything and everything to God — any sins, any desires, your own will — by God’s strength.
- 4) Ask in faith — that this is His desire — that God will fill with His Spirit a heart emptied of everything else.

Answers to exercises



Exercise 1

Your answers. The following answers are to help guide you.

- a. Marking these references will help you focus on Christ's teaching on the Holy Spirit.
- b. John 14:18 -- In some way Jesus would remain with them.
- c. John 15:26 -- The Spirit will be the revealer of who Jesus is.
- d. John 16:14 -- It gives us a central focus for the Spirit's work.
- e. The following is a brief summary of the references to the Holy Spirit:
 - Jesus promises to send the Holy Spirit
 - Jesus says that the Spirit will bear witness to Christ
 - Jesus says that the Spirit will glorify Him

Exercise 2

Your answer. Remember the assignment is two-fold: 1) writing the individual's name and a prayer for them in your spiritual journal; 2) writing in your exercise notebook ideas of how you can talk to this person (moving along with what the Holy Spirit is doing).

Exercise 3

The following are ways the Spirit ministers to us:

1. He sets us free from the law of sin and death. (v. 2)
2. He enables our walk. (v. 4)
3. He indwells us. (vv. 9-10)
4. He is the new sphere of our life. (v. 9)
5. He gives us life. (v. 11)
6. He assists us in putting sin to death. (v. 13)
7. He leads us in the moral will of God. (v. 14)
8. He bears witness to our spirit that we are a child of God. (v. 16)
9. He helps our weakness by interceding for us. (v. 26)
10. He guarantees our future resurrection. (v. 11)

Exercise 4

Your answer. God speaks to different people differently, according to the times, the circumstances and the individual. Most importantly we must be seeking for His guidance. Then we are assured we will receive it as we walk on in what we know.

Exercise 5

Your answer. If there are things you don't want to think about, ask the Spirit to open your mind. There is nothing more wonderful than to stand before God with a clear conscience.

Exercise 6

Your answer. As you think about that, we hope you can also think of times when you did listen to the Spirit's voice and reaped the harvest of the obedient.

Exercise 7

| Scripture | Who was filled | Results |
|-----------|-------------------------------|--|
| Luke 1:15 | John the Baptist | Turned people to repentance and was forerunner of Christ |
| 1:41 | Elizabeth | Recognized Mary as the mother of the Lord |
| 1:67 | Zacharias | Prophesied |
| 4:1 | Jesus | Led by the Spirit |
| Acts 2:4 | All the disciples | Began to speak in tongues and went on to witness powerfully |
| 4:8 | Peter | Answered the authorities with power |
| 4:31 | Peter and John and companions | Began to speak with boldness |
| 6:3 | seven men | Chosen to serve; associated with wisdom |
| 7:55 | Stephen | Saw heaven and died forgiving his enemies |
| 9:17 | Saul | Immediately-received sight and was baptized. Became one of the greatest. |
| 13:9 | Paul | Rebuked Elymas who became blind and led the proconsul to faith. |
| 13:52 | Disciples | Filled with joy even in rejection |

Exercise 8

Your answer. Most illustrations are meant to help us to understand a concept better, but we can only carry the comparison so far. So feel free to find a good illustration that you think could be helpful.

Exercise 9

Your answer. If you feel you cannot be honest in your exercise notebook because your leader might read it, indicate in your notebook that you have written the answers on a separate piece of paper.

Peter's Repentance

APPENDIX

This is the fourth chapter in the book *Absolute Surrender* by Andrew Murray. Andrew Murray lived from 1828-1917, born in South Africa and a minister there for 60 years. He wrote many books in his generation. He was a great pastor, revival leader and deeply committed Christian who wanted to help people receive all that God desired for them. "May not a single moment of my life be spent outside the light, love, and joy of God's presence," was his prayer. "And not a moment without the entire surrender of myself as a vessel for him to fill full of his Spirit and his love."

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly" (Luke 22:61, 62).

That was the turning-point in the history of Peter. Christ had said to him: "Thou canst not follow me now" (John 13:36). Peter was not in a fit state to follow Christ, because he had not been brought to an end of himself; he did not know himself, and he therefore could not follow Christ. But when he went out and wept bitterly, then came the great change. Christ previously said to him: "When thou art converted, strengthen thy brethren." Here is the point where Peter was converted from self to Christ.

I thank God for the story of Peter. I do not know a man in the Bible who gives us greater comfort. When we look at his character, so full of failures, and at what Christ made him by the power of the Holy Spirit, there is hope for every one of us. But remember, before Christ could fill Peter with the Holy Spirit and make a new man of him, he had to go out and weep bitterly; he had to be humbled. If we want to understand this, I think there are four points that we must look at. First, let us look at *Peter the devoted disciple of Jesus*; next, at *Peter as he lived the life of self*; then at *Peter in his repentance*; and last, at *what Christ made of Peter by the Holy Spirit*.

Peter the Devoted Disciple of Christ

Christ called Peter to forsake his nets, and follow Him. Peter did it at once, and he afterward could say rightly to the Lord: "We have forsaken all and followed thee" (Matt. 19:27).

Peter was a man of *absolute surrender*; he gave up all to follow Jesus. Peter was also a man of *ready obedience*. You remember Christ said to him, "Launch out into the deep, and let down the net." Pe-

ter the fisherman knew there were no fish there, for they had been toiling all night and had caught nothing; but he said: “At thy word I will let down the net” (Luke 5:4,5). He submitted to the word of Jesus. Further, he was a man *of great faith*. When he saw Christ walking on the sea, he said: “Lord, if it be thou, bid me come unto thee” (Matt. 14:28); and at the voice of Christ he stepped out of the boat and walked upon the water.

And Peter was a man of *spiritual insight*. When Christ asked the disciples: “Whom do ye say that I am?” Peter was able to answer: “Thou art the Christ, the Son of the living God.” And Christ said: “Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” And Christ spoke of him as the *rock* man, and of his having the keys of the kingdom. Peter was a splendid man, a devoted disciple of Jesus, and if he were living nowadays, everyone would say that he was an advanced Christian. And yet how much there was wanting in Peter!

Peter Living the Life of Self

You recollect that just after Christ had said to him: “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven,” Christ began to speak about His sufferings, and Peter dared to say: “Be it far from thee, Lord; this shall not be unto thee.” Then Christ had to say: “Get thee behind me, Satan; for thou savorest not the things that be of God, but those that be of men” (Matt. 16:22-23).

There was Peter in his self-will, trusting his own wisdom, and actually forbidding Christ to go and die. Whence did that come? Peter trusted in himself and his own thoughts about divine things. We see later on, more than once, that among the disciples there was a questioning who should be the greatest, and Peter was one of them, and he thought he had a right to the very first place. He sought his own honor even above the others. It was the life of self strong in Peter. He had left his boats and his nets, but not his old self.

When Christ had spoken to him about His sufferings, and said: “Get thee behind me, Satan,” He followed it up by saying: “If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matt. 16:24). No man can follow Him unless he do that. Self must be utterly denied. What does that mean? When Peter denied Christ, we read that he said three times: “I do not know the man”; in other words: “I have nothing to do with Him; He and I are no friends; I deny having any connection with Him.” Christ told Peter that he must deny self. Self must be ignored, and its every claim rejected. That is the root of true discipleship; but Peter did not understand it, and could not obey it. And what happened? When the last night came, Christ said to him: “Before the cock crow twice thou shalt deny me thrice.”

But with what self-confidence Peter said: “Though all should forsake thee, yet will not I. I am ready to go with thee, to prison and to death” (Mark 14:29; Luke 22:33).

Peter meant it honestly, and Peter really intended to do it; but Peter did not know himself. He did not believe he was as bad as Jesus said he was.

We perhaps think of individual sins that come between us and God, but what are we to do with that self-life which is all unclean—our very nature? What are we to do with that flesh that is entirely under the power of sin? Deliverance from that is what we need. Peter knew it not, and therefore it was that in his self-confidence he went forth and denied his Lord.

Notice how Christ uses that word *deny* twice. He said to Peter the first time, “*Deny self*”; He said to Peter the second time, “*Thou wilt deny me.*” It is either of the two. There is no choice for us; we must either deny self or deny Christ. There are two great powers fighting each other—the self-nature in the power of sin, and Christ in the power of God. Either of these must rule within us.

It was self that made the Devil. He was an angel of God, but he wanted to exalt self. He became a Devil in hell. Self was the cause of the fall of man. Eve wanted something for herself, and so our first parents fell into all the wretchedness of sin. We their children have inherited an awful nature of sin.

Peter's Repentance

Peter denied his Lord thrice, and then the Lord looked upon him; and that look of Jesus broke the heart of Peter, and all at once there opened up before him the terrible sin that he had committed, the terrible failure that had come, and the depth into which he had fallen, and “Peter went out and wept bitterly.”

Oh! who can tell what that repentance must have been? During the following hours of that night, and the next day, when he saw Christ crucified and buried, and the next day, the Sabbath—oh, in what hopeless despair and shame he must have spent that day!

“My Lord is gone, my hope is gone, and I denied my Lord. After that life of love, after that blessed fellowship of three years, I denied my Lord. God have mercy upon me!”

I do not think we can realize into what a depth of humiliation Peter sank then. But that was the turning point and the change; and on the first day of the week Christ was seen of Peter, and in the evening He met him with the others. Later on at the Lake of Galilee He asked him: “Lovest thou me?” until Peter was made sad by the thought that the Lord reminded him of having denied Him thrice; and said in sorrow, but in uprightness: “Lord, thou knowest all things; thou knowest that I love thee” (John 21:17).

Peter Transformed

Now Peter was prepared for deliverance from self, and that is my last thought. You know Christ took him with others to the footstool of the throne, and bade them wait there; and then on the day of Pentecost the Holy Spirit came, and Peter was a changed man. I do not want you to think only of the change in Peter, in that boldness, and that power, and that insight into the Scriptures, and that blessing with which he preached that day. Thank God for that. But there was something for Peter deeper and better. Peter's whole nature was changed. The work that Christ began in Peter when He looked upon him, was perfected when he was filled with the Holy Spirit.

If you want to see that, read the First Epistle of Peter. You know wherein Peter's failings lay. When he said to Christ, in effect: “Thou never canst suffer; it cannot be”—it showed he had not a conception of what it was to pass through death into life. Christ said: “*Deny thyself*,” and in spite of that he denied his Lord. When Christ warned him: “Thou shalt deny me,” and he insisted that he never would, Peter showed how little he understood what there was in himself. But when I read his epistle and hear him say: “If ye be reproached for the name of Christ, happy are ye, for the Spirit of God and of glory resteth upon you” (1 Pet. 4:14), then I say that it is not the old Peter, but that is the very Spirit of Christ breathing and speaking within him.

I read again how he says: “Hereunto ye are called, to suffer, even as Christ suffered” (1 Pet. 2:21). I understand what a change had come over Peter. Instead of denying Christ, he found joy and pleasure in having self denied and crucified and given up to the death. And therefore it is in the Acts we read that, when he was called before the Council, he could boldly say: “We must obey God rather than men” (Acts 5:29), and that he could return with the other disciples and rejoice that they were counted worthy to suffer for Christ's name.

You remember his self-exaltation; but now he has found out that “the ornament of a meek and quiet spirit is in the sight of God of great price.” Again he tells us to be “subject one to another, and be clothed with humility” (1 Pet. 5:5).

Dear friend, I beseech you, look at Peter utterly changed—the self-pleasing, the self-trusting, the self-seeking Peter, full of sin, continually getting into trouble, foolish and impetuous, but now filled with the Spirit and the life of Jesus. Christ had done it for him by the Holy Spirit.

And now, what is my object in having thus very briefly pointed to the story of Peter? That story must be the history of every believer who is really to be made a blessing by God. That story is a prophecy of what everyone can receive from God in Heaven.

Now let us just glance hurriedly at what these lessons teach us.

The *first lesson* is this—You may be a very earnest, godly, devoted believer, in whom the power of the flesh is yet very strong.

That is a very solemn truth. Peter, before he denied Christ, had cast out devils and had healed the sick; and yet the flesh had power, and the flesh had room in him. Oh, beloved, we have to realize that it is just because there is so much of that self-life in us that the power of God cannot work in us as mightily as God is willing that it should work. Do you realize that the great God is longing to double His blessing, to give tenfold blessing through us? But there is something hindering Him, and that something is a proof of nothing but the self-life. We talk about the pride of Peter, and the impetuosity of Peter, and the self-confidence of Peter. It all rooted in that one word, *self*. Christ had said, “Deny self,” and Peter had never understood, and never obeyed; and every failing came out of that.

What a solemn thought, and what an urgent plea for us to cry: O God, do reveal this to us, that none of us may be living the self-life! It has happened to many a one who had been a Christian for years, who had perhaps occupied a prominent position, that God found him out and taught him to find himself out, and he became utterly ashamed, falling down broken before God. Oh, the bitter shame and sorrow and pain and agony that came to him, until at last he found that there was deliverance! Peter went out and wept bitterly, and there may be many a godly one in whom the power of the flesh still rules.

And then my *second lesson* is—It is the work of our blessed Lord Jesus to reveal the power of self.

How was it that Peter, the carnal Peter, self-willed Peter, Peter with the strong self-love, ever became a man of Pentecost and the writer of his epistles? It was because Christ had him in charge, and Christ watched over him, and Christ taught and blessed him. The warnings that Christ had given him were part of the training; and last of all there came that look of love. In His suffering Christ did not forget him, but turned round and looked upon him, and “Peter went out and wept bitterly.” And the Christ who led Peter to Pentecost is waiting today to take charge of every heart that is willing to surrender itself to Him.

Are there not some saying: “Ah! that is the mischief with me; it is always the self-life, and self-comfort, and self-consciousness, and self-pleasing, and self-will; how am I to get rid of it?”

My answer is: It is Christ Jesus who can rid you of it; none else but Christ Jesus can give deliverance from the power of self. And what does He ask you to do? He asks that you should humble yourself before Him.

“O Wretched Man That I Am!”



Chapter 6 of *Absolute Surrender* by Andrew Murray

“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord” (Romans 7:24, 25).

You know the wonderful place that this text has in the wonderful epistle to the Romans. It stands here at the end of the seventh chapter as the gateway into the eighth. In the first sixteen verses of the eighth chapter the name of the Holy Spirit is found sixteen times; you have there the description and promise of the life that a child of God can live in the power of the Holy Spirit. This begins in the second verse: “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:12). From that Paul goes on to speak of the great privileges of the child of God, who is to be led by the Spirit of God. The gateway into all this is in the twenty-fourth verse of the seventh chapter: “O wretched man that I am!”

There you have the words of a man who has come to the end of himself. He has in the previous verses described how he had struggled and wrestled in his own power to obey the holy law of God, and had failed. But in answer to his own question he now finds the true answer and cries out: “I thank God through Jesus Christ our Lord.” From that he goes on to speak of what that deliverance is that he has found. I want from these words to describe the path by which a man can be led out of the spirit of bondage into the spirit of liberty. You know how distinctly it is said: “Ye have not received the spirit of bondage again to fear.” We are continually warned that this is the great danger of the Christian life, to go again into bondage; and I want to describe the path by which a man can get out of bondage into the glorious liberty of the children of God. Rather, I want to describe the man himself.

First, these words are the language of a *regenerate* man; *second*, of an *impotent* man; *third*, of a *wretched* man; and *fourth*, of a man *on the borders of complete liberty*.

The Regenerate Man

There is much evidence of regeneration from the fourteenth verse of the chapter on to the twenty-third. “It is no more I that do it, but sin that dwelleth in me” (Rom. 7:17): that is the language of a regenerate man, a man who knows that his heart and nature have been renewed, and that sin is now a power in him that is not himself. “I delight in the law of the Lord after the inward man”

(Rom. 7:22): that again is the language of a regenerate man. He dares to say when he does evil: “It is no more I that do it, but sin that dwelleth in me.” It is of great importance to understand this.

In the first two great sections of the epistle, Paul deals with justification and sanctification. In dealing with justification, he lays the foundation of the doctrine in the teaching about sin, not in the singular, *sin*, but in the plural, *sins*—the actual transgressions. In the second part of the fifth chapter he begins to deal with sin, not as actual transgression, but as a power. Just imagine what a loss it would have been to us if we had not this second half of the seventh chapter of the Epistle to the Romans, if Paul had omitted in his teaching this vital question of the sinfulness of the believer. We should have missed the question we all want answered as to sin in the believer. What is the answer? The regenerate man is one in whom the will has been renewed, and who can say: “I delight in the law of God after the inward man.”

The Impotent Man

Here is the great mistake made by many Christian people: they think that when there is a renewed will, it is enough; but that is not the case. This regenerate man tells us: “*I will to do what is good, but the power to perform I find not.*” How often people tell us that if you set yourself determinedly, you can perform what you will! But this man was as determined as any man can be, and yet he made the confession: “To will is present with me; but how to perform that which is good, I find not” (Rom. 7:18).

But, you ask: “How is it God makes a regenerate man utter such a confession, with a right will, with a heart that longs to do good, and longs to do its very utmost to love God?”

Let us look at this question. What has God given us our will for? Had the angels who fell, in their own will, the strength to stand? Surely not. The will of the creature is nothing but an empty vessel in which the power of God is to be made manifest. The creature must seek in God all that it is to be. You have it in the second chapter of the epistle to the Philippians, and you have it here also, that God’s work is to work in us both *to will* and *to do* of His good pleasure. Here is a man who appears to say: “God has not worked *to do* in me.” But we are taught that God works both *to will* and *to do*. How is the apparent contradiction to be reconciled?

You will find that in this passage (Rom. 7:6-25) the name of the Holy Spirit does not occur once, nor does the name of Christ occur. The man is wrestling and struggling to fulfill God’s law. Instead of the Holy Spirit and of Christ, the law is mentioned nearly twenty times. In this chapter, it shows a believer doing his very best to obey the law of God with his regenerate will. Not only this; but you will find the little words, *I, me, my*, occur more than forty times. It is the regenerate *I* in its impotence seeking to obey the law without being filled with the Spirit. This is the experience of almost every saint. After conversion a man begins to do his best, and he fails; but if we are brought into the full light, we need fail no longer. Nor need we fail at all if we have received the Spirit in His fullness at conversion.

God allows that failure that the regenerate man should be taught his own utter impotence. It is in the course of this struggle that there comes to us this sense of our utter sinfulness. It is God’s way of dealing with us. He allows that man to strive to fulfill the law that, as he strives and wrestles, he may be brought to this: “I am a regenerate child of God, but I am utterly helpless to obey His law.” See what strong words are used all through the chapter to describe this condition: “I am carnal, sold under sin” (Rom. 7:14); “I see another law in my members bringing me into captivity” (Rom. 7:23); and last of all, “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. 7:24). This believer who bows here in deep contrition is utterly unable to obey the law of God.

The Wretched Man

Not only is the man who makes this confession a regenerate and an impotent man, but he is also a wretched man. He is utterly unhappy and miserable; and what is it that makes him so utterly miserable? It is because God has given him a nature that loves Himself. He is deeply wretched because he feels he is not obeying his God. He says, with brokenness of heart: "It is not I that do it, but I am under the awful power of sin, which is holding me down. It is I, and yet not I: alas! alas! it is myself; so closely am I bound up with it, and so closely is it intertwined with my very nature." Blessed be God when a man learns to say: "O wretched man that I am!" from the depth of his heart. He is on the way to the eighth chapter of Romans.

There are many who make this confession a pillow for sin. They say that Paul had to confess his weakness and helplessness in this way, what are they that they should try to do better? So the call to holiness is quietly set aside. Would God that every one of us had learned to say these words in the very spirit in which they are written here! When we hear sin spoken of as the abominable thing that God hates, do not many of us wince before the word? Would that all Christians who go on sinning and sinning would take this verse to heart. If ever you utter a sharp word say: "O wretched man that I am!" And every time you lose your temper, kneel down and understand that it never was meant by God that this was to be the state in which His child should remain. Would God that we would take this word into our daily life, and say it every time we are touched about our own honor, and every time we say sharp things, and every time we sin against the Lord God, and against the Lord Jesus Christ in His humility, and in His obedience, and in His self-sacrifice! Would to God you could forget everything else, and cry out: "O wretched man that I am! who shall deliver me from the body of this death?"

Why should you say this whenever you commit sin? Because it is when a man is brought to this confession that deliverance is at hand.

And remember it was not only the sense of being impotent and taken captive that made him wretched, but it was above all the sense of sinning against his God. The law was doing its work, making sin *exceedingly sinful* in his sight. The thought of continually grieving God became utterly unbearable—it was this brought forth the piercing cry: "O wretched man!" As long as we talk and reason about our impotence and our failure, and only try to find out what Romans 7 means, it will profit us but little; but when once *every sin* gives new intensity to the sense of wretchedness, and we feel our whole state as one of not only helplessness, but actual exceeding sinfulness, we shall be pressed not only to ask: "Who shall deliver us?" but to cry: "I thank God through Jesus Christ my Lord."

The Almost-Delivered Man

The man has tried to obey the beautiful law of God. He has loved it, he has wept over his sin, he has tried to conquer, he has tried to overcome fault after fault, but every time he has ended in failure.

What did he mean by "the body of this death"? Did he mean, my body when I die? Surely not. In the eighth chapter you have the answer to this question in the words: "If ye through the Spirit do mortify the deeds of the body, ye shall live." *That* is the body of death from which he is seeking deliverance.

And now he is on the brink of deliverance! In the twenty-third verse of the seventh chapter we have the words: "I see another law in my members, warring against the law of my mind, and bringing me into *captivity* to the law of sin which is in my members." It is a *captive* that cries: "O wretched man that I am! who shall deliver me from the body of this death?" He is a man who feels himself bound. But look to the contrast in the second verse of the eighth chapter: "The law of the Spirit of life in Christ Jesus hath *made me free* from the law of sin and death." That is the deliv-

erance through Jesus Christ our Lord; the *liberty* to the captive which the Spirit brings. Can you keep captive any longer a man made free by the “law of the Spirit of life in Christ Jesus”?

But you say, the regenerate man, had not he the Spirit of Jesus when he spoke in the sixth chapter? Yes, *but he did not know what the Holy Spirit could do for him.*

God does not work by His Spirit as He works by a blind force in nature. He leads His people on as reasonable, intelligent beings, and therefore when He wants to give us that Holy Spirit whom He has promised, He brings us first to the end of self, to the conviction that though we have been striving to obey the law, we have failed. When we have come to the end of that, then He shows us that in the Holy Spirit we have the power of obedience, the power of victory, and the power of real holiness.

God works *to will*, and He is ready to work *to do*, but, alas! many Christians misunderstand this. They think because they have the will, it is enough, and that now they are able to do. This is not so. The new will is a permanent gift, an attribute of the new nature. The power to do is not a permanent gift, but must be each moment received from the Holy Spirit. It is the man who is conscious *of his own impotence as a believer* who will learn that by the Holy Spirit *he can live a holy life*. This man is on the brink of that great deliverance; the way has been prepared for the glorious eighth chapter. I now ask this solemn question: Where are you living? Is it with you, “O wretched man that I am! who shall deliver me?” with now and then a little experience of the power of the Holy Spirit? or is it, “I thank God through Jesus Christ! The law of the Spirit hath set me free from the law of sin and of death”?

What the Holy Spirit does is to give the victory. “If ye through the Spirit do mortify the deeds of the flesh, ye shall live” (Rom. 8:13). It is the Holy Spirit who does this—the third Person of the Godhead. He it is who, when the heart is opened wide to receive Him, comes in and reigns there, and mortifies the deeds of the body, day by day, hour by hour, and moment by moment.

I want to bring this to a point. Remember, dear friend, what we need is to come to decision and action. There are in Scripture two very different sorts of Christians. The Bible speaks in *Romans*, *Corinthians* and *Galatians* about yielding to the flesh; and that is the life of tens of thousands of believers. All their lack of joy in the Holy Spirit, and their lack of the liberty He gives, is just owing to the flesh. The Spirit is within them, but the flesh rules the life. To be led by the Spirit of God is what they need. Would God that I could make every child of His realize what it means that the everlasting God has given His dear Son, Christ Jesus, to watch over you every day, and that what you have to do is to trust; and that the work of the Holy Spirit is to enable you every moment to remember Jesus, and to trust Him! The Spirit has come to keep the link with Him unbroken every moment. Praise God for the Holy Spirit! We are so accustomed to think of the Holy Spirit as a luxury, for special times, or for special ministers and men. But the Holy Spirit is necessary for every believer, every moment of the day. Praise God you have Him, and that He gives you the full experience of the deliverance in Christ, as He makes you free from the power of sin.

Who longs to have the power and the liberty of the Holy Spirit? Oh, brother, bow before God in one final cry of despair: “O God, must I go on sinning this way forever? Who shall deliver me, O wretched man that I am! from the body of this death?”

Are you ready to sink before God in that cry and seek the power of Jesus to dwell and work in you? Are you ready to say: “I thank God through Jesus Christ”?

What good does it do that we go to church or attend conventions, that we study our Bibles and pray, unless our lives are filled with the Holy Spirit? That is what God wants; and nothing else will enable us to live a life of power and peace. You know that when a minister or parent is using the catechism, when a question is asked an answer is expected. Alas! how many Christians are content with the question put here: “O wretched man that I am! who shall deliver me from the body of this death?” but never give the answer. Instead of answering, they are silent. Instead of saying: “I thank God through Jesus Christ our Lord,” they are forever repeating the question without the

answer. If you want the path to the full deliverance of Christ, and the liberty of the Spirit, the glorious liberty of the children of God, take it through the seventh chapter of Romans; and then say: "I thank God through Jesus Christ our Lord." Be not content to remain ever groaning, but say: "I, a wretched man, thank God, through Jesus Christ. Even though I do not see it all, I am going to praise God." There is deliverance, there is the liberty of the Holy Spirit. The kingdom of God is "joy in the Holy Spirit" (Rom. 14:17).

Out Of And Into

APPENDIX



Chapter 4 of *The Deeper Christian Life* by Andrew Murray

"And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our Fathers." Deut. 6:23.

I have spoken of the crisis that comes in the life of the man who sees that his Christian experience is low and carnal, and who desires to enter into the full life of God. Some Christians do not understand that there should be such a crisis. They think that they ought, from the day of their conversion, to continue to grow and progress. I have no objections to that, if they have grown as they ought. If their life has been so strong under the power of the Holy Ghost that they have grown as true believers should grow, I certainly have no objection to this. But I want to deal with those Christians whose life since conversion has been very much a failure, and who feel it to be such because of their not being filled with the Spirit, as is their blessed privilege. I want to say for their encouragement, that by taking one step, they can get out into the life of rest, and victory, and fellowship with God to which the promises of God invite them.

Look at the elder son in the parable. How long would it have taken him to get out of that state of blindness and bondage into the full condition of sonship? By believing in his father's love, he might have gotten out that very hour. If he had been powerfully convicted of his guilt in his unbelief, and had confessed like his prodigal brother, "I have sinned," he would have come that very moment into the favor of the son's happiness in his father's home. He would not have been detained by having a great deal to learn, and a great deal to do; but in one moment, his whole relation would have been changed.

Remember, too, what we saw in Peter's case. In one moment, the look of Jesus broke him down and there came to him the terribly bitter reflection of his sin, owing to his selfish, fleshly confidence, a contrition and reflection which laid the foundation for his new and better life with Jesus. God's word brings out the idea of the Christian's entrance into the new and better life by the history of the people of Israel's entrance into the land of Canaan.

In our text, we have these words: —"God brought us out from thence (Egypt), that He might bring us in" into Canaan. There are two steps: one was bringing them out; and the other was bringing them in. So in the life of the believer, there are ordinarily two steps quite separate from each other; —the bringing him out of sin and the world; and the bringing him into a state of complete rest af-

terward. It was the intention of God that Israel should enter the land of Canaan from Kadesh-Barnea, immediately after He had made His covenant with them at Sinai. But they were not ready to enter at once, on account of their sin and unbelief, and disobedience. They had to wander after that for forty years in the wilderness. Now, look how God led the people. In Egypt, there was a great crisis, where they had first to pass through the Red Sea, which is a figure of conversion; and when they went into Canaan, there was, as it were, a second conversion in passing through the Jordan. At our conversion, we get into liberty, out of the bondage of Egypt; but, when we fail to use our liberty through unbelief and disobedience, we wander in the wilderness for a longer or shorter period before we enter into the Canaan of victory, and rest, and abundance. Thus God does for His Israel two things: —He brings them out of Egypt; and He leads them into Canaan.

My message, then, is to ask this question of the believer: —Since you know you are converted and God has brought you out of Egypt, have you yet come into the land of Canaan? If not, are you willing that he should bring you into the fuller liberty and rest provided for His people? He brought Israel out of Egypt by a mighty hand, and the same mighty hand brought us out of our land of bondage; with the same mighty hand, He brought his ancient people into rest, and by that hand, too, He can bring us into our true rest. The same God who pardoned and regenerated us—is waiting to perfect His love in us, if we but trust Him. Are there many hearts saying:—“I believe that God brought me out of bondage twenty, or thirty, or forty years ago; but alas! I cannot say that I have been brought into the happy land of rest and victory?”

How glorious was the rest of Canaan after all the wanderings in the wilderness! And so is it with the Christian who reaches the better promised Canaan of rest, when he comes to leave all his charge with the Lord Jesus—his responsibilities, anxieties, and worry; his only work being to hand the keeping of his soul into the hand of Jesus every day and hour. And the Lord can keep, and give the victory over every enemy. Jesus has undertaken not only to cleanse our sin, and bring us to heaven, but also to keep us in our daily life.

I ask again: —Are you hungering to get free from sin and its power?—Anyone longing to get complete victory over his temper, his pride, and all his evil inclinations?—Hearts longing for the time when no clouds will come between them and their God?—Longing to walk in the full sunshine of God’s loving favour? The very God who brought you from the Egypt of darkness is ready and able to bring you also into the Canaan of rest.

And now comes the question again: —What is the way by which God will bring me to this rest? What is needed on my part if God is really to bring me into the happy land? I give the answer first of all by asking another question:—Are you willing to forsake your wanderings in the wilderness? If you say “We do not want to leave our wanderings, where we have had so many wonderful indications of God’s presence with us; so many remarkable proofs of the Divine care and goodness, like that of the ancient people of God, who had the pillar to guide them, and the manna given them every day for forty years; Moses and Aaron to lead and advise them. The wilderness is to us, on account of these things, a kind of sacred place; and we are loath to leave it.” If the children of Israel had said anything of this kind to Joshua, he would have said to them (and we all would have said):—“Oh, you fools: It is the very God who gave you the pillar of cloud and the other blessings in the wilderness, who tells you how to come into the land flowing with milk and honey.” And so I can speak to you in the same way; I bring you the message that He who has brought you thus far on your journey, and given you such blessings thus far, is the God who will bring you into the Canaan of complete victory and rest.

The first question, then, that I would ask you is,

Are You Ready To Leave The Wilderness?

You know the mark of Israel’s life in the wilderness—the cause of all their troubles there—was unbelief. They did not believe that God could take them into the Promised Land. And then followed many sins and failures—lusting, idolatry, murmuring, etc. That has, perhaps, been your life,

beloved; you do not believe that God will fulfil His word. You do not believe in the possibility of unbroken fellowship with Him, and unlimited partnership. On account of that, you become disobedient, and did not live like a child doing God's will, because you did not believe that God could give you the victory over sin. Are you willing now to leave that wilderness life? Sometimes you are, perhaps, enjoying fellowship with God, and sometimes you are separated from Him; sometimes you have nearness to Him, and at other times great distance from Him; sometimes you have a willingness to walk closely with Him, but sometimes there is even unwillingness. Are you now going to give up your whole life to Him? Are you going to approach Him and say, "My God, I do not want to do anything that will be displeasing to Thee; I want Thee to keep me from all worldliness, from all self-pleasure; I want Thee, O God, to help me to live like Peter after Pentecost, filled with the Holy Ghost, and not like carnal Peter."

Beloved, are you willing to say this? Are you willing to give up your sins, to walk with God continually, to submit yourself wholly to the will of God, and have no will of your own apart from His will? Are you going to live a perfect life? I hope you are, for I believe in such a life; —not perhaps in the sense in which you understand "perfection"—entire freedom from wrong-doing and all inclination to it, for while we live in the flesh the flesh will lust against the Spirit and the Spirit against the flesh; but the perfection spoken of in the Old Testament as practiced by some of God's saints, who are said to have "served the Lord with a perfect heart." What is this perfection? A state in which your hearts will be set on perfect integrity without any reserve, and your will wholly subservient to God's will. Are you willing for such a perfection, with your whole heart turned away from the world and given to God alone? Are you going to say, "No, I do not expect that I will ever give up my self-will."? It is the devil tempting you to think it will be too hard for you. Oh! I would plead with God's children just to look at the will of God, so full of blessing, of holiness, of love; will you not give up your guilty will for that blessed will of God? A man can do it in one moment when he comes to see that God can change his will for him. Then he may say farewell to his old will, as Peter did when he went out and wept bitterly, and when the Holy Spirit filled his soul on the day of Pentecost. Joshua "wholly followed the Lord his God." He failed, indeed, before the enemy at Ai, because he trusted too much to human agency, and not sufficiently to God; and he failed in the same manner when he made a covenant with the Gibeonites; but still, his spirit and power differed very widely from that of the people whose unbelief drove them before their enemies and kept them in the wilderness. Let us be willing wholly to serve the Lord our God, and "make no provision for the flesh to fulfil the lusts thereof." Let us believe in the love and power of God to keep us day by day, and put "no confidence in the flesh."

Then comes the second step:—"I must believe that such a life in the land of Canaan is a possible life." Yes, many a one will say, "Ah! What would I give to get out of the wilderness life! But I cannot believe that it is possible to live in this constant communion with God. You don't know my difficulties—my business cares and perplexities; I have all sorts of people to associate with; have gone out in the morning braced up by communion with God in prayer, but the pressure of business before night has driven out of my heart all that warmth of love that I had, and the world has gotten in and made the heart as cold as before." But we must remember again what it was that kept Israel out of Canaan. When Caleb and Joshua said, "We are able to overcome the enemy," the ten spies, and the six hundred thousand answered, "We cannot do it; they are too strong for us." Take care, dear reader, that we do not repeat their sin, and provoke God as these unbelievers did. He says, it is possible to bring us into the land of rest and peace; and I believe it because He has said so, and because He will do it if I trust Him. Your temper may be terrible; your pride may have bound you a hundred times; your temptations may "compass you about like bees," but there is victory for you if you will but trust the promises of God.

Looking again at Peter. He had failed again and again, and went from bad to worse until he came to denying Christ with oaths. But what a change came over him! Just study the first epistle of Peter, and you will see that the very life of Christ had entered into him. He shows the spirit of true humility, so different from his former self-confidence; and glorying in God's will instead of in his

own. He had made a full surrender to Christ, and was trusting entirely in Him. Come therefore today and say to God, “Thou didst so change selfish, proud Peter, and Thou canst change me likewise.” Yes, God is able to bring you into Canaan, the land of rest. You know the first half of the 8th of Romans. Have you noticed the expressions that are to be found there—“The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death”. To walk after the spirit; To be after the spirit; To be in the Spirit; To have the Spirit dwelling in us. Through the Spirit to mortify the deeds of the body; To be led by the Spirit; To be spiritually minded. These are all blessings which come when we bind ourselves wholly to live in the Spirit. If we live after the Spirit we have the very nature of the Spirit in us. If we live in the Spirit, we shall be led by Him every day and every moment. What if you were to open your heart today to be filled with the Holy Spirit? Would He not be able to keep you every moment in the sweet rest of God? And would not His mighty arm give you a complete victory over sin and temptation of every kind, and make you able to live in perpetual fellowship with the Father and with His Son, Jesus Christ? Most certainly! This, then, is the second step; this is the blessed life God has provided for us. First, God brought us out of Egypt; secondly, He brings us into Canaan. Then comes—

Thirdly, the question,

How Does God Bring Us In?

By leading us in a very definite act, viz , that of committing ourselves wholly to Him: —entrusting ourselves to Him, that He may bring us into the land of rest, and keep us in.

You remember that the Jordan at the time of harvest overflowed its banks. The hundreds of thousands of Israel were on the side of the river from Canaan. They were told that tomorrow, God would do wonderful things for them. The trumpet would sound, and the priests would take up the ark—the symbol of God’s presence—and pass over before the people. But there lay the swollen river still. If there still unbelieving children among the people, they would say, “What fools, to attempt to cross now! This is not the time to attempt fording the river, for it is now twenty feet deep.” But the believing people gathered together behind the priests with the ark. They obeyed the command of Joshua to advance; but they knew not what God was going to do. The priests walked right into the water, and the hearts of some began to tremble. They would perhaps ask, “Where is the rod of Moses?” But, as the priests walked straight on and stepped into the water, the waters rose up on the upper side in to a high wall, and flowed away on the other side, and a clear passage was made for the whole camp. Now, it was God that did this for the people; and it was because Joshua and the people believed and obeyed God. The same God will do it today, if we believe and trust Him.

Am I addressing a soul who is saying: —I remember how God first brought me out of the land of bondage. I was in complete darkness of soul and was deeply troubled. I did not at first believe that God could take me out, and that I could become a child of God. But, at last, God took me and brought me to trust in Jesus, and He led me out safely.” Friend, you have the same God now who brought you out of bondage with a high hand; and can lead you into the place of rest. Look to Him and say, “O God, make an end of my wilderness life—my sinful and unbelieving life,—a life of grieving Thee. Oh, bring me to-day into the land of victory and rest and blessing!” Is this the prayer of your hearts, dear friends? Are you going to give up yourselves to Him to do this for you? Can you trust Him that He is able and willing to do it for you? He can take you through the swollen river this very moment:—yes, *this very moment*.

And He can do more: After Israel had crossed the river, the Captain of the Lord’s host had to come and encourage Joshua, promising to take charge of the army and remain with them. You need the power of God’s Spirit to enable you to overcome sin and temptation. You need to live in His fellowship—in His unbroken fellowship, without which you cannot stand or conquer. If you are to venture today, say by faith “My God, I know that Jesus Christ is willing to be the Captain of my salvation, and to conquer every enemy for me, He will keep me by faith and by His Holy Spirit;

and though it be dark to me, and as if the waters would pass over my soul, and though my condition seem hopeless, I will walk forward, for God is going to bring me in to-day, and I am going to follow Him. My God, I follow Thee *now* into the promised land.”

Perhaps some have already entered in, and the angels have seen them, while they have been reading these solemn words. Is there anyone still hesitating because the waters of Jordan look threatening and impassable?

Oh! Come, beloved soul; come at once, and doubt not.

The Blessing Secured

APPENDIX



Chapter 5 of *The Deeper Christian Life* by Andrew Murray.

“Be filled with the Spirit.”—Ephesians, 5:18.

I may have some air, a little air, in my lungs, but not enough to keep up a healthy, vigorous life. But everyone seeks to have his lungs well filled with air, and the benefit of it will be felt in his blood and through his whole being. And just so the word of God comes to us, and says, “Christians, do not be content with *thinking* that you have the Spirit, or have a *little* of the Spirit; but, if you want to have a healthy life, be *“filled* with the Spirit.” Is that your life? Or are you ready to cry out, “Alas, I do not know what it is to be filled with the Spirit, but it is what I long for.” I want to point out to such the path to come to this great, precious blessing which is meant for every one of us.

Before I speak further of it, let me just note one misunderstanding which prevails. People often look upon being “filled with the Spirit” as something that comes with a mighty stirring of the emotions, a sort of heavenly glory that comes over them, something that they can feel strongly and mightily; but that is not always the case. I was recently in Niagara Falls. I noticed, and I was told, that the water was unusually low. Suppose the river were doubly full, how would you see that fullness in the Falls? In the increased volume of water pouring over the cataract, and its tremendous noise. But go to another part of the river, or to the lake, where the very same fullness is found, and there is perfect quiet and placidity, the rise of the water is gentle and gradual, and you can hardly notice that there is any disturbance as the lake gets full. And just so it may be with a child of God. To one it comes with mighty emotion and with a blessed consciousness, “God has touched me!” To others it comes in a gentle filling of the whole being with the presence and the power of God by His Spirit. I do not want to lay down the way in which it is to come to you, but I want you simply to take your place before God, and say, “My Father, whatever it may mean, that is what I want.” If you come and give yourself up as an empty vessel and trust God to fill you, God will do His own work.

And now, the simple question as to the steps by which we can come to be “filled with the Spirit.” I shall note four steps in the way by which a man can attain this wonderful blessing. He must say, (1), “I *must* have it,” then, (2), “I *may* have it,” and, then, (3) “I *will* have it,” and then, last, Thank God, “I *shall* have it.”

The first word a man must begin to say, is, “I *must* have it.” He must feel “It is a command of God, and I cannot live unfilled with the Spirit without disobeying God.” It is a command here in this text,

—“Be not drunk with wine, but *be filled with the Spirit*.” Just as much as a man dare not get drunk, if he is a Christian, just as much must a man be filled with the Spirit. God wants it, and oh, that every one might be brought to say, “I must, if I am to please God, I must be filled with the Spirit!”

I fear there is a terrible, terrible self-satisfaction among many Christians, —they are content with their low level of life. They think they have the Spirit because they are converted, but they know very little of the joy of the Holy Ghost, and of the sanctifying power of the Spirit. They know very little of the fellowship of the Spirit linking them to God and to Jesus. They know very little of the power of the Spirit to testify for God, and yet they are content; and one says, “Oh, it is only for eminent Christians.” A very dear young friend once said to me as I was talking to her—(it was a niece of my own)—“Oh, Uncle Andrew, I cannot try to make myself better than the Christians around me. Wouldn’t that be presumptuous?” And I said, “My child, you must not ask what the Christians around you are, but you must be guided by what God says.” She has since confessed to me how bitterly ashamed she has become of that expression, and how she went to God to seek His blessing. Oh, friends, do not be content with that half Christian life that many of you are living, but say, “God wants it, God commands it; I *must* be filled with the Spirit.”

And look not only at God’s command, but look at the need of your own soul. You are a parent, and you want your children blessed and converted, and you complain that you haven’t power to bless them. You say, “My home must be filled with God’s Spirit.” You complain of your own soul, of times of darkness and of leanness; you complain of watchlessness and wandering. A young minister once said to me, “Oh, why is it I have such a delight in study and so little delight in prayer?”—And my answer was, “My brother, your heart must get filled with a love for God and Jesus, and then you will delight in prayer.” You complain sometimes that you cannot pray. You pray so short, you do not know what to pray, something drags you back from the closet. It is because you are living a life, trying to live a life, without being *filled* with the Spirit. Oh, think of the needs of the church around you. You are a Sunday School teacher; you are trying to teach a class of ten or twelve children, not one of them, perhaps, converted, and they go out from under you unconverted; you are trying to do a heavenly work in the power of the flesh and earth. Sunday School teachers, do begin to say, “I *must* be filled with the Spirit of God, or I must give up the charge of those young souls; I cannot teach them.”

Or, think of the need of the world. If you were to send out missionaries full of the Holy Ghost, what a blessing that would be! Why is it that many a missionary complains in the foreign field, “There I learned how weak and how unfit I am?” It is because the churches from which they go are not filled with the Holy Ghost. Someone said to me in England a few weeks ago, “They talk so much about the volunteer movement and more missionaries; but we want something else, we want missionaries filled with the Holy Ghost.” If the church is to come right, and the mission field is to come right, we must each begin with himself. It must begin with you. Begin with yourself and say, “O God, for Thy sake; O God, for Thy church’s sake; O God, for the sake of the world, help me! I *must* be filled with the Holy Ghost.”

What folly it would be for a man who had lost a lung and a half, and had hardly a quarter of a lung to do the work of two, to expect to be a strong man and to do hard work, and to live in any climate! And what folly for a man to expect to live—God has told him he cannot live—a full Christian life, unless he is full of the Holy Ghost! And what folly for a man who has only got a little drop of the river of the water of life to expect to live and to have power with God and man! Jesus wants us to come and to receive the fulfilment of the promise, “He that believeth in Me, streams of water shall flow out from him.” Oh, begin to say, “If I am to live a right life, if I am in every part of my daily life and conduct to glorify my God, I must have the Holy Spirit—I must be filled with the Spirit.” Are you going to say that? Talking for months and months won’t help. Do submit to God, and as an act of submission say, “Lord, I confess it, I ought to be filled, I *must* be filled; help me!” And God will help you.

And, then comes the second step, I *may* be filled. The first had reference to duty; the second has reference to privilege—I *may* be filled. Alas! So many have got accustomed to their low state that they do not believe that they may, they can, actually be filled. And what right have I to say that you ought to take these words into your lips? My right is this—God wants healthy children. I saw today a child of six months old, as beautiful and chubby as you could wish a child to be, and with what delight the eyes of the father and the mother looked upon him, and how glad I was to see a healthy child. And, oh, do you think that God in Heaven does not care for His children, and that God wants some of His children to live a sickly life? I tell you, it is a lie! God wants every child of His to be a healthy Christian; but you cannot be a healthy Christian unless you are filled with God's Spirit. Beloved, we have got accustomed to a style of life, and we see good Christians—as we call them—earnest men and women, full of failings; and we think, “Well, that is human; that man loses his temper, and that man is not as kind as he should be, and that man's word cannot be trusted always as ought to be the case; but—but—” And in daily life we look upon Christians and think, “Well, if they are very faithful in going to church and in giving to God's cause, and in attending the prayer meeting, and in having family prayers, and in their profession.” Of course we thank God for them and say, “We wish there were more such,” but we forget to ask, “What does God want?” Oh, that we might see that “It is meant for me and for everyone else.” My brother, my sister, there is a God in Heaven who has been longing for these past years, while you never thought about it, to fill you with the Holy Ghost. God longs to give the fullness of the Spirit to every child of His.

They were poor heathen Ephesians, only lately brought out from heathendom, to whom Paul wrote this letter, —people among whom there still was stealing and lying, for they had only just come out from heathendom; but Paul said to every one of these, “Be filled with the Spirit.” God is ready to do it; God wants to do it. Oh, do not listen to the temptations of the devil, “This is only meant for some eminent people, —a Christian who has a great deal of free time to devote to prayer and to seeking after it,—a man of a receptive temperament,—that is the man to be filled with the Spirit. Who is there that dare say, “I cannot be filled with the Spirit.” Who will dare to say that? If any of you speak thus it is because you are unwilling to give up sin. Do not think that you cannot be filled with the Spirit because God is not willing to give it to you. Did not the Lord Jesus promise the Spirit? Is not the Holy Spirit the best part of His salvation? Do you think He gives half a salvation to any of His redeemed ones? Is not His promise for all, “He that believeth in me, rivers of water shall flow out of him”? This is more than fullness—this is overflow; and this Jesus has promised to everyone who believes in Him. Oh, cast aside your fears, and your doubts, and your hesitation, and say at once, “I *can* be filled with the Spirit; I *may* be filled with the Spirit. There is nothing in heaven, or earth, or hell, can prevent it, because God has promised and God is waiting to do it for me.” Are you ready to say, “I *may* I *can*, I *can* be filled with the Spirit, for God has promised it, and God will give it.”?

And then we get to the third step, when a man says, “I *will* have it; I *must* have it; I *may* have it; I *will* have it.” You know what this means in ordinary things, “I *will* have it,” and he goes and does everything that is to be done to get permission. Very often a man comes and he wants to buy something, and he wishes for it; but *wishing* is not *willing*. I want to buy that horse, and a man asks of me \$200 for it, but I don't want to give more than \$180. I wish for it, I wish for it very much, and I can go and say, “Do give it me for the \$180”; and he says, “No, \$200.” I love the horse, it is just what I want, but I am not willing to give the \$200; and at last he says, “Well, you must give me an answer; I can get another purchaser;” and at last I say, “No, I won't have it; I want it very much, I long for it, but I won't give the price.”

Dear friends, are you going to say, “I *will* have this blessing”? What does that mean? It means, first of all, of course, that you are going to look around into your life, and if you see anything wrong there, it means that you are going to confess it to Jesus and say, “Lord, I cast it at Thy feet; it may be rooted in my heart, but I will give it up to Thee, I cannot take it out, but Jesus, Thou cleanser of sin, I give it to Thee.” Let it be temper, or pride; let it be money, or lust, or pleasure; let it be the fear of man; let it be anything; —but, oh, say to Christ at once, “I will have this blessing at any cost.” Oh, give up every sin to Jesus.

And it means not only giving up every sin, but—what is deeper than sin, and more difficult to get at—it means giving up yourself—self, with your will, and your pleasure, and your honour, and all you have, and saying, “Jesus, I am from this moment going to give myself up, that by Thy Holy Spirit Thou mayest take possession of me, and that Thou mayest by Thy Spirit turn out whatever is sinful, and take entire command of me.” This looks difficult so long as Satan blinds, and makes us think it would be a hard thing to give up all that; but if God opens our eyes for one minute to see what a heavenly blessedness, and what heavenly riches and heavenly glory it is to be filled with the Spirit out of the heart of Jesus, then we will say, “I will give anything, *anything*, ANYTHING but I *will* have the blessing.”

And then, it means that you are just to cast yourself at His feet and to say, “Lord, I *will* have the blessing.”

Ah, Satan often tempts us, and says, “Suppose God were to ask that of you, would you be willing to give it?”—And he makes us afraid. But how many have found, and have been able to tell about it, that when once they have said, “Lord, anything and everything!” the light and the joy of heaven filled their hearts.

Last year at Johannesburg, the gold fields of South Africa, at an afternoon meeting we had one day testimony, and a woman rose up and told us how her pastor two months ago had held a consecration service in a tent, and he had spoken strongly about consecration, and had said, “Now, if God were to send your husband away to China, or if God were to ask you to go away to America, would you be willing for it? You must give yourself up entirely.” And the woman said—and her face beamed with brightness when she spoke, —when, at the close of the meeting he asked those to rise who were willing to give up all to be filled with the Spirit, she said, “The struggle was terrible; God may take away my husband or my children from me, and am I ready for it? Oh, Jesus is very precious, but I cannot say I will give up all. But I will tell Him I do want to do it.”—And at last she stood up. She said she went home that night in a terrible struggle, and she could not sleep, for the thought was, “I said to Jesus *everything*, and could I give up husband or child?” The struggle continued till midnight, “but,” she said, “I would not let go; I said to Jesus, ‘everything, but fill me with Thyself.’” And the joy of the Holy Spirit came down upon her, and her minister who sat there told me afterwards that the testimony was a true one, and for the two months her life had been one of exceeding brightness and of heavenly joy.

Oh, is any reader tempted to say, “I cannot give up all”? I take you by the hand, my brother, my sister, and I bring you to the crucified Jesus, and I say, “Just look at Him, how He loved you on Calvary; just look at Him.” Just look at Jesus! He offers actually to fill your heart with His Holy Spirit, with the Spirit of His love and of His fullness, and of His power, actually to make your heart full of the Holy Spirit; and do you dare to say, “I am afraid,”—do you dare to say, “I cannot do that for Jesus”? Or will your heart not, at His feet, cry out, “Lord Jesus, anything, but I *must* be filled with Thy Spirit!” Haven’t you often prayed for the presence and the abiding nearness and the love of Jesus to fill you?—but that cannot be until you are filled with the Holy Spirit. Oh, come and say, in view of any sacrifice, “I *will* have it, by God’s help! Not in *my strength*, but by the help of God, I will have it!”

And then comes my last point. Say, “I *shall* have it.” Praise God that a man dare say that, “I shall have it.” Yes, when a man has made up his mind; when a man has been brought to a conviction and a sorrow for his sinful life; when a man, like Peter, has wept bitterly or has sighed deeply before God, “Oh, my Lord, what a life I have been living!”—When a man has felt wretched in the thought, “I am not living the better life, the Jesus life, the Spirit life;”—when a man begins to feel that, and when he comes and makes surrender, and casts himself upon God and claims the promise, “Lord, I may have it; it is for me,”—what think you? Hasn’t he a right to say, “I *shall* have it”? Yes, beloved, and I give to every one of you that message from God, that if you are willing, and if you are ready, God is willing and ready to close the bargain at once. Yes, you can have it now, *now*! Without any outburst of feeling, without any flooding of the heart with light, you may have it. To some it comes

in that way but to many not. As a quiet transaction of the surrendered will, you can lift up your heart in faith and say, "O God, here I do give myself as an empty vessel to be filled with the Holy Ghost. I give myself up once for all and forever." 'Tis done, the great transaction's done." You can say it now if you will take your place before God.

Oh, ministers of the gospel, have you never felt the need of being filled with the Holy Ghost? Your heart perhaps tells you that you know nothing of that blessing. Oh, workers for Christ, have you never felt a need, "I must be filled with the Holy Ghost"? Oh, children of God, have you never felt a hope rise within you, "I may have this blessing, I hear of from others"? Will you not take the step and say, "I will have it"? Say it, not in your own strength, but in self-despair. Never mind though it appears as if the heart is all cold and closed up, never mind; but as an act of obedience and of surrender, as an act of the will, cast yourself before Jesus and trust Him. "I *shall* have it, for I now give up myself into the arms of my Lord Jesus, I *shall* have it, for it is the delight of Jesus to give the Holy Spirit from the Father, into the heart of everyone. I *shall* have it, for I do believe in Jesus, and He promised me that out of him that believeth shall flow rivers of living water. I *shall* have it! I SHALL have it! I will cling to the feet of Jesus, I will stay at the throne of God; I *shall* have it, for God is faithful, and God has promised."

A Word To Workers

APPENDIX



Chapter 7 of *The Deeper Christian Life* by Andrew Murray.

Some time ago I read this expression in an old author: —“The first duty of a clergyman is humbly to ask of God that all that he wants done in his hearers should first be truly and fully done in himself.” These words have stuck to me ever since. What a solemn application this is to the subject that occupied our attention in previous chapters—the living and working under the fullness of the Holy Spirit! And yet, if we understand our calling aright, every one of us will have to say, That is the one thing on which everything depends. What profit is it to tell men that they may be filled with the Spirit of God, if, when they ask us, “Has God done it for you?” we have to answer, “No, He has not done it”? What profit is it for me to tell men that Jesus Christ can dwell within us every moment, and keep us from sin and actual transgression, and that the abiding presence of God can be our portion all the day, if I wait not upon God first to do it truly and full day by day?

Look at the Lord Jesus Christ; it was of the Christ Himself, when He had received the Holy Ghost from heaven, that John the Baptist said that “He would baptize with the Holy Ghost.” I can only communicate to others what God has imparted to me. If my life as a minister be a life in which the flesh still greatly prevails—if my life be a life in which I grieve the Spirit of God, I cannot expect but that my people will receive through me a very mingled kind of life. But if the life of God dwell in me, and I am filled with His power, then I can hope that the life that goes out from me may be infused into my hearers too.

We have referred to the need of every believer being filled with the Spirit; and what is there of deeper interest to us now, or that can better occupy our attention, than prayerfully to consider how we can bring our congregations to believe that this is possible; and how we can lead on every believer to seek it for himself, to expect it, and to accept of it, so as to live it out? But, brethren, the message must come from us as a witness of our personal experience, by the grace of God. The same writer to whom I alluded, says elsewhere:— “*The first business of a clergyman, when he sees men awakened and brought to Christ, is to lead them on to know the Holy Spirit.*” How true! Do not we find this throughout the word of God? John the Baptist preached Christ as the “Lamb of God which taketh away the sin of the world;” we read in Matthew that he also said that Christ would “baptize with the Holy Ghost and with fire.” In the gospel by John, we read that the Baptist was told that upon Whom he would see the Spirit descending and abiding, He it was who would baptize with the Spirit. Thus John the Baptist led the people on from Christ to the expectation of the Holy Ghost for themselves. And what did Jesus do? For three years, He was with His disciples, teaching and instructing them;

but when He was about to go away, in His farewell discourse on the last night, what was His great promise to the disciples? “I will pray the Father, and He shall give you another Comforter, even the Spirit of truth.” He had previously promised to those who believed on Him, that “rivers of living water” should flow from them; which the Evangelist explains as meaning the Holy Ghost: —“Thus spake He of the Spirit.” But this promise was only to be fulfilled after Christ “was glorified.” Christ points to the Holy Spirit as the one fruit of being glorified. The glorified Christ leads to the Holy Ghost. So in the farewell discourse, Christ leads the disciples to expect the Spirit as the Father’s great blessing. Then again, when Christ came and stood at the footstool of His heavenly throne, on the Mount of Olives, ready to ascend, what were His words? “Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me.” Christ’s constant work was to teach His disciples to expect the Holy Spirit. Look through the Book of Acts, you see the same thing. Peter on the day of Pentecost preached that Christ was exalted, and had received of the Father the promise of the Holy Ghost; and so he told the people; “Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” So, when I believe in Jesus risen, ascended, and glorified, I shall receive the Holy Ghost.

Look again, after Philip had preached the gospel in Samaria, men and women had been converted, and there was great joy in the city. The Holy Spirit had been working, but something was still wanting; Peter and John came down from Jerusalem, prayed for the converted ones, laid their hands upon them, “and they received the Holy Ghost.” Then they had the conscious possession and enjoyment of the Spirit; but till that came they were incomplete. Paul was converted by the mighty power of Jesus who appeared to Him on the way to Damascus; and yet he had to go to Ananias to receive the Holy Ghost.

Then again, we read that when Peter went to preach to Cornelius, as he preached Christ, “the Holy Ghost fell on all them which heard the word;” which Peter took as the sign that these Gentiles were one with the Jews in the favour of God, having the same baptism.

And so we might go through many of the Epistles, where we find the same truth taught. Look at that wonderful epistle to the Romans. The doctrine of justification by faith is established in the first five chapters. Then in the sixth and seventh, though the believer is represented as dead to sin and the law, and married to Christ, yet a dreadful struggle goes on in the heart of the regenerate man as long as he has not got the full power of the Holy Spirit. But in the eighth chapter, it is the “law of the Spirit of life in Christ Jesus” that maketh us free from “the law of sin and death.” Then we are “not in the flesh, but in the Spirit,” with the Spirit of God dwelling in us. All the teaching leads up to the Holy Spirit.

Look again at the epistle to the Galatians. We always talk of this epistle as the great source of instruction on the doctrine of justification by faith: but have you ever noticed how the doctrine of the Holy Spirit holds a most prominent place there? Paul asks the Galatian church: —“Received ye the Spirit by the works of the law, or by the hearing of faith?” It was the hearing of faith that led them to the full enjoyment of the Spirit’s power. If they sought to be justified by the works of the law, they had “fallen from grace.” “For we *through the Spirit* wait for the hope of righteousness by faith.” And then at the end of the fifth chapter, we are told: —“If we live in the Spirit, let us walk in the Spirit.”

Again, if we go to the epistles to the Corinthians, we find Paul asking the Christians in Corinth: —“Know ye not that your body is the temple of the Holy Ghost which is in you?” If we look into the epistle to the Ephesians, we find the doctrine of the Holy Spirit mentioned twelve times. It is the Spirit that seals God’s people; “Ye were sealed with the Holy Spirit of promise.” He illumines them; “That God may give the Spirit of wisdom and revelation in the knowledge of Him.” Through Christ, both Jew and Gentile “have access by one Spirit unto the Father.” They “are builded together for an habitation of God through the Spirit.” They are “strengthened with might by His Spirit in the inner man.” With “all lowliness and meekness, with long-suffering, forbearing one another in love,” they “endeavour to keep the unity of the Spirit in the bond of peace.” By not “grieving

the Holy Spirit of God,” we preserve our sealing to the “day of redemption.” Being “filled with the Spirit,” we “sing and make melody in our hearts to the Lord,” and thus glorify Him. Just study these epistles carefully, and you will find that what I say is true—that the apostle Paul takes great pains to lead Christians to the Holy Ghost as the consummation of the Christian life.

It was the Holy Ghost Who was given to the church at Pentecost; and it is the Holy Ghost Who gives Pentecostal blessings now. It is this power, given to bless men, that wrought such wonderful life, and love, and self-sacrifice in the early church; and it is this that makes us look back to those days as the most beautiful part of the Church’s history. And it is the same Spirit of power that must dwell in the hearts of all believers in our day to give the Church its true position. Let us ask God then, that every minister and Christian worker may be endued with the power of the Holy Ghost; that He may search us and try us, and enable us sincerely to answer the question, “Have I known the indwelling and the filling of the Holy Spirit that God wants me to have? Let each one of us ask himself: “Is it my great study to know the Holy Ghost dwelling in me, so that I may help others to yield to the same indwelling of the Holy Spirit; and that He may reveal Christ fully in His divine saving and keeping power?” Will not every one have to confess: “Lord, I have all too little understood this; I have all too little manifested this in my work and preaching”? Beloved brethren, “The first duty of every clergyman is to humbly ask God that all that he wants done in his hearers may be first fully and truly done in himself.” And the second thing is his duty towards those who are awakened and brought to Christ, to lead them on to the full knowledge of the presence and indwelling of the Holy Spirit.

Now, if we are indeed to come into full harmony with these two great principles, then there come to us some further questions of the very deepest importance. And the first question is: —“Why is it that there is in the church of Christ so little practical acknowledgment of the power of the Holy Ghost?” I am not speaking to you, brethren, as if I thought you were not sound in doctrine on this point. I speak to you as believing in the Holy Ghost as the third person in the ever-blessed Trinity. But I speak to you confidently as to those who will readily admit that the truth or the presence and of the power of the Holy Ghost is not acknowledged in the church as it ought to be. Then the question is: Why is it not so acknowledged? I answer because of its spirituality. It is one of the most difficult truths in the Bible for the human mind to comprehend. God has revealed Himself in creation throughout the whole universe. He has revealed Himself in Christ incarnate—and what a subject of study the person, and word, and works of Christ form! But the mysterious indwelling of the Holy Spirit, hidden in the depths of the life of the believer, how much less easy to comprehend! In the early Pentecostal days of the church, this knowledge was intuitive; they *possessed* the Spirit in power. But soon after the spirit of the world began to creep into the church and mastered it. This was followed by the deeper darkness of formality and superstition in the Roman Catholic Church, when the spirit of the world completely triumphed in what was improperly styled the Church of Christ. The Reformation in the days of Luther restored the truth of justification by faith in Christ; but the doctrine of the Holy Ghost did not then obtain its proper place, for God does not reveal all truth at one time. A great deal of the spirit of the world was still left in the reformed churches; but now God is awakening the church to strive after a fuller scriptural idea of the Holy Spirit’s place and power. Through the medium of books, and discussions, and conventions many hearts are being stirred.

Brethren, it is our privilege to take part in this great movement; and let us engage in the work more earnestly than ever. Let each of us say my great work is, in preaching Christ, to lead men to the acknowledging of the Holy Spirit, who alone can glorify Christ. I may try to glorify Christ in my preaching, but it will avail nothing without the Spirit of God. I may urge men to the practice of holiness and every Christian virtue, but all my persuasion will avail very little unless I help them to believe that they must have the Holy Ghost dwelling in them every moment enabling to live the life of Christ. The great reason why the Holy Spirit was given from heaven was to make Christ Jesus’ presence manifest to us. While Jesus was incarnate, His disciples were too much under the power of the flesh to allow Christ to get a lodgement in their hearts. It was needful, He said, that He should go away, in order that the Spirit might come; and He promised to those who loved Him

and kept His commandments, that with the Spirit, He would come, and the Father would also come, and make Their abode with them. It is thus the Holy Spirit's great work to reveal the Father and the Son in the hearts of God's people. If we believe and teach men that the Holy Spirit can make Christ a reality to them every moment, men will learn to believe and accept Christ's presence and power, of which they now know far too little.

Then another question presents itself, viz , What are we to expect when the Holy Spirit is duly acknowledged and received? I ask this question, because I have frequently noticed something with considerable interest—and, I may say, with some anxiety. I sometimes hear men praying earnestly for a baptism of the Holy Spirit that He may give them power for their work. Beloved brethren, we need this power, not only for work, but for our daily life. Remember, we must have it all the time. In Old Testament times, the Spirit came with power upon the prophets and other inspired men; but He did not dwell permanently in them. In the same way, in the church of the Corinthians, the Holy Spirit came with power to work miraculous gifts, and yet they had but a small measure of His sanctifying grace. You will remember the carnal strife, envying, and divisions there were. They had gifts of knowledge and wisdom, etc.; but alas! Pride, unlovingness , and other sins sadly marred the character of many of them. And what does this teach us? That a man may have a great gift of power for work, but very little of the indwelling Spirit. In 1 Cor. 13, we are reminded that though we may have faith that would remove mountains, if we have not love, we are nothing. We must have the love that brings the humility and self-sacrifice of Jesus. Don't let us put in the first place the gifts we may possess; if we do, we shall have very little blessing. But we should seek, in the first place, that the Spirit of God should come as a light and power of holiness from the indwelling Jesus. Let the first work of the Holy Spirit be to humble you deep down in the very dust, so that your whole life shall be a tender, broken-hearted waiting on God, in the consciousness of mercy coming from above.

Do not seek large gifts; there is something deeper you need. It is not enough that a tree shoots its branches to the sky, and be covered thickly with leaves; but we want its roots to strike deeply into the soil. Let the thought of the Holy Spirit's being in us, and our hope of being filled with the Spirit, be always accompanied in us with a broken and contrite heart. Let us bow very low before God, in waiting for His grace to fill and to sanctify us. We do not want a power which God might allow us to use, while our inner part is unsanctified. We want God to give us full possession of Himself. In due time, the special gift may come; but we want first and now, the power of the Holy Ghost working something far mightier and more effectual in us than any such gift. We should seek, therefore, not only a baptism of power, but a baptism of holiness; we should seek that the inner nature be sanctified by the indwelling of Jesus, and then other power will come as needed.

There is a third question: —Suppose someone says to me: —“I have given myself up to be filled with the Spirit, and I do not feel that there is any difference in my condition; there is no change of experience that I can speak of. What must I then think? Must not I think that my surrender was not honest?” No, do not think that. “But how then? Does God give no response?” Beloved, God gives a response, but that is not always within certain months or years. “What, then, would you have me do?” Retain the position you have taken before God, and maintain it every day. Say, “Oh God, I have given myself to be filled, here I am an empty vessel, trusting and expecting to be filled by Thee.” Take that position every day and every hour. Ask God to write it across your heart. Give up to God an empty, consecrated vessel that He may fill it with the Holy Spirit. Take that position constantly. It may be that you are not fully prepared. Ask God to cleanse you; to give you grace to separate from everything sinful—from unbelief or whatever hindrance there may be. Then take your position before God and say, “My God, Thou art faithful; I have entered into covenant with Thee for Thy Holy Spirit to fill me, and I believe Thou wilt fulfil it.” Brethren, I say for myself, and for every minister of the gospel, and for every fellow worker, man or woman, that if we thus come before God with a full surrender, in a bold, believing attitude, God's promise must be fulfilled. If you were to ask me of my own experience, I would say this: —That there have been times when I hardly knew myself what to think of God's answer to my prayer in this matter; but I have found it my joy and my strength to

take and maintain my position, and say: “My God, I have given myself up to Thee. It was Thine own grace that led me to Christ; and I stand before Thee in confidence that Thou wilt keep Thy covenant with me to the end. I am the empty vessel; Thou art the God that fillest all.” God is faithful, and He gives the promised blessing in His own time and method. Beloved, for God’s sake, be content with nothing less than full health and full spiritual life. “Be filled with the Spirit.”

Let me return now to the two expressions with which I began: “the first duty of every clergyman is humbly to ask of God that all that he wants done in those who hear his preaching may be first truly and fully done in himself.” Brethren, I ask you, is it not the longing of your hearts to have a congregation of believers filled with the Holy Ghost? Is it not your unceasing prayer for the Church of Christ, in which you minister, that the Spirit of holiness, the very Spirit of God’s Son, the spirit of unworldliness and of heavenly-mindedness, may possess it; and that the Spirit of victory and of power over sin may fill its children? If you are willing for that to come, your first duty is to have it yourself.

And then the second sentence: —“the first duty of every clergyman is to lead those who have been brought to Christ to be entirely filled with the Holy Ghost.” How can I do my work with success? I can conceive what a privilege it is to be led by the Spirit of God in all that I am doing. In studying my Bible, praying, visiting, organizing, or whatever I am doing, God is willing to guide me by His Holy Spirit. It sometimes becomes a humiliating experience to me that I am unwatchful, and do not wait for the blessing; when that is the case, God can bring me back again. But there is also the blessed experience of God’s guiding hand, often through deep darkness, by His Holy Spirit. Let us walk about among the people as men of God, that we may not only preach about a book, and what we believe with our hearts to be true, but may preach what we are and what we have in our own experience. Jesus calls us *witnesses* for Him; what does that mean? The Holy Ghost brought down to heaven from men a participation in the glory and the joy of the exalted Christ. Peter and the others who spoke with Him were filled with this heavenly Spirit; and thus Christ spoke in them, and accomplished the work for them. O brethren, if you and I be Christ’s we should take our places and claim our privilege. We are witnesses to the truth which we believe—witnesses to the reality of what Jesus does and what He is, by His presence in our own souls. If we are willing to be such witnesses for Christ, let us go to our God; let us make confession and surrender, and by faith claim what God has for us as ministers of the gospel and workers in His service. God will prove faithful. Even at this very moment, He will touch our hearts with a deep consciousness of His faithfulness and of His presence; and He will give to every hungering, trustful one that which we continually need.

